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## Abstract

*Early Buddhist Monasteries in Sri Lanka: A Landscape Approach*

Christopher Edward Davis

Early monasteries are popularly perceived as 'otherworldly', purposefully founded as isolated retreats far from human habitation. Such views were formed through the bias towards textual sources in early academic enquiry. Ethnographic (e.g. Gombrich 1971) and epigraphic (e.g. Schopen 1997a) research in South Asia has begun to challenge these traditional assumptions demonstrating the economic and social value of monastic communities. Recent AHRC-sponsored fieldwork in Anuradhapura (Sri Lanka), conducted by the Upper Malvatu-Oya Exploration Project (UMOEP), has identified similar discrepancies between traditional interpretations and archaeological evidence proposing that the Sri Lankan landscape was administered through Buddhist monasteries rather than secular towns. It is also postulated that monastic communities may have led the colonisation of uninhabited regions, sometimes with or without government support (Coningham *et al*. 2007).

In response to this research context, the aim of this thesis is to test the working hypothesis that early Buddhist monasteries in Sri Lanka performed core administrative and economic functions in the Anuradhapura hinterland. Such roles for monasteries will be determined through a multidisciplinary approach analysing the archaeological data of UMOEP, augmented and integrated with textual, epigraphic, architectural and ethnographic evidence. From such an analysis the roles and functions of Buddhist monasteries in the Anuradhapura hinterland in relation to craft production, irrigation and agriculture will be ascertained as well as defining the patronage that monasteries received. Further to this, once such roles have been determined for the Anuradhapura hinterland, the discussion will be broadened, entering into a comparative dialogue with selective case-studies from Christian medieval Europe to inform and challenge assumptions in the wider discussion of monasticism in a global context.

# Early Buddhist Monasteries in Sri Lanka: A Landscape Approach

Christopher Edward Davis

Submitted in accordance with the requirements for the degree of PhD

Department of Archaeology

Durham University

2013

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## Note on Terminology

Within this thesis, the sequence and reigns of Sri Lankan monarchs utilised by De Silva (2005) have been utilised in discussions of the Chronicles and Epigraphy. Though it is pertinent to reiterate that this sequence has been created through multiple sources and is not necessarily free of errors (Coningham 1999: 30). Furthermore, diacritical marks have been dispensed with in this thesis.

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# Chapter 1: Introduction

"*Buddhism… had come to exist, not in the Orient, but in the Oriental libraries and institutions of the West, in its texts and manuscripts, at the desks of the Western savants who interpreted it. It had become a textual object, defined, classified, and interpreted through its own textuality*"

(Almond 1988: 13)

## 1.1 Introduction

There are popular perceptions about the nature of early monasteries, regardless of religion, culture or geographic region, and these have been perpetuated through traditional assumptions based on early academic enquiry. Monasteries are frequently thought to be purposefully founded in isolated, desolate locales far from human contact and worldly distractions. Their inhabitants, whether monks or nuns, are viewed as leading ascetic, austere, celibate, meditative and contemplative existences, and are thought to be 'otherworldly'. This perception has been furthered by the textual bias of academic research, especially in South Asia where archaeology has generally been used as a peripheral dataset (Ray 2010). This is especially evident in research regarding Buddhism and Buddhist monasteries which have tended to emphasize the precepts held within doctrinal and Canonical texts, a small line of evidence from elite societal strata, rather than illuminating actual day-to-day practice of monastic residents, an aspect which archaeological evidence can furnish (Trainor 1997, Schopen 1997a, Coningham 1998, 2001, 2011). However, this situation is not unique to the archaeology of Buddhism and the following section will outline how texts have dominated the study of world religions in archaeology.

## 1.2 Textual bias in the archaeology of religion

Though there has been a recent growth in studies tackling the archaeology of ritual and religion (Insoll 2009, 2011a), the archaeologies of world religions have

generally been framed with reference to their historical and textual traditions. For instance, archaeological approaches to Islam and Christianity have developed methods aimed at confirming the identification of locations and events mentioned in the Quran and Bible occasionally engaging with architectural and epigraphic evidence. Studies of Hinduism have diverged slightly from this approach due to a lack of identifiable historical narrative and Canonical texts, focussing instead on architecture, artefacts, sculptures, and epigraphy (Lahiri and Bacus 2004: 314), though Sanskrit texts have been extensively studied (Willis 2009: 4). This approach to the archaeology of religions has been engrained within European academia since the infancy of antiquarian interest in medieval, especially monastic remains.

Sixteenth century antiquarians such as William Cecil, Robert Cotton and Mathew Parker accumulated documents in private libraries, which became the core of national collections, which included the Domesday Book, royal charters, Chronicles and works by Bede (Gerrard 2003: 8). In the nineteenth century groups were formed to publish medieval manuscripts. For example, the Surtees Society were dedicated to the publication of manuscripts belonging to the regions that coincided with the ancient kingdom of Northumbria and antiquarians such as Canon William Greenwell edited works including the Boldon Book (Graves 2005: 46). As the librarian to Durham Cathedral, Greenwell also analysed the numerous charters and muniments of the medieval priory (*ibid*.: 47). The concerns of most antiquarians were memorials, window glass, heraldic representations and the identification of buildings from texts and charters (Coppack 1990: 15, Green 1992: 204). This linking of sites to documentation became the approach utilised when investigating the structural remains of monasteries. For instance, John Martin of Ripon was inspired to search for the tombs of abbots in the Chapter house of Fountains Abbey as their burials had been recorded in the Abbey's President Book (Coppack 1990: 18). Whilst monastic ruins were uncovered and cleared, antiquarians relied on texts to argue for roles and motives of such communities (Gilchrist 1994: 9-10). In addition, the hagiographies available for the desert fathers of Egypt and the Middle East provided the textual ideal by which monastic communities and their remains were judged and interpreted (Aston 2009: 29-42, 60).

In the nineteenth century Medieval studies were dominated by texts whereas archaeology was directed towards prehistory and "at the very moment when archaeology came to be recognised as a separate sub-discipline and was developing its own suites of aims and methods, historical archaeology was more or less excluded" (Gerrard 2003: 55). This reliance on texts continued throughout the twentieth century and has been seen as the 'elephant in the room' for medieval archaeology, with the discipline betraying a lingering sense of insecurity regarding its relationship to history (Gilchrist and Reynolds 2009: 4). Termed the "tyranny of the historical record" (Champion 1990: 91), it is argued that archaeologists are bound by the research frameworks of historians and that when archaeological interpretations are offered the data is seen as secondary in importance to documentary sources, if not largely ignored (Austin 1990: 12-13). Even when texts were scant, archaeological evidence was still overlooked. For example, Petts in his overview of academic enquiry into the Early Church in Wales highlighted how most early 'archaeological' scholarship was biased towards sculptural and epigraphic sources (2009a: 18). He argues that this bias continued into the twentieth century and despite the amount of archaeological fieldwork conducted in Wales there have been few synthetic studies implemented outside the realms of sculpture and epigraphy and that no attempt has been made to integrate these sources with architectural and archaeological material (*ibid*.: 19-20). A similar situation emerged in nineteenth century North East England, where there was a keen interest in collecting sculpture parallel to the study of available textual sources. For instance, Canon Greenwell collected fragments of Anglo-Saxon and Viking era sculpture during his time at Durham Cathedral to both increase the Cathedral's collections and to save fragments discovered through church reconstructions and demolitions being broken up for building material (Haverfield and Greenwell 1899: 44).

Furthermore, many antiquarians were attracted to sculpture for its art-historical value and associated epigraphic evidence driven by the desire to associate monuments and sculptures to specific historical events (Everson and Stocker 1999: 1). Indeed, the lack of monumental pre-conquest sculpture and carvings in Yorkshire, led to interest in those that carried inscriptions (Lang 1991: 1). Canon Greenwell provides an exemplar of these antiquarian approaches. Sculptural fragments such as memorial

crosses were described and linked to a historical narratives such as Symeon's history of the Church of Durham (Greenwell 1896) whereas fragments from locations with no known textual epigraphic evidence were discussed autonomously as art historical objects (Greenwell 1897). The focus towards sculpture and epigraphy may belie the debt of antiquarian scholarship in some part to Classical studies and thus primacy towards literary sources, epigraphy and sculpture. Indeed, this can be argued to have reached a logical point with both Roman and Anglo-Saxon sculptural remains discussed using similar methods in the same volume by Haverfield and Greenwell (1899). Having addressed the textual bias in studies of monasticism in Europe the following section will outline the textual bias of studies of Buddhist monasticism and will utilise examples from throughout South Asia, especially Sri Lanka, to highlight the peripheral nature of archaeological evidence in such research.

### 1.3 The textual bias in studies of Buddhist Monasticism in South Asia

As outlined in Section 1.2, from the sixteenth century, enquiry into religions had been based in textual sources due to the primacy of the study of the Bible within the majority Protestant societies of Europe. This textual approach had an impact on the trajectory of studies undertaken by these European societies in newly encountered lands. Colonial expansion into Asia led to an increase of studies into the heritage of cultures subjected to Imperialism. The engagement with and study of the past in South Asia by Europeans was part of the process of 'Orientalism' whereby the west tried to define itself by understanding the 'other' and an attempt to make the sub-continent 'legible' (Trautmann and Sinopoli 2002: 494, Said 1978). Framed within a Protestant ethos, academic enquiry was based in Protestant assumptions as to where religion was located. Thus primacy was given to texts, not practice or material remains (Schopen 1997b: 13). Due to this viewpoint, scholarly societies formed by Europeans in South Asia, like the Royal Asiatic Society founded in 1784, focussed their efforts on translating epigraphic records and ancient manuscripts (Trautmann and Sinopoli 2002: 495), aided through correspondence with Buddhist monks, *pundits* and *maulavis* (Guruge 1984: xiv, xvii, Singh 2004: 305). From this focus and reliance on textual sources it is argued that "Buddhism… had come to exist, not in the Orient, but in the Oriental libraries and institutions of the West, in its texts and manuscripts, at the desks of the Western savants who interpreted it. It had become a

textual object, defined, classified, and interpreted through its own textuality" (Almond 1988: 13). There was little interest in the ways in which such texts were understood or used by contemporary Buddhists, and this textual reading could also be controlled by the Europeans who created it, using it as a reference point in the observations and study of contemporary and past 'Buddhisms' (Lopez 1995: 7).

Though it is important to note that archaeological investigations in the nineteenth century were not just limited to Europeans and that many South Asian scholars made substantial contributions (Singh 2004) all these endeavours were influenced by textual studies. The approach of Sir Alexander Cunningham has been highlighted as one of the first to integrate artefactual, architectural and landscape approaches in the study of Buddhism (Coningham 2011: 932). However, it would appear that these endeavours were aided and understood through texts with Cunningham asserting that "we field archaeologists make no claim to more than ordinary scholarship, and that if we have been successful in many of our archaeological researches, we can truly ascribe our success in great measure to the hitherto difficult path having been smoothed by the labours of our great Sanskrit scholars, who have placed in our reach nearly all the chief works of Indian learning" (1871: xliii). This reliance on texts was in part born from Cunningham's strategy for the Archaeological Survey of India, which utilised the travel accounts of the Chinese pilgrims Faxian (fifth century CE) and Xuanzang (seventh century CE) to identify, locate and document sites associated with Buddhism. This methodology cemented the relationship between textual scholarship and material remains, with the latter a resource to confirm texts and the former providing a framework through which archaeology could be understood (Trautmann and Sinopoli 2002: 499-500).

Whilst Buddhist sites have continued to be excavated, texts are viewed as the main elements that can reconstruct the history of sites and past practices. This has been reaffirmed by twentieth century Buddhist scholars such as De Jong who stated that "undoubtedly, this literature is the most important source of knowledge of Buddhism. Buddhist art, inscriptions, and coins have supplied us with useful data, but generally they cannot be fully understood without the support given by the texts.

Consequently, the study of Buddhism needs first of all to be concentrated on the texts" (1975: 14). This outlook was shared by Warder, who although accepting some limitations imposed by such an approach, asserted that "the materials at our disposal consist firstly and mainly of a large body of ancient texts" (1970: 3).

This same rationale is apparent in attitudes towards early ethnographic accounts, which were often ignored when it became clear that the Buddhism and monastic practice reported did not correspond directly to ideals held within the Pali Canon (Bechert 1973: 8) and were viewed as corruptions of the 'true Buddhism' represented in texts (Southwold 1982: 140). Such early accounts continue to be ignored by scholars typified by the approach of Beinorius who argued that the descriptions of European travellers, missionaries and colonial officials of Buddhism were unreliable as they were "based upon what they observed, and on discussions with Buddhist priests, but very rarely on the study of Buddhist literature itself. For this reason it was very difficult to gain a clear notion of the main Buddhist ideas" (2005: 13).

Sri Lanka provides yet more textual evidence in the form of the Chronicles, known as the *Mahavamsa* and *Culavamsa*, which have been pivotal since the 1830s in discussions surrounding Buddhist monasticism from historical and archaeological perspectives. Indeed, from the available evidence for reconstructing Sri Lanka's past it has been stated that "for most of it there is a continuous stream of sources of various kinds. But by far the most important of these is the Chronicle which goes by the name of the *Mahavamsa*. This chronicle, both in account of the details it supplies, and the extent of history it deals with, far surpasses all the other sources which consequently tend sometimes to get overlooked" (Perera 1959: 46). Before such Chronicles were known to a Western audience, archaeological remains were viewed in their own right with vague ideas inferred as to their purpose and importance. The seventeenth century English sailor Robert Knox, who was held captive in Sri Lanka for twenty years, provided one of the first Western accounts of the ruined city of Anuradhapura. He described the city as the seat of some ninety kings with "pagodas and stone pillars and images to the honour of their gods,

whereof there are many yet remaining" (1681: 11). Indeed, in the early nineteenth century, before focus was drawn towards the ancient cities mentioned in the Chronicles, many Buddhist structures encountered were described with an air of uncertainty. McKenzie's description of a stupa shows a general confusion to their purpose recounting "a solid building with a cupola figured roof: it had no opening whatsoever; within it they told us Boodhoo [sic] was interred, or rather the sacred elephant" (1801: 437). However, once the Chronicles became well known in Western circles history, archaeology and these texts became intrinsically linked and many more European travellers and colonial officials inspired by what they had read visited and relayed accounts of the ancient cities of the island.

The efforts of some monks from the Sri Lankan *Sangha* who collated, edited and translated Pali works into Sinhalese, and their correspondences with European scholars facilitated the development of Oriental scholarship (Guruge 1984: xiv, xvii). Initially believed to be oral legends, the discovery of manuscripts by George Turnour at Mullgiri-galla, near Tangalle led to a serious consideration of their contents (Tennent 1859: 311-314). Edward Upham's (1833) translation was the first time the *Mahavamsa* was published in English and the first critical translation was provided by George Turnour (1837) leading to an increase in the quantity of Western study of Sri Lankan history (Devendra 1959: 24). Until these translations became available it was a consensus amongst many British officials that Sri Lanka had no real history recorded in authentic documents (Wickramasinghe 2006: 89). The *Mahavamsa* provided a historical framework for the island from the time of the Mauryan Empire through to British rule and James Tennent, Colonial Secretary to Ceylon, stated that with the translation of the Chronicles "Ceylon was in possession of continuous written chronicles, rich in authentic facts" (1859: 312).

As colonial scholars based their work primarily on the Chronicles, Seneviratne has termed this the "*Mahavamsa* view" of Sri Lankan history (1997: 6), which was also a 'kingly reading' (Duncan 1990). Though Duncan applied this to the architecture and landscape of the Kandyan kingdom, he argued that like a text, these elements could be read and were governed and shaped by political and religious ideals (*ibid*.:

87). Though the aim was to project a 'kingly reading' there were many possible readings and interpretations dependent on the segment of society to which an individual belonged (*ibid*.: 88). Indeed, Geiger, who translated the *Mahavamsa* and wrote a cultural history of medieval Sri Lanka solely from the Chronicles (Geiger 1960), warned of this stating that though on the whole the Chronicles were a trustworthy source, "owing to the fact that they represent the one-sided mentality of Buddhist priests, a sound and cautious criticism can never be dispensed with. The main shortcoming is that the chroniclers take no notice of many objects which would be of the greatest interest for us, because they were of no interest for them" (Geiger 1960: xxi).

The disciplines of history and archaeology in the colonial period were dominated by *Mahavamsa* perspectives and Sinhalese-Buddhists (Valentine Daniel 1997: 49). Continuing where colonial writers had finished, twentieth century Sri Lankan scholars took over and furthered this Kingly Sinhalese-Buddhist '*Mahavamsa* view' (Seneviratne 1997: 6). Archaeology in Sri Lankan Universities and also the Government Department of Archaeology remained until the developments under S.U. Deraniyagala (Section 2.3) more-or-less confined to the period of the *Mahavamsa* narrative and it has been argued that there is neither the adequate interest or the funds to carry out investigations into the prehistory of the island (*ibid*.: 7). Indeed, it has been stated that "if the *Mahavamsa* is not a history of Ceylon, it is decidedly the history of Buddhism in Ceylon, and the history of Buddhism in Ceylon covers the major part of the Island's history" (Rahula 1956: xxiii). Therefore, the kingly and religious elite reading of history of the Chronicles has set the precedent for archaeological scholarship.

The availability of the Chronicles led to a general consensus that the history of Sri Lanka was quite unique in that it had "authentic records verified by enduring monuments" (Ballou 1894: 50) and similar to Cunningham's approach in India led to a process of matching historical topography to ruined structures. Though it has been argued that the remains of Anuradhapura had an enduring memory and involvement within society prior to Colonial intervention in Sri Lanka (Harischandra 1908: 64-65,

Sivasundaram 2007), the many descriptions by colonial writers of the ruined cities such as Anuradhapura presented a narrative of collapsed civilisation rediscovered by Europeans with the standing monuments and their histories related to excerpts from the Chronicles. Though Harischandra, a Buddhist revivalist and Sinhalese nationalist, disputed the 'rediscovery' of Anuradhapura, he asserted that "in all matters connected with the archaeology of Anuradhapura, the *Mahavamsa* has been the guide and in this also it should be, if not the sole, at least the principal guide" (1908: 69). From Anuradhapura, Buddhist remains such as the colossal stupas, Brazen Palace and the Bodhi tree, were described in their contemporary ruined state and a history for these structures provided straight from the pages of the Chronicles (e.g. De Butts 1841: 241-245, Tennent 1859: 609-624, Carpenter 1892: 99-115, Ballou 1894: 67-68, Cumming 1901: 268-271, Parker 1909: 262-315).

Utilising the Chronicles as the main source for Sri Lankan history provided the evidence as to the roles and functions of past Buddhist monasteries. The availability of such a unique source also directed the subsequent conduct of archaeology, focussing efforts on the large monumental Buddhist remains recorded. The subservient nature of archaeology in the interpretation of these monuments by antiquarians is perhaps best summed up by Ballou who asserted that "The most erudite antiquarian finds no coherent or reliable history in such crumbling monuments; generalities only can be deduced from them, however suggestive and interesting they may prove" (1894: 77-78).

Moving away from the identification of structures and their histories, the social roles of monasteries were derived from the Chronicles. In addition to Geiger's (1960) investigation of the social aspects of medieval Sri Lanka based on the Chronicles, a number of studies have investigated Buddhism on the island from a range of different time periods. Rahula (1956) studied Buddhism from its traditional arrival date on the island in the third century BCE through to the supposed collapse of the Anuradhapura Kingdom in the tenth century CE. Adikaram (1946) focussed solely on Pali commentaries of the fifth century CE, whereas Gunawardhana, in his seminal publication *Robe and Plough* (1979), analysed the role of Buddhist monasteries in

the administration of the state from Sena I (r. 833-835 CE) until the invasion of Magha in the thirteenth century CE as documented in the Chronicles (Gunawardhana 1979: 3). This was continued by Dhammavisuddhi (1970) dealing with the period between c. 1200-1400 CE, Ilangasinha (1992) covering the fifteenth and sixteenth centuries CE and finally Mirando (1968) who provided an overview of Sri Lankan Buddhism in the seventeenth and eighteenth centuries.

However, though covering different periods and written at different points in the twentieth century, these all utilise similar lines of evidence, relying on textual sources. Rahula (1956: xix) elaborates upon the Chronicles through Asokan edits, epigraphic evidence and folk tales from Sri Lanka, as well as other Pali and Sinhalese scriptures. Both Dhammavisuddhi (1970) and Mirando (1968) tackled the subject matter with reference to written sources and Ilangasinha (1992: 3, 24) argued that the Chronicles and inscriptions were valuable sources for analysing the administration of monasteries and the State. A similar approach was undertaken by Gunawardhana (1979). Though he states that archaeological evidence was utilised, similarly to Schopen (1997a) and Trainor's (1997) interpretation (Section 1.4), this was a reference to epigraphic sources that "only partly compensates for deficiencies in the literary sources" (Gunawardhana 1979: 5).

Epigraphic sources were of great interest to members of societies that promoted textual scholarship. This is exemplified by the first volume of the Royal Asiatic Society's *Asiatic Researches* which contained papers by Sir William Jones on Asiatic languages and another six articles on inscriptions, thus highlighting that "the special privilege of inscriptions as sources for historic South Asia began very early in the colonial period" (Trautmann and Sinopoli 2002: 494). A similar situation prevailed in Sri Lanka perhaps due to the potential evidence that epigraphs contained in aiding the corroboration of the Chronicles. Prior to the foundation of the Archaeological Survey of Ceylon, a systematic approach was adopted for epigraphic evidence. Between 1875 and 1879 Goldschmidt and Muller recorded and translated inscriptions throughout Sri Lanka and both submitted preliminary reports though the most comprehensive was Muller's *Ancient Inscriptions in Ceylon* (1883) (Devendra

1959: 23-24). This was the beginnings of an enterprise which was at the forefront of investigations into Sri Lankan history continued later under the auspices of the Archaeological Survey, (latterly Department of Archaeology) which was inaugurated in 1890.

Whilst the Survey promoted conservation and architectural analysis of monumental remains, it was more proactive in the recording of epigraphic evidence. Indeed, the first Sri Lankan appointed Commissioner of the Department of Archaeology, Paranavitana, was a trained epigraphist, not an archaeologist (Wijesekera 1990: xxi), and this promoted epigraphic studies which became one of the Survey's top priorities, following the earlier work of the Survey's circuit tours that often recorded inscriptions found at monasteries away from the major monuments of the ancient cities (e.g. Bell 1904-1915). Under the auspices of the Survey, the Journal *Epigraphia Zeylanica* was established and has been supplemented by the series *Inscriptions of Ceylon* (Paranavitana 1970, 1983, 2001, Ranawella 2001, 2004, 2005) and also *Epigraphical Notes* and the occasional publication of inscriptions in other journals such as *Ancient Ceylon*. In combination with the Chronicles, these publications have provided one of the major resources from which scholars have formed opinions on the nature and roles of Buddhism in Sri Lanka (e.g. Perera 2001, 2005). However, this is not to suggest that artefactual studies were completely missing from research debates.

When artefacts were discussed it was generally art historical in approach and in terms of the study of Buddhism, early first millennium CE Gandharan sculpture provides the best example. Originating in an area synonymous with Pakistan and Afghanistan and located in an area known as the Crossroads of Asia on the Silk Route, Gandharan sculpture exhibited a mixture of Buddhist imagery and Greco-Roman design. This intermingling of traditions was romanticised and attracted much interest in early European scholarship, and Gandharan sculpture became a very collectable commodity, especially with Colonial officials who often acquired sculptures in an unsystematic and piecemeal fashion (Zwalf 1996: 25). Buddhist images were viewed as exotic but Gandharan sculpture, with these classical

influences, afforded Europeans the opportunity to transform these objects as knowable by the West (Abe 1995: 68). The presumed Greek influence over Gandharan art and the term Greco-Buddhist art allowed colonial scholars to unambiguously secure the source of the art work as Western (*ibid*.: 72) and the late nineteenth century interest in claiming the primacy of Greek tradition in early Buddhist art was part of a project to establish a western presence in Buddhism (*ibid*.: 84). With this link secure, much sculpture was excavated and studied and sent to museums in Europe. However, due to the prominence of the art-historical approach, sculptures were decontextualised and studied independently from their associated archaeology. Excavations were conducted to retrieved images rather than understand stratigraphy and textual studies took precedence, as most attempts to place Gandharan art within chronological frameworks were based on inscriptions and stylistic analysis (Taddei 2006: 43).

The above review has highlighted the lack of archaeological in approaches towards Buddhism and Sir Mortimer Wheeler asserted that "the absence of an objective chronology has facilitated an infinite manipulation of the evidence in accordance with taste and theory, and until modern methods of excavation are applied to Buddhist sites far more rigidly than they have been in the past this source of doubt and disputation will remain" (1954: 196). More recently a number of scholars have also argued for a change in the approach towards the study of early Buddhism and have provided suggestions for the best academic avenues to pursue to redress the textual bias of previous studies.

### 1.4 Redressing the textual bias in studies of Buddhism

Anthropologists working in South Asia began to question the primacy of textual studies and anthropology was viewed as necessary in gaining a clear view of the role of monasticism in society. Tambiah stated that "While granting one cannot fully understand the role of a monk in village Buddhism without also understanding the role of the monk in pristine or doctrinal Buddhism, the anthropologist will also try to see how the institution of monkhood… is directly integrated with village social structure and interests" (1970: 62). Gombrich studied Buddhism in the hill country of Sri Lanka and stated that he "found the Buddhism which [he] observed in the

Kandyan villages surprisingly orthodox" (1971: 40). Whilst the Buddhist practices of the Sinhalese villager were assumed to be corrupt due to their incompatibility with the Pali Canon, this view was "based on a misunderstanding which has arisen because the original people to make it were Westerners, raised in a Christian culture, whose background made them think of religion as god-centred" (*ibid*.: 45). Gombrich argued that the Buddha's teaching was limited to attaining enlightenment, but this does not exclude the fact that Buddhists may have had, and most likely always had, interests and beliefs besides those of Buddhist doctrine and therefore making offerings to gods and deities in other pantheons is not seen as syncretistic or novel (*ibid*.: 46-49). In some respects, the nineteenth and twentieth century ascetic forest monks described by Carrithers (1979a, 1979b, 1983) and Yalman (1962), who attempted to revive the practice of Buddhism in its 'purest' and 'original' form followed ideals laid out in doctrinal sources (Carrithers 1983: 6). Therefore, this intended revival could be deemed a 'pseudo revival' (Gombrich 1971: 284) as it is argued that the prominence of studying texts was initiated by nineteenth century European scholars, and it was these scholars who determined their interpretation. The notion that Buddhism degraded from its initial ideals, from the pure ascetic to monastic landlord, is viewed as evidence for an organisational rather than an ideological change (*ibid*.: 294) and is again contrived from the study of texts. Gombrich concludes therefore that although there are practices that do not appear in the Pali Canon, "the Sinhalese villager today may have a religion quite like the Buddhist villager nearly 2,500 years ago" (*ibid*.: 56).

For the study of past Buddhist monasticism, Schopen (1997b) argued that archaeological and epigraphic sources can be regarded as reasonably well located in time and space, and compared to texts, provide an unedited record of Buddhist practice. However, archaeology and epigraphic sources have been superseded in importance as a line of evidence by literary material, which survive in recent manuscript traditions, are heavily edited and can be considered canonical or sacred, reflecting an ideal. Therefore, a small atypical part of the evidence for Buddhist doctrine and practice, created to promote an ideal, has been given precedence over a large body of material that is unedited, and never, intended to be 'read' (Schopen 1997b: 1). Trainor reaffirms this view stating that "archaeological data, unlike most

Buddhist texts, can frequently be dated with some precision. Providing a kind of view from the ground, archaeology offers a perspective on what people actually did, as opposed to what they were supposed to do according to an idealised textual tradition composed and preserved by a religious elite" (1997: 61).

Schopen's (1997a) analysis of Early Historic epigraphic evidence challenged accepted views of Buddhist practice. He argued that "it is almost always instructive to look at the actual evidence for what are taken to be established facts in the history of Indian Buddhism. If nothing else, such an exercise makes it painfully obvious that most of those established facts totter precariously on very fragile foundations" (Schopen 1997c: 99). From his analysis he has refuted accepted 'facts' such that individual monks could not own private property, were not involved in commercial activities or religious giving and patronage. Rather than viewing these divergences from textual evidence as unexpected anomalies to 'orthodox' Buddhism, Schopen argues that these sources suggest there is no evidence that the textual ideal was ever in operation (1997b: 4). This is corroborated by Trainor (1997) who discussed the role of relic veneration in Buddhism. Through analysis of anthropology, archaeology and a reappraisal of literary sources he argued that relic veneration had always been an integral part of Buddhist worship, and not evidence for the decline of Buddhism from a supposed pristine form and time.

However, Schopen's definition of archaeological data is quite problematic as he includes in this epigraphic records, another type of textual evidence. Similarly, Trainor's definition of archaeology is also difficult as the main archaeological evidence that he prioritises are the third century BCE Asokan inscriptions (Trainor 1997: 41, Coningham 1998: 122). Unfortunately emphasis on the examination of texts at the expense of other sources has continued (Coningham 1998: 121) and archaeology, until recently, is viewed as a peripheral dataset, with the field of Buddhist scholarship "dominated by textually-based scholars, or by historians of art or architecture, who relegate archaeologists to a role of primary producer, not venturing further than the description of excavated remains" (*ibid*.: 122). However, more recently, there has been an increased interest in the archaeology of Buddhism

and though in its infancy advances have been made and archaeologists such as Coningham (1998, 2001, 2011), Fogelin (2006), Shaw (2007), Gunawardhana (2009) and Hawkes (2009), have begun to combine archaeological, textual, epigraphic and enthnographic evidence to move away from a purely textual reading of past monastic practice.

### 1.5 Research Context

These reappraisals of Buddhist monasticism and practice have highlighted the value of other lines of evidence. Epigraphic, ethnographic and archaeological evidence if given a more substantial role will provide a truer reflection of past Buddhist practices and ideals (Schopen 1997b: 9). Recent research has challenged traditional assumptions concerning the function of Buddhist monasteries throughout South Asia. Far from being 'otherworldly', reanalysis of inscriptions (Schopen 1997a) and ethnographic practice (Gombrich 1971) have demonstrated the economic and social role of such communities. Recent AHRC-sponsored fieldwork in Anuradhapura, Sri Lanka, by the Upper Malvatu-Oya Exploration Project (UMOEP), has identified similar discrepancies between traditional interpretations and archaeological evidence, now proposing that the Sri Lankan medieval landscape was administered by Buddhist monasteries rather than secular towns (Coningham *et al*. 2007). Coupled to this hypothesis, it has been suggested that individual monks and monasteries were successful in competing for material support to advance colonisation projects of new land, sometimes without government support (Coningham 2011: 941).

Furthermore, it is evident that there is a continued divide in the categories of data that differing disciplines deal with. Language specialists tend to engage solely with religious texts whereas art historians and archaeologists continue to study specific artefacts and architecture without a great deal of interdisciplinary dialogue (Ray 2010: 1). It is suggested that high resolution archaeological data provided from UMOEP fieldwork can be combined with and augmented by existing textual, epigraphic, architectural, sculptural and ethnographic evidence to provide high resolution data in ascertaining the roles and functions of Buddhist monasteries in Sri Lanka. In addition, scholarship of the European medieval has also highlighted the

inherent textual bias in analyses relating to Christian monasteries in Europe and studies have begun to utilise archaeological data as a counterpoint to traditional viewpoints (e.g. Austin 1990, Champion 1990, Gilchrist 1994, 1995, Gilchrist and Reynolds 2009). It is suggested here that a comparative approach between archaeological data sets of European and South Asian Christian and Buddhist medieval monasteries will facilitate a fuller understanding of the roles and functions of monasteries within past societies.

### 1.6 Aim and Objectives

The aim of this thesis is to test the working hypothesis that early Buddhist monasteries in Sri Lanka performed core administrative and economic functions in the Anuradhapura hinterland. In order to achieve the stated aim the following objectives have been devised that will:

**Objective 1:** review the archaeological study of Buddhist monasticism in South Asia and Christian monasticism in Western Europe, comparing their development and research trajectories and previous attempts at comparative approaches.

**Objective 2:** ascertain the location and distribution of Buddhist monasteries in the key study area of this thesis – the hinterland of Anuradhapura - and devise and define a chronology for these sites.

**Objective 3:** ascertain the role, scale and importance of monasteries in the manufacture and production of goods and the position of monasteries in exchange networks.

**Objective 4:** determine monastic land and water rights and thus their control over water and irrigation for agriculture, redistribution of agricultural surplus and role in the opening of new land.

**Objective 5:** reconstruct possible patterns and networks of religious patronage and the ritual role of monasteries in linking the hinterland's disparate communities.

## 1.7 Chapter Breakdown

This chapter has provided the research context outlining the inherent textual bias in studies of monasticism and the recent reaction against this through epigraphic, anthropological and archaeological studies. In addition to stating the aims and objectives of the thesis it has also provided a rationale for pursuing a comparative approach in the archaeological study of monasticism utilising case studies from both European and South Asian contexts. Chapter two will provide an overview of the archaeological approaches towards Buddhist monasteries in South Asia, especially Sri Lanka and compare these to the development and trajectory of monastic studies relating to Christian monasteries in Europe, facilitating Objective 1. It will trace the development of theoretical viewpoints of the roles and functions of monasteries through the archaeological methods and evidence utilised and will highlight how this has influenced the changing perceptions towards these institutions, and the complementary parallel narratives that have emerged from divergent schools of thought. Having traced and reviewed the trajectories of archaeological monastic research in Europe and South Asia, it will be argued that an archaeological comparative approach to Buddhist and Christian monasteries, through key areas of agreement and convergence, is a relevant means of critiquing and exploring the functions and impact of these institutions.

Chapter three will form the methodology of the thesis. After reiterating the current research context and the aims and objectives of the thesis it will discuss the methodology of UMOEP from which the primary data of this thesis has been accessed. Objective 2 of the thesis is to map the diachronic distribution of Buddhist monasteries across the hinterland of Anuradhapura. These sites are already known from the data of UMOEP, though an attempt at placing these in a periodised chronology has not yet been attempted. Previous efforts for defining chronologies for Sri Lanka will be discussed and the reasons for their limitations and a need for establishing a new chronology will be outlined. A refined chronology will be devised incorporating archaeological, epigraphic, architectural and sculptural evidence, which will facilitate the mapping of the diachronic distribution of monasteries and non-monastic sites across the Anuradhapura hinterland. The methods that will be utilised to analyse Objectives 3, 4 and 5 will then be outlined.

Chapters four, five and six provide the basis for a discussion of the chronological periods developed in Objective 2. In each of these chapters an initial overview of the period from previous archaeological and textual studies will be provided as a point of reference to the results gained relating to the development of the roles and functions of Buddhist monasteries in the Anuradhapura hinterland from undertaking Objectives three, four and five. Chapter seven will discuss the findings of Chapters four, five and six, identifying the main themes emerging from objectives three, four and five, which will be explored and discussed further through the use of comparative case studies, including medieval European Christian examples. This will provide a framework for reviewing the roles and functions of the monastic enterprise from a global perspective. Finally, chapter eight will draw conclusions from the previous chapters and identify whether the aim and objectives of the thesis have been realised and it will also provide suggestions for future directions of research resulting from this thesis.

## 1.8 Conclusion

This Chapter has outlined the inherent textual bias in studies of monasticism and the recent reaction against this through epigraphic, anthropological and archaeological studies. After introducing this research context it has stated the aims, objectives and structure of this thesis. The next chapter will address Objective 1 by comparing the development and trajectory of archaeological approaches towards Buddhist monasteries in South Asia, especially Sri Lanka and Christian monasteries in Europe, particularly in Britain.

# Chapter 2: The archaeological study of monasticism in South Asia and Europe: comparative developments, trajectories and themes

"*Buddhist monarchism of India had much in common with the monastic establishments of Europe, a condition due to the similarity of their aims. For instance the Buddhist monks, as did their Cistercian brethren, planted the houses of their order in wild and desolate places for apparently the same reasons that they might conduct their observances undisturbed by the distractions of any human environment. In a like manner their habitations had a similar beginning, for just as the cloister with its simple lean-to roof on stone pillars was the first step in the construction of the Benedictine monastery, so the early Buddhist vihara consisted of an open court, corresponding to the cloister-garth, enclosed also by a lean-to roof propped up by wooden posts"*

(Brown 1956: 27)

## 2.1 Introduction

This chapter will undertake Objective 1 by providing an overview of the development of academic thought relating to the purpose, functions and roles of both Buddhist monasteries in South Asia and Christian monasteries in Europe. A comparison between Buddhist monasteries in South Asia and Christian monasteries in Europe has been chosen as regardless of historical and religious texts, there have been numerous archaeologists that have intensively recorded monastic remains in both these regions, providing high resolution data. Furthermore, as will be outlined in the following Sections, there are similar developments in archaeological research themes towards monasticism in these two religions and regions. In Chapter 7 such similarities in approach and hypotheses that continue to be developed can augment discussions of aspects of monasticism apparent in both Europe and South Asia. Historically, it appears that attitudes to monasticism have developed in isolation but on parallel trajectories, which will be investigated more fully below. Before discussing these archaeological parallels more broad comparative approaches between these two religions will be discussed including the likening of Buddhism to Protestantism and Catholicism.

## 2.2 The development of comparative approaches to Buddhism and Christianity

Comparative studies between Christianity and other religions increased with Western expansion into Asia and these were generally undertaken to make these comprehendible to a European audience and often to denigrate the religions that had been encountered. A number of studies have examined the colonial encounter with Buddhism in South Asia between the eighteenth and twentieth century (Almond 1988, Blackburn 2001, 2010, Clarke 1997, Harris 2006). Though these studies mainly focussed on the attempts of Europeans to understand the history and theology of Buddhism and Buddhist reaction to colonialism, the following sections will discuss the construction of European views on the roles of Buddhist monks and monasteries through comparative analogies. From the following discussion it will become apparent that the vast majority of analogies were based in the textual assumptions of scholarship outlined in Sections 1.2 and 1.3.

The thirteenth century Venetian envoy Marco Polo noted that Buddha "had he been a Christian, he would have been a great saint with our Lord Jesus Christ" (Latham 1958: 257). However, comparisons and the respect lavished on Buddhism came to the fore in Europe with the advent of colonial intervention in Asia. The subsequent Western discovery and decipherment of ancient texts in the nineteenth century has been heralded as an 'Oriental renaissance' (Schwab 1984: 11, Clarke 1997: 55). From the study of Buddhist texts many similarities between Christian and Buddhist beliefs and ethical systems were identified. Thomas William Rhys Davids, a nineteenth century scholar of Buddhism and comparative religion, on announcing the formation of the Pali Text Society, stated that "the sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to Christianity" (Allen 2002: 242). This resemblance of Buddhism to Christianity led some scholars to suggest that a comparative approach was a possible avenue of research that would provide a greater understanding of religion, with Paul Carus, one of the pioneers of comparative theology, asserting that "for the sake of purifying our conception of religion, there is no better method than a study of comparative religion; and in comparative religion there is nothing more fruitful than a tracing of the analogies that obtain between Buddhism and Christianity" (1897: 310), due to similarities in

their philosophies and ethics (Carus 1894: xi). A similar viewpoint was held by Scott who suggested that the "perception and apprehension of what Christianity really is will be all the clearer and firmer for an impartial study of the system formulated so long ago by Gotama [sic] the Buddha" (Scott 1890: vi). The moral code that Buddhism provided was viewed by some as of "a most perfect nature, which is unequalled by any other heathen religion, and which closely approximates to the practices enjoined by our own blessed faith" (Sirr 1850: 114-115). In fact, some went further and even proposed that "Buddha surely discovered something analogous to Christian ethics, if not superior, long before Christ" (Crane 1907: 297). It is somewhat ironic to note that the reaction of Buddhist revivalists to Christian missionaries was later termed "Protestant Buddhism" due their adoption of their opposition's organisational attributes, such as holding debates and printing pamphlets (Obeyesekere 1972, Malalgoda 1976, Bond 1988).

From textual sources, Buddhism indicated a simpler more withdrawn ascetic system compared to Hinduism encountered in contemporary India. Buddha was seen as the spiritual leader of a reform movement akin to Martin Luther of sixteenth century European society and some labelled Buddhism "the Protestantism of the East" (Clarke 1871). Copleston, the Bishop of Colombo from 1875, was identified as the anonymous author in the *Quarterly Review* who proclaimed Buddha to be "the daring reformer, who stood up alone against a dominant caste to proclaim the brotherhood and equality of man" (1890: 318). Other writers espoused similar viewpoints arguing that India had "sunk back into idolatry and superstition, and [was] again bound by the fetters of caste which Gautama broke" (Allen 1885: 215).

Architectural and sculptural studies of sites, such as Ajanta, and classically influenced Gandharan antiquities, parallel to an understanding that Buddhism prevailed for an extended period in South Asia's antiquity, led colonial officials to refer to an era of greatness, untainted by Hinduism (Metcalf 1989: 28-29). It has been argued that this pro-Buddhist and anti-Brahman stance led to the formation of an Archaeological Survey in India (ASI), by Sir Alexander Cunningham, with an evangelical quality that was part of a Christian agenda determined to undermine

Brahmanism (Chakrabarti 1988). It is asserted that large sections of the British colonial authority suggested that Brahmanism was a comparatively modern phenomenon with recent additions, so as to aid the uptake of Christianity and provide the conditions for its establishment and survival in the sub-continent (Allen 2002: 203).

Cunningham utilised the historical topography described in the itineraries of the medieval Chinese Buddhist pilgrims Faxian and Xuanzang to identify major Buddhist sites for investigation (Chakrabarti 1988: 50-53) (Figure 2.1), and it was noted "that the voyages of two Chinese travellers… have done more to elucidate the history and geography of Buddhism in India than all… the Sanskrit and Pali books of India" (Beal 1869: vi). Chakrabarti (1988: 51) suggested that by utilising the pilgrim's accounts and focussing on Buddhism the Archaeological Survey's method had a political and religious bias. Firstly, studying Buddhist archaeology and the Mauryan period reinforced the idea of a pan-Indian Empire under one rule, with the Mauryan Empire mirroring that of British hegemony. Secondly, it was a systematic attempt to present Brahmanism as a changing modern phenomenon, subject to accretions and favourable to replacement by Christianity (Chakrabarti 1982: 332, 1988: 51).

The admiration shown by Cunningham of Buddhist principles can be held in stark contrast to his view of Brahmanism, which he referred to as "heretical" (Cunningham 1854: 165), and other religions doctrines such as Islam (Singh 2004: 49). Cunningham, when comparing Islam and Buddhism, stated that whilst the "Islamite was lighted by the lurid flames of burning cities; the peaceful progress of the Buddhist was illuminated by the cheerful faces of the sick in monastic hospitals, and by the happy smiles of travellers reposting in *Dharmsalas* by the road-side" (1854: 34) and that whilst Islam was the "the personification of bodily activity and material enjoyment; the other (Buddhism) was the genius of corporeal abstinence, and intellectual contemplation" (*ibid*.). Indeed, preference towards Buddhism was again highlighted in his views on the worth and value of Hindu texts stating that "The discovery and publication of all the existing remains of architecture and

sculpture, with coins and inscriptions, would throw more light on the ancient history of India, both public and domestic, than printing all of the rubbish contained in the 18 Puranas" (*ibid*.: x-xi). The bias of the ASI towards Buddhist sites, in conjunction with a negative view of other religious traditions, was regarded as "part of a growing antipathy among the British in India towards Brahmin culture that was accompanied by an increasingly sympathetic attitude towards Buddhism" (Allen 2002: 221). The case of the Mahabodhi shrine at Bodhgaya, the location of the Buddha's enlightenment, exemplifies this attitude.

Historically Bodhgaya was a place of multi-faith worship and the ownership of the site by a *Saiva mahant* had not hindered Buddhist worship (Lahiri 1999: 35). Disputation of the legal proprietorship and control of the shrine only began in the nineteenth century against the backdrop of indigenous Buddhist revivalism supported by sympathetic leading European figures such as Sir Edward Arnold and the Theosophist movement (Lahiri 1999: 37-39, Harris 2006: 139). Arnold, who popularised Buddhism in the West with publications such as *The Light of Asia* (1879), was a champion of the cause to 'reclaim' Bodhgaya for Buddhists. Visiting the site in 1886 he was shocked by the indifference of people to its Buddhist heritage and began a campaign to have the site placed under control of a committee with representation from Buddhist majority countries (Lahiri 1999: 39). Whilst in Sri Lanka, Arnold convinced major Buddhist figures to take action and reclaim sacred sites and shrines in India becoming an influential supporter of the Mahabodhi Society, founded by the Sri Lankan Buddhist revivalist Anagarika Dharmapala (Guruge 1984: 365, 372, Lahiri 1999: 39) and also contacted leading figures in the colonial establishment to further this cause (Guruge 1984: 366). In 1893 Arnold arranged for Dharmapala, on behalf of the Buddhists of Sri Lanka, to meet the Secretary of State for India, Earl Kimberly where the idea of handing the Mahabodhi shrine at Bodhgaya to Buddhists was in principle accepted (*ibid*.: 370). However, many still viewed Buddhism in opposition to Protestant Christianity and as a religion some deemed its practices and beliefs superstitious and irrational (Sirr 1850: 56, 93).

By highlighting the differences between "true" religion, represented by Protestantism, and "false" religion, represented by supposed priestly idolatry, a link between anti-Catholicism and newly encountered religions could be formed (Van de Veer 2001: 5). Catholic missionaries noted similarities in practices that could be exploited to convert Hindu populations whereas others utilised these similarities to affirm their belief in the superiority of Protestantism (Malalgoda 1976: 33-34). Though many Protestants admired Buddhism, it was simultaneously attacked for its parallels to Catholicism. Reverence for Buddhism stemmed from precepts held within the Pali Canon, and 'original true orthodox' Buddhism was seen to be later corrupted by Mahayana accretions, rather as early Christian teaching was perceived to be corrupted by the practices of the Catholic Church (Allen 2002: 241). Though in spirit Buddhism may have been the Protestantism of the East, in its forms it resembled Catholicism (Clarke 1871). Therefore, Buddhism performed a dual role in Western thought, acting as a counterpoint to the 'superstitions' and 'idolatry' of the contemporary Brahmanism and Hinduism, but also fulfilling the role as a comparison to the perceived heresy of Roman Catholicism (Faure 2004: 65). Though Buddhism was seen as preferable to Hinduism to many Europeans, it was not favourable to Protestantism. For many, the sole purpose of studying Buddhism was to undermine its doctrines and to make others aware of its supposed fallacies.

Proponents of this stance included the nineteenth century Wesleyan missionaries Daniel John Gogerly and Robert Spence Hardy (Figure 2.2), both of whom were based in Sri Lanka. Gogerly and Spence Hardy translated and studied Pali and Sinhala texts in an effort to discredit Buddhist belief and provide the basis for the missionary work of the Methodists (Harris 2006: 62-65). One way of achieving this was to highlight the similarities of Buddhism to Catholicism and attack both religions. Spence Hardy drew comparisons between Buddhist rituals, the Pali Canon and medieval Christian documents to fulfil his objective of being a "humble instrument in assisting the ministers of the cross in their combats with this master error of the world [Buddhism], and in preventing the spread of the same delusion, under another guise, in regions nearer home" (Spence Hardy 1860: ix). Some of the similarities noted by Spence Hardy between Christianity and Buddhism were the status, roles, and practices of Buddhist monks and Catholic Priests, stating that

"When compared with the priests of Romanism there is a greater resemblance between the two orders. Both are separated from the world; both profess to instruct the people; and both perform ceremonies that are supposed to confer merit upon those in whose name, or in whose presence they are conducted" (1860: 13).

One of the main points of comparison that could be drawn was monasticism. Though parallels between pious individual ascetics of both Buddhism and Christianity were highlighted (Spence Hardy 1860: 137), the image of a corrupt, abuse ridden monastic system was created and reinforced through the anti-Catholic leanings of Protestant Victorian society (Almond 1988: 119), exemplified by the violent reactions of sections of society to so-called ritualistic churches (Ralls 1974, Paz 1979, Reed 1998). In discussions of monasticism, suggestions that such communities were predominantly selfish and corrupt were emphasized and contemporary Buddhist monasteries were thought of as "filled with persons whom we Protestants have learned to regard as the drones of the human hive" (Sargant 1864: 17), with monks taking "little or no interest in the general good of, or in affectionate care for the morals of the people" (Titcomb 1883: 175). In essence, monasticism was viewed as productive of evil tendencies and a selfish seclusion (Eitel 1884: 82).

The Buddhist monk was perceived to enjoy the same relationship with the people as Catholic priests (Carpenter 1892: 55) and negative views were formulated through such comparisons with Davy asserting that "like the monks of Europe in the dark ages, they are the principle proprietors of the learning and literature of the country; and, like the same monks, their knowledge is chiefly of words and idle forms; their memories are more exercised than their judgments, and their reasoning powers seldom employed, except in defence of sophistry and error" (1821: 225). This attitude was further exemplified by Sullivan who noted similarities to Roman Catholic monks through their vows of celibacy and a reliance on alms. He asserted that the latter practice was probably initially intended for humility and a means of mortification but had in fact produced "a system of idleness and luxury which bears some resemblance to the monastic bodies of the middle ages" (1854: 71). Furthermore, the residences of the *Sangha* drew comparisons with Catholic

monasticism with it reported that "the priests generally reside in buildings in the vicinity of the temple, or *Wihari* [sic.], in which the images of Buddha are erected. The character of these residences which are called *Pansalas*, corresponds in many respects with the monasteries of Europe" (Liesching 1861: 130).

The negative view of Buddhist monasticism was reinforced by the inability of Europeans to understand the contemplative meditation practiced by the monks they witnessed and Almond suggests that this may be why many accounts describe Buddhist monks as idiotic, indolent and dull (1988: 121-122). This view can also be attributed to the hospitality Buddhist monks showed to Christian missionaries, welcoming them in as guests even though of a rival faith, which was interpreted as apathy and indifference in religious matters (Malalgoda 1976: 211-212). Furthermore, the similarity to Catholic monks was emphasised due to the concerns of many missionaries and colonial officials to the influence of Buddhist monks. The imposition of a Christian monastic role onto the Buddhist monk was an attempt to obscure their social and political roles and turn central public figures into recluses (Tambiah 1992: 29).

Lay Buddhist practices also drew parallels to Catholicism. In an early nineteenth century account of Sri Lanka, Robert Percival stated that he "was very much surprised to observe the Ceylonese wear beads, and mutter prayers as they count them and go along the road, in the same manner as I have seen done in Roman Catholic countries" (1803: 210-211) and the antiquity of such practices in Buddhism were confirmed by later writers (Waddell 1896, Ferguson 1897). Conversion to Catholicism during Portuguese rule in Sri Lanka was viewed as an opportunity for personal advancement, but many noted that the ease of conversion was made possible through the similarities of the supposed pomp, pageantry and processions of both Catholic and Buddhist ceremonies and festivals (Tennent 1850: 29). Indeed, assimilation of Buddhist practices into Catholicism was noted, and one account describes how the temporary absence of a Catholic priest led to the introduction of Buddha images at a church creating a "small Roman Catholic chapel with the image of Buddha on one side and that of the Blessed Virgin on the other, apparently

receiving equal homage" (Cumming 1892: 46). It was also noted that many of those who had converted to Christianity continued to attend ceremonies at *devales* and made offerings at Buddhist monasteries (Sirr 1850: 53). Detractors of Catholic missionaries suggested such practices and intermingling of beliefs were not discouraged and that conversion was only superficial with people "transferring their faith from Buddha to some other saint, whose image is offered to their worship, they are merely worshipping [Buddha] in another form" and that the "idol-worship of the Buddhist, and the priest-worship of the Roman Catholic, were but different forms tending to the same end" (Sullivan 1854: 78-79).

Such attitudes were explored by Trainor (1997) in his study of Buddhist relic veneration. Such practices could be attacked through their 'idolatrous nature' and the earliest accounts of Buddhism in Sri Lanka (e.g. McKenzie 1801, Joinville 1803, Mahony 1803) tended to highlight cultic dimensions, describing devotional objects and images. Trainor suggested that this was due to early Orientalists approaching Buddhism with their prior knowledge of Hindu practices they had observed in India (1997: 5-6). Furthermore, missionary propaganda focused on Buddhist ritual and relic and image veneration drew strong criticism (*ibid*.: 7) with Spence Hardy deeming that the most definitive parallel between Catholic and Buddhist ritual was the veneration of relics and that the "resemblance here is the most perfect" (1860: 224). However, more positive similarities to Christian relic veneration were not discussed by Trainor and it was suggested that the *Patra* relic, or alms bowl of the Buddha, held in Kandy was imbued with qualities such as mystical powers of nourishment, and could indeed be termed the "Holy Grail of Buddhism" or that the Holy Grail was even derived from this relic (Walters 1892: 68).

Similarities such as monasticism, 'idolatry' and relics discussed above are comprehensively summarised by Tennent, who at length drew parallels between Catholic ritual and the Buddhist rituals he encountered in Sri Lanka:

“Buddhism, like the ceremonial of the Church of Rome, has to some extent its pageantry and decorations, its festivals and its fireworks, its processions, its perfumes, its images, its exhibition of relics, its sacred vestments, and its treasures of "barbaric pearl and gold". It has its holy places and its pilgrimages in prosperity and health, and its votive offerings in calamity and disease. The priests of both are devoted to celibacy and poverty, to mortification and privation. Each worship has its prostrations and genuflexions, its repetitions and invocations, in an ancient, and to the multitude an unintelligible tongue; and the purgatory of the one has its counterpart in the transmigrations of the other. Both have their legends and their miracles; their confidence in charms, and in the assistance of guardian saints and protectors: and in the general aspect of their outward observances, not less than in the concurrence of many of their leading beliefs, it is with the least conceivable violence to established customs, and the slightest apparent disturbance of preconceived ideas, that the Buddhist finds himself at liberty to venture on the transition from his own faith to that of his new advisers” (1850: 95).

The identification of similar practices affected the way that archaeologists interpreted Buddhist monasticism. As mentioned previously, the ascetic principles prescribed in Buddhist texts were viewed as incongruous to the practice of modern communities of monks. From the Protestant viewpoint of Cunningham it could be argued that the similarity of Buddhist monasticism to its medieval European Catholic counterpart influenced his view that “the modern Buddhist had relapsed into an indolent and corrupt body, who were content to spend a passive existence in the monotonous routine of monastic life” and that “indolent listlessness and passive indifference took the place of devout contemplation and pious abstraction; and thus the corrupt practices of modern Buddhists would seem to countenance the idea, that the more useless they became in this life, the more fitted did they consider themselves for the next” (Cunningham 1854: 2). This influenced his view of medieval Buddhist monasticism which in his opinion consisted of a wealthy “idle multitude of monks” (*ibid*.: 168) unrecognisable from the original early ascetics who were “learned and wise, whose bodily abstinence and contemplative devotion, combined with practical exhortations and holy example, excited the pious wonder of the people” (*ibid*.). The architect Fergusson also used his analysis of Buddhist rock-

cut caves to point towards a decline in Buddhist morals from the Early Historic Period onwards. At Khandagiri caves, Fergusson suggested that the lack of sculpture and decoration placed these caves earlier in date than others in the area as they had not yet degenerated into corrupt practices:

"One of the most singular features in all the Buddhist caves here, is the total absence of all images of Buddha, and indeed of any apparent object of worship; a circumstance which alone would, I conceive, be sufficient to place them in a higher antiquity than any series in Western India; for it is tolerably certain that the adoration of images, and particularly of that of the founder of the religion, was the introduction of a later and more corrupt era, and unknown to the immediate followers of the deified" (1846: 42).

Later, in his co-authored tome with Burgess, it was suggested that cave temples clearly illustrated how Buddhism flourished, spread and eventually declined due to corrupt and idolatrous practices (Fergusson and Burgess 1880: 166) and the Theravada school was viewed as "the original or Puritan Buddhists" whose religious practice "consisted of morality and a few simple ceremonial observances" (*ibid*.: 179). The later sculpture and elaborately carved pillars appeared because "though Buddha did not preach idol-worship, in course of time the plain dagoba ceased to satisfy the worshippers of certain sects" (*ibid*.: 176) and this is how supposed corrupt practices were seen to creep into the religion.

This mirrors the development of thought on Catholic monasticism in Britain. The fascination with religious ruins stimulated by the Romantic Movement had acted to intensify the general public's taste for the medieval revival in the nineteenth century. Whilst the Romantic poets had invoked a Gothic atmosphere in their works, Walter Scott's popular novels portrayed this to a wider audience, especially promoting perceptions of monasteries (Gerrard 2003: 30-31). It has been argued that the attitudes in literary fields enhanced Protestant Christian aspects of Britain's past and had "inspired a wistful nostalgia for a lost golden age of piety and devotion" (Bradley 1999: 108). Indeed, Gerrard highlighted that the use of ruins, especially

monasteries, in the mid-eighteenth century onwards acted as a reminder of past social oppression and tyranny and the threat of Catholicism and the Jacobite rebellion (2003: 17).

Many Protestant scholars of the Reformation viewed the native British Church as a counterpoint to the Roman Catholic Church and utilised information from documentary evidence to demonstrate that individuals in the native Church seemed to follow practices attractive to reformers such as asceticism, the rejection of clerical celibacy and a lack of Papal involvement in the succession of Bishops (Petts 2009a: 12-13). Though specifically in reference to 'Celtic' Christianity, Bradley asserted that the native Church was viewed as a Protestant institution in all but name, characterised by evangelical purity and wholly independent of Rome and that the Reformation represented a return to the values of British Christianity's 'golden age' (1999: 92). By removing 'idolatrous' images Protestant reformers were in effect attempting to return the Church to its original form and "puritan simplicities of the fifth and sixth centuries" (*ibid*.: 93). This viewpoint, of ascetics living in isolated communities according to the precepts of early Christianity, was formulated through early texts a well as the architecture of early structures and the isolated locales that they appeared to be situated in. This made the monks and monuments of the native Church more acceptable objects of study to the vast majority of antiquarians. In England, though studying Catholic monasteries they attempted to link these to a national authentic architecture of a pre-Catholic Anglican Church and highlighted pre-conquest Saxon heritage (Gerrard 2003: 7, 11) and later medieval monasteries were portrayed as degenerating from an original pure form.

The above overview has provided a historical background to the uses of a comparative approach between Buddhist and Christian monasticism demonstrating the political, religious and textual biases that motivated such analogies. Though these have been deconstructed it will be shown that further parallels are apparent, in terms of methodologies and theoretical frameworks followed in the archaeological study of both Christian and Buddhist monasticism. It will be shown that these developed in isolation on complementary trajectories including firstly, a discussion on the

methods of antiquarians and early governmental surveys which laid emphasis on exposing and recording architectural plans; secondly, stratigraphic excavations and the role of artefacts in discussions of role and functions of monasteries; and thirdly, locating monasteries within their landscapes, and thus social and political contexts. This will be undertaken in an attempt to understand the shared origins of such approaches as well as parallel academic interest.

### 2.3 Monasteries as isolated retreats

Though texts were often primary sources for academic enquiry (Sections 1.2 and 1.3), antiquarians did engage with monastic ruins in both Europe and South Asia. However, the rudimentary and architectural approach characterising early archaeological endeavour meant that monasteries were often interpreted, if at all, through the precepts and historical narratives provided by texts and inscriptions. The development of archaeological studies in both regions was characterised through similar approaches and hypotheses promoting the idea of monasteries as isolated retreats and the focus on texts, sculpture and epigraphy aided the notion that monasteries were located in wild and desolate places. In Britain, for Christian monasteries, this was perpetuated in part by the way that monasteries were envisaged by proponents of artistic movements such as the Romantics.

In Britain, interest in medieval ruins partly stemmed from difficulties in travelling through continental Europe to undertake a 'Grand Tour' after the French Revolution and intermittent wars with France at the turn of the nineteenth century (Johnson 2007: 23). Rather than it being a case that Britain lacked impressive classical remains but had many alternative large medieval ruins (Green 1992: 199-200), it has been proposed that revolutionary events at this time in France and North America served to refocus interest on national heritage. In line with a growing awareness of the idea of the nation state, Neo-Gothic architecture could be adopted as a national symbol in opposition to the Neo-Classicism and rationalism of the early eighteenth century (Gerrard 2003: 25-26). An awakening of interest in the British landscape was invigorated by the Romantic Movement and it has been argued that poets such as Wordsworth were implicitly nationalistic, with Johnson asserting that

"Wordsworth was inviting his countrymen, then, to turn inwards and engage with the local scenery of the British Isles" (2007: 23). Furthermore, isolation from Europe led to the emergence of the British travel account such as Sir Richard Colt Hoare's description of journeying through Wales in the 1790s in search of the picturesque (Gerrard 2003: 25-26). Bradley (1999: 109) highlights the reverence and interest towards religious ruins in this search for the scenic citing Johnson's journey through the 'wilderness' of the Scottish Western Isles where he noted 'melancholy memorials' of religious ruins.

Medieval ruins and the presence of antiquity in the British landscape was closely tied to the Romantic project and monasteries with "ragged walls clad with ivy, sprouting grass, and tinged with mosses and lichens appealed to artists searching for inspiration in romantic ruins" (Green 1992: 199) (Figure 2.3). The Romantic Movement as a whole drew inspiration from monastic sites idealising those who once lived in the ruins they described. In their contemporary state, monastic sites were seen as wild rugged places far away from civilisation and appealing to those who had turned their back on the notion of ordered beauty and sought rather the wilderness of the noble savage (Bradley 1999: 109). This theme is ever present in the works of Romantic poets propagating the idea of isolated remote religious individuals and institutions and the idea of landscape as a solitary experience (Johnson 2007: 25). The increased popularity of 'native' architecture led to a somewhat peripheral, yet greater understanding of medieval structures. It has been noted that sites chosen for excavation by antiquarians showed a mild preference towards those that offered a greater intensity of personal experience that developed from within the notions of the Romantic tradition, and the ruins of churches and monasteries were also actively incorporated into the designs of gardens of some country estates (Coppack 1990: 16, Gerrard 2003: 16, 17, 23, 25). For instance, Capability Brown's contract to reorganise Lord Scarborough's gardens at Sandbeck Park, Yorkshire, stated that the design should accord with "Poet's Feeling and Painter's Eye" (Coppack 1990: 16). To achieve this, architectural units of Roche Abbey were demolished and part buried within the landscape design (Coppack 1990: 16, Gerrard 2003: 17), providing a notion of isolation and wilderness attributed to monastic ruins.

The Romantic interest in monastic and church architecture led to a Gothic revival and the study of religious remains provided ecclesiologists and architects suitable models to inform their creations (Green 1992: 204). In 1839 the Cambridge Camden Society was established to promote the study of ecclesiastical architecture and antiquities, soon followed by similar societies throughout the country (Gerrard 2003: 35). The interest in Gothic architecture and intense attention paid towards surviving monastic churches, that were undergoing extensive restorations, eventually spread from surviving remains to the ruins, and this continued in an architectural vein (Coppack 1990: 17). From the second half of the nineteenth century detailed studies of the surviving fabric of monasteries were undertaken as there was an appreciation that plans contained evidence for the original forms of the buildings. Excavation of monasteries was greatly influenced by Sir William St John Hope who investigated many sites in the latter decades of the nineteenth century. Hope's methods, which influenced contemporary architects such as John Bilson and Harold Brakespeare and later scholars such as Charles Peer, targeted elucidating monastic plans (*ibid*.: 22). Excavations were not stratigraphic and relied upon 'wall chasing', digging trial trenches and clearing ruins to define structures (Coppack 1990: 23, Green 1992: 39).

The Ancient Monuments Act 1900 led to medieval ruins being more readily taken under the care of the Office of Works. Abbey and priory remains were often chosen, partly due to the appointment of Sir Charles Peers, as Chief Inspector of Monuments between 1910 and 1933, an architectural historian with strong interests in monastic sites (Gerrard 2003: 59). Under Peers, great importance was placed on the excavation of monastic remains, not just to reveal ground plans, but also to clear sites to make them attractive for preservation and display (Green 1992: 39-40). The recording and recovery of artefacts was not seen as important, unless 'exceptional' and visually appealing such as decorated tiles, more complete vessels and coins, due to a focus towards architectural layouts (Green 1992: 39, Gerrard 2003: 42-44) (Figure 2.4). Thus the understanding of the everyday lives of the inhabitants was lost. For the majority of excavations the policy of clearance along the lines implemented by Peers was continued and little attempt was made to provide information from outside the textual sources to reveal social conditions. Green argues that this approach was due to monasteries being such "assiduous" record

keepers and that with the monastic archives containing volumes of charters, deeds and accounts, there was a prevailing attitude that "with such riches, what possible information could archaeology add, beyond revealing the layout of buildings?" (1992: 40-41). The emphasis placed on providing the monastic plan meant that attention was not paid to other aspects of the monastic precinct. The efforts concentrated on structures such as the church and the cloister led to aspects of other features of monastic sites, such as the service ranges of the outer court and sometimes inner areas of importance like the infirmary cloister, being overlooked (Keevill 2001: 1). This attitude to monastic studies continued almost uninterrupted throughout the twentieth century and a "conscious and general shift of emphasis away from church and cloister towards the wider monastic landscape had to wait until much more recent times" (*ibid*.). The uncovering of plans and structures related to textual narratives as an academic pursuit and for public display greatly mirrors the approach to monasteries in South Asia and highlights the similarities of archaeological methods and conceptions of monasteries.

Influenced by the Romantic Movement, the first representations of South Asia to be produced by Europeans were sketches, paintings and engravings that often utilised the artistic norms of the eighteenth and nineteenth century European landscape painting traditions (Bann 2003: 70-71), including the depiction of monastic sites as ruinous isolated places. Indeed, when challenged with representing exotic places, artists transplanted the conventions they had learnt at home and invoked the picturesque (*ibid*.: 64). South Asia, with its dramatic landscapes and ancient monuments, provided artists with countless opportunities and subjects (Guha-Thakurta 2003: 114). Many sketches and paintings contained several if not all of the following picturesque motifs; a ruined monument, "dense foliage, gnarled trees, heaped stones and boulders, and a sprinkling of "native" figures" (*ibid*.: 119) (Figure 2.5). This tradition is argued to have influenced subsequent photographic conventions in nineteenth century South Asia (Sampson 2002: 86). In addition, the reliance on textual sources as described in Section 1.3, led to Buddhist monks being perceived, like figures in other South Asian religions, as an "individual outside the world" (Dumont 1960: 62) and "consistently presented [as] a radical ascetic who had severed all ties with his family" (Schopen 1997d: 57). Indeed, Silk argues that a

tentative glance over the available textual sources "would probably lead to an impression that the ideal vocation of the monk imagined by the authors of such texts was that of a solitary meditator, wrapped in his own world of contemplation and virtually oblivious to his material environment" (2008: 11).

This combination led to early archaeological investigations emphasising the ascetic nature of Buddhist monks and the perceived isolation of their residences (Cunningham 1854, 1876, 1892, Fergusson and Burgess 1880, Smith 1900, Basham 1954, Brown 1956, Mitra 1971). These scholars followed architectural approaches, uncovering the layouts of monasteries paying little attention to artefactual evidence and monasteries were viewed as retreats located away from society selecting "wild and desolate places… [so] that they might conduct their observances undisturbed by the distractions of any human environment" (Brown 1956: 27). The earliest monks were described as ascetics living in forests, natural caves or in "leafy huts" (*ibid*.: 16) and architecture was generally described in reference to ascetic principles. Rock cut caves were seen to mimic natural caves and allude to the "haunt of wild people, and still wilder animals" (*ibid*.: 19). The planning of later monasteries was thought to minimise contact with the outside world, with individual cells placed on an internal quadrangle, forming a perimeter wall for privacy and protection (*ibid*.: 17). Providing descriptive accounts of structures, monasteries were viewed as containing "apartments for ascetics" (Smith 1900: 435). Mitra (1971: 31) asserted that the choice of location for a monastery was determined by two factors; firstly, proximity to a population to rely on for alms, and secondly seclusion to ensure an environment conducive to meditation facilitating "the dual purpose of monastic dwelling and sanctuary" (*ibid*. 34). Indeed, Marshall noted that though some Buddhist monasteries were located in urban spaces, the majority were to be found in "quiet and retired spots at some distance outside them" (Marshall 1960: 95). However, when archaeological evidence suggested something other than ascetic existence, it was asserted that this contradiction was due to some kind of general increase in moralistic corruption coinciding with a growth of wealth and patronage, causing monks and monasteries to become lax in their rules (Basham 1954: 266), which has been discussed above in Section 2.2.

Unlike in India where an Archaeological Survey was operational by 1861, it was twenty-nine years later until a similar institution was established in Sri Lanka (Karunaratne 1990: 3). The lack of a coherent archaeological strategy was possibly due to the availability of historical knowledge from the Chronicles and inscriptions. The Ceylon Branch of the Royal Asiatic Society was founded in 1845 (Devendra 1959: 24), and sporadic antiquarian investigations were conducted under the Government of Sir Hercules Robinson who, from 1840 onwards, provided annual finances for the clearing of ruins in Anuradhapura (Ievers 1899: 222). An Archaeological Commission was established in 1868 to oversee the best course of action for the conservation of ruins mentioned in the Chronicles (Devendra 1959: 23) but piecemeal clearance of monuments continued under the direction of various government agents (Ievers 1899: 219-227), most notably Burrows (1894). The earliest recording techniques were artistic and architectural. In 1868 Joseph Lawton was tasked by the Archaeological Commission to photograph the ruins of the North Central Province (Raheem 2009: 2). Technical drawings were initially produced by Capper in a survey of the ruins of Anuradhapura in 1873 (Karunaratne 1990: 3), followed more comprehensively by James G. Smither (1894), and it was noted that "a steadily sustained effort, aided and directed by the government, might accomplish something worth recording, but such desultory and spasmodic attempts are of very little account" (Ballou 1894: 64).

The need for such a systematic approach was recognised by individuals such as the architect James Fergusson, who had long-worked in the sub-continent, noting that "The stars in their courses have warred against archaeology in Ceylon… and yet it alone, of all known countries, contains a complete series of Buddhist monuments, extending from the time of Asoka to the present day, and in the *Mahavamasa* it alone possesses a history so detailed and so authentic, that the dates and, the purposes of the earlier buildings can be ascertained with very tolerable precision" (Fergusson 1876: 185-186, Karunaratne 1990: 3). This statement summarises the importance placed on Buddhist heritage and sites mentioned in the Chronicles in ideas relating to methodologies and the reasons for conducting archaeology in Sri Lanka. Due to the potential historical resource of the island's archaeology and spectacular discoveries of the ruined ancient Northern cities, the Government was prompted to take steps to

create an Archaeological Survey and H.C.P. Bell of the Ceylon Civil Service was appointed Archaeological Commissioner in February 1890 (Karunaratne 1990: 3-4) (Figure 2.6). In Bell's first season at Anuradhapura in 1890, he planned to undertake clearance to ascertain what ruins existed above the ground surface with the intention that "excavation of likely sites can then follow with more economy of time, labour and expense than under the irregular and spasmodic efforts hitherto employed" (1904a: 1). This was viewed as the best methodology that would fulfil the objective of "complete survey and excavation of Anuradhapura" (*ibid*.).

Bell's reports provide plans of the layouts of structures excavated and these are mainly monasteries mentioned in the Chronicles. Though architectural plans were recorded, Bell's publishing of artefactual evidence was extremely limited. It has been reported that Bell was not greatly interested in ceramic remains and these finds are rarely mentioned. Selections of the artefacts deemed most interesting, unusual, or of most worth, are drawn on plates at the back of the annual reports, but their contexts were not accurately recorded (Bell 1992: 106) (Figure 2.7). Therefore, Bell's legacy was one of clearance and the recording of architectural remains and this methodology continued under the stewardship of the next Archaeological Commissioner Ayrton (1914). However, there was a eight year gap until the Survey's next report and in this Hocart describes the death of Ayrton leaving the department in difficulties stating that "the fragments of his work remain as ruinous as the monuments he was appointed to look after" (1922: 1). Hocart saw it as imperative that the Survey did not undertake more excavations until existing Survey records were ordered and published, and this terminated large open area clearance of jungle to uncover remains (*ibid*.: 8).

Bell's methodology created an architecture-centric approach to Buddhist monasteries in Sri Lanka, an approach that was aided by the appointment of trained architects, such as, Professor Roland Silva as the Director of the Department of Archaeology in 1983 (Wijesekera 1990: xxi). Indeed, trained architects were at the forefront of research into monasticism in Sri Lanka. The seminal publication on the subject of Early Historic and medieval Buddhist monasteries is Bandaranayake's *Sinhalese*

*Monastic Architecture* (1974a), which provides an architectural typology for the Buddhist monasteries of Anuradhapura utilising the plans provided by earlier archaeologists such as Bell (Bandaranayake 1974a: 1). Bandaranayake categorised the monasteries of Anuradhapura into distinct types; the organic monastery, *pabbata vihara* and *padhaghara parivena*, providing a brief discussion of their chronology and the sects of monks that would inhabit these categories of monasteries through reference to the Chronicles. A similar approach was subsequently utilised for later periods of Sri Lankan history with Basnayake (1986, 1990) providing descriptions of the plans of monasteries in the Polonnaruva period and Wijesuriya (1998) an in-depth study of meditational monasteries. This architectural approach, focussing on specific sites and layouts, has led to monasteries being analysed as individual units with no consideration of their relationships to other settlements and communities in the landscape. When the social and political factors relating to monasteries are discussed (e.g. Bandaranayake 1989), this is in terms of the conception of the plan and layout of a monastery rather than the monastery's wider social setting and the discussion is framed within historical implications of the development of monasteries in relation to the Chronicles.

The Archaeological Survey was more devoted to conservation of remains that had been cleared and the study of inscriptions and those tasked with recording and protecting Sri Lanka's archaeological heritage were members of the Colonial government's administrative elite (Wijesekera 1990: xxi). The Department only formally established an excavation branch in 1968, due to the reliance on the direct historical approach that was afforded through the clearance of remains in relation to the Chronicles (Deraniyagala 1990a: 203). The excavation branch's activities were confined to Prehistory and Protohistory because of the relative neglect of these periods due to the presence of Chronicles, epigraphs and monument orientated excavations for the Historic Periods (*ibid.*) Excavation at monasteries were directed towards single monumental structures, such as the Dhakkina stupa (Paranavitana 1949, 1950a), Ruvanveliseya stupa (Paranavitana 1950b), Mahiyangana stupa (Paranavitana 1951) and the Vadatage at Rajangane (Godakumbura 1961, 1963, 1964, 1965). It was not until the Central Cultural Fund Projects initiated in the 1980s, that archaeological activity occurred not solely focussed on individual

monuments, but these excavations have not been satisfactorily published. Indeed, one of the major functions of the Department of Archaeology was to proclaim archaeological reservations that were cleared maintained and landscaped (Hettiaratchi 1990: 45). Conservation for tourism was at the centre of the Department's policies. In Paranavitana's time as archaeological commissioner (1940-1956) emphasis was placed especially on making major monumental sites look attractive with the planting of ornamental and flowering plants and also making these sites accessible by roads to facilitate sightseeing (Fernando 1990: 82). This lack of excavation at the heart of the Department of Archaeology's methodology becomes more apparent when their five volume commemorative centenary publication consisted of the Department's history, inscriptions, architecture, sculpture and painting (Wijesekera 1990: xxiii).

### 2.4 Monasteries as artistic hubs and centres for patronage

Antiquarian and early governmental surveys of monastic ruins were architectural in approach and did not systematically record artefacts, or the locations from which they were recovered. From the mid-twentieth century, improvements in archaeological techniques and engagement with artefactual and epigraphic evidence, in both Europe and South Asia, led to monasteries being viewed as economic centres that received patronage in addition to functioning as artistic hubs undertaking a variety of craftworking activities.

In Europe, pioneering excavations conducted by Rosemary Cramp at Monkwearmouth and Jarrow, recently fully published (Cramp 2005, 2006), provided evidence suggesting that monasteries were not isolated retreats, but craft centres and artistic hubs patronised by local elites (Cramp 1992a: 55) At these sites material indicating wealth and prestige were recovered such as vast quantities of window glass at Jarrow (Cramp 1975: 88-89). Artefacts, such as millefiori rods and crucibles, also provided evidence for production of window glass in the mid-ninth century at Jarrow (*ibid*.: 94). This led to a suggestion that monasteries had an economic function and it had begun to be noted that early monasteries in Ireland and Northumberland were located on major routes and borders (Cramp 1992b: 279).

Indeed, workshop areas had been excavated at many monastic sites with evidence for manufacturing inlaid glass and leatherwork at Iona (*ibid*.: 280), and finds of crucibles, tongs, moulds and residues of bronze working at Nendrum in Ireland (*ibid*.: 281). Convincing evidence for craft production came from Irish monasteries and it was argued that at large rich monasteries specialist craftspeople of different materials were housed in specialist buildings and that small-scale ironworking was found at most monastic sites (Hamlin 1985: 296). At Clonmacnoise there was evidence of a range of activities with goldworking, ironworking, bronzeworking and jet bracelet manufacture with a seventh to eighth century date (King 1992: 12-14) and at Dunmisk heavy metalworking, principally iron smelting, as well as glassworking, was present (Ivens 1989: 57). In addition, an excavated house at Inishkea North had evidence of purple dye manufacture and at Scothc Street, Armagh, debris from fine-metalworking, as well as amber, glass millefiori and lignite (Hamlin 1985: 297). Such evidence was not restricted to these 'Celtic' areas and at Whitby bronze and silver working residue was excavated as was finished and waste products of jet, as well as evidence of glass working from a glass tessera and rod, a glass moulded setting and an inlaid glass stud (Cramp 1992b: 281).

Furthermore, it has been argued that seventh and eighth century Irish monasteries were large, wealthy population centres (Hamlin 1985: 279). From the 1960s there was the concept of the 'monastic city' where it was suggested that monasteries may have operated as the equivalent of towns but it was Charles Doherty's work in the 1980s which brought this idea to the fore (Jenkins 2010: 26). Doherty suggested that Irish monastic sites such as Kildare and Clonmacnoise were both centres of secular and ecclesiastical power, and that "the major monasteries by the tenth century and for a long time before were ceremonial centres that acted also as political capitals" (1985: 68), and that whilst "the monastic city ought to have been quite separate from the secular world… in practice its rhythm matched the ebb and flow of secular politics" (*ibid*.: 70). Mainly from seventh century canonical legislation, he suggested that secular elements of society occupied the edges of monastic settlements (Doherty 1982: 301). Functioning as cities of refuge, the major Irish monasteries were faced with a dilemma of "being a place set apart from the world yet also having to embrace and take care of the accidental homicide, the sick, the poor, the destitute, both young

and old, and the pilgrim. Not least, she had to regulate her own servile and service population" (*ibid*.: 302). Doherty argued that monasteries became large bounded zoned settlements that either attracted or catered for large populations and became urban centres. 'Monastic towns' received the patronage of nobility and supported craftspeople whilst attracting trade and it is suggested that Irish monasteries were situated on the coast or on major rivers to access long-distance trade (Doherty 1980: 80, 83).

A similar scenario was suggested in South Asia for Buddhist monasteries. The assumption of a withdrawn existence was challenged and Dutt argued that "isolation was no object of monastic life" (1962: 26) and stated that "at no time in history was Buddhist monastic life meant to be a self-chosen process of world forgetting and being by the world forgot. It was not… the purpose of a monastery to shut out the world, but only its distracting evils" (*ibid*.: 161). From the 1950s onwards Buddhist monasteries began to be seen more in economic terms, partly a response to the theoretical and political developments of Marxism within South Asian academia. Romila Thapar hypothesised that in Early Historic India the political centralisation of states led to a shift in settlement and society from pastoralism to agrarian village communities and urbanism (Thapar 1963: 55). In Thapar's opinion, this relative permanence of settlement facilitated an increase in the scale, organisation and expansion of trade leading to the establishment of urban mercantile and artisan communities organised into a system of guilds (*ibid*.). These economic developments were viewed as intrinsically linked to the religious developments of the period, such as the emergence of heterodoxical sects such as Buddhism. Thapar argued that Buddhism appealed to the socially downtrodden as it provided an alternative to the presence of the rigid social order that caste distinctions she believed present at the time would create. The caste hierarchy would create and exacerbate social tensions as the newly economically powerful merchants and artisans would still be socially inferior to the Brahmans. Thus patronage of Buddhism provided an alternative route to higher social status and power, and the removal of caste barriers for trading partners (1963: 141, 1966: 68). It was argued that the earliest form of Buddhism was urban in nature with "monasteries and

nunneries… built near towns thereby facilitating begging for alms" (Thapar 1966: 67) from these marginalised sections of society.

Buddhism was also lavished with Royal patronage as a means of a ruler trying to increase their prestige (Thapar 1966). Once viewed as the recipients of gifts that were intended to increase the prestige of the patron, Buddhist monasteries were no longer viewed as isolated retreats cut-off from society but rather as entities that engaged with and within society, participating in the "nexus between political power, the commercial economy and the religious institutions" (Thapar 2002: 116). It was accepted that monasteries could perform dual and sometimes opposing roles, "both a retreat for meditation and an institution for action" (*ibid*.: 871). However, it has been argued that whilst Thapar integrated and emphasised the importance of monasteries in the discussion of society and its interactions in general, she treated monasteries as passive entities, "dependent upon the patronage of guilds and Kings" (Fogelin 2006: 53). Later scholarship has furthered Thapar's intellectual foundations postulating that Buddhist monasteries actively functioned as nodes in long distance trade networks.

D.D. Kosambi (1955) was the first scholar to directly assert the role of Buddhist monasteries in trade in his Marxist approach, suggesting that monasteries purchased cloth and materials for ceremonies, but also in return provided goods to traders at a profit (1955: 60-61). Although this direct role has been disputed, many have argued that monasteries were located on major long-distance trade routes (Ray 1986, 1989, 1994), and Buddhism has been argued to have been an important component in the economies of polities, pivotal to trade expansionism (Morrison 1995: 205). It is suggested that Buddhism acted as a cohesive force, which overcame the infrastructural problems of long-distance trade such as storage, credit and payment (Cohen 1971: 266-270, Ray 1994: 123). Buddhism therefore acted as a common religion and is identified as a focus of group identity for what has been termed a "trading diaspora" (Cohen 1971: 266-270). In addition, monasteries may have acted as safe havens for traders, hence their location on trade routes (Smith 2001: 20). Heitzmen (1984) studied the locations of Buddhist, non-Buddhist sites and trade routes in an attempt to elucidate the connection of Buddhism to trade. He argued that

in the third century BCE, monastic sites were located within the distribution areas of Asokan inscriptions and sites with Northern Black Polished ware and were thus "closely linked to the major forms of political and economic organisation" (*ibid*.: 124). This co-location of Buddhism with the 'political-mercantile complex' continued between 200 to 0 BCE and well into the Christian era (*ibid*.: 132).

However, aside from Kosambi (1955), direct trade between monasteries and merchants has never been made explicit and Heitzman stated that "although Buddhist monastic sites were consistently associated with non-monastic locations and with the two institutional components – empire and trade… there is little archaeological evidence to suggest that the Buddhist sites had any purely political or economic roles (1984: 132). Rather than acting as trade centres, Buddhist monasteries are seen to facilitate trade and exchange through social conditions, rather than actively engage. Therefore, monasteries continued to appear passive in the landscape with the only real evidence and link between trade and monasticism the donations bestowed by traders and merchants inscribed at monastic sites. This lack of direct engagement was supported by Morrison (1995: 214) who criticised the direct trade model citing the lack of evidence for large-scale storage, manufacture at monastic sites other than as recipients of gifts. However, these theories stemmed from studies of Buddhist monuments as nodes in networks divorced from their physical realities, with analysis restricted to known sites, available published excavation reports and epigraphic records. However, scholars have engaged to varying degrees to contextualise monastic sites within archaeological landscapes to test these theories.

### 2.5 Beyond the Cloister: monastic 'religious engagement' in the landscape

More recently, archaeologists have moved away from focussing on individual sites and have begun to engage with landscape methods, placing monastic sites within their broader landscape context. It will be outlined below how this has occurred both in Europe and South Asia but from different theoretical backgrounds. Though European medieval archaeology has suffered from a lack of engagement with archaeological theory, with a reliance on of historical sources, processual

archaeology has influenced research trajectories. To some extent medieval archaeology has moved towards topics that have been neglected by conventional documentary sources, including landscape, subsistence and technology, themes encouraged by the 'grand narratives' of processualism (Gilchrist 2009: 387, Gilchrist and Reynolds 2009: 4). Research objectives in monastic studies shifted from viewing religious sites as ritual and craft foci to analysing the impact of these institutions on wider society and economy. The scale of this analysis has been both in the immediate environs of the monastery and in its distant farms and granges (Gilchrist 2009: 387).

However, the development of archaeological methods embraced by those studying monasteries had more impact than the influence of processual theories. On purely theoretical grounds it has been argued that the empiricist position of medieval archaeology was reinforced by the positivist methodologies of processualism (Gilchrist 2009: 386). In spite of this it has been argued that European medievalists have not engaged fully with processualism due to the attitude towards, and subservience to documentary history, a result of the constant presence of documentary history and that "New Archaeology generally confirmed medieval archaeologists in their denial of any role for theory other than empiricism in their work" (Austin 1990: 31).

From the 1960s the investigation of monastic sites were conducted according to scientific excavation methods (Green 1992: 41), and from the 1970s monastic studies underwent a shift in the scale of research undertaken. In addition to excavation and recording of standing remains, there was the increased use of non-intrusive methods such as aerial survey, topographical survey and geophysics to investigate non-claustral buildings and earthwork sites (Green 1992: 41, Gerrard 2003: 145). These techniques promoted wider landscape analysis, with monasteries viewed as economic units within the framework of a wider support system (Coppack 1990: 30, Green 1992: 41). Whilst a vast literature on the individual histories of monastic houses and architecture had developed, Aston noted that there were "far fewer books that look at the role of monasteries as social or economic centres or see them as

specialised institutions operating within a contemporary landscape" (2009: 20). However, the shift of enquiry from the cloister to a wider landscape perspective provided the foundation for the development of a corpus of literature that engaged with themes highlighted by Aston. The encapsulation of this research direction is provided in papers contained within two edited volumes by Gilchrist and Mytum (1989, 1993) on rural and urban monasteries. Rather than the perceptions of isolation promoted by pre-1960s and 1970s archaeological developments, now it was commonplace to "see monasteries in the Middle Ages as the focal places of very elaborate social and economic systems" (Aston 1993: 17).

One of the perceived strengths of the landscape historical approach has been its claim to be multi-disciplinary. However, within this framework, archaeology has been viewed as a valuable method, but has continued to remain ancillary to historical documents (Johnson 2007: 134-135). Landscape studies are both "simultaneously one of the most fashionable and avant-garde areas of scholarly enquiry, and also, paradoxically, one of the most theoretically dormant areas" (*ibid*.: 1), where the English Landscape Tradition is the theoretically dormant area in which monastic studies reside. Johnson notes that landscape archaeology in Britain developed very differently to that elsewhere and that the works of William Hoskins, and leading proponents of the English landscape Tradition contain no reference to those of processual and prehistoric studies where theory plays a more active role (*ibid*.: xii, xx). The demotion of theory, or a concern with earlier periods, is argued to stem from the landscape tradition Hoskin developed that set the standard for later studies where there is an "implicit prioritisation of documentary evidence over the material and archaeological" (*ibid*.: 81). Linked to and in correspondence with leading proponents of medieval archaeology in the 1950s (*ibid*.: 63) it can be seen how landscape studies in Britain were "not an archaeological research agenda, but rather a set of techniques for historical *reconstruction* of past landscapes and communities in which archaeological evidence played an ancillary role. Moreover, the role of archaeology became supplementary and supportive to a text-based narrative rather than oppositional and critical" (*ibid*.: 68). Johnson highlights Aston's *Interpreting the landscape* (1985) as emblematic of this trajectory of study as it contains no reference to theoretical debates (Johnson 2007: 2). Indeed, studies were undertaken

within the prevailing mode of European thinking with a lineage from Classical studies and the textual record (Champion 1991: 146), whereas landscape approaches of the United States and the development of processualism linked to anthropology (Gilchrist 1994: 11).

This was a continuing trend into the late 1980s and early 1990s and until more recent inclusive, multi- and interdisciplinary approaches (Gerrard 2003: 145). Though scholars such as Moorehouse recognised the need for such approaches and asserted that the study of monasticism would benefit from combining archaeological, architectural and documentary evidence (1998: 43) there was still a textual bias. For example, in describing the preferred approach for investigating monasteries, Moorehouse states that "in the first instance we should use the form of evidence which gives us the broadest and most detailed overall picture. In terms of the monastic estate, this has to be the documentary evidence. Other sources, such as archaeology, can then be used to clarify and expand the picture" (*ibid*.: 67). Indeed, this approach and position was summed up by Gilchrist who asserted that "it is not a matter of the spade being mute, but rather we seldom ask it the right questions, or understand its answers" (Gilchrist 1994: 10). Only recently has the value of archaeology as one of the major facets of multi-disciplinary projects been realized.

The Shapwick Project (Gerrard and Aston 2007) integrated evidence from history, geography, ecology and archaeology to understand the landscape history and development of a rural post-Roman settlement (*ibid*.: 8). Influenced by both the English Landscape Tradition and processual methods developed in the Mediterranean, the Shapwick Project was argued to offer more in terms of methodology and landscape theory rather than a purely historical description of the archaeological landscape (*ibid*.). Though a regional programme of research with a suitable sampling scheme may have provided estimates of overall numbers of sites, this strategy was shunned in favour of identifying rarer site types and thus gaining fuller coverage of the archaeology, developments and interpretations within the smaller defined area (*ibid*.). Therefore, in terms of monastic development, the project provided the opportunity to study the development of a single church site and link

this to case studies from elsewhere, but not in terms of possible settlement systems. However, the Project did highlight the merits of multidisciplinary landscape approaches and it is with studies of the early medieval period that an understanding of the regional context and differing roles of monasteries have been most successful, such as the landscape studies of Tomás Ó Carragáin in Southwest Ireland (2003) and Sam Turner in Cornwall (2003).

Indeed, the relative lack of early documentary sources and propensity of above ground standing remains for the early medieval period has aided archaeological methods in the study of early Church development. The studies of both Turner and Ó Carragáin are multi-disciplinary and whilst Ó Carragáin (2003: 131) utilises archaeological remains and documentary sources, Turner (2003: 174) also includes place name evidence. Both areas have previously been seen as havens of the ascetic monastic ideal with sites such as Tintagel and Skellig Michael, but utilising a landscape approach these monasteries have been placed in their regional context.

In Inveragh/Dingle, Ó Carragáin (2003: 129) reiterated the previously noted perplexity of such a concentration of eremitic sites (Henry 1957: 157), and it has since been argued that the ecclesiastical sites were primarily settlements and concentrations of populations. Ó Carragáin argues that the Church of the mid-seventh to eleventh century was organized along territorial lines and that principal churches controlled "considerable territories in their immediate vicinity, and being affiliated mainly with churches in the same secular kingdom as themselves" (Ó Carragáin 2003: 130). In Inveragh/Dingle, the archaeological evidence is seen as suggestive of three principal churches operating in a hierarchy controlling the landscape (*ibid*.: 131). Through a landscape approach, Skellig Michael is no longer viewed as an insignificant hermitage but "rather as a daring experiment in ascetic monasticism, which was sustainable only because of the resources available from the mainland" (*ibid*.: 141), due to the vast territory under its control.

A similar situation has been postulated by Turner for Cornwall. Rather than being located in isolated locales, it has been argued that "early ecclesiastical centres lie at the heart of the 'core' areas of early medieval settlement" (Turner 2003: 182). Indeed, Turner asserted that just as Roman towns in the area functioned as central places monasteries between the sixth and ninth centuries CE took on this role and "acted as centres not only through their control of spiritual power, but also by their control of temporal resources such as rural estates" and "the new churches themselves acted as comparable central places in the emerging medieval landscape" (2003: 184). Through analyzing the monasteries within their landscape context and along with other categories of site, it would appear that settlements concentrated around ecclesiastical centres and agricultural land. Further to this, between c.900 – 1080 CE sites began the colonisation process of marginal areas such as heath and moorland (*ibid*.: 186) and that 'Hiberno-Saxon' crosses marked the boundaries of territories associated with monastic sites (*ibid*.: 188). The development of surveys in Northwest Europe such as those by Turner and Ó Carragáin have not only augmented the discussion on the roles and functions of monasteries and highlighted the importance of placing monastic sites in their landscape context, they also provide a comparable dataset and similar thematic avenues of investigation to the landscape investigations conducted in South Asia.

Landscape archaeology could be argued to have begun in South Asia with Alexander Cunningham's (1854) contextualising of Sanchi within its immediate topographical setting. Indeed, this labour and resource intensive investigative style was continued by Sir John Marshall who described and excavated numerous urban and rural religious and secular sites in the Taxila valley (Marshall 1951: xvii). Due to the investment of such approaches these were not often undertaken and were reserved for rescue archaeology when entire archaeological landscapes were under threat such as the response to the flooding of the landscape around Nagarjunakonda in the 1950s (Sarkar and Misra 1966). Later in the twentieth century and influenced by processual methods employed in the Middle East more research driven landscape archaeology was undertaken (e.g. Lal 1984, Erdosy 1988, Chakrabarti 1995, *et al*. 1996). Though such surveys were pioneering and attempted to understand long-term regional settlement, the methods and results were limited. Settlement size was used as a proxy

for complexity and the relative importance of a site and religious complexes were generally not recorded. Hierarchies can be established through a variety of factors, and whether political, economic, religious or other, site size does not necessarily always correspond to importance as though sometimes small in size, religious institutions such as monasteries "may wield greater political and/or economic power than spatially larger villages or towns" (Coningham *et al*. 2007: 714). Though the socio-economic roles of monasteries in wider landscape has been identified, interpretations have been limited as theories postulated are divorced from systematic archaeological evidence relying on analyses restricted to known sites, available published excavation reports and epigraphic records (e.g. Prasad 2011a). However, landscape archaeology has been undertaken on a more research orientated and systematic basis as it has come to be understood that monuments and sites need to be contextualised within their immediate and wider landscapes to reconstruct the social and economic roles they played.

Steps towards this socially integrated approach were first attempted in Ragupathy's (1987) pioneering study of the Jaffna Peninsula. Though religious sites were recorded (*ibid*.: 148), their importance in landscape dynamics were ignored at the expense of discussions relating to secular central places, settlement patterns, urbanism and the relationships of sites to trade networks (*ibid*.: 150-151, 183). However, in Sri Lanka the archaeological settlement study in the Sigiriya–Dambulla region (Bandaranayake *et al*. 1990, 1994) was the first comprehensive attempt to investigate the settlements and settlement networks of a small representative sample of the archaeological landscape of the Northern Dry Zone (Bandaranayake 1990a: 15). Multidisciplinary in approach it recorded artefact scatters and standing remains in addition to other archaeological and landscape features such as rock shelters and irrigation works (Mogren 1990: 54-55). Although only preliminary results were published, it was inferred that Buddhist monasteries occupied a central position within settlement dynamics that included manufacturing sites, secular centres and irrigation infrastructure and were postulated to be the principle foci of social organisation in the countryside (Bandaranayake 1994: 16). Unfortunately, as no further results were published, the chronology of settlement in the Sigiriya–Dambulla survey region remains unresolved as does the relationship between

monastic and non-monastic settlements, which although hypothesised, was never developed further and interpretation relied on literary and epigraphical sources (*ibid*.).

Similar hypotheses have been put forward for Buddhist monasteries from surveys conducted more recently in South Asia. Fogelin (2006) attempted to investigate the variety of religious, social and economic roles that monasteries may have played by implementing small-scale survey around the case study of Thotlakanda, in Andhra Pradesh and 134 archaeological sites were identified (*ibid*.: 124). He suggested that the monasteries practiced "religious engagement" (2006: 55) exhibiting traits of isolation by locating on hilltops and outcrops to be spatially segregated from lay settlements in floodplains whilst still interacting with local populations by engaging in local trade, evidenced from the abundance of locally manufactured pottery at Thotlakanda (Fogelin 2006: 195-196). However, Fogelin's survey only studied the interactions of a single monastery to its immediate environs whereas on a larger scale, Shaw at Sanchi (2007) and Hawkes at Bharut (2009) aimed to place well studied Buddhist complexes into much wider landscape settings.

Shaw, in reaction to the monumental and art historical bias of archaeological studies of Buddhism, implemented a landscape survey in a 750 km² area centred on the stupa complex at Sanchi, in central India, which aimed to relate Buddhist monuments to their landscape (2007: 18). A total of 153 settlements were discovered, of which 35 were previously undocumented Buddhist monasteries (Shaw and Sutcliffe 2001: 56) in addition to 16 ancient dams (Shaw and Sutcliffe 2003a: 278). It was suggested that these dams, and associated tanks, were not isolated features in the landscape but were 'Early Historic complexes' linked to Buddhist stupas and village settlements as components in an interdependent socio-economic system. It is tentatively suggested that 'Mauryanisation' of the landscape in the third century BCE led to population increases, and the establishment of Buddhist institutions would have pressured local resources leading to the development of wet-rice cultivation and artificial irrigation (Shaw 2007: 260). However, whether monasticism was the driver behind these developments is not made explicit, though

it is suggested that monasteries may have been actively involved in the management of irrigation (Shaw and Sutcliffe 2003b: 19). However, it is noted that no inscriptions are available to link this proposition to the archaeology, and hypotheses are based on references to monastic landlordism in Sri Lanka (Shaw 2007: 260). As such it is impossible to define who was responsible for the administrative control of irrigation and also the basis for and nature of local patronage networks.

A similar approach was adopted around the monumental stupa complex of Bharhut by Hawkes (2009). Though only preliminary results have been published he suggested that monastic sites were located on trade routes in a conscious effort to tap into potential resources and patronage that these networks would have provided. Indeed, stupa sites were found at important river crossing points and it is postulated that Bharhut may have operated as an important regional economic centre. However, within this hypothesis, the monasteries remain passive entities unlike suggested in other surveys, with the economic investment in Bharhut thought to have stimulated economic specialisation in the surrounding area leading to more intensive agricultural investment not directly controlled by monasteries (2009: 165).

Survey has recently been undertaken in Sri Lanka following the pioneering work of the Sigiriya-Dambulla Project. Gunawardhana (2009) conducted monastic survey in southwest Sri Lanka in the region synonymous with ancient Mahagama and provided evidence for the development of hinterland monasteries in relation to the urban core. Gunawardhana identified the location and distribution patterns of monasteries around Mahagama and at these sites the architectural features were recorded to define the monasteries chronology and sect (2009: 47). However, the study was limited as only monastic sites were discussed, apart from Protohistoric megaliths included in a discussion in the genesis of stupa architecture and the choice of location for monasteries (*ibid*.: 49-51). Non-monastic sites are largely ignored and the development of hinterland monasteries is linked to the development of long distance trade and the process of urbanisation at Mahagama (*ibid*.). Therefore this study, although incorporating and highlighting the importance and development of monasteries in the core and peripheries of settlement systems, did not fully discuss

the roles that monasteries may play in other social and economic spheres aside from trade and commerce.

Recent fieldwork by UMOEP in the Anuradhapura hinterland aimed to model the networks between urban and non-urban communities in the hinterland of Anuradhapura through an interdisciplinary methodology that incorporated fieldwalking, geophysics, excavation and geoarchaeological investigations (Coningham *et al*. 2006, 2007). A detailed discussion of the Project's methodology will be outlined in Section 3.2, and from preliminary results the two main site categories identified were shallow ceramic scatters and deeply stratified monasteries. It is suggested that the former represented small, short-lived, shifting settlements, whereas Buddhist monasteries were long-lived centres. It was noted that these were also differentiated by material culture as elite imported ceramics, glass, monumental structures and semi-precious stone were restricted to monastic sites (Coningham *et al*. 2007).

From this evidence, it was hypothesised that Buddhist monasteries were not only religious foci but also administrative, economic and political centres, performing functions usually associated with long-term secular settlements not identified in the hinterland. It has also been asserted that the temporalities monasteries administered were fairly autonomous from the Crown and were linked to the large urban monasteries rather than the secular state (Coningham *et al*. 2007: 717). In addition to these findings, ethnographic research has demonstrated the pivotal roles monasteries played in colonising new land. It has been recorded that monasteries were utilised by the State as a focus for newly created settlements, but also that individual monks and monasteries were successful in competing for material support to advance colonisation projects of new land, sometimes without government support. Based on these accounts, it has been suggested that the medieval monasteries of the Anuradhapura hinterland may have acted as "community catalysts" (Coningham 2011: 941). The similarity between hypotheses put forward for Buddhist and Christian monasteries in Europe and South Asia, through landscape approaches provides the opportunity to re-engage with comparative approaches towards

monasteries. By pursing a comparative approach towards monasteries from a global perspective it is argued that it will facilitate a greater understanding of the roles and functions of monasteries in the past.

### 2.6 Towards a comparative approach in the study of monasticism

This Chapter has outlined the isolation, yet parallel directions, in the study of Christian monasteries in Europe and their Buddhist counterparts in South Asia. This is in part due to the historical trajectory of monastic studies in both Europe and South Asia. Whilst in both regions the study of monasticism has been text-driven, the political ideology behind the use of texts is vastly different. In South Asia, a Marxist framework has tended to be utilised whereas this has not entered Western European discussions of monasteries. This split is even more accentuated when archaeology 'came of age' in both South Asian and European monastic studies whilst European studies continued along a historical trajectory those in South Asia were influenced by processual ideas. However, though divergent, there have been instances when comparative archaeological approaches between Christian and Buddhist monasteries have been engaged with.

In Section 2.2, it was outlined how in the nineteenth century similarities between Buddhist and Catholic monasticism were utilised to draw negative parallels. However, less negative comparisons were also made in order to describe newly encountered architecture and practices. Though some early studies attacked the nature of Buddhist monasticism due to similarities to Catholicism, the terminology of Christianity was a valuable tool in describing the peculiarities of a newly discovered religion to a Western audience and many Buddhist texts translated in the nineteenth and early twentieth century were presented in an accessible way for an audience used to the nuances of Christian texts. For example Paul Carus presented aspects of the Pali Canon as *The Gospel of Buddha* (1894). Similarly, Dwight Goddard published an anthology of Buddhist scriptures as *A Buddhist Bible* (1932) and Caroline Rhys Davids of the Pali Text Society translated and denoted sections of Buddhist scripture as *Psalms* (1909, 1937). Even Theosophists attempting to seek a new spiritual path glanced back to their Christian heritage with Henry Steel Olcott's

explanation of Buddhism published in the form and under the title of the *Buddhist Catechism* (1881).

Architecture was where a Christian vocabulary provided the expressions for descriptions of Buddhist monuments. When describing the Buddhist caves of India, Fergusson "used terms borrowed from the names given by antiquarians to the different parts of Christian churches, because in form and arrangement they so exactly resemble the choirs, more particularly of the Norman churches of the eleventh and twelfth centuries, that no confusion can arise from my doing so, and I know not where to look for other terms, that would apply to them, and be intelligible" (1846: 37). For instance at Ajanta rock-cut cave nineteen, Fergusson stated that "seventeen pillars surround the nave, all of which are very richly ornamented, and above them is a band occupying exactly the same position as a triforium would in a Christian church, and occupied here with niches containing alternately figures of Buddha sitting cross-legged, and standing" (*ibid*.: 50). Furthermore, there is the possibility that methods of early architectural recording in Europe were influenced by those undertaken in South Asia and the detailed record of Fountains Abbey by J.A. Reeve was conducted at the suggestion of the architect William Burgess in the 1870s (Coppack 1990: 22). Burgess had architecturally recorded monastic complexes in India and his methods were now influencing those back in Europe. Though recording methods in South Asia to some degree influenced the approaches of those studying monasteries in Europe, there was some irritation to the investment in monastic archaeology abroad and Francis Bond complained stating that "immense sums are spent in excavating civilisations in far-away countries with which we have little concern; our own Byland, Rievaulx, Glastonbury remain lost beneath the soil" (Bond 1905).

Individuals not only applied Christian architectural terms to monuments, but also suggested Western influence for these forms. The similarity of *caitya* and Basilica has often been alluded to (Dehejia 1972: 74) and often seen in diffusionist terms (Fergusson and Burgess 1880: 175-176), though even without such a connotation academics have found the analogy useful in descriptive terms. The labelling of

elements of Buddhist architecture with Christian church architecture has been continued by later scholars such as Mitra (1971: 51) (Figure 2.8). Stuart Piggott described the temple and stupa at Bairat as in "form it is the basilica; thence the nave, aisles and clerestory of a medieval church" (Piggott 1943: 6) and Rowland describe rock-cut caves as "Buddhist basilicas" and "Buddhist cathedrals" that incorporated naves and aisles (1967: 68-69). The above links identified between European and South Asian monasticism in the nineteenth and early twentieth century's laid the foundations and provided the basis for future comparisons to be constructed.

Brown, in his study of Indian architecture utilised comparative architectural terms and motifs. In both Christian and Buddhist monasticism, Brown noted that monasteries exhibited the constituent architectural units of dormitory, common room, refectory, and kitchens (1956: 27). The structural unit of greatest architectural similarity of form was the cloisters, with Brown stating that the cloisters of a Benedictine monastery, constructed of a lean-to roof on stone pillars, was visually comparable to the lean-to roof propped up by wooden pillars of the open court cloister-garth of an early Buddhist monastery (*ibid*.). However, Brown went further, not only were architectural terms utilised as a point of comparison but it was further suggested that Buddhist monasteries generally "had much in common with the monastic establishments of Europe, a condition due to the similarity of their aims" (1956: 27). Brown suggested that Theravada Buddhist monasteries and Christian monastic Orders, such as the Cistercians, chose similar locations of topography to fulfil the expectations of their lifestyle, placing their respective monasteries in "wild and desolate places, for apparently the same reasons that they might conduct their observances undisturbed by the distractions of any human environment" (*ibid*.).

Scholars from South Asia have also more recently highlighted the similarities in monastic motivations and organisation. Roland Silva provided points of comparisons for the mindsets of the medieval monastic enterprises in geographically diverse but temporally similar contexts. He suggests that the motives for the location and style

of architecture and layout of different orders of monasteries were similar in both medieval Sri Lanka and Europe stating that:

"Human psychology and behaviour were not too drastically different in the different parts of the world. If one analysed in a general way the services performed by the monks in an Asian/Buddhist context as seen in Sri Lanka, and these were compared with European/Christian context, then one notices that the character and style of the *Mahavihara*-type of monastery would record a close parallel to those of the Benedictine Order. The *Vanavasa*-type would resemble a Carthusian monastery and at the middle level, the *Panchavasa*-type would compare with a Cistercian institution" (2004a: 256-257).

Furthermore, Coomaraswamy, in his study of the art of medieval Sri Lanka, alluded to the role that monasteries played within society as a whole as a possible point of comparison suggesting that the relations between craftspeople the *Sangha* and the state was similar to the feudal society of medieval Europe (1956: v), which was also noted in a discussion of the Mihintale tablets (Wickremasinghe 1912: 80). This allusion is again reiterated by Silva who suggested that the role of large urban medieval Sri Lankan Buddhist monasteries was similar to that of the Christian monasteries of Europe in relation to hospital care in that both enterprises allocated a building specifically to provide provision for the sick just outside or beside large urban forms (2004b: 23). Furthermore, the ownership of property by monasteries was also compared, with Gunawardana arguing that in medieval Sri Lanka and Europe lay property tended to fragment in transmission from generation to generation compared to corporately owned monastic communities where property tended to accumulate, though he noted that "there are also certain noteworthy differences between the two monastic types" (1979: 339).

It is not only archaeologists who have pursued such analogies and theologians and historians have utilised textual sources to discuss the motivations behind the monastic life (Henry and Swearer 1989, Don Peter 1990, Boisvert 1992). Rather than provide a list of similarities and differences these studies attempted to use

comparative examples to understand the motivations of religious individuals (Henry and Swearer 1989: 14). Although it has been noted that renouncing a worldly life is a development common to many faiths, comparative studies have focussed specifically on the two largest monastic traditions, Buddhism and Christianity and Boisvert suggested that "despite the diversity and frequent divergences of these religious' belief systems, their monastic traditions share distinct and definite similarities that, when viewed objectively, appear to point to the existence of what we might call 'pure monasticism'" (1992: 123). This 'pure monasticism' would appear to be discerned by comparing its manifestations apparent within different religious traditions. Utilising examples of early Buddhist monastics from India as portrayed in the Pali Canon and the hagiographies of the desert fathers he attempted to demonstrate that "monasticism itself constitutes a tradition of its own, a tradition that transcends the dogmas and beliefs of various religious orientations and that is the natural path of anyone wishing to experience salvation" (*ibid*.: 123-124). The study and comparison by Don Peter of the sixth century CE rule of St Benedict with the *Vinaya* also comes to similar conclusions expressing that "in spite of great differences between the two systems, differences in the areas of geography, language, culture and religion, they are basically similar responses to human aspirations" (1990: 1). These comparisons did not focus on ideologies but were provided to understand the concept of monasticism, and thus the practices common to both Buddhist and Christian traditions (Boisvert 1992: 124).

However, these works are based solely on texts and therefore contain an inherent bias (Section 1.3). Though there have been divergences in the avenues of research that have been undertaken in Europe and South Asia, medieval archaeological research in Europe has begun to identify the benefits of a comparative approach and that an understanding of the functions and roles of monasteries may provide some of the answers to key questions of complex societal development. Tentative links have been made between Christian monasticism in Europe and Buddhist monasticism in South Asia in terms of common thematic developments such as royal patronage, monasteries as the focus of redistributive networks, and monasteries as land management centres practising specialised craft production and industry (Blair 2005). Bethell in his study of the Early Irish Church suggested that as far as

analogies to the function of monasteries in Ireland that "our nearest modern parallels to it are early twentieth century Tibet, and the still existing monastic/aristocratic societies of the Himalayas. In modern Bhutan we have an entire society living in such monasteries" (1981: 44). This analogy is further elaborated by Blair who cites Buddhism in eighth and ninth century Tibet as a direct analogy to medieval North West European Christian monasticism. Citing ownership and stewardship of land, serfs, trade revenues and exemption from taxes, Blair suggests that Buddhist monasteries resembled towns housing large multifunctional communities and that the position of monasteries in Tibet "could be applied, almost unaltered, to the English minsters" (2005: 78).

Blair cites Grimshaw's (1983) study of Rizong monastery in modern Ladakh is provided for further comparison. Rizong was founded in the 1810s and like Christian monasteries of the 850s had to impose itself upon the previous social structures, beliefs and practices, impacting on and transforming the lifestyle of the populace (Blair 2005: 181). Again the monks of Rizong were the main landlords, consumers and employers of labour and controlled the local and interregional traffic of commodities and established a redistributive network that focussed upon the monastery. The physical presence of the monastery and its permanence along with its scale and complexity and role in stimulating and regulating economic production resulted in Rizong fulfilling the role as a symbolic and economic centre of village life (*ibid*.). Though the two belief systems operating at Rizong and in Anglo Saxon England were different, Blair asserts that the "capacity of Rizong to intrude itself into, and transform, an undeveloped economy and settlement pattern has lessons for our view of England, especially in the intermeshing of spiritual with social engagement to a dominant ritual and exploitive focus" (*ibid*.).

However, these comparisons are still superficial in nature, composed from a limited number of case-studies, rather than an in-depth analysis of archaeological evidence. Also, by using fairly modern examples of monasticism in Asia, a comparison of the archaeology of the medieval periods of both Buddhist and Christian monastic enterprises has not yet been fully attempted. In addition to the limitations of the

evidence selected, there is to a certain degree a sceptical view by some academics in Sri Lanka and Europe as to the applicability and usefulness of such a comparative approach on a global, cross-cultural and religious level.

In South Asia in some cases, due to nationalist discourse, the independence and indigenous aspects of heritage are emphasised. In Sri Lanka, Goonatilake, a sociologist, vehemently opposed comparisons made between Mayan Plazas and stupas in the Anuradhapura hinterland. Rather than engage with the analogy that such structures and associated institutions maintained links between urban and rural, populaces (Coningham *et al*. 2011: 1066), he instead pursued a simplistic deconstruction asserting that "Maya pyramids were platforms for human sacrifice — a far cry from the function of peaceful Buddhist stupas" (Goonatilake 2011: 1062). Even before such a suggestion was made, he attacked a comparative approach to monasticism from a global perspective stating that "There are superficial similarities between Christian monasteries with their monumental cathedrals and Buddhist ones with their stupas in that there was religious practice, writing or copying of books and communal living. But with that, the similarities end" (*ibid*.: 1063).

In medieval scholarship in Europe there has also been a negative attitude to global comparative approaches. Hen affirms the Eurocentric stance of many Western medievalists by questioning whether the comparisons that Blair cites are at all relevant to the study of medieval monasticism proposing "that more nuanced comparisons with continental phenomena may illuminate what was distinctive and what was not about Anglo-Saxon England. Comparisons with Merovingian and Carolingian Francia are surely much more relevant and suggestive than those with Buddhist monasticism or Mesoamerican colonialism" (2009: 334-335). Though scepticism remains there is some support for such studies with some arguing that these comparisons are "not some crude attempt to use such studies to fill lacunae in the evidence but rather an exploration and admission of the intellectual debts which have shaped the ways Blair has tried to make sense of the Anglo-Saxon material" (Nightingale 2010). However, not only is there some cynicism towards a

comparative approach, medieval archaeology as a relatively young discipline, would appear to be almost entirely European in outlook.

In general it would appear that to many, medieval archaeologist 'international' could be defined as 'European'. Gilchrist and Reynolds have recently discussed how medieval archaeology is beginning to become more international in nature, highlighting how the proceedings from the Society of Medieval Archaeology's 25th anniversary "lacked any international perspective, with the emphasis placed on balancing the Anglo-Saxon, English and 'Celtic' archaeologies of Britain" (2009: 2) whereas at the Society's 50th anniversary there was a recognition that "improved collaboration is needed across Europe to place our regional perspectives within more meaningful frameworks" aiding the development of pan-European syntheses (2009: 6). In an *Antiquity* editorial, Carver questioned this focus towards Britain and Ireland at the expense of continental Europe (2007: 264) stating that "there is certainly no such thing as an early medieval archaeology which happens only in 'Britain'" (*ibid*.). In defence, Wilson argued that the Society of Medieval Archaeology was not 'international' in nature as there were many scholars involved in the dissemination of European ideas and materials in a multitude of co-edited books (2009: 16). Again, the attack on the Society of Medieval Archaeology's international nature stems from its preference for publishing papers on British, rather than European evidence, and continental European data is seen as the definition of international.

However, medieval archaeology has previously attempted to reach out to broader geographical regions and Austin and Alcock (1990) attempted to bring studies of medieval Eastern Europe into dialogue with those of Western Europe. The exclusion of the rest of the medieval world is exemplified by the omission in the publication of a contribution on East Africa even if this decision was taken to give the volume a unity of theme and content (*ibid*.: xxi). Indeed, this focus towards Europe has remained and by looking through the *International Medieval Congress's* (IMC) programmes it can be seen that a negligible minority of papers and sessions related to topics or themes outside Europe. It could be argued that in general, the International element of the IMC describes scholars from around the globe

discussing medieval Europe, rather than the medieval era throughout the world as exemplified by their call for papers in 2010 which stated that "The IMC seeks to provide an interdisciplinary forum for the discussion of all aspects of Medieval Studies. Papers and sessions on any topic related to the European Middle Ages are welcome" (http://www.leeds.ac.uk/ims/imc/imc2010_call.html).

Champion previously mentioned the Eurocentric attitude and Christian focus towards medieval archaeology noting how the Islamic presence in Europe is almost entirely ignored by European medievalists and that research frameworks were "limited by historical concerns ultimately rooted in a vision of European uniqueness and historical superiority" (1990: 91). However, it would appear that steps are being taken to internationalise in some quarters. The Society for Medieval Archaeology stated that though they have a "special concern for the medieval archaeology of Britain and Ireland, the Society seeks to support and advance the international study of this period" (SMA 2011) and for their Student Colloquium in 2011 proposals were welcomed from all geographical regions (SMA 2011).

McNally (2001) attempted to broaden the scope of monastic studies and in an edited volume aimed to "illuminate basic issues concerning monasteries as communities, or parts of communities" and that the discussions within "provide insights that provoke thought about other monastic experiences, both within and without the Christian tradition" (2001: 3). The papers moved away from solely relying on textual sources with a focus shifting towards what architecture and material culture can elucidate. Though nearly all deal with aspects of Christian monastic communities the scope of analysis moved outside Europe to include discussions of monasteries in Egypt and Sudan. It is even more thought provoking and relevant as it does provide one cross-religious parallel, a paper on possible ascetic and 'monastic' Judaism at the site of Qurman (Magness 2001).

Such studies to broaden comparative focus have been attempted in relation to the archaeological study of religion. Analysis of archaeology and religion have been

undertaken in edited volumes such as those by Insoll (2001, 2011b) and journals such as *World Archaeology*, which published a volume on the archaeology of religion (Platt 1978). However, the comparative element is not pursued and case studies relate to individual approaches to the archaeology of various religious traditions. Comparative approaches are also lacking within specific religious traditions. Though volumes also in *World Archaeology* have been compiled for Buddhism (Barnes 1995), Hinduism (Bacus and Lahiri 2004), and Islam (Oates 1983) as well as archaeology and the Christian Church (Platt 1987). Apart from the religion specified, there are no common elements or themes in the papers published, providing collections of rather disjointed articles, a similar situation to that of McNally's (2001) monasticism volume. The comparative element is generally missing from studies of monasticism and more recent attempts are simplistic and tend to have a heavy weighting towards the Christian examples (e.g. Hattstein 2010).

To date, archaeological research into monasticism has tended to be introspective, focussing on specific geographic, religious and temporal contexts, investigated by separate projects and individuals. It is argued here that a more comparative approach that investigates the monastic enterprise from a global perspective will link ideas and challenge and inform theories developed within and for these specific regions and traditions. The role of comparative archaeological studies in medieval archaeology, especially when related to monasticism has rarely been utilised. In light of this, it is suggested in this thesis that such comparisons to religions and geographical regions outside Europe, such as South Asia, are indeed relevant and can enlighten the discussion of monasticism throughout the medieval world. It is suggested that following the tentative analogies provided in the studies of Bethell (1981) and Blair (2005), an in-depth analysis of high resolution data from Sri Lanka could provide strong meaningful comparisons with evidence and theoretical developments in monastic studies in Europe. The UMOEP survey, compared to previous landscape studies, provides comprehensive archaeological, architectural, epigraphic and anthropological evidence for such comparisons to be made. It will be shown that though hypotheses have developed in isolation they are paralleled, and it is suggested that comparisons will open up a debate on the motivations, roles and

functions of monasteries and bring a greater understanding to how these institutions operated within their landscapes.

## 2.7 Conclusion

Chapter 2 has completed Objective 1 of this thesis by reviewing the archaeological study of Buddhist monasticism in South Asia and Christian monasticism in Western Europe, comparing their development and research trajectories and previous attempts at comparative approaches. Within this review it has been shown how the textual bias in monastic studies, outlined in Chapter 1, has impacted on the theories put forward for the role of monasteries in past societies. The increase in archaeological enquiry into monasteries and their landscapes has redressed this textual imbalance and Chapter 3 will outline the methodology of this thesis. This includes Objective 2, which will ascertain the location and distribution of Buddhist monasteries in the hinterland of Anuradhapura from the UMOEP survey and devise a chronology as well as outlining Objectives 3, 4 and 5 and how these will be achieved through using different datasets.



Figure 2.1: Photographic portrait of Sir Alexander Cunningham, the first Director of the Archaeological Survey of India (after Lahiri 2000: 688).

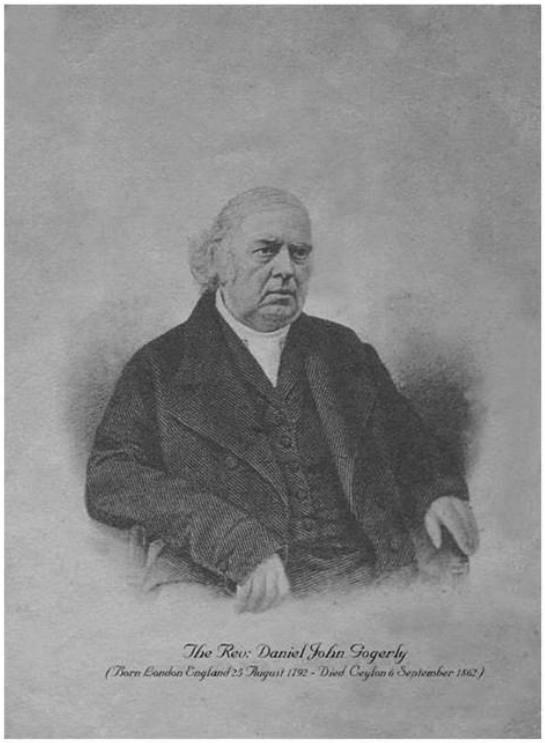





Figure 2.2: The Wesleyan missionaries Rev. Daniel John Gogerly (left) (http://www.pitts.emory.edu/dia/detail.cfm?ID=6879) and Rev. Robert Spence Hardy (right) (http://digitalgallery.nypl.org/nypldigital/dgkeysearchdetail.cfm?trg=1&strucID=603732&imageID=1250422&parent_id=603004&word=&snum=&s=&notword=&d=&c=&f=&k=0&sScope=&sLevel=&sLabel=&total=1&num=0&imgs=20&pNum=&pos=1&print=small) – Both Images accessed 06/07/2012.



Figure 2.3: Painting by J.M.W. Turner of Tintern Abbey, dating to 1794 (http://www.uncp.edu/home/rwb/hst329_p4.html - accessed 05/08/2012)

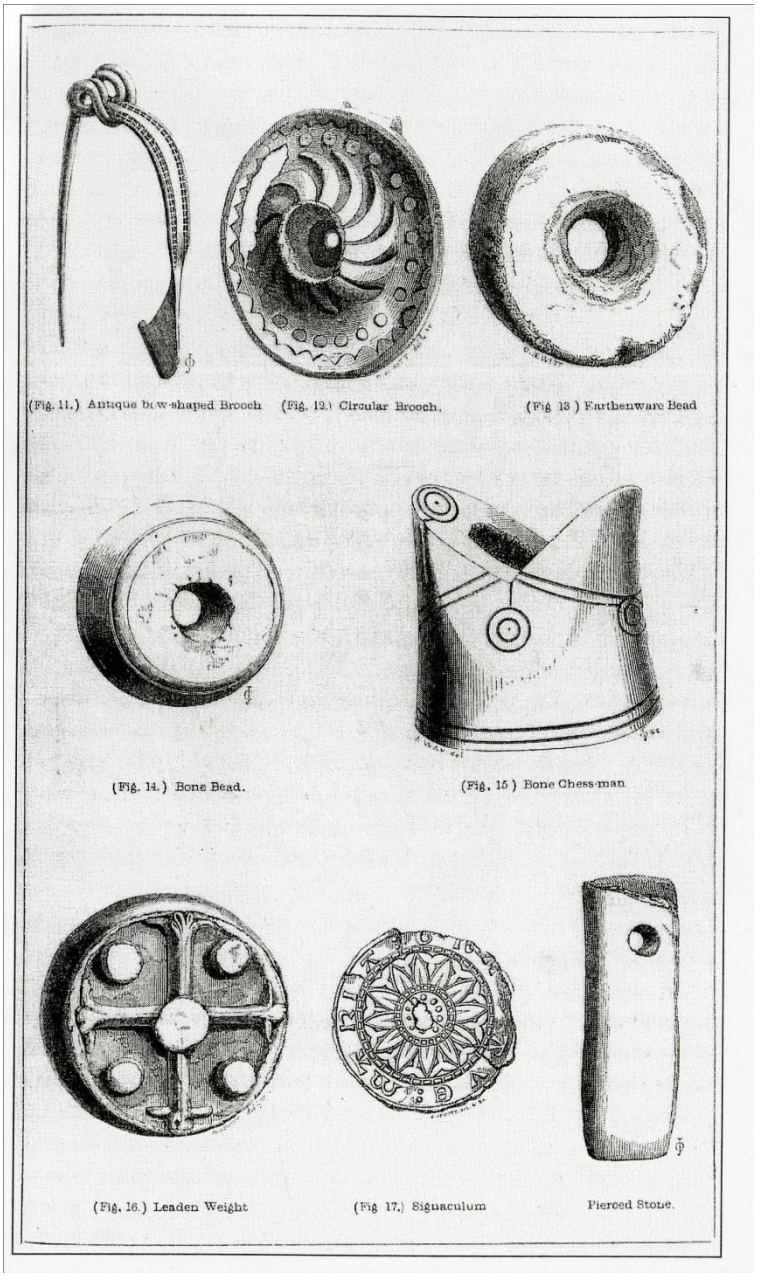



Figure 2.4: Artefacts from excavations at the site of Woddperry in 1846 conducted by Rev. Dr Wilson (after Gerrard 2003: 50).



Figure 2.5: Painting of Anuradhapura by Lt-Col Harry Hemersley St George, dating to 1889 (http://www.britishmuseum.org/research/search_the_collection_database/search_object_details.aspx?objectid=183801&partid=1&searchText=anuradhapura&fromDate=1800&fromADBC=ad&toDate=1900&toADBC=ad&numpages=10&orig=%2fresearch%2fsearch_the_collection_database.aspx&currentPage=1 – accessed 05/08/2012)



Figure 2.6: H.C.P. Bell, appointed Archaeological Commissioner for the Archaeological Survey of Ceylon in February 1890 (after Wijesekera 1990: xix)

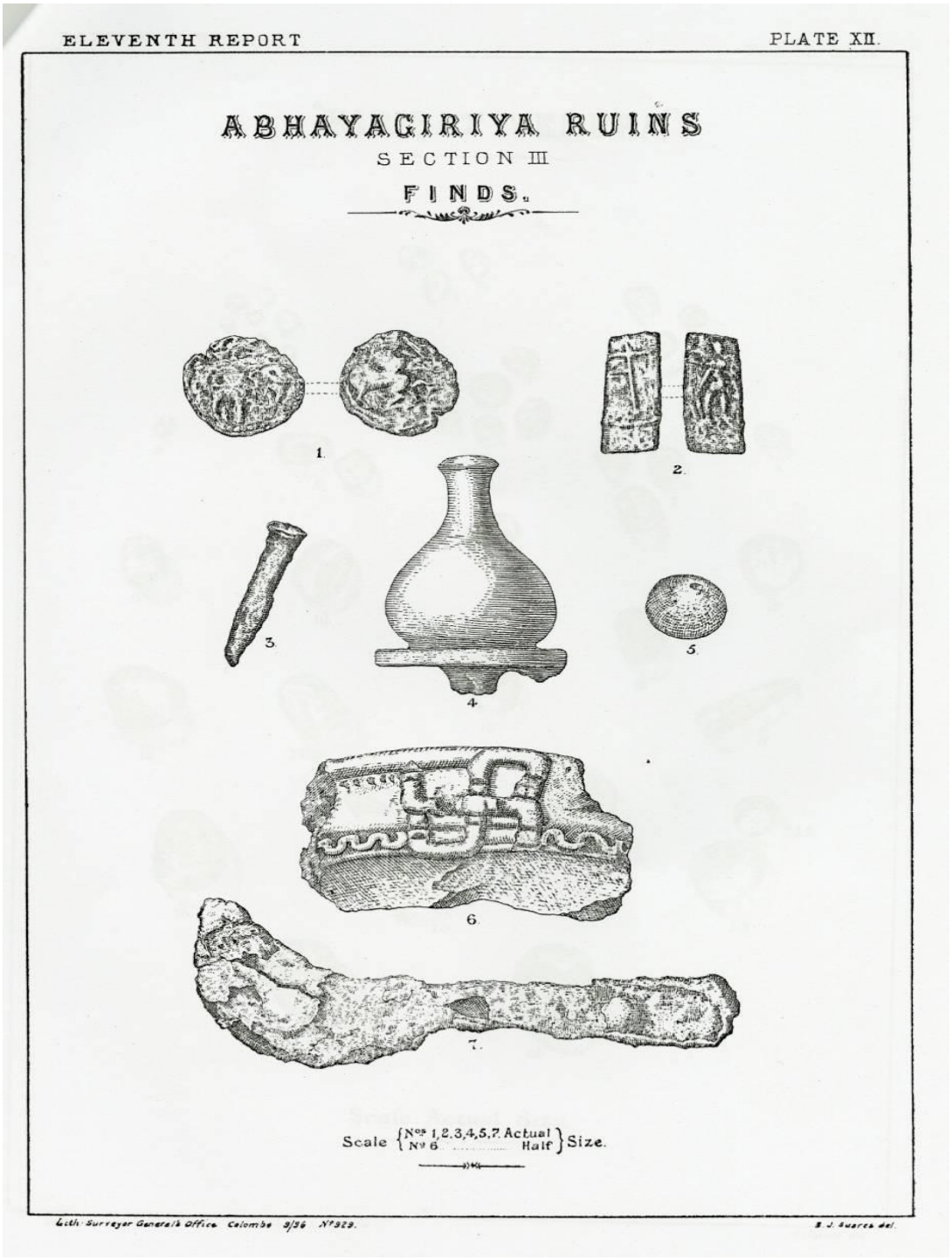



Figure 2.7: Artefacts from excavations by H.C.P. Bell at Abhayagiri in Anuradhapura (after Bell 1904k: Plate XII).

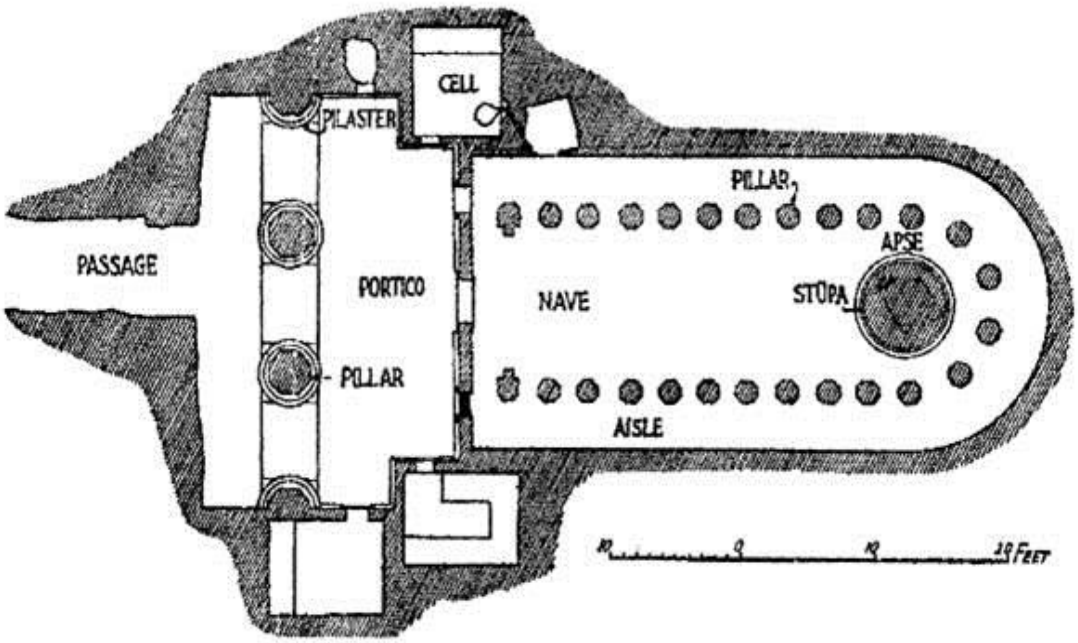



Figure 2.8: Plan of Besda rock-cut temple labelled with Christian architectural terminology (after Mitra 1971: 49).

# Chapter 3: Methodology

## 3.1 Introduction

Chapter 2 provided a review of archaeological enquiry into Buddhist and Christian monasteries in South Asia and Northwest Europe and has demonstrated the similar and complementary trajectories through which such institutions have been investigated. From analysis of monuments in isolation to integrated multidisciplinary landscape approaches archaeological methods and changing political and theoretical contexts have led to changing perceptions of the economic and social roles and functions of monastic communities. However, previous archaeological studies that have had the potential to further understandings of such roles have lacked "the finer chronological, environmental and artefactual resolution necessary for detailing the relationship between their selected monumental… clusters and their surrounding landscapes" (Coningham 2011: 938-939). The limited archaeological datasets of previous projects can be compared to the wealth of epigraphic, textual, and anthropological studies of monasteries and their community relations in Sri Lanka. The availability of high resolution archaeological data from UMOEP can be integrated and augmented with existing archaeological, architectural, epigraphic, textual and ethnographic evidence, thus providing a strong dataset to answer questions concerning the roles and functions of Buddhist monasteries in Sri Lanka. This will provide a detailed case study to compare with existing data for medieval European monasticism to provide a global perspective into the nature of monasticism. This Chapter will state the aims and objectives of the Thesis and outline the methodology that will be utilised to fulfil these.

## 3.2 Aim and Objectives

As stated in Section 1.6, the aim of this thesis is to test the working hypothesis that Early Buddhist monasteries in Sri Lanka performed core administrative and economic functions in the hinterland. In order to achieve the stated aim the following objectives have been devised that will:

**Objective 1:** review the archaeological study of Buddhist monasticism in South Asia and Christian monasticism in Western Europe, comparing their development and research trajectories and previous attempts at comparative approaches.

**Objective 2:** ascertain the location and distribution of Buddhist monasteries in the key study area of this thesis – the hinterland of Anuradhapura - and devise and define a chronology for these sites.

**Objective 3:** ascertain the role, scale and importance of monasteries in the manufacture and production of goods and the position of monasteries in exchange networks.

**Objective 4:** determine monastic land and water rights and thus their control over water and irrigation for agriculture, redistribution of agricultural surplus and role in the opening of new land.

**Objective 5:** reconstruct possible patterns and networks of religious patronage and the ritual role of monasteries in linking the hinterland's disparate communities.

## 3.3 Objective 2 – The location, distribution and chronology of monastic sites in the Anuradhapura hinterland

Objective 1 has already been undertaken in chapter 2 and has provided a developmental overview of methodological and theoretical viewpoints related to archaeological investigations of monasticism. Objective 2 will outline the field methodology of UMOEP in order to ascertain how the distribution and categories of sites were recorded and conceptualised. This will then be followed by a discussion of how these sites will be chronologically defined.

### 3.3.1 The Methodology of UMOEP

The city of Anuradhapura is one of the most intensively studied urban forms in Asia and archaeologists have focussed their efforts on the Citadel (Hocart 1924a, Paranavitana 1936, P.E.P. Deraniyagala 1958, 1960, S.U. Deraniyagala 1972, 1986, Coningham 1999, 2006) and the monumental Buddhist complexes surrounding this (Bell 1904a, 1904b, 1904c, 1904d, 1904e, 1904f, 1904g, 1904h, 1904j, 1904k, 1907a, 1907b, 1908a, 1908b, 1909, 1910, 1911, 1913, 1914a, 1914b, 1915,

Bandaranayake 1974a, Hettiaratchi 1994, Ratnayake 1984, 2001, 2002, Wikramagamage 1983, 1984, 1992, Bouzek 1993). As noted previously (Coningham *et al*. 2006, 2007), in stark contrast to the investigations at the Citadel and the monumental religious institutions surrounding the secular core, little archaeological enquiry has occurred in the hinterland, with a focus towards architectural and epigraphic surveys, such as the circuit tours reported in the *Annual Reports of the Archaeological Survey of Ceylon*, and epigraphic gazetteers (e.g. Muller 1883, Paranavitana 1970, 1983, 2001). However, even in the early twentieth century it was argued that "Excavation, particularly at minor sites, will throw light upon the habits of those long-forgotten generations, and will show us how, in the early centuries of our era, people lived in Ceylon, and who they were. Scientific investigation is urgently needed; for the present with all its complex problems is rooted in the past. What we need to do now in ancient Anuradhapura are not any more spectacular monuments, but some good, sordid, rubbish heaps" (Enriques 1927: 74).

Excavation of trench ASW2, a ten cubic metre area at the centre of the Citadel leaves Anuradhapura as "one of the most firmly dated Early Historic cities of the Subcontinent" (Allchin 1999: x) and provides a chronometrically dated artefactual sequence to cross-reference with landscape surveys conducted in the hinterland (Coningham *et al*. 2006: 55), a situation lacking in previous landscape surveys in South Asia (e.g. Lal 1984, Ragaputhy 1987, Erdosy 1988, Banadaranayake *et al*. 1990, 1994, Chakrabarti 1995, *et al*. 1996, Fogelin 2006, Shaw 2007, Hawkes 2009). With the data available from ASW2 and the lack of knowledge of the nature of non-urban communities in Anuradhapura's hinterland, UMOEP was formulated with the aim of "modelling the networks between urban and non-urban communities and the environment within the plain of Anuradhapura over the course of two millennia" (Coningham *et al*. 2006: 55) and defined the following objectives to ascertain:

- the spatial location and sequence of urban and non-urban communities;
- the morphology and function of urban and non-urban communities;
- the subsistence base of urban and non-urban communities;
- the soil and sedimentary sequence within the plain.

The sample universe of the Project was a 50 kilometre radius centred on trench ASW2 with two survey methodologies implemented in tandem. The first was twenty-four randomly generated, twenty kilometre long transects, each walked by two teams of archaeologists in parallel lines 500 metres apart with topography, vegetation, land use, resources and cultural features recorded to establish a representative sample of sites, landscapes and vegetation within the hinterland (Coningham *et al*. 2007: 704). Secondly, a non-probabilistic survey along the banks of the Malvatu-Oya river, Yoda Ela and Jaya Ganga canals was undertaken to ascertain whether sites were located along what may have been the main communication routes within the hinterland and to the coast (*ibid*.: 705). In the Projects fourth season an intensive micro-survey of a twenty-five square kilometre area was implemented centred on the sites of Veheragala (A155) and Rajaligama (F102). This was intensively surveyed through twenty-five five kilometre long transects situated 200 metres apart, walked and recorded in the same manner as the randomly generated transects. This was developed in order to test the Project's hypotheses from the first three seasons of survey (Coningham *et al*. 2007), and to evaluate whether a more intensive survey would generate similar results to the random transects.

In these approaches a site was defined as "a cultural feature, a lithic find spot or a scatter of more than five ceramic sherds per square metre", with cultural material such as diagnostic ceramics and slag recovered for processing (Coningham *et al*. 2007: 704). The location of each site was recorded by GPS and architectural and archaeological features noted, sketched and photographed. The sites were then categorised as follows:

- Ceramic scatters consisting primarily of ceramics, but with some incorporating brick and tile
- Ceramic scatters with metalworking residues, again with some incorporating brick and tile
- Monastic sites
- Undiagnostic sites, including sites with stone pillars and/or blocks

- Other (including Rock-cut holes, River crossing points, Lithic scatters, Ethnographic Site)

Representative sites were then chosen for follow-up investigation, including augering, geophysics and excavation, to provide exemplars of archaeological evidence and cultural character (Coningham *et al*. 2006: 56). These sites were also subjected to geo-archaeological examination to determine site formation processes and to investigate culturally related soils and sediments, such as tank bunds, to try to understand the relationships of past society with their wider environment over extended periods of time (Simpson forthcoming).

The random transects removed the subjective bias of the village-to-village methodology, as utilised in previous surveys in South Asia which tended to record highly visible sites near modern villages and communication routes (e.g. Lal, 1984, Erdosy 1988, Chakrabarti 1995, *et al*. 1996). Random transects therefore ensured an objective representative sample of sites not biasing the Project's data collection strategy by only targeting particular areas and vegetations or only surveying easily accessible areas. Indeed, transects often crossed through largely uninhabited areas away from modern settlement and routes of communication (Manuel forthcoming). This approach also led to the recording of smaller, less visible ceramic scatters, a site category that is acknowledged to be heavily biased against in the village-to-village survey method (Erdosy 1988: 77).

In addition, the effect of vegetation on the archaeological visibility of the landscape was recorded. Vegetation types encountered on the transects were noted, which facilitated the mapping of vegetation types in the hinterland and also which vegetation type influenced site visibility (Coningham *et al*. 2007: 711). This approach to landscape survey and vegetation has not been attempted for landscape surveys in South Asia before. For instance, a pilot survey around the Early Historic city of Mahasthangarh avoided transect walking due to concerns over the visibility of sites in certain vegetation types, relying on identifying sites along modern roads (Smith 2001: 63). Indeed, the results of fieldwalking in the Kiri-Oya basin in the Sigiriya-Dambulla Project were heavily dictated by vegetation surveyed and Mogren stated that "it must therefore be remembered that the site distribution maps to a

certain extent might show surveyable land as much as a genuine settlement pattern" (1990: 54).

It is apparent that vegetation causes a huge bias in the identification of sites. Most sites were discovered in low sparse vegetation and in these areas more landscape was actually covered as survey teams could spread into the 10 metre lines advocated in the methodology (Coningham *et al*. 2007: 713). The opposite is true of *chena*, forests and elephant grass, where vegetation forced survey teams into single file in high enclosed vegetation. Poor visibility is exacerbated in paddy, the most walked vegetation, where single file walking is required along dry bunds where 90% of the land is underwater (*ibid*.). Granite outcrops have the most sites per kilometre ratio and these contain mainly monastic remains (*ibid*.). From this it could be ascertained whether site distribution reflected an actual reality or whether it was determined by vegetation cover, and the number of sites recorded in each vegetation type, their percentages and the visibility index devised by the Project was recorded (Table 3.1). The UMOEP methodology has shown that though certain vegetation and topography will favour certain site categories, random transect survey has demonstrated that sites can be identified in terrain with poor visibility and a more representative past landscape has been recorded (Manuel forthcoming).

| | FEATURES | | VEGETATION | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | Granite Outcrop | Granite Boulders | Village/Garden | Ploughed Field | Tank | Paddy | Parkland | Chena | Elephant Grass | Overgrown Chena | Forest/Jungle |
| **Area Surveyed ($km^2$)** | 7.91 | 6.52 | 24.2 | 2.71 | 17.26 | 27.77 | 3.85 | 12.65 | 4.28 | 18.8 | 14.19 |
| ***%age of vegetation*** | *5.82%* | *4.79%* | *17.79%* | *1.99%* | *12.69%* | *20.42%* | *2.83%* | *9.30%* | *3.14%* | *13.82%* | *10.43%* |
| **No. of sites found** | 53 | 23 | 160 | 12 | 143 | 60 | 18 | 38 | 14 | 42 | 28 |
| ***%age of sites*** | *7.79%* | *3.38%* | *23.53%* | *1.77%* | *21.03%* | *8.82%* | *2.65%* | *5.59%* | *2.06%* | *6.18%* | *4.12%* |
| **Sites per $km^2$** | 6.701 | 3.528 | 6.613 | 4.431 | 8.287 | 2.161 | 4.670 | 3.003 | 3.275 | 2.234 | 1.974 |
| **Visibility Index** | 0.34 | -0.29 | 0.323 | -0.11 | 0.657 | -0.57 | -0.07 | -0.4 | -0.35 | -0.55 | -0.61 |

Table 3.1: Breakdown of vegetation within the UMOEP transect survey, and the number of sites recorded within each type (after Manuel forthcoming).

### 3.3.2 Defining a Chronology for the Anuradhapura hinterland

Although UMOEP has provided one of the most comprehensive data sets for investigating a landscape in South Asia, its working hypotheses were based within an emergent chronological framework. Although it was acknowledged that future work would tackle this issue (Coningham *et al*. 2007: 718), the Project's proposal that "Buddhist monasteries performed the administrative, economic and political functions usually associated with towns" and that "monastic centres played a dual role of religious and secular administrators" (*ibid*.: 717) was projected for the entirety of the occupation at Anuradhapura. However, defining chronologies in Sri Lanka is one of the major challenges that have faced academics since the beginnings of archaeological study on the Island. For the region as a whole, it has been stated that "the periodization of the history of the various regions of Asia is one of the basic yet unfinished tasks of modern historiography" (Bandaranayake 1990b: 3) and this is especially true of Sri Lanka and Hocart bemoaned that:

"…it would seem as if the ancient Sinhalese had conspired to defeat the archaeologists in their attempts to assign dates: their inscriptions carefully omit the name of the building to which they refer; they are generally placed so we cannot ascertain that they are contemporary or not earlier than the monument under study. This uncertainty is made more uncertain by the extreme impertinence of buildings, which makes the *Mahavamsa* of little avail even in the rare cases where we can identify the buildings it mentions" (1924a: 1).

Historians frequently define periods of Sri Lankan history by the major urban form at which textual sources suggest power was centred. This has led to pre-colonial Sri Lanka being divided into the Anuradhapura, Polonnaruva, Dambadeniya, Kurunagala, Gampola, Kotte, Sitavaka and Kandyan periods (Gunawardana 1979: 2). For all these periods there is usually an assumption that all the monuments belong to a 'monolithic' phase, which in the case of the Anuradhapura covers 1500 years (Bandaranayake 1990b: 13). Although periodisation within these broad time-periods has not yet been refined, it has been attempted.

Some have divided the Anuradhapura period into smaller phases based generally on dynastic rivalries and events mentioned in the Chronicles (Table 3.2). De Silva (2005: 18-19) suggests three phases; early Anuradhapura period, between the first seven centuries of the kingdom recorded in the chronicles to the fifth century CE; the middle Anuradhapura period beginning with the reign of Upatissa II (r. 517-518 CE) until the beginning of the eight century CE; and the late Anuradhapura period from the eighth century until the shift of capital to Polonnaruva in the tenth and eleventh centuries CE. A similar method was employed by Perera (2001, 2005) in his analysis of inscriptions during a similar time-frame with four periods including the third century BCE until the reign of Subha in 67 CE; 68 CE until the reign of Moggallana in 616 CE; 617 CE until the reign of Aggabodhi IX in 830 CE and finally 831 CE until the reign of Mahinda V in 1016 CE, a traditional cut-off point for the occupation at Anuradhapura.

Archaeological, architectural and sculptural approaches divided the Anuradhapura period into early and late phases (Bandaranayake 1974a: 21). Hocart termed the earlier phase an "archaic period" typified by limestone architecture, whereas the later

"classical period" was defined by gneiss constructions (1926: 8-9). Von Schroeder (1990) also defined an early and late Anuradhapura period through the transition from aniconic to iconic sculpture. This simple dichotomy between early and late has been elaborated upon, using a variety of strands of evidence. Dias (2001a) in her study of the development of Buddhist monasteries in the Anuradhapura period focuses entirely on information gathered from Brahmi inscriptions dating between the third century BCE and the seventh century CE (*ibid*.: 6). Though not explicit, the changes that are noted roughly correspond to the date brackets of the developmental stages of Brahmi script from early Brahmi (third century BCE – first century CE) to later Brahmi (second – fourth century CE) and finally transitional Brahmi (fifth – seventh century CE) (*ibid*.: 1).

Whilst the historical importance of early Brahmi inscriptions has been noted by Bandaranayake (1990b: 14), he states that for constructing a chronology for the entirety of the Anuradhapura period "architectural evolution constitutes one of the key areas for establishing this periodisation" (*ibid*.: 14), and he proposes a five-part phasing of the Sri Lankan Early Historic and medieval periods based on monastic architectural styles and building materials (Table 3.3). This is an elaboration upon his earlier postulated four part chronology (Table 3.4) (Bandaranayake 1974a: 22-26). Similarly, Gunawardhana (2009: 50) utilises monastic architectural development to periodise monasteries in the same time-frame for the Magama hinterland (Table 3.5). However, it must be stressed that architectural typologies are preliminary and an unfinished task (Bandaranayake 1989: 181) and it is hoped that this thesis will go some way to further the resolution of this enquiry.

Moving away from inscriptions and standing architectural remains, Deraniyagala (1972, 1990b) and Coningham (1999, 2006) were the first to base their chronologies on excavated stratigraphic sequences, both defining chronologies for the Anuradhapura period from excavations at the Citadel of Anuradhapura. In both these periodisations, radiocarbon dates were combined with associated artefactual evidence to define cultural horizons and chronological periods (Tables 3.6 and 3.7). In this thesis, to achieve Objective 2 textual, epigraphic, archaeological, architectural and sculptural evidence will be integrated to create chronological boundaries within

which to interpret the archaeological evidence from the Anuradhapura hinterland. As Bandaranayake (1990b: 8) stated:

"each of the major and minor phases of… periodisation has its distinctive characteristics in all fields of human activity and each marks a definitive stage in historical development. The documentation and analysis of these characteristics is as essential to the establishment of this periodisation, as the periodisation itself refines and renders more coherent and meaningful the minutiae of historical and archaeological research".

#### 3.3.2.1 Textual Evidence

As discussed in Section 1.3, the study of Sri Lankan history and Buddhism has been dominated by the presence of the Chronicles. These documents have left Sri Lanka in the unique position of "the only South Asian country where a historiographic tradition was started in a very early period and continued to the modern period without interruption" (Bechert 1978: 1) providing a narrative from the fifth century BCE until the secession of the Kandyan Kingdom to the British in 1815. Since the translation of these works there has been a fervent debate as to their reliability, which Geiger defended against what he described as "undeserved and exaggerated scepticism" (1912: 14). Many held that the Chronicles were historical records placing events within a well-established framework of dates (Fleet 1912: 1111) which are "on the whole, sufficiently consistent to justify historical conclusions being deduced from their evidence" (Norman 1908: 1) even though there are occasional moments of the supernatural, and the intertwining of a nationalist and Buddhist narrative of the Sri Lankan past (Bechert 1978: 7). Inscriptions recovered and translated through the island correlate dates and monarchs in the Chronicles (Coningham 1995: 226, Coningham and Lewer 2000: 707), and the structures built and patronised by these rulers (Coningham 1999: 16, Coningham and Lewer 2000: 707).

| Date BCE - CE | Wijesekera (1990) | Perera (2001, 2005) | Dias (2001a) | Gunawardhana (2009) | Bandaranayake (1974a) | Bandaranayake (1990b) | Geiger (1960) | de Silva (2005) |
|---|---|---|---|---|---|---|---|---|
| 800 | | | | Protohistoric | | | | |
| 750 | | | | | | | | |
| 700 | | | | | | | | |
| 650 | | | | | | | | |
| 600 | | | | | | | | |
| 550 | | | | | | | | |
| 500 | | | | Proto/Early Historic | | | From reign of Vijaya | |
| 450 | | | | Interface | | | | |
| 400 | | | | | | | to Mahasena | |
| 350 | | | | | | | | |
| 300 | Early Brahmi | Early Brahmi - to the end of the reign of King Subha | Early Brahmi | Anuradhapura Period I | Phase I | Early Historic Period I | | Early Anuradhapura Period |
| 250 | | | | | | | | |
| 200 | | | | Anuradhpaura Period II | | | | |
| 150 | | | | | | | | |
| 100 | | | | | | | | |
| 50 | | | | | | | | |
| 0 | | | | | | | | |
| 50 | | | | | | | | |
| 100 | Reign of King Wasabha | To end of the reign of | Later Brahmi | | Phase II | | | |
| 150 | to Upatissa I | Moggallana II | | | | Early Historic Period II | | |
| 200 | | | | | | | | |
| 250 | | | | | | Early Historic Period III | From the reign of Sirimeghavanna to Parakramabahu I | |
| 300 | | | | | | | | |
| 350 | | | | | | | | |
| 400 | Reign of Upatissa I | | Transitional Brahmi | Anuradhapura Period III | | | | |
| 450 | to Dappula II (Udaya) | | | | | Middle Historic Period I | | Middle Anuradhapura Period |
| 500 | | | | | Phase III | | | |
| 550 | | | | | | | | |
| 600 | | To end of the reign of | | | | | | |
| 650 | | | | | | | | |
| 700 | | Aggabodhi IX | | Anuradhapura Period IV | Phase IV | Middle Historic Period II | | |
| 750 | | | | | | | | |
| 800 | Reign of Dappula II (Udaya) to end of occupation at Polonnaruva | Reign of Sena I | | | | | | Late Anuradhapura Period |
| 850 | | to Mahinda V | | | | | | |
| 900 | | | | | | | | |
| 950 | | | | | | | | |
| 1000 | | | | Polonnaruva Period | | Middle Historic Period III | | |
| 1050 | | | | | | | | |
| 1100 | | | | | | | | |
| 1150 | | | | | | | | |
| 1200 | | | | | | | | |

Table 3.2: Previous periodisations of the ‘Anuradhapura’ period.

| Periodisation | Monastic architectural development |
|---|---|
| Early Historic Period 1<br>(300 BCE – 150 CE) | Rock shelter monasteries/lena |
| Early Historic Period 2<br>(150 CE – 250 CE) | Colossal Stupas and Centric monasteries |
| Early Historic Period 3<br>(250 CE – 450 CE) | Little known architecturally, but persistence of brick masonry and relative scarce use of stone |
| Middle Historic Period 1<br>(500 CE – 700 CE) | Use of gneissic-granite rather than limestone. |
| Middle Historic Period 2<br>(700 CE – 1000 CE) | Pabbata Vihara<br>Padhanaghara parivena<br>Centric monasteries |

Table 3.3: Periodisation of Buddhist monastic architectural development in the Anuradhapura period according to Bandaranayake (1990b).

| Periodisation | Monastic architectural development |
|---|---|
| Phase I<br>(Third century BCE – first century CE) | Rock shelter monasteries/lena |
| Phase II<br>(First century CE – fifth century CE) | Colossal Stupas and centric monasteries |
| Phase III<br>(Fifth century CE – seventh century CE) | Reference to architecture at Sigiriya such as absence of stone pillars and base mouldings and 'rubble' walls |
| Phase IV<br>(Seventh century CE – tenth century CE) | Increasing use of stone<br>Lime mortar in brick architecture<br>Pabbata vihara<br>Padhanaghara parivena |

Table 3.4: Periodisation of Buddhist monastic architectural development in the Anuradhapura period according to Bandaranayake (1974a: 21-26).

| Periodisation | Monastic architectural development |
|---|---|
| 300 BCE – 200 BCE | Rock shelter monasteries/lena |
| 200 BCE – 400 CE | Urban, Hub or Centric monasteries |
| 400 CE – 700 CE | Focal monasteries |
| 700 CE – 1000 CE | Pabbata Vihara |

Table 3.5: Periodisation of Buddhist monastic architectural development in the Anuradhapura period for the Magama hinterland according to Gunawardhana (2009: 50).

| Periodisation | Architectural materials | Ceramics | Other artefacts | Epigraphic evidence |
|---|---|---|---|---|
| Basal Early Historic<br>ca. 600 BCE – 500 BCE) | | Earthenware rim type 8<br>Grey ware | | Brahmi script on earthenware sherds |
| Lower Early Historic<br>ca. 500 BCE - 250 BCE | | Profusion of Earthenware<br>Northern Black Polished ware<br>Rouletted ware | Roof tile type 35b(i) | |
| Middle-Early Historic<br>ca. 250 BCE – 100 CE | Brick | Rouletted ware<br>West Asian and Mediterranean ceramics | Punch marked coins<br>Elephant and swastika coins<br>Lakshmi plaques<br>Glass | Brahmi Script |
| Upper Early Historic<br>ca. 100 CE - 300 CE<br>(Stratigraphically complicated at trench AG) | Burnt brick predominates | Red Polished ware<br>Sassanian glazed ware | Roman coins<br>Elephant and swastika coins | |
| Middle Historic<br>ca. 300CE -1250 CE<br>(Stratigraphically complicated at trench AG) | Ashlar architecture | West Asian ceramics<br>Chinese ceramics | | |

Table 3.6: Periodisation of Anuradhapura period derived from calibrated radiocarbon dates and artefacts from trench AG Anuradhapura Citadel, excavated by Deraniyagala (1972, 1990b, 1992).

| Periodisation | Architectural materials | Ceramics | Other artefacts | Epigraphic evidence |
|---|---|---|---|---|
| Structural Period J<br>c. 510 – 340 cal BCE | | Black and red ware<br>Grey ware | | Non-scriptual graffiti on earthenware sherds<br>Brahmi inscriptions on earthenware sherds |
| Structural Period I<br>c. 360 BCE – 190 BCE | Tile | Rouletted ware<br>Grey ware<br>Northen Black Polished ware | Tree and swastika coin<br>Elephant and swastika coin | Brahmi inscriptions on earthenware sherds |
| Structural Period H<br>c. 275 BCE – 225 BCE | | Hellenistic ceramics<br>Rouletted ware<br>Grey ware | | |
| Structural Period G<br>c. 225 BCE – 150 CE | Limestone slabs<br>Brick | Rouletted ware<br>Arikamedu Type 10<br>Parthian wares | Lakshmi plaques<br>Caitya and fish coin<br>Maneless lion coins | |
| Structural Period F<br>c. 150 CE – 600 CE | Ashlar slabs<br>Gneissis pillars | | Lakshmi plaques<br>Tree and swastika coin<br>Maneless lion coins<br>Roman coins | |
| Structural Periods E, D, C and B<br>c. 600 CE – 1250 CE<br>(Stratigraphically complicated) | | Lustre-painted Glazed ware<br>Imitation lustre ware<br>White tin-glazed ware<br>Lead glazed ware<br>Changsa Painted stone ware<br>Xing and Ding white wares<br>Yue green ware<br>Coarse grey stone ware<br>Buff ware<br>Sassanian – Islamic wares | | |

Table 3.7: Periodisation of the Anuradhapura period derived from calibrated radiocarbon dates and artefacts from trench ASW2 Anuradhapura Citadel, excavated by Coningham (1995, 1999, 2006).

However, the motivations behind the compilation of the Chronicles and their accuracy regarding events have been questioned. It has been argued that the fundamental purpose of the Chronicles was to secure the relationship between the *Sangha* and the monarchy and fulfilled the role of a court document (Grant 2009: 46). As such, the information presented in the Chronicles is biased and relates to only a small elite segment of society's view so could be termed a kingly reading of the past (Duncan 1990). In addition, the Chronicles tend to focus on events occurring within the urban forms of Sri Lanka and provide scant information regarding the hinterlands of the seats of political power. Although one must be aware of and take account of these biases and limitations, the Chronicles do provide some evidence for relations between monasteries and the State in such matters of political support and patronage and donations, highlighting the *Sangha's* role in 'worldly' affairs. In the Chronicles the time period between the arrival of Buddhism in c. 250 BCE and c. 1200 CE will be analysed, this cut-off selected as this is historically when a definitive power shift to Polonnaruva occurs and when the Chronicles become more of a history of the Tooth Relic rather than the relationship between monasteries and the state (Frasch 2010: 656). Rather than utilising the evidence in the Chronicles solely to provide a historical narrative records and evidence can instead be placed within an emergent time-frame from other sources and as noted by Fogelin, texts are "an important part of a multilayered analysis of early Buddhism that combines literary sources, inscriptions, and archaeology" (2006: 55).

#### 3.3.2.2 Epigraphic Evidence

As noted in Section 1.3, epigraphic enquiry has been a major focus in the study of Sri Lankan history. Similarly to the Chronicles, study of epigraphic evidence has been on-going since the nineteenth century and scholars such as Muller (1883), Paranavitana (1970, 1983, 2001) and Ranawella (2001, 2004, 2005) have provided transliterations of the majority of rediscovered inscriptions. 2250 inscriptions recorded in Sri Lanka have been translated and published in *Ancient Ceylon*, *Epigraphia Zeylanica*, *Epigraphical Notes* and *Inscriptions of Ceylon* ranging in date from the third century BCE through to the nineteenth century. Through stylistic grounds, and also through corroboration of king lists, these records can be placed within an emergent time-frame developed from other sources. Rather than just

providing a historical narrative, more recent studies of inscriptions in South Asia, such as those by Morrison and Lycett (1994, 1997) and Coningham (1995), have applied more reflexive methodologies that have begun to question accepted traditions (See Section 3.6).

#### 3.3.2.3 Archaeological Evidence

As stated in Section 3.4.1 the archaeological sequence of ASW2 at Anuradhapura is one of the most firmly dated in South Asia and the sequence is divided into ten broad Structural Periods utilising chronologically diagnostic artefacts and radiocarbon samples. Earthenware ceramics constitute the largest artefact category and from the well-dated sequence at ASW2 it is possible to recognise specific diagnostic forms that are confined to particular chronological structural phases. In Appendix A the frequency of earthenware ceramic forms in each Structural Period of the ASW2 sequence has been analysed. The propensity of certain forms in distinct Structural Periods provides evidence for when such ceramics were in use. Thus, earthenware ceramic forms are key chronological indicators for sites where such artefacts were recovered in the hinterland. In Appendix B the earthenware types found at sites in the hinterland are recorded. Based on the results presented in Appendix A, and integrated with evidence from other sources, such as epigraphy, architecture and diagnostic artefacts as tabulated in Appendix C, a chronological periodisation for each site in the hinterland, where possible, has been provided, allowing for the analysis of site dynamics and interactions chronologically. The Structural Periods, and their key chronological indicators, in the ASW2 sequence have been defined as follows:

*Structural Period K – c. 840-450 BCE*

A radiocarbon date of c. 840-460 cal. BCE and artefacts such as Black and Red ware and earthenware sherds with non-scriptural graffiti, appear to attest an affinity to the traits of the Protohistoric Iron Age (Coningham and Batt 1999: 126).

*Structural Period J – c. 450-350 BCE*

Like the preceding phase of occupation, Black and Red ware is ubiquitous. This Protohistoric trait is corroborated by a radiocarbon date of c. 510-340 cal. BCE (Coningham and Batt 1999: 126).

*Structural Period I – c. 350-275 BCE*

The Early Historic Period is signalled at Anuradhapura with the appearance of punch marked coins as well as Northern Black Polished ware (NBPW), which is traditionally seen as a key indicator of the Mauryan period. A sherd of NBPW at a date of c. 250 BCE was also recovered from the Gedige excavations (Deraniyagala 1986: 47) and its presence in Sri Lanka is thought to date from c. 350-250 BCE (Prickett-Fernando 1990a: 81). Radiocarbon samples provided a date range of c. 360-190 cal. BCE for Structural Period I (Coningham and Batt 1999: 127-128).

*Structural Period H – c. 275-225 BCE*

Other indicators of the Early Historic period appear in Structural Period H such as Rouletted ware and radiocarbon samples provided a date range of c. 275-225 cal. BCE (Coningham and Allchin 1995: 167, Coningham and Batt 1999: 128).

*Structural Period G – c. 225 BCE-150 CE*

Radiocarbon dated to c. 225 BCE-150 cal. BCE, Lakshmi plaques, Maneless lion coins and a Caitya and fish coin were found within the levels of Structural Period G (Coningham and Allchin 1995: 167, Coningham and Batt 1999: 129). Structural Period G contains the highest concentration of Rouletted ware and with corroboration from other sites it is usually viewed as dating to between c. 200 BCE and 200 CE (Coningham *et al*. 2006: 133).

*Structural Period F – c. 150–600 CE*

The pillared hall that represents Structural period F is radiocarbon dated to between c. 340 to 540 cal CE. The foundation deposits of the pillar contained Lakshmi plaques, punch marked coins, Roman coins and a tree and swastika coin (Coningham and Batt 1999: 129).

*Structural Periods E, D, C and B – c. 600 – 1200 CE*

Structural Periods, E, D, C and B are treated as a single macro-period by Coningham and Batt (1999: 129) due to intrusive features such as robber pits (Coningham 1999: 80). However, during this period there are chronological ceramic indicators such including both Western and eastern Asian ceramics from between the seventh to thirteenth centuries CE.

In addition, one artefact category comprising terracotta objects belonging to the Tabbova-Maradanmaduva 'culture', mainly comprising figurines representing humans, animals and phallus are not recorded in the Citadel sequence. Previously recovered from surface collections in the northern Dry Zone their date has remained unresolved until excavations at the site of Nikawewa (D339). Here an assemblage of 129 in situ diagnostic terracotta artefacts was excavated providing the first stratigraphic scientifically dated sequence for such an assemblage in Sri Lanka (Coningham *et al*. 2012). Optically stimulated luminescence (OSL) age determinations taken from the uppermost sediment layer within which the terracotta artefacts were excavated at Nikawewa yielded a date of 1060CE±80. This is consistent with the final occupation of Anuradhapura and related well to diagnostic sherds recovered from the site which cluster in the later phases of the ASW2 sequence in structural periods D and B (*ibid*.: 10).

#### 3.3.2.4 Architectural Evidence

The physical remains of structures are present throughout the Citadel and sacred city of Anuradhapura, but many more have been discovered in the Anuradhapura hinterland. Though architectural classifications have focussed on urban centres these typologies provide well- defined site types and date ranges that can be extrapolated onto the hinterland. Though features such a Megalithic burials provide evidence of Protohistoric activity, monastic forms provide the major architectural classifications. Component units of monasteries have been identified but refining the architectural chronological development of these structures has been problematic (Silva 1988: 5). Though there are issues relating to the differentiation of secular and religious architecture, it is not within the scope of this thesis and future enquiry is discussed in Section 8.4. This thesis will utilise existing traditional architectural classes in order to understand the development of Buddhist monasteries and as stated in Section 2.2

this has been heavily biased towards recording of architectural layouts utilised as chronological indicators. Bandaranayake's seminal publication *Sinhalese Monastic Architecture* (1974a), in addition to natural landscape locations features used by monks, provides three major monastic plans for the city of Anuradhapura, including the organic monastery, *pabbata vihara* and *padhanaghara parivena*. More recently, Gunawardhana (2009: 153) has suggested a fourth monastic plan; the Focal monastery and each will be discussed below.

*Lena*

From an archaeological perspective it has been stated that "of the original establishments, there is a single extant category of early Buddhist monuments - over a thousand cave-dwellings" which have survived to the present due to the indestructibility of the rock they are formed from (Coningham 1995: 228-229) (Figure 3.1). The monastic association and dates of these caves, or *lena*, are known through the presence and contents of Early Brahmi inscriptions (*ibid*. 229), engraved along drip ledges carved to channel water away from a cave opening (Hocart 1925: 58) (Figure 3.2). The caves are natural formations converted into dwellings through the construction of a wall across the cave-mouth and a lean-to roof (Dias 2001a: 12). In inscriptions, the caves are usually described as *lena* and this word can be traced etymologically to the term 'private abode' (*ibid*.: 8).

*Organic/Centric/Hub monastery*

The organic monastery is one of the earliest incarnations of Buddhist monastic architecture dating from the first century BCE onwards. Termed 'organic' due to the idea that early Buddhist monasteries were located in places already associated with pre-existing "eremitical, animistic and secular traditions of the area in which it existed and adapted them to its particular needs" (Bandaranayake 1974a: 33). In Sri Lanka, the organic monastery is seen to have developed in two ways. Firstly hill sites and large natural outcrops with natural caves, such as Mihintale and Vessagiriya were chosen. Secondly sites in parks and forest groves were also attractive locations for the construction of monasteries and Mahavihara, Jetavana and Abhayagiri in Anuradhapura fit this model (*ibid*.). The organic monasteries seem to have no preconceived plan (*ibid*.: 48), yet they have also been termed as 'centric' or

'hub' as the focus of the architectural layout is usually around a colossal stupa (*ibid*.) (Figure 3.3). Though the surface remains are dated to the later phases of the occupation of Anuradhapura, Bandaranayake argues that they represent to some extent the layouts of the earliest periods (*ibid*.: 49). Such a hypothesis is confirmed by Thermoluminescence dates from bricks at Mirisewati stupa, corroborating the second century BCE historical date (Abeyratne 1994: 586). Gunawardhana (2009: 117) has suggested that the organic monastery is a phenomenon restricted to urban contexts, rather than the hinterland. However, here this assertion is countered and it is argued that organic monastic plans are visible in the hinterland of Anuradhapura and are smaller scale versions of their urban counterparts. This assertion is corroborated by a pilot survey of OSL dating undertaken at a sample of hinterland monasteries that incorporated large brick built stupas, which provided dates between the second and sixth centuries CE (Lacey 2010: 74, 80, Bailiff *et al*. in press) (Figure 3.5), and suggests that stupas may have formed part of a secondary phase of activity in the hinterland between the second and sixth centuries CE.

*Focal Monastery*

Gunawardhana (2009: 153) has suggested a further monastic model, that of the focal monastery. This consists of a prominent stupa, relatively small in size, placed on the top of an outcrop or hill with associated monastic buildings situated in the vicinity (*ibid*.: 156). He dates these monasteries to between 400 and 700 CE and deems them a peripheral phenomenon in the Magama hinterland (*ibid*.: 50). However, it could be argued that Gunawardhana's focal monastery actually represents the hinterland variant of the urban organic/centric type monastery. Like many organic monasteries, focal monasteries are usually found on rock outcrops and architecturally the stupa would appear to be the central focus.

Analysis of stupa forms in the Anuradhapura hinterland appeared to show that some conformed to a two phase developmental sequence and that in some instances large stupas were later elaborated and surmounted by a smaller stupa (Figure 3.6). To understand whether these were two-phase constructions and therefore markers of discreet chronological monastic development rather than a hinterland variant of an urban monastic form, a pilot study of OSL dating of bricks from such stupas in the Anuradhapura hinterland was undertaken (Lacey 2010, Bailiff *et al*. in press). This

has provided absolute scientific dates that affirm multi-phased construction, with the later phase being referred to as focal stupas. Rather than corroborating Gunawardhana's proposed chronology, the OSL dates suggest a later development of stupa architecture between c. 700 and 900 CE (Lacey 2010: 73, 76, Bailiff *et al.* in press) (Figure 3.5). Although further fieldwork and excavations are required to put this assertion beyond doubt, within this thesis and with some caution, focal stupas will be viewed as a monastic development and a sign of activity at a site between c 700 and 900 CE.

*The Pabbata Vihara*

The *pabbata vihara* is a monastic form thought to date between 700 and 1200 CE (Bandaranayake 1974a: 81), and some have argued, without much evidence, that these are royal monasteries (Bandaranayake 1974a, Wijesuriya 1998). In the Anuradhapura period the *pabbata vihara* displays evidence of a pre-planned scheme, which includes a rectangular precinct or "sacred quadrangle" on a raised terrace with a brick or stone retaining wall with one or four cardinally orientated entrances. Surrounding this precinct there is usually a moat, which is also surrounded by an outer wall (*prakara*) (Bandaranayake 1974a: 78-79). Though the architectural layout of the organic monastery and *pabbata vihara* are radically different, they both contain the same structures (*ibid*.: 69) and the precinct contains the four major shrines; stupa, *bodhighara, patimaghara* and *pasada* (*ibid*.: 73) (Figure 3.4). There is no set pattern to where these shrines are located, though each shrine occupies one of the four separate quadrants of the precinct though do not always conform to a symmetrical plan (*ibid*.: 73-74).

*Padhanaghara Parivena*

Also known as double-platform monasteries, *padhanaghara parivena* were initially thought of as secular palace structures but have now been identified as an exclusive expression of Sinahalese monastic architecture (Bandaranayake 1974a: 117). The most famous examples of *padhanaghara parivena* are located at Ritigala, and also on the outskirts of Anuradhapura known as the Western monasteries. It is the latter group of structures around which discussion of purpose have revolved. Burrows suggested that these structures represented pavilions of the palace of King

Dutugemunu (1886: 3-4, 1894: 39), but this speculation was based on local tradition (Burrows 1894: 40). Hocart (1924b: 43) quotes John Still and his assertions over the secular nature of these structures and the possibility that they were indeed religious:

"All I am prepared to say is that I consider the most likely site of the yet identified palace and royal quarters is the western part of the city… Still they may of course be monasteries on one particular period and style".

It was Bell who first emphasises their purely monastic character stating that they are "veritable *ecclesiastical* structures, and integral components of Buddhist monasteries of their own special class" (Bell 1915: 14). Argued to be the residences of the *Pamsakulika* sect (section 3.6.2) this fraternity of monks were at their most influential in Sri Lanka between 700 and 950 CE (Ayrton 1914: 5).

The typical layout of the *padhanaghara parivena* has been described by Burrows (1886), Bell (1915), Ayrton (1914), Hocart (1924b), Bandaranayake (1974a) and Wijesuriya (1998). In essence the general traits of the *padhanaghara parivena* are two quadrangular units connected by a stone bridge, known as double-platforms (Figure 3.6). One of these platforms will have an entrance and a lack of stone pillars and whereas the rear platform will contain pillars. These platforms are usually surrounded by a rectangular enclosing wall and sometimes ponds and cisterns were located within the compound. It is also noted that these monasteries are usually located on rocky sites (Bell 1915: 15). These structures are built with ashlar blocks in a variety of stages of production utilising the stone in its natural state, blocks dressed on exposed surfaces, and sometimes plain dressed blocks (Bandaranayake 1974a: 127). In general, these sites do not possess typical Buddhist structures or iconography found at other monastic complexes, such as stupas, but are often associated with meditational pathways, again promoting the idea of the ascetic nature of these locales (Coningham 1995: 235).

#### 3.3.2.5 Sculptural Evidence

The majority of scholarship on Buddhist sculpture is art historical in approach and debates generally revolve around the origin of the Buddha image (Von Shroeder

1992: 22). However, stylistically, sculpture can be utilised to inform chronologies and Von Schroeder (1990) divided the Anuradhapura period into two phases. The earlier, represented by aniconic sculptural evidence dated between 500 BCE and 300 CE (*ibid*.: 48). He argued prior to the advent of an anthropomorphic image, the worship of Buddha was directed towards aniconic representations, such as the imprint of the Buddha's feet, known as *siripatugal* (Figure 3.8). Many different aniconic symbols are used in association, but there appears to be no rule for which are selected (*ibid*.: 49).

Von Schroeder's later Anuradhapura period (300 - 1000 CE) is marked by the appearance and introduction of the Buddha image (Figure 3.9). Von Schroeder suggested this coincides with the split of Sinhalese Buddhism into three major groups based at the Mahavihara, Abhayagiri and Jetavana monasteries (1990: 97). Though it is argued that limestone sculptures, such as plaques, appear earlier within this period (*ibid*.: 104-105) he stresses that "it has to be remembered that there is not a single image prior to the Polonnaruva Period to which a secure date can be attributed" (*ibid*.: 114). These chronological issues stem from decontextualised sculptural fragments and poorly dated associated image houses (*ibid*.). Therefore, the chronological development of sculpture is based on stylistic grounds, though the presence of aniconic and iconic sculpture may help affirm other lines of evidence but if found in isolation their use as chronological indicators should be cautious.

### 3.3.3 Periodised Chronology for the Anuradhapura hinterland

From the evidence discussed in sections 3.3.2.1 – 3.3.2.5 and fulfilling a key part of Objective 2, a four phased periodised chronology has been devised for the Anuradhapura hinterland in order to understand the development of Buddhist monasteries in relation to Objectives 3, 4 and 5. This includes the phase before Buddhist monasteries emerged in Sri Lanka, the Protohistoric, the recorded arrival of Buddhism in the Early Historic and the later development in the hinterland through the Late Historic and Early Medieval. The sites in the Anuradhapura hinterland have now been assigned, where possible, to one or more of these periods and in Appendix C, each site and chronological indicators have been tabulated. Though each of the chronological periods defined has characteristic evidence that aids chronological

identification, no period is self-contained and it should be noted that the boundaries between these phases are not water-tight, and that there may be developments within. However, as part of Objective 2, to provide a usable chronological sequence combining several complimentary strands of evidence, it is necessary to generate broader dating schema (Table 3.8). These periods can be augmented by access to scientific dates from OSL and radiocarbon dating samples procured from excavated sites in the Anuradhapura hinterland.

*Protohistoric (800 BCE – 350 BCE)*

Characterised by Megalithic structures and Red and Black Ware ceramics, the Protohistoric is synonymous with the earliest occupation layers at ASW2, structural periods K and J.

*Early Historic (350 BCE – 200 CE)*

With the adoption of Buddhism cave shelters/*lenas* associated with Early Brahmi inscriptions are utilised and Buddhist and aniconic sculpture emerges as part of the Buddhist tradition. Ceramic indicators of the Early Historic include NBPW, Rouletted Ware and Arikamedu Type 10 and corresponds to occupation in structural periods I, H and G at ASW2.

*Late Historic (200 – 600 CE)*

This phase covers structural period F at ASW2 and the introduction of glazed Sasanian ceramics. Monastic architecture shifts from cave/*lena* to the presence of organic/centric monasteries and their associated large stupa constructions. It is also within this period that script develops from Late Brahmi to Transitional Brahmi and sculpture becomes iconic.

*Early Medieval (600 - 1200 CE)*

The Early Medieval witnesses the introduction of Sinhalese and Tamil script and the development of large monastic complexes such as the *Pabbata Vihara*, *Padhanagara Parivena* and the Focal monastery. It is contemporary to structural periods E, D, C and B at ASW2 and the arrival of East and West Asian glazed

ceramics. Appliqué decorated earthenware ceramics in addition to the corpus of terracotta figurines of the Tabbova-Maradanmaduva 'culture' are a development from the eleventh and twelfth centuries within the Early Medieval.

Now that the location, distribution and chronology of monastic and non-monastic sites in the Anuradhapura hinterland have been defined, it will be possible to analyse and discuss the development of Buddhist monasteries in relation to Objectives 3, 4 and 5 as outlined below.

### 3.4 Objective 3 - The role, scale and importance of monasteries in the manufacture and production of goods and position in exchange networks

One of the major hypotheses of UMOEP was that monasteries were centres of manufacture, especially in relation to metalworking (Coningham *et al*. 2007: 717). However, this assertion was based on excavations conducted up until season III of the Project, which included a heavy bias towards monastic sites A155, F101, C033, C018, Z001 and C112. Other excavations conducted up until this point included B009, a ceramic scatter without evidence of slag, and also F102, a large ceramic scatter that was identified as an attempt at urbanisation in the hinterland. With a complete dataset from five full seasons of the Project it is now possible to fully test this working hypothesis. In addition, with the chronological resolution that has now been achieved for the hinterland, it will be possible to analyse how the role of monastic sites in relation to craft production developed.

In order to establish the role, scale and importance of monasteries in the manufacture and production of goods, the presence and absence of craft indicators will be analysed. This will focus on metalworking in the form of metal residues, such as slag, furnace walls and crucible fragments. This will then be related to the presence and absence of the same classes of craft waste at non-monastic settlements in order to ascertain whether such activities were restricted to certain settlement categories. This analysis will also be linked to excavations at the Citadel and monastic sites within the Sacred City of Anuradhapura in order to understand the role of these sites in relation to craft production in the hinterland. This analysis will be undertaken for each of the periods in which monastic institutions are present in the Anuradhapura landscape as defined in Section 3.4.2.

However, this objective and approach is constrained by the limitations of the methods employed by UMOEP and the sample size of evidence produced. Though the excavation of four square metres at each site chosen for further analysis did provide sequences that elucidated the cultural character of these locations and various site categories, they only provide a snapshot and small window into the site as a whole. Therefore, it is difficult to ascertain whether evidence of craft production is limited to the areas of the site excavated or whether craft areas or even activities on an industrial scale were conducted elsewhere, and therefore assumptions in terms of scale of production are made on the basis of a small sample size. In addition, when excavations were not undertaken, evidence is reliant on surface finds that are decontextualised, which does not account for post-depositional processes. However, due to the associated ceramic evidence, it is possible to some degree to postulate on when craft waste may have been present in the landscape at certain points in time. Furthermore, it has been argued by Coningham (1994: 69), that such materials are rarely moved far from their point of manufacture so are valid indicators for craft locales.

Objective 3 will also locate the relative position of monastic sites within exchange networks in the Anuradhapura hinterland. As with the analysis of craft production this will be achieved through an investigation into the presence and absence of what are deemed elite or prestige goods at monastic sites and whether these are constrained and restricted to certain site categories. The results of this will be linked to similar categories of evidence at the Citadel and Sacred city of Anuradhapura in order to postulate on the relationship between the urban centre and the hinterland. Prestige and luxury goods include glass, fine wares, coins and more durable materials such as brick and tile. Whilst fine wares, glass and coins are often viewed as indicative of an elite, in Sri Lanka brick and tile are traditionally associated with, and sanctioned for, religious structures or residences of an elite (Hocart 1924a, Bandaranayake 1974a: 363, Karunananda 2006: 186). Again the position and role of monastic sites in exchange networks will be analysed chronologically utilising the periodised chronology developed in Section 3.4.2.

### 3.5. Objective 4 - Determine monastic land and water rights and thus their control over water and irrigation for agriculture, redistribution of agricultural surplus and role in the opening of new lands

The question of water resources in the Dry Zone have formed the backdrop to many discussions relating to settlement and monasticism in Sri Lanka, and is a key consideration in the roles of monasteries in relation to agriculture and the colonisation of new lands. Indeed, John Still (1930: 183) remarked that "in all that great part of Ceylon where the sou'west monsoon rains do not fall, water governs men and beasts alike, for, over hundreds of square miles, tanks and water-holes are the only places where they can drink for several months of the year". In light of this, the hydrological background to Sri Lanka will be outlined followed by a discussion of textual, epigraphic, archaeological and geoarchaeological evidence that can be analysed to ascertain monastic rights and control over irrigation and agriculture.

Though Sri Lanka has been divided into four major climatic zones (Disanayaka 2000: 14), the Island can be roughly separated into two distinct regions and Anuradhapura is located within the area defined as the Dry Zone, which varies in accounts to encompass roughly two thirds or 70% of the area of the Island (Gunawardana 1971: 3, Deraniyagala 1992: 372, Coningham and Strickland 2007: 791). In contrast to the Wet Zone, which has a surplus of water through the entire year, the Dry Zone has a water deficit that centres on the southwest Monsoonal summer months (Deraniyagala 1992: 372), and though rainfall occurs during the northeast monsoon, it experiences periods of severe drought throughout the rest of the year (Disanayaka 2000: 14). Though there are debates as to whether the Dry Zone constitutes an area of aridity (Gunawardana 1971: 3), average rainfall, water retention and evapotranspiration rates necessitate artificial water management. Indeed without such intervention within these climatic constraints a population of only 0.4 people per square kilometre can be maintained in the Dry Zone (Coningham and Allchin 1995: 174-176). Data compiled from the Maha Illuppallamma Agricultural Station, located in the Anuradhapura hinterland, has recorded an average annual rainfall of c. 1490mm, in contrast to an average annual evapotranspiration rate of c. 2453mm (Jayatilaka *et al*. 2001: 3), highlighting the extreme water deficit encountered in the Dry Zone.

Large perennial rivers are few, and many streams dry up during the summer drought months as their catchments are situated in the rain shadow of the southwest monsoonal airstream (Gunawardana 1971: 4, Deraniyagala 1992: 372). In addition, there are no natural lakes as the soils of the northern Dry Zone in general have a low water-holding capacity (Simpson *et al*. 2008: 3). Though wet solines known as *villus*, sink holes that intersect the water-table, are perennial, they are mainly clustered around Vilpattu in the northwest. In drought periods occasional pools of water collect along the sandy beds of dried-up streams, formed by the obstruction of sub-surface water flow by bands of crystalline rock (Cooray 1967: 261, Deraniyagala 1992: 372). These are augmented by deep clefts in the rocky granite outcrops of the Dry Zone in which water runoff is trapped, and the small surface areas of these stores limit evaporation providing small-scale almost perennial supplies of water in a parched landscape (Deraniyagala 1992: 372).

It is within this region and environment where the first polities, States and complex societies developed from the fifth century BCE onwards. However, the Dry Zone area does incorporate river basins with catchment areas of over 1000 square kilometres, such as the Mahavali Ganga (10327 square kilometres), and in the North Central Province the Malvatu-Oya (3246 square kilometres) and the Kala-Oya (2772 square kilometres) (Disanayake 2000: 15). It has been argued that the climatic conditions of the present day are extremely similar to those of the period of enquiry in this thesis (Gunawardana 1979: 4), thus the management of water resources was of paramount importance in controlling both the expansion and maintenance of agriculture as well as sedentary settlement of population.

Therefore, it is of great importance to understand the role of monasteries in relation to irrigation infrastructure and by extension in relation to the redistribution of agricultural surplus by determining land and water rights and the opening of new lands by monastic communities. This will be analysed archaeologically through the distribution of monastic sites in relation to land of agricultural potential, geoarchaeological investigations of tank and bund systems and epigraphic records that record donations to monasteries of irrigation infrastructure and water rights as

well as land. These will be analysed chronologically utilising the periods devised in Section 3.4.2 for Objective 2.

One of the major sources of information regarding the history of the irrigation infrastructure of the Anuradhapura hinterland is provided by the Chronicles, and it is this source that scholars have generally utilised when discussing the development of ancient irrigation. Relating the constructions of kings to the historical topography, Parker (1909), Brohier (1934) and later scholars such as Leach (1959) and Gunawardana (1971) have suggested which modern tanks relate to those described in the texts, and have supported this with reference to the corpus of inscriptions that relate to donation of tanks, channels and canals to monasteries. The history provided by the Chronicles and identified geographically by these scholars will be mapped in order to understand how these large tank systems are believed to have originated and developed.

In addition, as will be discussed in more detail in 3.6, some inscriptions record donations made to monasteries and a number of these record donations of irrigation infrastructure and also land, including fields and villages. These donations will provide information on the strata of society that the donors are from and what types of infrastructure, rights, revenues and exemptions that the monasteries enjoyed, and therefore to some extent their role in water management and agriculture. Unlike the Chronicles, in many cases these donations are spatially located in the landscape so can be linked to the archaeological evidence, thought the limitations of this distributed are elaborated upon in Section 3.6.

As discussed in Section 3.3 the completion of Objective 2 has provided a sample of the diachronic distribution of monastic sites across the hinterland of Anuradhapura. This distribution can then be aligned to other types of resources, the major one in Anuradhapura District that of water. There are difficulties with dating the large tank systems and also the intricate system of small tank and canal systems present throughout the hinterland and as such, relating the monasteries to these features. However, in 1983, the Survey Department of Ceylon produced a map of agricultural potential for Sri Lanka. Though it is difficult to say whether the tanks surveyed were all in operation in a specific period in the past, the similarity between the irrigation

infrastructure renovated during the colonial period and subsequently is noted to be extremely similar to the ancient systems developed in the area (Parker 1909, Brohier 1934). As such, areas identified as having good potential for paddy cultivation may be indicators of areas that had agricultural potential in the past and both archaeological sites and epigraphic evidence will be mapped against this.

As part of UMOEP, geoarchaeological investigations were undertaken in an effort to understand the development of the tank and bund systems that are integral to the development of agriculture, and support of settled populations in the hinterland of Anuradhapura. Traditionally, the development of irrigation infrastructure has been studied through documentary sources, mainly the Chronicles, with some reference to epigraphic sources. However, as stated in section 3.6.2. there are inherent biases within these sources, especially the kingly reading provided by the Chronicles. In the 1930s Brohier (1934) continued the early work of several colonial engineers and scholars and documented the nature and extent of irrigation works across Sri Lanka, identifying river, tank and canal systems. Once identified, their histories were tied to references in the Chronicles and this continued with the syntheses of Leach (1959) and Gunawardana (1971). However, until the fieldwork implemented by UMOEP, there had been no systematic excavation of bund and tank features in Sri Lanka to counter and complement documentary sources for their origin and development (Simpson *et al*. 2008: 1).

Geoarchaeological investigations were focussed towards gaining scientifically dated chronologies for the development of the irrigation infrastructure in the Anuradhapura hinterland. Four sites were selected for study and these were conducted at abandoned bunds, tanks and channels, especially those in locations of the hinterland with intensive study from the Project's survey and excavation, linking the irrigation works to an emerging archaeological record (Simpson *et al*. 2008: 2). These samples were taken at Z021, a bund on the southern shore of the Nachchaduwa 500 metres from the monastic site of Z001, Z021a a smaller bund 40 metres to the west of Z021 and associated with the same tank, C018 an infilled channel at the monastic site of the site code and located on the eastern side of Nachchaduwa, C009 a tank and bund system located on the north-eastern side of Nachchaduwa and chosen due to its isolation from any known archaeological monuments and finally E400, a tank and

system located in close proximity to the monastic site of A155, was chosen to investigate the possible relationship between monastic institutions and irrigation. Modern control samples were also taken for comparison with the archaeological samples from the tanks, bunds and channels (Simpson *et al*. 2008: 11). Thus it will be possible to discuss the potential role of monasteries in relation to non-monastic communities if such a monastic led agricultural system was in place.

### 3.6 Objective 5 – reconstruct possible patterns and networks of religious patronage and the ritual role of monasteries in linking the hinterland's disparate communities.

Monasteries also provided spiritual guidance to communities and in return receive patronage. However, the evidence for these networks is difficult to ascertain without textual records. However, architectural and archaeological evidence can be augmented substantially by the wealth of information in the Chronicles and inscriptions as well as access to ethnographic studies of monastic lay relations in Sri Lanka.

The Chronicles have often been used by historians as a method of explaining the development of dynasties in Sri Lanka and the deeds of kings. They have also been utilised in explaining the history of Buddhism in Sri Lanka and the relationship between the State and *Sangha*. However, the Chronicles also document the types of donations that monarchs made to Buddhist monasteries, though these have never been analysed in detail. Detailing instances when monarchs donate to the *Sangha*, as this arbitrarily accounts for aggrandisement on a part of rulers and monks, a total of 626 donations are recorded in the *Mahavamsa* and *Culavamsa*, 184 in the Early Historic Period (29.49%), 137 in the Late Historic Period (21.96%) and 303 in the Early Medieval Period (48.56%) (Figure 3.10). There does not appear to be a bias but the fewer recorded instances in the Early Historic and Late Historic Periods might be due to the compilation of the Chronicles contemporary with the Early Medieval Period and perhaps also to the stability of the relation between the Crown and *Sangha*.

Another source of information regarding patronage is the corpus of inscriptions. However, their usefulness has often been questioned and Edward Muller remarked

that “with regard to the contents of the inscriptions, I am bound to state that I have been greatly disappointed. Most of them are religious, they contain grants to different temples, but no historical information” (1883: 17). However, it is exactly this information which is valuable to our understanding of the roles and functions of monasteries and their interactions with non-monastic communities and political authority. From analysing these inscriptions a database that, where possible, records the location, modern district, date, donor rank and donation made to monastic institutions has been created. 2212 of these inscriptions are recorded from the third century BCE until 1200 CE and 1539 date to the Early Historic (69.20%), 178 to the Late Historic Period (8.00%) and 499 to the Early Medieval Period (22.80%) (Figure 3.11).

There is a huge bias towards inscriptions of the Early Historic Period and also paucity in the Late Historic. Social factors of the time may account for this partly with earlier periods lacking a codified, controlled management of donations which was then centralised by monarchs leading to less donations being recorded or granted. Visibility of materials may also have been a factor and Coningham (pers. com.) has suggested that the change from wooden to granite pillars in structural period F of the ASW2 sequence may be indicative of a change in medium with wooden, perishable records replaced by stone records. However, archaeological survey techniques and other factors may also lead to this bias.

For one, publication of all the inscriptions the Archaeological Survey have recorded, which numbers 3339 between 1890 to 1989 (Sirisoma 1990: 3) has been problematic. Though Paranavitana set out to publish these inscriptions in volumes of *Inscriptions of Ceylon* in chronological order, only Volumes I and II were completed almost ready for publication before his death. Volume V was then finally completed by Ranawella between 2001 and 2005. Ranawella noted that two scholars were assigned Volumes III and IV to edit and publish, these have yet to appear and hence there is a gap in our knowledge of inscriptions from between the reigns of King Mahasena (r. 276-303 CE) and King Dappula II (r. 815-831 CE) (Ranawella 2001: vii), and hence why there is a good published representation for both the Early Historic and Early Medieval Periods.

However, this does not fully account for why Early Historic inscriptions dominate the published corpus. The majority of inscriptions were recorded during the nineteenth and first half of the twentieth century. If one looks at known inscription locations and the road network at the turn of the nineteenth and twentieth century, which later formed the basis of the modern road network, there is a remarkable correlation (Figure 3.12). If a buffer of one kilometre either side of a road is created then 82 out of the 436 known inscription locations are present within (Figure 3.13). If the buffer then increases to three kilometres either side of a road then 215 known inscription locations overlap, which is 49% (Figure 3.14). So it could be argued that nearly half of the inscriptions are found near the emerging road network, and this might be expected due to the bias of the Ceylon Survey Department to undertaking surveys for road construction (Barrow 2003). However, it appears that many of these inscriptions are located far from the roads, which runs contrary to this reasoning. However, 1337 inscriptions were recorded from caves at 273 locations which accounts for 62% of the inscriptions, and these tend to be located away from the roads. These locations are highly visible and as they became known for inscriptions, heavily studied. This may account for the bias towards earlier periods as this is where Early Brahmi inscriptions are usually recorded and these sites are permanent and not inclined to be remodelled (Coningham 1995: 228-229), whereas later pillar inscriptions are less visible and easier to move and be reincorporated in structures, removed, damaged or destroyed. The above factors may all contribute to the bias towards earlier records at the expense of later periods. However, even with these limitations the inscriptions provide a valuable dataset in which to investigate monastic patronage this study follows and augments the methods of Coningham (1995) and Morrison and Lycett (1994, 1997) who have treated epigraphic data in a quantitative way rather than as historical anecdotal evidence. In each period donations to monasteries recorded in the Chronicles and inscriptions have been categorised as follows:

1. Alienation of land – granting of immunities
2. Property – donation of property/land for monastery
3. Construction – construction of a specific monument at a monastery, e.g. stupa
4. Repair of a monument – e.g. renovation of a stupa

5. Irrigation – donation of tanks, canals, water revenues
6. Money – donation of money to perform services
7. Land/property – donation of land and villages for revenue
8. Food – donation of food to perform services
9. Compulsory service – donation to place or release individuals from compulsory service at a monastery

In addition, the rank of the donor has been recorded and these included:

1. Monarch – related to the official royal line or bestowed a royal title
2. *Parumaka* – Local Chiefs
3. *Gapatis* – Village squires
4. *Gamika* - Householders
5. Monk – member of the Buddhist *Sangha*, often termed *Thera*, *Ata* or *Bata*
6. Brahman – High caste presumably non-Buddhist
7. Other – No definitive donor rank can be attributed
8. Unknown – Donor is missing or illegible

From this, changing patterns of patronage through time can be traced as can the developing roles and position of monasteries in the social and economic relations of the Anuradhapura hinterland, and this will be addressed through analysis of databases relating to donations created for the Chronicles (Appendix D) and inscriptions (Appendix E). In both Appendix D and E the chronological periodisation, donor rank and donation category are presented. As with the textual sources the information gleaned from inscriptions will be related to the archaeological, architectural and sculptural evidence.

Architectural layouts of structures can sometimes be used to identify the group that utilised the buildings, and this is especially true of monastic architecture. Whilst the organic/centric and Focal monasteries are thought to represent the residences of Theravada Buddhist monks other monastic layouts may represent different sects. As stated in Section 3.4.2.4 the *padhanaghara parivena* have been identified as monastic in nature, and their inhabitants are usually portrayed as ascetic monks living in austere surroundings. Bell was the first to associate these structures to the

*Pamsukulika* fraternity of monks, *Pamsukulika* meaning those clothed in rags from dustheaps (Coningham 1995: 235), linking the Western monasteries to similar structures described at Ritigala in the *Mahavamsa* (*ibid*.: 16). Ayrton also supports the assertion that these are monasteries of *Pamsukulika* monks who dwelt in the Tapovana or "Ascetic forest" (1914: 5), and Bandaranayake suggests the architectural layout seems to point towards "the formalised asceticism of a special order, where the emphasis seems to lie in the provision of a secluded and homogenous residential organisation" (Bandaranayake 1974a: 117). However, Ayrton pointed out that until further excavations were carried out at similar structures "this theory [was] supported by a poor array of facts, but as it is the only satisfactory one yet put forward is worth serious consideration" (1914: 5).

In addition the *pabbata vihara* has been argued by Prematilike and Silva (1968) to represent a Mahayanist type monastic layout, and though Bandaranayake has refuted this assertion as he suggests this is just based on a presumed connection with the Abhayagiri (1974a: 72). However, the evidence seems to point towards more heterodox beliefs. Firstly the monastic plan conforms to that described in the palm leaf manuscript of a Silpa text, the *Manjusri Vastuvidyasastra* (Jayasuriya *et al*. 1995: iii). Unlike the *Manasara*, which deals exclusively with Hindu architecture and iconography the *Manjusri* is the only text so far discovered that relates solely to Buddhist architecture and iconography and it is interpreted as adhering to Mahayana Buddhist ideals as it said to have been transmitted by the *Bodhisattva Manjusri* (Prematilleke 1995: 4). Secondly, the iconography found at *Pabbata Viharas* is also suggestive of non-Theravada traditions. Not only does the *Manjusri* provide guidance for the types and placing of images of deities (*Manjusri* 38-84a), bronze images have been recovered at *pabbata viharas*. In addition to these 'Buddhisms', evidence from terracotta figurines provides evidence of possible non-Buddhist beliefs in the hinterland (Coningham *et al*. 2012), and the distribution of sites with these characteristic artefact types can be compared with contemporary monasteries and provide an explanation for their position in the landscape.

As has been stated, with a few exceptions, the visibility of non-elites is poor in the archaeological record. However, this limitation can be partly elucidated with ethnographic analogies. European travellers and colonial officials provide some of

the earliest accounts of Buddhist monks (e.g. Knox 1681, McKenzie 1801, Percival 1803, Joinville 1803, Mahony 1803, Davy 1821, Binning 1857, Tennent 1859, Baker 1874, Enriques 1927, Still 1930), though these must be used cautiously due to inherent biases. From the second half of the twentieth century onwards, the majority of studies of Buddhism have been conducted at the level of a village or community and provide high resolution accounts of monasteries and their associated lay populations (e.g. Yalman 1965, Evers 1967, 1972, Tambiah 1970, Gombrich 1971, Carrithers 1979a, 1979b, 1983), as well as ethnographic interviews conducted during UMOEP. These sources will be valuable in providing an insight into role of monasteries and monks in present day communities, specifically their roles in spiritual guidance and patronage, and utilised as a comparative tool for the textual, epigraphic, archaeological and architectural evidence.

### 3.7 Conclusion

This Chapter has reviewed the survey methodology of UMOEP and completed Objective 2 of this thesis by providing a periodised chronology for the monastic and non-monastic sites located within its sample universe. It has outlined the evidence and methods that will be utilised to undertake an analysis of Objectives 3, 4 and 5 in the following three chapters which discuss the Anuradhapura hinterland in the Early Historic, Late Historic and Early Medieval periods.



Figure 3.1: Example of a *Lena* recorded on the UMOEP survey at Etenawatunagala (C508). (Image: C.E. Davis).



Figure 3.2: Early Brahmi inscription engraved on a drip ledge of a *lena* at Mihintale. (Image: C.E. Davis).

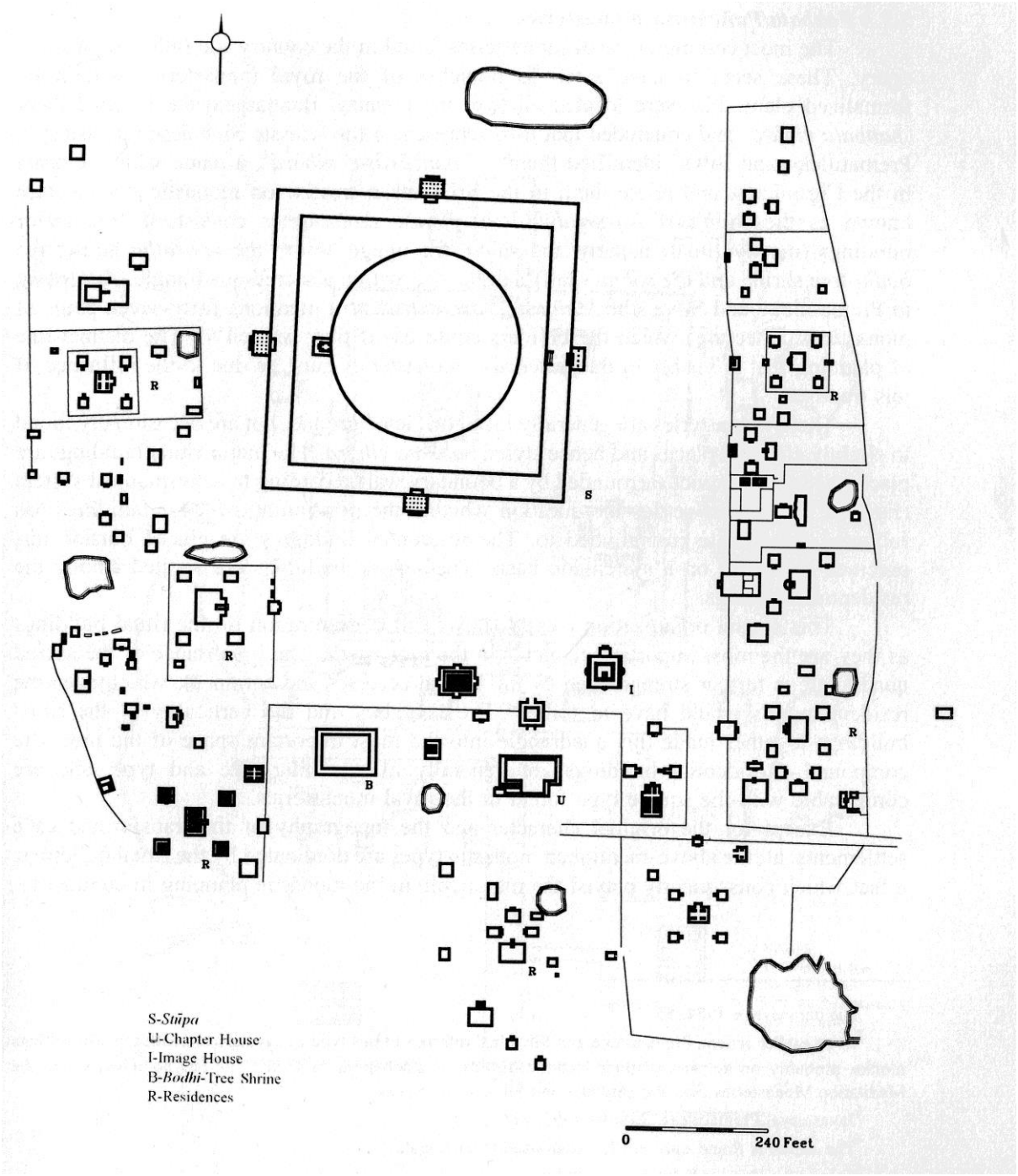



Figure 3.3: Plan of the organic monastery of Jetavana, Anuradhapura (after Wijesuriya 1998: 51).

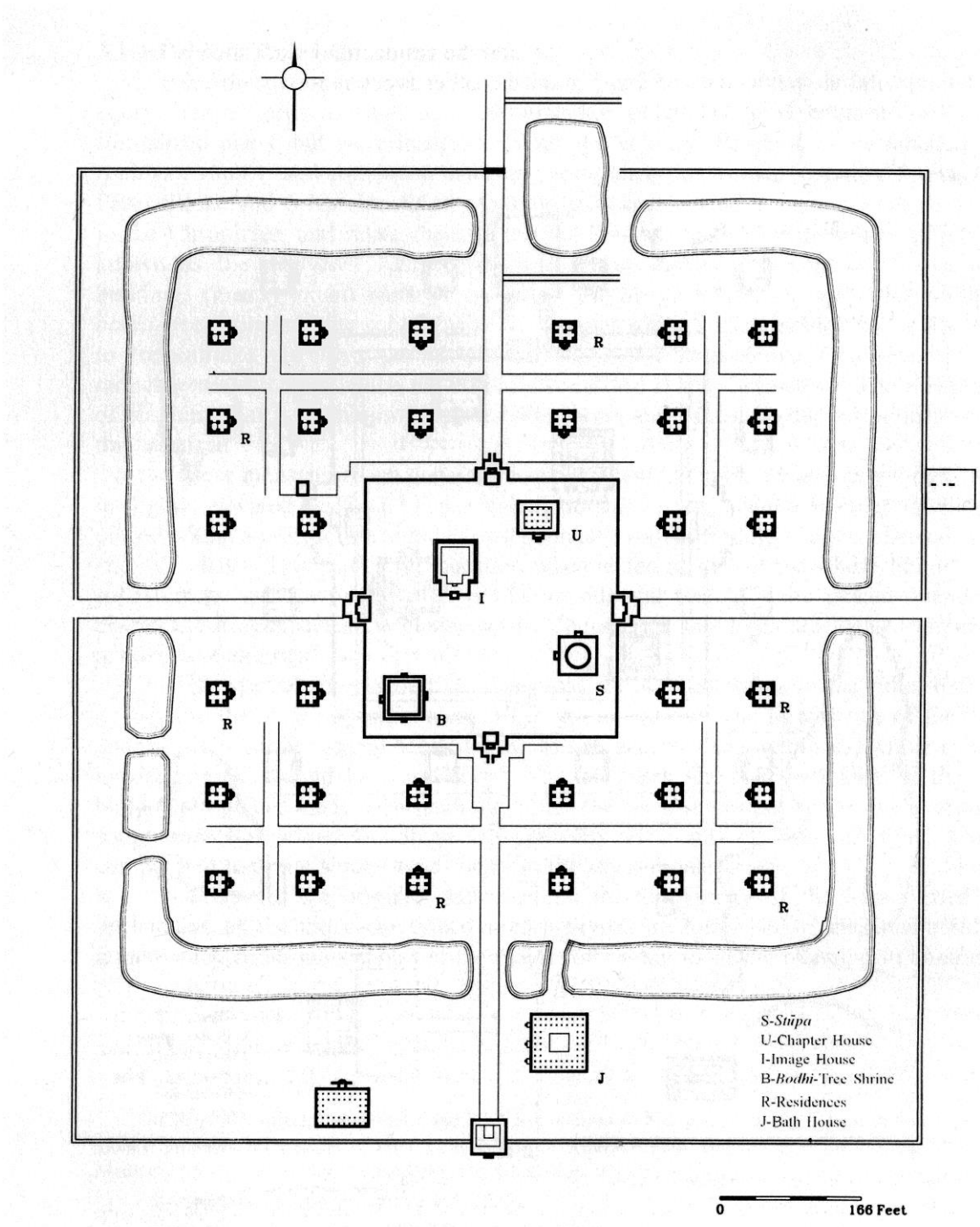



Figure 3.4: Plan the *Pabbata vihara* Puliyankulam, Anuradhapura (after Wijesuriya 1998: 54).

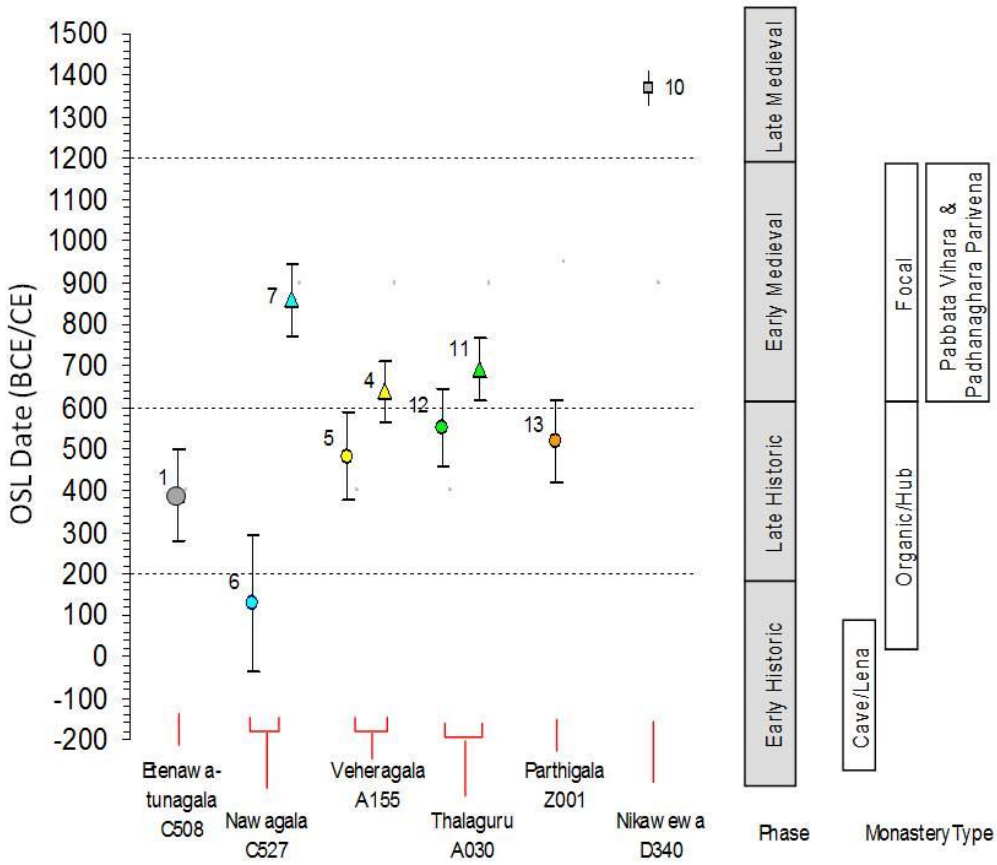



Figure 3.5: Plot of OSL dates for stupas investigated during pilot survey in 2009. Circles indicate large stupas and triangles indicate Focal Stupas (after Bailiff *et al*. in press).

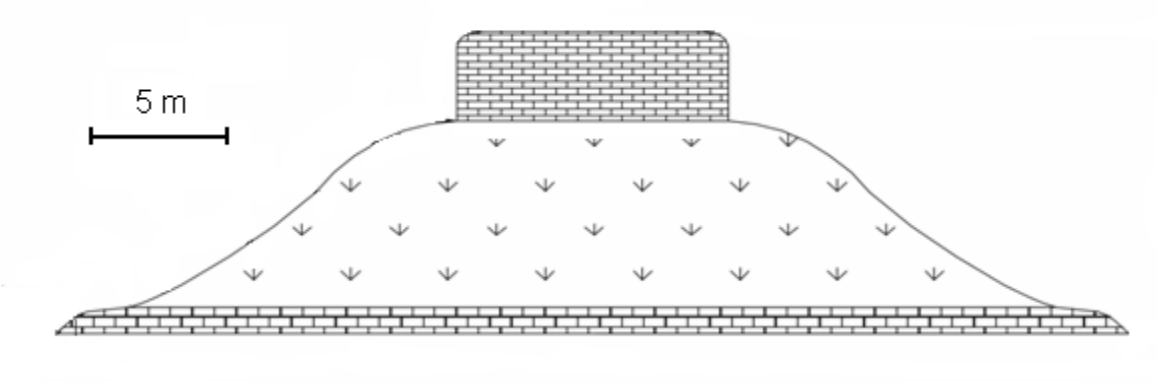



Figure 3.6: Illustration of the Focal stupa at Nawagala (B547) (after Bailiff *et al*. in press).

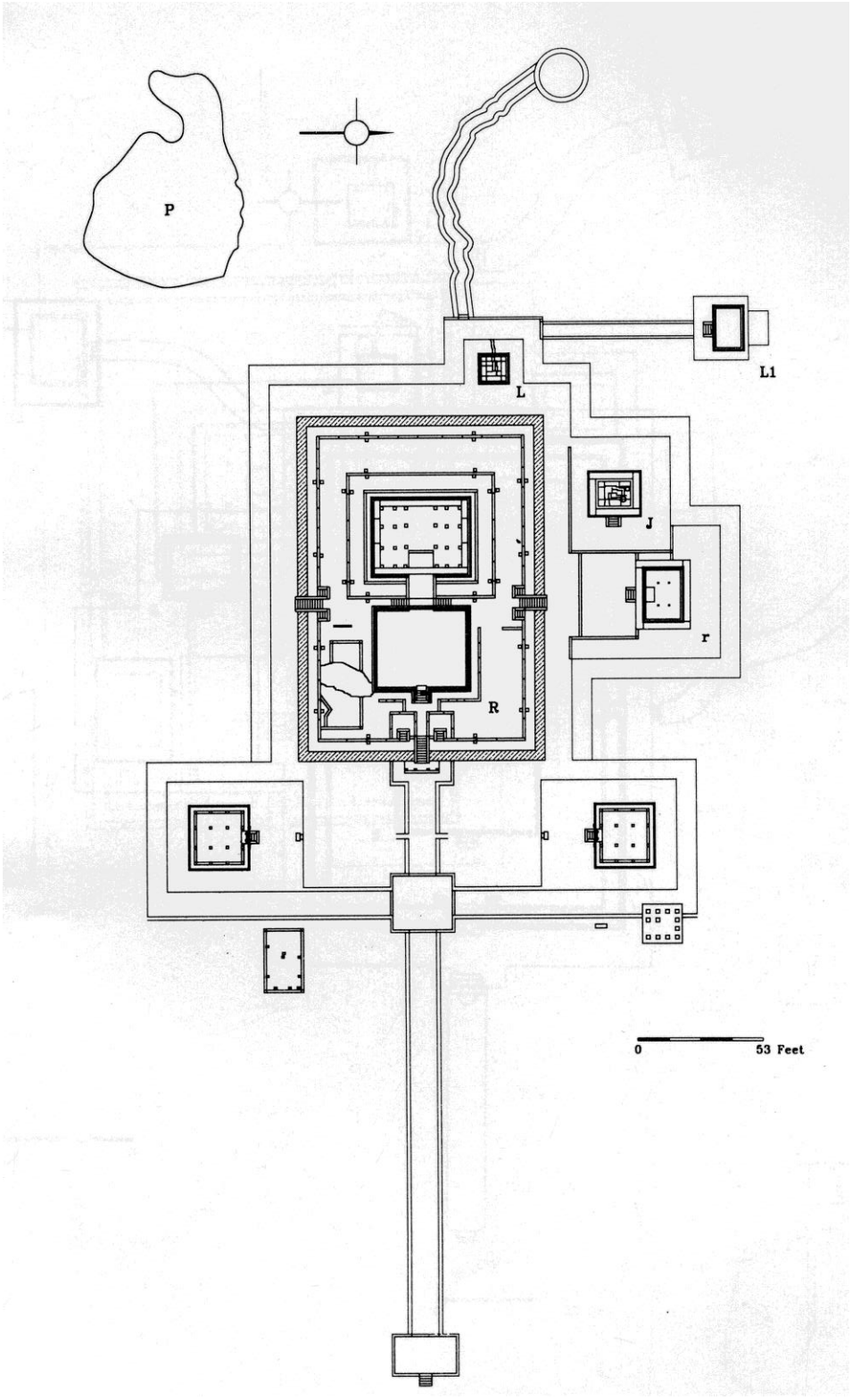



Figure 3.7: Plan of a *Padhanaghara Parivena* (after Wijesuriya 1998: 173).



Figure 3.8: *Siripatugal* – Jetavana Museum, Anuradhapura (Image: C.E. Davis).



Figure 3.9: Standing stone Buddha image - Anuradhapura Archaeological Museum (Image: C.E. Davis).

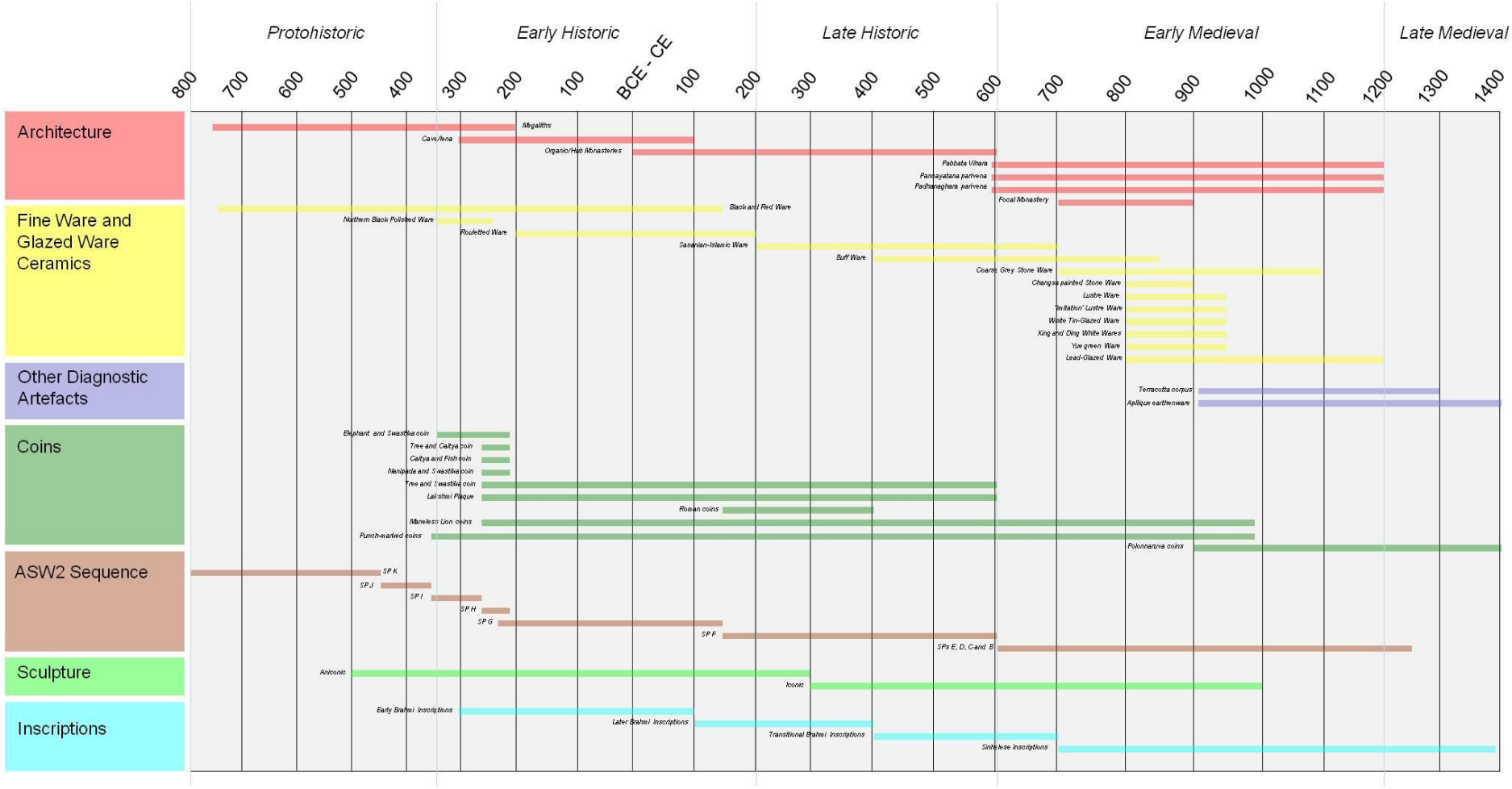



Table 3.8: Periodised chronology of the Anuradhapura hinterland utilising architectural, artefactual, epigraphic and sculptural data.

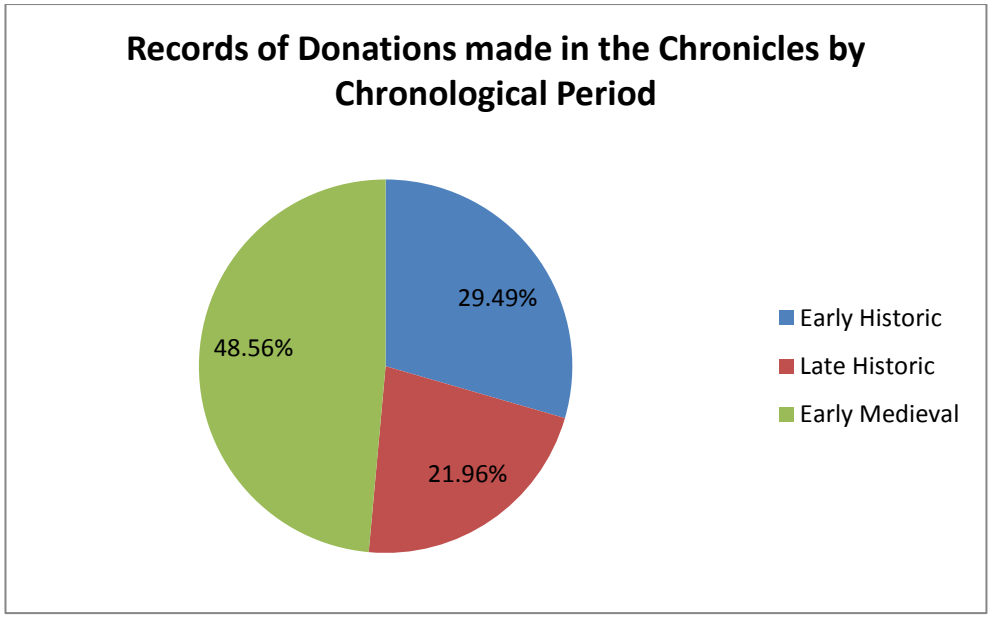



Figure 3.10: Records of donations made to the *Sangha* in the Sri Lankan Chronicles by chronological period.

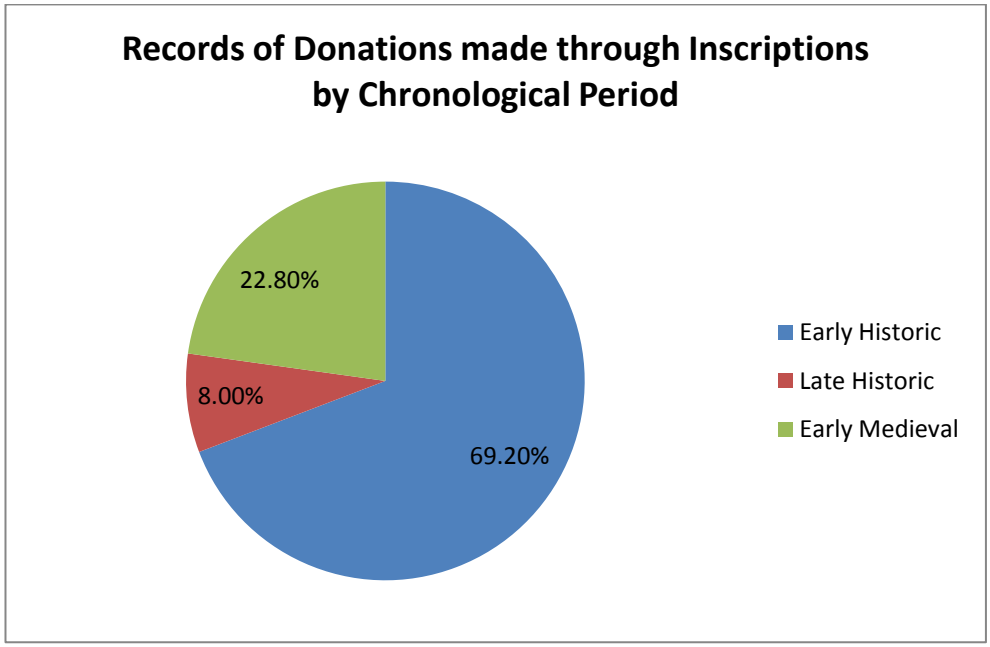



Figure 3.11: Records of donations made to the *Sangha* through inscriptions by chronological period.

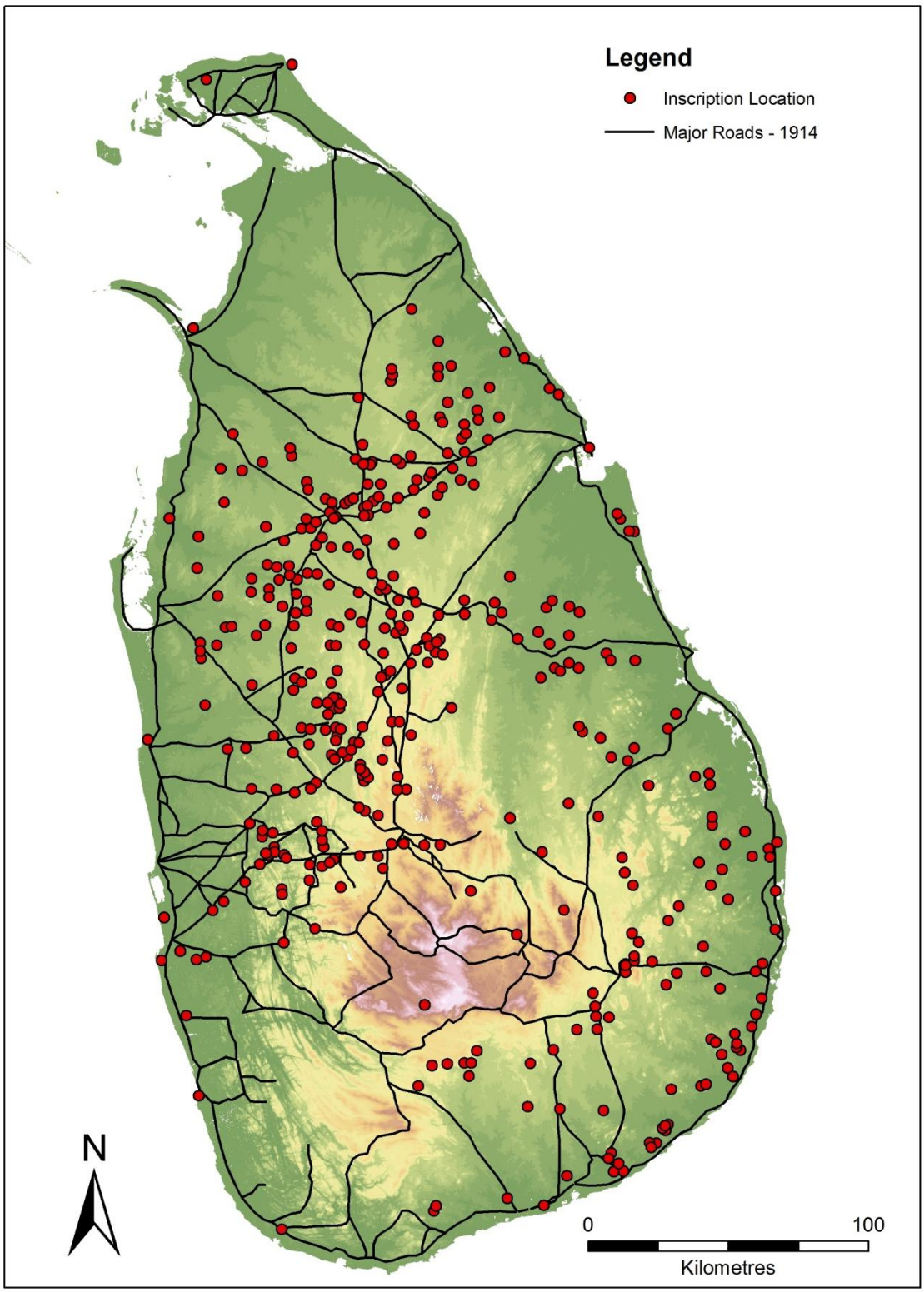



Figure 3.12: Known locations of inscriptions in Sri Lanka dating to between the third century BCE – 1200 CE and road network of the Island from 1914 CE (Road network derived from http://www.lib.utexas.edu/maps/historical/baedeker_indien_1914/txu-pclmaps-ceylon_1914.jpg).

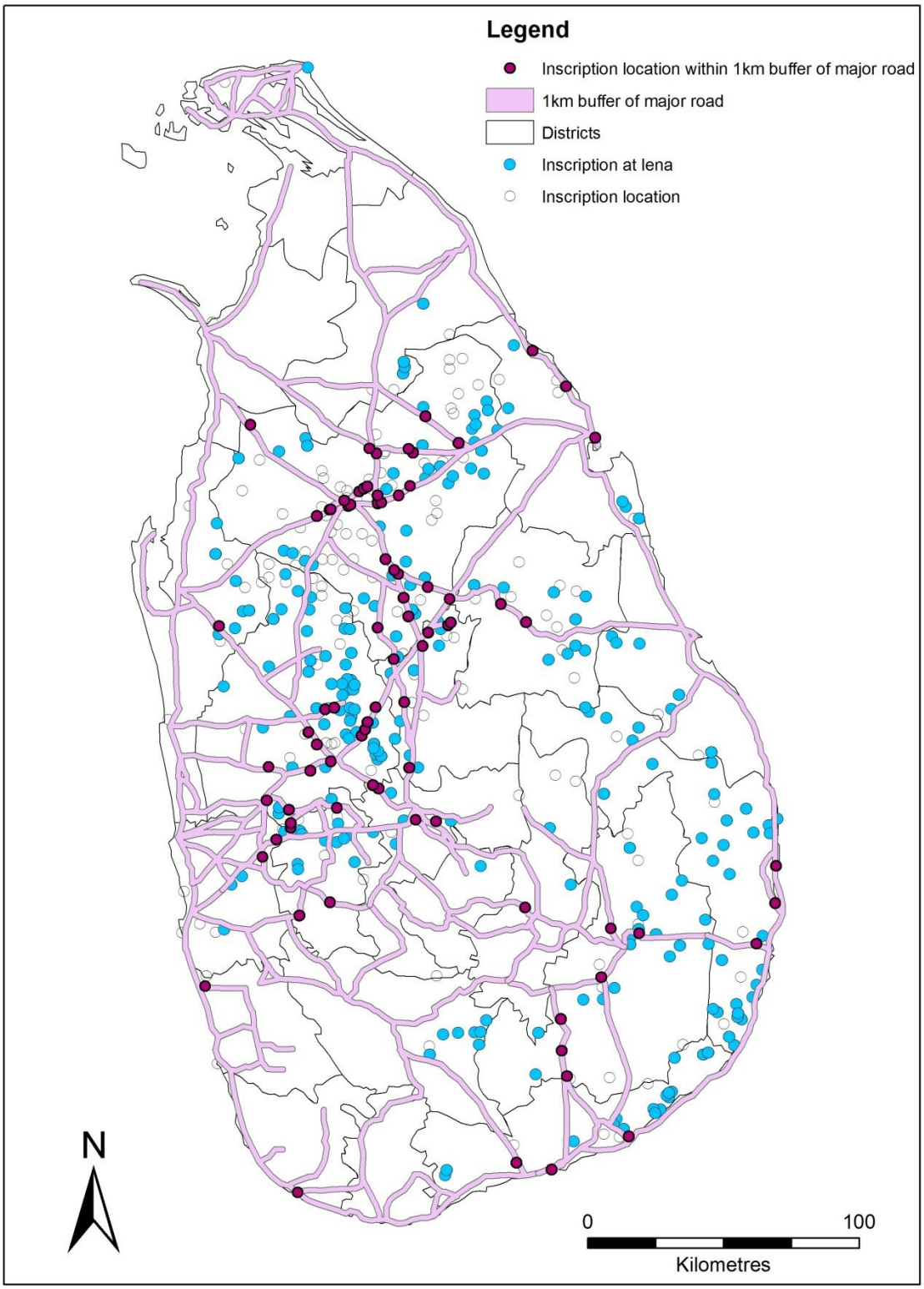



Figure 3.13: Known locations of inscriptions in Sri Lanka dating to between the third century BCE – 1200 CE with a 1 kilometre buffer either side of the road network of the Island dating to 1914 CE (Road network derived from http://www.lib.utexas.edu/maps/historical/baedeker_indien_1914/txu-pclmaps-ceylon_1914.jpg).

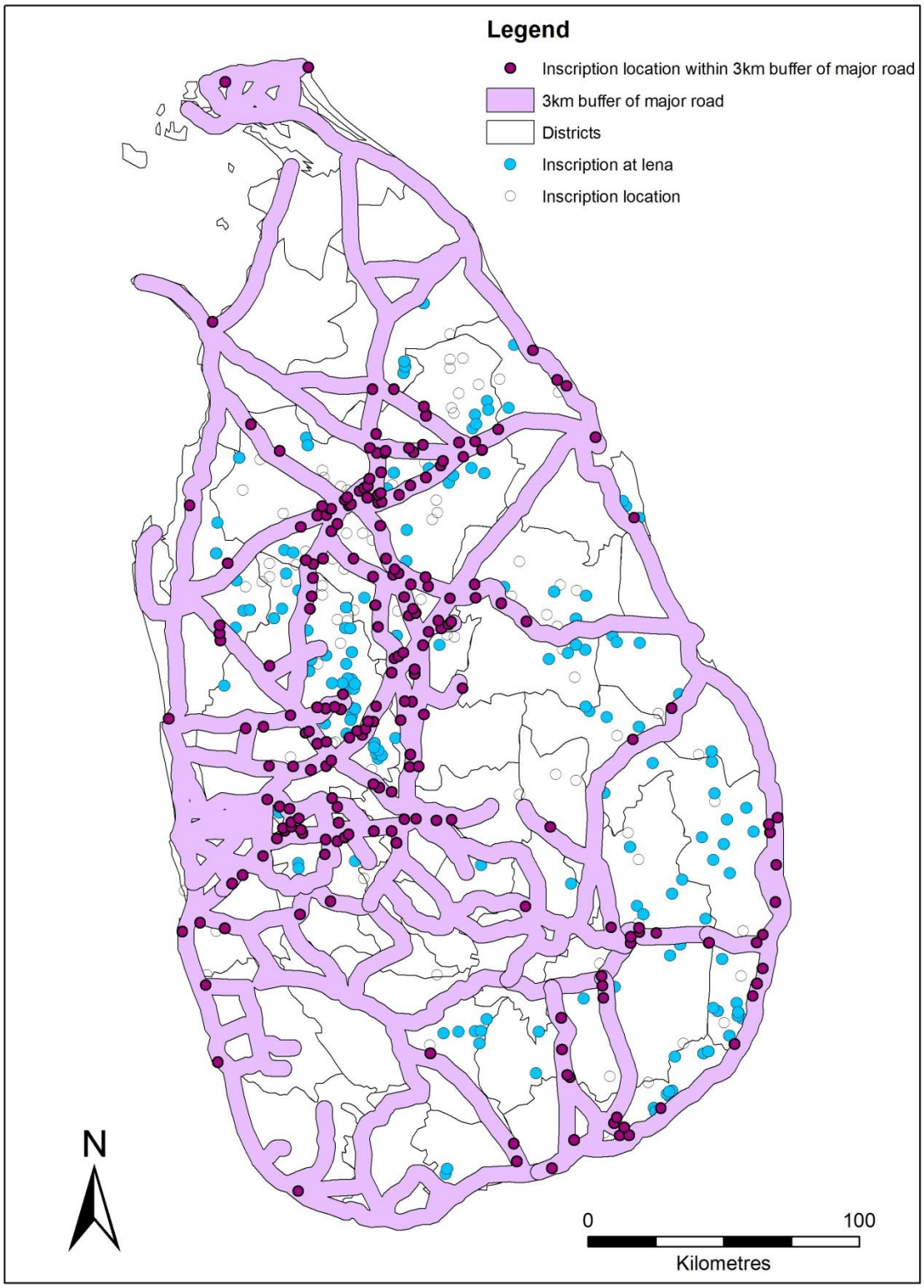



Figure 3.14: Known locations of inscriptions in Sri Lanka dating to between the third century BCE – 1200CE with a 3 kilometre buffer either side of the road network of the Island dating to 1914 CE (Road network derived from http://www.lib.utexas.edu/maps/historical/baedeker_indien_1914/txu-pclmaps-ceylon_1914.jpg).

# Chapter 4: Buddhist Monasteries in the Early Historic Period Anuradhapura Hinterland

"*After the king of Ceylon and the important ministers who were his own relations had accepted Buddhism the rest was plain sailing… The example of the simple, saintly life of the monks, who devoted their time for the good of the many, was an inspiration to the king as well as to the peasant*"

(Rahula 1956: 60)

## 4.1 Introduction

Having provided an outline of the methodology of this thesis in the preceding Chapter, this Chapter will be the first of three that will examine the development of Buddhist monasteries in the Anuradhapura Hinterland in relation to Objectives 3, 4 and 5. Examining Buddhist monasteries in the Early Historic Period, it will ascertain the role and position of Buddhist monasteries in craft production and exchange networks to facilitate Objective 3, which will be addressed in Section 4.3. Section 4.4 will undertake Objective 4 by ascertaining the land and water rights of Buddhist monasteries and their control over agriculture and irrigation for the redistribution of agricultural surplus. It will also investigate the role of monasteries in colonising land. Finally, Section 4.5 will examine Objective 5, reconstructing possible patterns and networks of religious patronage. For each of these Sections, a brief discussion will be presented of the evidence from the Protohistoric Period so that the development of the monasteries from their arrival in the Anuradhapura hinterland in the Early Historic Period can be provided with context. Before these objectives are pursued, the historical and archaeological background to the Proto and Early Historic Periods will be outlined in Section 4.2.

## 4.2 Historical and Archaeological Background to the Early Historic Period

According to the Chronicles, the Minister Anuradha established Anuradhapura during the Vijayan colonisation of the fifth century BCE {Mahavamsa 7.43-45}, though microliths at the site are thought to date to c.3000 BCE (Deraniyagala 1972: 55). The earliest scientifically dated strata is from Structural Period K where circular post-hole structures were excavated and settlement extended over c.18 hectares

(Coningham and Allchin 1995: 163). In Structural Period J the Citadel increased to c.26 hectares with continuity of circular structures, but with more substantial timbers and postholes (Coningham and Allchin 1995: 163, Coningham 1999: 72). Links to the subcontinent were attested through waste and finished products recovered from Structural Periods K and J (Section 4.3.1) and a pit containing an iron arrowhead, Black and Red ware vessels and a polished rubbingstone was reminiscent of South Indian Megalithic Iron Age Burials (Coningham and Allchin 1995: 163-164). Outside the city, Megaliths, viewed in association with Black and Red ware, are archaeological indicators for the Protohistoric, and are postulated to coincide with developments such as plant and animal domestication, rice cultivation and iron technology (Seneviratne 1984: 237, Gunawardana 2009: 89).

The first appearance of roof tiles and punch marked coins occurs in the Early Historic at Anuradhapura (Coningham and Batt 1999: 127-128) and artefactual evidence suggests an increased participation in Indian Ocean exchange networks (Section 4.3.3). In Structural Period I the settlement expanded to c.66 hectares in extent coinciding with an architectural watershed where circular structures were replaced by rectangular cardinally orientated buildings (Coningham 1999: 74). Phases 2, 3 and 4 of rampart construction also belonged to Structural Period I and though phase 1 was built prior to this, no sound date has been acquired. The rampart measured 2980 metres in length, 8 metres in width and 2.5 metres in height, enclosing an area of c.100 hectares, not all of which was occupied. The construction of ramparts coincided with the *Mahavamsa's* account of Pandukabhaya establishing Anuradhapura as capital {*Mahavamsa* 10.88-89}. Furthermore, architecturally, Anuradhapura resembles the Early Historic ideal for a city provided by the *Arthasastra*, which describes a quadrangular settlement, surrounded by three moats, a rampart that is internally demarcated by cardinally orientated roads and gateways {*Arthasastra* 2.4.1-6}. Within these ramparts the Citadel reached its maximum extent of c.71 hectares in the succeeding Structural Periods H and G (Coningham 1999: 77).

One of the most significant developments of the Early Historic Period was the establishment of Buddhism in the third century BCE, which has traditionally been discussed through the *Mahavamsa*. In this narrative, the Mauryan Emperor Asoka ordered missionaries to convert neighbouring lands to Buddhism {*Mahavamsa* 7} and in c.246 BCE his son Mahinda was sent to Sri Lanka. After converting King Devanampiyatissa and his entourage, Mahinda was fully supported by the King in spreading Buddhism to the rest of the population {*Mahavamsa* 14.59-64}. Royal patronage to Buddhism extended throughout Sri Lanka and was continued by subsequent monarchs. From this account it has become received wisdom that Buddhism was swiftly established as the State religion in a top-down process.

For example, the Buddhist monk and historical scholar Rahula stated that "After the king of Ceylon and the important ministers who were his own relations had accepted Buddhism the rest was plain sailing… The example of the simple, saintly life of the monks, who devoted their time for the good of the many, was an inspiration to the king as well as to the peasant" (1956: 60). This view has been perpetuated in later historical overviews and K.M. De Silva stated that "the conversion of Devanampiya Tissa was the momentous event from which this link between state and religion emerged, and thereafter over the centuries, it became formalised or institutionalised, with Buddhism and royal authority supporting each other and drawing strength from their association" (2005: 60). However, in such accounts monks remain passive, receiving patronage whilst political events occur around them and in the texts early monasteries are described as "fitting for ascetics" {*Mahavamsa* 15.15}. Now that the textual and archaeological evidence from the Citadel for the Proto and Early Historic Periods has been outlined, the archaeological evidence in the Anuradhapura hinterland will be described in order to relate these findings to the narrative that has been presented thus far.

A total of 75 archaeological sites have been identified as Protohistoric from the data of UMOEP (Figure 4.1):

- 49 ceramic scatters

- 9 ceramic scatters with evidence of metalworking
- 5 sites with later monastic occupation
- 3 undiagnostic sites with pillars and blocks
- 9 other

In the Early Historic Period the total number of archaeological sites identified from the data of UMOEP increased to 194 (Figure 4.2):

- 63 monastic sites
- 100 ceramic scatters
- 16 ceramic scatters with evidence of metalworking
- 6 undiagnostic sites with pillars and blocks
- 9 other

From this dataset the role of monasteries in the hinterland and Sacred City will be analysed, discussing monastic roles in trade and exchange as well as agriculture and water management. It will also investigate the patronage monasteries received and spiritual guidance they conferred. Firstly the role of monasteries in production will be ascertained by analysing data from the Citadel, Sacred City and hinterland of Anuradhapura, specifically through the presence or absence of slag and metalworking residues.

### 4.3.1 Evidence for Craft-working at Early Historic monasteries

Evidence of metalworking has been recorded in Sri Lanka before the advent of Buddhism in Protohistoric Megalithic burials (McDonnell *et al*. 2006). Deraniyagala has argued that iron technology appeared in Sri Lanka between 900 and 600 BCE (1992: 709) and that the manufacture and export of high quality metalwork was the catalyst for Anuradhapura's expansion and growth (*ibid*.: 714). He identified metalworking slag in every excavated sondage at the Citadel during the Protohistoric Period, indicating the importance of Anuradhapura as a production centre. This was affirmed by excavations at ASW2, which confirmed the presence of waste and finished products of conch shell, quartz, iron, copper and amethyst in the Protohistoric, indicating the increasing role of Anuradhapura as a manufacturing

centre (Coningham and Allchin 1995: 164-165). This evidence can now be linked to production within the Anuradhapura hinterland (Figure 4.3).

Prior to the Early Historic Period, there was probable small-scale metalworking in the hinterland. Eleven sites with Protohistoric occupation were found with slag residues, of which one later became a monastic site (A155), one is an undiagnostic site with pillars and blocks (B062) and the remaining nine were ceramic scatters (B503, B605, B612, B628, C316, C322, D613, D618, F579). As shown in Table 4.1, D618 is the only site where occupation was limited to the Protohistoric Period, whereas the other ten sites were reoccupied at a later date. It is therefore difficult to ascertain what level of production occurred during the Protohistoric, or whether metalworking occurred in later periods. Indeed, the earliest metalworking at A155, an excavated site, belongs to the Early Historic Period but the hearth bottom found at B062 belonged to Protohistoric deposits found in association with Black and Red ware ceramics.

The role of the Citadel as a manufacturing centre continued and expanded in quantity and intensity of production during the Early Historic Period. Evidence of metalworking, including crucible fragments, glass-, shell- and stone-working were found throughout the Citadel in Structural Period I (Coningham 1994: 190-191) and such craft activities continued in Structural Period G where molten glass, shell cores, antler, quartz debitage, slag and crucible fragments were excavated (Coningham 1994: 199). Though there is textual and archaeological evidence for occupation at the monasteries of the Sacred City in the Early Historic, there is no definitive evidence for craft production. There is a possibility craft activities did take place, but due to excavation methods such evidence has yet to be identified (Section 7.2).

Evidence from 13 Early Brahmi inscriptions suggest that those engaged with craft production could be found throughout Sri Lanka in the Early Historic Period (Coningham 1995: 230) and archaeologically there is evidence of craft production in the hinterland through metalworking residues at 26 sites (Figure 4.4). 16 were

ceramic scatters (A369, A406, A620, B503, B605, B628, C121, C322, D500, F102, F504, F514, F561, F566, F571, F579) and F566 is associated with terracotta objects of a later period (Section 6.3.1), whilst the undiagnostic site of B062 was again associated with metalworking. Furthermore, nine sites were monastic (A155, B043, B044, B340, C033, D336, D511, E001, F101) (Table 4.2). As in the Protohistoric period, it is difficult to be sure whether slag residues belonged to the Early Historic phase at these sites due to continued or prior occupation. The only sites not to have occupation in any other periods were E001 and F504. The decontextualised nature of deposits from surface scatters, and the probability that these sites were only occupied during this phase, suggests that metalworking did take place to some degree at monastic and ceramic scatter sites during the Early Historic Period. This is further strengthened by evidence from sites excavated during UMOEP fieldwork.

Apart from surface collection, some slag residues at B062, F101, F102, A155 date to the Early Historic Period. This evidence firmly places metalworking in the hinterland during this period. At the monastic site A155, slag was found in deposits earlier than those dated to 30-40 and 50-130 CE in the Early Historic Period. Slag dated to 390-200 BCE was recovered from F101 whereas the slag found at C033 would appear to be Late Historic in date (Section 5.3.1). At F102 slag was found to be contemporary with Rouletted ware suggesting that craft production was Early Historic. The picture at B062 is more difficult to ascertain. Slag was found in Early Historic structural episodes such as a pit fill and gravel pillar packing. This either suggests that earlier material from the Protohistoric was utilised by those building structures at B062 in the Early Historic or that this material was available at the site during the Early Historic. The Brahmi inscription found at the site, discussed in more detail in Section 4.3.2, adds weight to the suggestion that B062 was an important site in the Early Historic and that its status may have seen industrial activity and craft production occur on site.

Evidence from A155 and F101 highlights that monastic settlements were involved in craft production. Furthermore, important trade nodes, like B062, may have had manufacturing roles, possibly creating products for markets that they were engaged

with. In addition, large secular sites such as F102, which also had access to trade and exchange networks (Section 4.3.2), were also manufacturing centres. There is a possibility that craft production such as metalworking was undertaken at monastic sites in order to establish relations in the hinterland. This may have enabled their survival in the newly encountered landscape and from self-sufficiency to being able to engage with surrounding communities, the ability to communicate their purpose and survive. However, such activities were not restricted to monastic sites and as at the urban core, secular sites, such as F102, fulfilled a production role.

| Site Number | Site Category | Excavated ? | Find | Protohistoric | Early Historic | Late Historic | Early Medieval |
|---|---|---|---|---|---|---|---|
| A155 | Monastic | Yes | Slag | X | x | x | x |
| B062 | Undiagnostic site with pillars and blocks | Yes | Slag/Hearth bottom/Furnace | X | x | x | x |
| B503 | Ceramic Scatter | No | Slag | X | x | x | x |
| B605 | Ceramic Scatter | No | Slag | X | x | | x |
| B612 | Ceramic Scatter | No | Slag | X | | | x |
| B628 | Ceramic Scatter | No | Slag | X | x | x | x |
| C316 | Ceramic Scatter | No | Slag | x | | | x |
| C322 | Ceramic Scatter | No | Slag | x | x | | x |
| D613 | Ceramic Scatter | No | Slag | x | | | x |
| D618 | Ceramic Scatter | No | Slag | x | | | |
| F579 | Ceramic Scatter | No | Slag | x | x | x | x |

Table 4.1: Presence of metalworking evidence at Protohistoric sites in the Anuradhapura Hinterland from UMOEP fieldwork.

| Site Number | Site Category | Excavated ? | Find | Protohistoric | Early Historic | Late Historic | Early Medieval |
|---|---|---|---|---|---|---|---|
| A155 | Monastic | Yes | Slag | x | x | x | x |
| A369 | Ceramic Scatter | No | Slag | | x | | x |
| A406 | Ceramic Scatter | No | Slag | | x | | x |
| A620 | Ceramic Scatter | No | Slag | | x | | x |
| B043 | Monastic | No | Slag | | x | | |
| B044 | Monastic | No | Slag | | x | | x |
| B062 | Undiagnositc site with pillars and blocks | Yes | Slag/Hearth bottom/Furnace | x | x | x | x |
| B340 | Monastic | No | Slag | | x | x | |
| B503 | Ceramic Scatter | No | Slag | x | x | x | x |
| B605 | Ceramic Scatter | No | Slag | x | x | | x |
| B628 | Ceramic Scatter | No | Slag | x | x | x | x |
| C033 | Monastic | Yes | Slag | | x | x | x |
| C121 | Ceramic Scatter | No | Slag | | x | | x |
| C322 | Ceramic Scatter | No | Slag | x | x | | x |
| D336 | Monastic | No | Slag | | x | | x |
| D500 | Ceramic Scatter | No | Slag | | x | | x |
| D511 | Monastic | No | Slag | | x | | x |
| E001 | Monastic | No | Slag/Iron ore | | x | | |
| F101 | Monastic | Yes | Slag | | x | x | x |
| F102 | Ceramic Scatter | Yes | Slag | | x | | x |
| F504 | Ceramic Scatter | No | Slag | | x | x | x |
| F514 | Ceramic Scatter | No | Slag | | x | | |
| F561 | Ceramic Scatter | No | Slag | | x | | x |
| F566 | Ceramic Scatter | No | Slag | | x | | x |
| F571 | Ceramic Scatter | No | Slag | | x | | x |
| F579 | Ceramic Scatter | No | Slag | x | x | x | x |

Table 4.2: Presence of metalworking evidence at Early Historic sites in the Anuradhapura Hinterland from UMOEP fieldwork.

### 4.3.2 Position of monasteries in Early Historic exchange networks

The position of monasteries in exchange networks will be ascertained through analysing the presence or absence of prestige material, as defined in the methodology, at the Citadel, Sacred City and hinterland. Apart from craftworking, there is no evidence of prestige artefact types at Protohistoric sites in the hinterland. However, as will be outlined in Section 4.4, Protohistoric sites appear to cluster at natural waterways. Although this may be related to water management strategies, it has been argued by Seneviratne (1984: 239) that waterways were also conduits of communication, and that in the Dry Zone these perennial rivers were not just a source of water but vital lines of contact between communities. This hypothesis was supported by the identification of concentrations of Black and Red ware sites along river valleys in previous archaeological surveys (Seneviratne 1984: 262-263, 1990: 125), argued to indicate Protohistoric populations attempting to control resources and exchange routes. Furthermore, the location of Megalithic sites such as Ibbankatuva, Pin-vava, Gal-atura and Padavigampola were viewed as locating in fringe areas of the lower montane region. It was argued that such locations would be advantageous in gaining access to a greater quantity and variety of resources to meet internal and external demand (*ibid*.: 124). Indeed, artefacts recovered from Megalithic burials elsewhere in Sri Lanka point towards the elite materials available in this period. For example, Ibbankutuva contained evidence of etched carnelian beads, dating to between the seventh and fourth centuries BCE, highlighting the long-distance links between Sri Lanka and the rest of South Asia during this period (Coningham 2002: 104).

At Anuradhapura, in Structural Period J, Black and Red ware was found in conjunction with two medium fine grey ware sherds (Coningham *et al*. 2006: 132), paste beads, copper, shell, amethyst and quartz objects (Coningham 1999: 126). In addition, at the site where Abhayagiri was later founded, Black and Red ware ceramics were excavated suggestive of Protohistoric occupation in this locality (Bouzek 1993: 15), which may have influenced the decision to found a monastery at this site. Though there are no fine wares in the hinterland during the Protohistoric Period there is possible evidence for other indicators of exchange

networks. A red glass paste disc was found at B604 and possible Protohistoric occupation at C161 was linked to evidence of glass. Furthermore, an amethyst squashed spherical bead was recovered from D613. Even with the possible Protohistoric date of the evidence from C161 and D613, the data suggests that elite goods were not restricted to the Citadel and that there were exchange links and contacts within the hinterland during the Protohistoric period.

The arrival of Buddhism as a new dynamic within the landscape may have affected exchange networks. At the Citadel, in Structural Period I, there was evidence of finished products such as garnet, quartz, mother of pearl, lapis lazuli, and carnelian indicative of Anuradhapura's increasing role as a hub within Indian Ocean trade networks (Coningham and Allchin 1995: 166-167). This Structural Period also saw the appearance of roof tiles, punch marked coins and NBPW (Coningham and Batt 1999: 127-128). Ceramics such as Rouletted ware appear in Structural Period H (Coningham and Allchin 1995: 167) followed by Arikamedu Type 10 and a variety of coins such as Elephant and *Swastika*, Nandipada and *Swastika*, Tree and Swastika, and Tree and *Catiya*, Maneless lion, *Caitya* and fish and Lakshmi plaques in Structural Period G (Coningham and Allchin 1995: 167, Coningham and Batt 1999: 129). In total twelve punch marked coins, three Elephant and *Swastika* coins, seven Tree and *Swastika* coins, two *Nandipada* and *Swastika* coins, five Tree and *Caitya* coins, one *Caitya* and fish coin, twenty-five Lakshmi plaques and two Maneless lion coins were recovered from the Citadel in the Early Historic Period. The frequency of fine ware and glazed ceramics excavated from Structural Periods I, H and G are provided in Tables 4.3 and 4.4. Other material classes attest to these networks and glass vessels including decorated body sherds thought to be imported from the Eastern Mediterranean were also found in Early Historic levels in addition to glass rings and bangles (Coningham 2006: 334).

The artefactual evidence suggests that Anuradhapura Citadel was a major focus within Early Historic Indian Ocean trade networks. Anuradhapura potentially accessed these networks through the port of Mantai, 100 kilometres to the northwest (Prickett-Fernando 1990a), where there was similar artefactual

evidence including Rouletted ware, Mediterranean ceramics and 'Sasanian-Islamic wares (Prickett-Fernando 1990b: 81-82). Furthermore, marine shells, turtle and botanical evidence of wood charcoals of the mangrove plant *lumnilzera racemosa* in Structural Period I, highlight incipient trade networks to the coast linking Anuradhapura to raw resources (Coningham 2002: 105). Furthermore, the second century CE Tamil literary work *Pattupattu*, recorded that rice from Sri Lanka was imported to the city of Kaveripattanam in India during the Early Historic (Seneviratna 1989: 54) and an Early Brahmi inscription records the presence of a mariner, possibly from south India (Paranavitana 1970: xcix, UID: 278). This evidence suggests a vibrant network of trade in durable and non-durable goods during the Early Historic Period. Evidence for the existence of long distance trade networks involving Anuradhapura are further strengthened by the recovery of a sherd of Grey ware in Structural Period I with a depiction of an ocean going vessel, with a high prow, single mast with rigging and twin rudder oars (Coningham 2002: 105).

| Fine Ware Ceramic | Provenance | Date Range | Frequency |
|---|---|---|---|
| Grey ware | South Asia | 500 BCE - 200 CE | 107 |
| Rouletted ware | South Asia | 200 BCE - 200 CE | 815 |
| Arikamedu Type 10 | South Asia | 200 BCE - 200 CE | 38 |
| Arikamedu Type 18 | Southern India | 360 BCE - 1100 CE | 27 |
| Northern Black Polished ware | Northern India | 350 - 250 BCE | 1 |
| Unidagnostic Fine wares | Sri Lanka (?) | Long Lived | 17 |
| Fine black slipped ware | Hellenistic (?) | 200 BCE - 130 CE | 25 |
| Red Polished ware | Gujarat and Maharashtra | 200 BCE - 1100 CE | 1 |
| Omphalos wares | South Asia | 200 BCE - 600 CE | 6 |
| Unslipped fine ware | Unknown | Long Lived | 4 |

Table 4.3: Frequency of fine ware ceramics excavated from Structural Periods I, H and G from the ASW2 sequence.

| Glazed Ceramic | Provenance | Date Range | Frequency |
|---|---|---|---|
| 'Sasanian-Islamic' wares | Iraq and Iran | Long lived type | 4 |

Table 4.4: Frequency of glazed ceramics excavated from Structural Periods I, H and G from the ASW2 sequence.

However, these elite goods are not limited to ports such as Mantai and secular centres such as the Citadel and Buddhist monasteries in the Sacred City also exhibit evidence of prestige goods. Unfortunately, due to the excavation and recording techniques undertaken at the Sacred City, it is only possible to describe the presence or absence of elite ceramics and artefacts. Therefore, though the monastic dynamics of trade and exchange cannot be reconstructed their position within these networks can be affirmed. At Abhayagiri there is evidence of a few fragments of NBPW and Rouletted ware (Bouzek 1993: 83, 116). Early Historic layers also contained Maneless lion coins and evidence for glazed tile (Bouzek 1993: 116, Wikramagamage 1984: 4-5) as well as Lakshmi plaques (Wikramagamage 1992: 101). At Jetavana, worked bone and bangles were uncovered from Early Historic deposits (Ratnayake 2002: 15-16) as were sherds of Rouletted ware (Prickett-Fernando 1990b: 81) Lakshmi plaques, Maneless lion coins (Ratnayake 1984: 45-49), Tree and *Swastika* coins, Bull coins, and silver punch marked coins (Ratnayake 2001: 54-60, 2002: 105-109). Furthermore, Still (1907: 191), noted the discovery of seventy punch marked coins from Vessigiriya. This evidence suggests that monasteries of the Sacred City and centre were linked to similar exchange networks as the Citadel. It will be shown that these networks extended into the hinterland and were managed through monastic sites in the Early Historic period.

Prestige artefacts were also present at monastic sites in the Early Historic hinterland. The one coin found from the entire UMOEP fieldwork was a Lakshmi plaque at the site of Parthigala (Z001) (Figure 4.5). In addition, excavations at the site of Veheragala (A155) recovered three fragments of NBPW as did excavations at the monastic site of C033. A sherd of NBPW was also recovered from the monastic site of B159. Prestige artefacts were also found at non-monastic sites such as Rajaligama (F102). Here finds included tile, and a roof finial as well as a dark blue glass bangle, a bangle of opaque blue glass and a fragment of turquoise coloured glass. These objects were found in association with two fragments of Rouletted ware, placing this settlement in the Early Historic period. F102 is c.60,000 square metres in area and has a dense spread of ceramics throughout. It was suggested that this site may represent the

establishment of a town in the hinterland (Coningham *et al*. 2007: 707). However, excavation and auger coring across the site did not go below a depth of more than twenty to thirty centimetres suggesting that the site had a short occupation when compared to the monastic sequences in the hinterland (*ibid*.). It is interesting to note that Rouletted ware was also discovered at the immediately adjacent site of F101, which was initially designated an undiagnostic site. On excavation it was found to be a heavily looted monastic site identified through the presence of a moonstone.

F102 exhibits the characteristics of an elite settlement. Firstly, the tile and roof finial is suggestive of architectural conventions associated with elite settlements and structures (Bandaranayake 1974a: 363; Hocart 1924a). Secondly, its variety of prestige goods mirrors the assemblage from the Citadel during this period. These factors combined led to the suggestion that F102 represented a short-lived urban form (Coningham *et al*. 2007: 707), possibly an attempt to impose control or an attempt at urbanism within the hinterland. It is interesting to note that this was attempted in combination with F101, which shares some of the artefactual manifestations of F102. It is possible that the monastery was utilised as a link between the networks of the Citadel and monasteries of the Sacred City and F102, or vice versa. It is also possible that F101 and F102 were a package placed in the hinterland and shared the same trade and exchange networks.

This idea is possible due to the evidence from the site of Siyambalawewa (B062), which is linked to exchange networks and both the secular and religious elites of Anuradhapura. Early Historic occupation at B062 is attested by the discovery of an Early Brahmi inscription that not only mentions the grandson of King Devanapiyatissa, the grandson of King Devanampiya Gamini Abhaya and also Devanampiya Kutakanna's son but also records the Mahavihara (Gunawardhana 2010: 47) (Figure 4.6). Though this inscription does not record the type of donation made, it does highlight the link between royalty and the monasteries of the Sacred City. Furthermore, this inscription provides evidence of the link between monasteries such as the Mahavihara and settlements in the

hinterland. Located adjacent to the Malvatu-Oya, B062 is in a prime location for the trade route from Mantai to Anuradhapura and it has been suggested that the site became an important break-of-bulk point in exchange networks (Gunawardhana 2010: 47). The role of B062 as an important trade node is also attested to by its proximity to a stone bridge facilitating movement across the river. It is difficult to ascertain the nature of B062 and whether it represents a monastic, secular or is even of dual character as it is a site without parallel in Sri Lankan archaeology. However, monastic control over trade is attested to by a second century CE inscription at Godavaya, in Hambantota (UID: 1328), where custom duties of a port were granted to a monastery. It could be argued that as B062 was already a centre of production in the Protohistoric, it was subsequently utilised by Buddhist monasteries to tap into existing exchange networks as part of a drive to establish centres in the hinterland such as A155 and Z001. The shift from Megaliths to monasteries and the deposition or occurrence of elite goods at the latter may have been part of a transference of allegiances from a period when such cultural landscape features may have co-existed (Coningham and Mann 2005: 40, Saldin 2010: 123). One way of gaining allegiance was through a foothold in exchange networks, a process seen at B062 and from the ceramic and other artefactual evidence from monasteries in the Early Historic period. However, this would not have been possible without the ability to harness water resources within the hinterland.

### 4.4 Irrigation, agriculture and Buddhist Monasteries in the Early Historic Period

Having discussed the role of monasteries in craft production and their position in exchange networks, Section 4.4, as part of objective 4, will determine the land and water rights of Buddhist monasteries and their control over agriculture and irrigation for the redistribution of surplus and their potential colonising role. To achieve this the relationship between the Buddhist monasteries and irrigation infrastructure will be analysed through three lines of enquiry; firstly the Chronicles, secondly the epigraphic record and thirdly through the archaeological evidence from UMOEP.

Much information regarding the construction and management of Proto and Early Historic irrigation infrastructure is gleaned from the *Mahavamsa*, which documents the construction of large tanks around the city of Anuradhapura. The first major hydraulic undertaking is the Jayavapi tank built by Prince Anuradha, in the fourth century BCE {*Mahavamsa* 9.11}. Constructed on the south side of Anuradhapura it is assumed to have been incorporated into a later project (Brohier 1934: 14), which Parker suggests was the Tissawewa (1909: 361). Enlarged to a size of 160 hectares (Parker 1909: 364), the Tissawewa is attributed to Devanampiyatissa (r. 250-210 BCE), though Pandukabhaya may have altered this tank in the fifth century BCE {*Mahavamsa* 10.83}. The *Mahavamsa* also records that Devanampiyatissa's brother, Uparaja Mahanaga, supervised the construction of a tank known as Taraccha {*Mahavamsa* 22.4}. The Basawkkulam, originally known as the Abayawewa {*Mahavamsa* 10:84}, is attributed to the reign of Pandukabhaya at around c. 300 BCE (Parker 1909: 360). The final major tank in the environs of Anuradhapura, the Nuwarawewa, which is not mentioned in the *Mahavamsa*, is attributed to Vattagamani Abhaya (r.103 BCE) (*ibid*.: 403).

Though the constructions of these tanks are recorded through textual sources, excavations at Anuradhapura appear to corroborate such dates. In Structural Period I, at ASW2, deep wells replaced shallow wells as the water table dropped, which is seen as a direct result of the construction of tanks in the vicinity (Coningham and Allchin 1995: 174-176). In addition, at Gedige, Deraniyagala noted that Stratum 2 was of a slack-water origin and that the transition between Stratum 1 and 2 was abrupt without gradation in composition from coarse to fine particles with unsorted gravel overlain by finely sorted clay. This is explained as the result of human interference with Anuradhapura's natural drainage through the construction of tanks in the fourth and third centuries BCE (1972: 57). Similarly, in the ASW2 sequence, humus rich soil changed to a sterile soil, which was argued to be a direct result of the construction of large tanks in the vicinity and the subsequent water retention this caused. Irrigation-aided crops such as rice are found in brick and tile temper in Structural Period I (Young and Coningham 2006: 630). In addition, rice husk temper in tile was recovered from

Stratum 3A and 3B that dated to c. 400 – 200 BCE at Gedige, indicative of paddy cultivation from tank aided irrigation (Deraniyagala 1972: 159).

It has been argued that in relation to the number of irrigation projects mentioned, "The very manifest sparseness of information seems to imply that the Pali authors of antiquity were tempted to indulge in mentioning only those works initiated by a king in order to extol his virtues" (Brohier 1975: 39). Indeed, in the Chronicles, for the Early Historic Period, there are only seven instances of donations of irrigation infrastructure to monasteries, 3.80% of donations recorded in the *Mahavamsa* for this period. Five of these donations relate to tanks. The location of a tank donated by Vashaba (r. 67-111 CE){*Mahavamsa* 35.86}, and another donated by Bhatikatissaka (r. 143-167 CE) {*Mahavamsa* 36.2-3} are unknown. However, a tank donated by Amandagamani Abhaya (r. 19-29 CE) was to the Dakkhina vihara in Anuradhapura {*Mahavamsa* 35.5-6}. Another tank somewhere in Anuradhapura was constructed and donated by Candamukha {*Mahavamsa* 35.47} and Gajabahukagamani (r. 114-136 CE) built and donated a tank to Abhayagiri {*Mahavamsa* 35.120}. Furthermore, Kutakanna Tissa (r. 44-22 BCE) built a monastery and it is suggested that a canal was possibly placed under its control {*Mahavamsa* 34.32}. Vashaba also built a monastery and provided a share of a canal to it {*Mahavamsa* 35.84}, which suggests some monastic control over the hydraulic infrastructure. It has been noted that the majority of these irrigation constructions were located near the Royal seat of power at Anuradhapura (Gunawardana 1971: 5) and though limited reference is made to monastic control of irrigation in the *Mahavamsa*, the State appears to have a driving role in its creation. However, evidence collected from inscriptions, survey and excavation would suggest that a minor, though intricate, irrigation infrastructure was built in the hinterland and peripheral areas.

As noted in Section 4.2.2, it has been shown that the Protohistoric sites cluster in natural and perennial waterways in the Anuradhapura Hinterland. It is suggested that before the advent of organised tank building, communities would have utilised naturally occurring water sources (Section 3.6.1), and all known major

Prehistoric sites are found within the catchments of major river systems (Figure 4.7). Indeed, Protohistoric sites in the Anuradhapura hinterland appear to correlate with areas of agricultural potential or near river sources (Figure 4.8). When compared to the settlement distribution of the Protohistoric period, Buddhist monasteries not only cluster in similar locales but also expand away from perennial river valleys and water sources, along with a number of ceramic scatter sites. Though these early monastic sites are constrained physically by the necessity of natural cave shelters, this distribution is indicates the ability of monasteries to settle in previously unpopulated areas. Indeed, many ceramic scatters and monasteries move outside areas of agricultural potential (Figure 4.9). This included expansion in and around the tributaries of the Kala-Oya, especially an increase in monastic sites to the west and south of the Siyambalagamuwa tank. Monastic sites and ceramic scatters also increase in number along the Jaya Ganga and between the Jaya Ganga and Nachchaduwa. This pattern is mirrored south of Anuradhapura in the upper reaches of the Malvatu-Oya and in the expansion of settlement around the Kandara-Oya to the Northeast of the hinterland, especially in areas of agricultural potential. A total of 115 ceramic scatters are present in Early Historic, of which 42 had some evidence of prior occupation. Therefore, 63.49% of these ceramic scatters are new foundations. In addition, 63 monastic sites are present, five of which had evidence of Protohistoric settlement, indicative of monastic reuse of previous settlement, but also the occupation of new locales.

Due to the hydrology of the Dry Zone, an increase in sites, and by proxy population must have in some way necessitated some form of artificial control of water in the hinterland. Indeed, the dry farming yield of rice produces between 180-230 kilograms of grain per acre whereas irrigation aided agriculture produces 2267 kilograms (Coningham 1999: 24). Evidence of this control, and management can be hypothesised from evidence from 1539 Early Brahmi inscriptions. The vast majority of these inscriptions relate to the donation of property (Section 4.5), but the second major donation category relates to irrigation infrastructure, numbering 114 and providing 7.41% of the Early Historic epigraphic corpus. These records tend to correlate with districts that

correspond to the Dry Zone (Figure 4.10). Seven of these inscriptions mention the donation of cisterns (UID: 373, 374, 482, 853, 878, 1234, 1456) and in two cases a small pond (UID: 870, 2043). However, 106 donations, 92%, relate in some way to tanks, channels and canals.

It is more striking when the donations are broken down into two distinct chronological phases of the Early Historic. Only 21 of the 114 inscriptions that relate to irrigation belong to the third century BCE through to the first century CE, based on Early Brahmi inscriptions. The majority of small-scale irrigation infrastructure relates to this period with six donations cisterns (UID: 373, 374, 482, 853, 878, 1234) and one of a pond (UID: 870). These are probably semi-perennial and perennial landscape features discussed in Section 3.6.1. There are nine instances of tanks being constructed and donated to monasteries (UID: 738, 1230, 1231, 1463, 1465, 1308, 1319, 2069, 2070) as well as two canals and two channels (UID: 543, 544, 183, 990). It is also interesting to note that only two donations mention the possible benefits of revenues from a share of a donated tank (UID: 1308, 1465).

When these are broken down by rank, monarchs donate the majority of large-scale infrastructure. Five donations by monarchs are for tanks, channels and canals (UID: 1465, 1308, 183, 1463, 150), and in three donations a monarch and *parumaka* jointly donate two tanks and a pond (UID: 870, 1230, 1231). In addition, a *gamika* donates a tank (UID: 738), and two donors categorised as other bestow a tank and a channel on the *Sangha* (UID: 990, 1319). This leaves the remaining four donations of large infrastructure two canals and two tanks by those who are unknown (UID: 2069, 2070, 543, 544). Of the less resource intensive donations, cisterns are provided by a monk (UID: 374), a *gapatis* (UID: 373) three *parumakas* (UID: 482, 878, 1234) and a donor defined as other (UID: 853). Only four donations of this period are in Anuradhapura District and these are by two monarchs (UID: 1308, 1465) a *gapatis* (UID: 373) and a monk (UID: 374).

From the first and second centuries CE there is an increase in the number of tanks and canals donated. When compared to the third century BCE to first century CE inscriptions, these form 82% of the irrigation donations of the Early Historic Period, numbering 93 in total. In this later phase, monks donated two small-scale water features and one of these was donated in tandem with a tank (UID: 77, 2043). These two records form only 2% of the water-related donations of the first and second centuries CE, compared with 98% that document tanks and canals. This shift may show a consolidation of the techniques of water management and a movement to more centralised control in the hinterland. The donors are in the majority royal, with 56 ascribed to monarchs or are directly connected to royalty. From the remaining inscriptions twenty are from those defined as other, four are from monks and twelve from unknown donors. The donations of tanks, canals and channels now commonly mention shares from these features and represent what may be a more orderly systematic approach to irrigation, rather than the early, almost ad-hoc construction and gifts of rock-cut cisterns, ponds and tanks. These gifts of revenues may be a direct result of greater harvests and larger areas of land under cultivation, which can in turn then be donated to the monasteries in addition to infrastructure.

Of these donations from the first and second centuries CE, 42 are located in the Anuradhapura District (45.16%), and of these 29 are royal, 69.04% of these inscriptions. When taken in combination with evidence from Early Brahmi inscriptions, the Early Historic Period irrigation donations are heavily linked to royalty (Figure 4.11), whereas the vast majority of donations in general for this period are the gifts of *parumakas* (Coningham 1995: 230). Donations such as irrigation infrastructure, especially tanks, canals and channels, resources that require large scale influence and ownership, were by royalty, rather than local elites. When the distribution of irrigation donations is analysed by rank it can be seen that royal donations dominate scattered evenly throughout the Dry Zone but concentrate around Anuradhapura (Figure 4.12).

As previously stated, the management of water was integral to the management of agriculture. In the Early Historic Period, 74 inscriptions record a donation of land, in terms of fields, parts of fields, villages and sections of villages and other landscape resources such as forests. These form the third largest Early Historic donation category, providing 4.81% of the corpus and are also located in the Dry Zone, especially around Anuradhapura (Figure 4.13). As with the irrigation donations of the Early Historic, if these records are split into an earlier phase and a later phase, it is possible to see a similar increase in donations of land for maintenance during the first and second centuries CE. Between the third century BCE and the first century CE, a total of 16 inscriptions relate to donations of land and the majority of these record the donation of individual or multiple villages to the *Sangha* for maintenance in addition to sections, or lots, of villages. There are only two unambiguous donations of land other than that of a village (UID: 463, 953), though it is argued here that the grant of part or whole of a village may incorporate in some measure its associated land. Interestingly a monk donates a forest to the *Sangha* (UID: 116). It could be argued that this was either as a useful resource for manufacture, construction or trade, or was donated as a place for solitude and meditation away from 'worldly life'. However, the ability to donate may suggest that the monks of this period did not just cater for spiritual matters in lay society. When analysed by rank, one monk is among the donors, but the vast majority, numbering ten, are monarchs or those under their direct sphere of influence. Two *parumakas*, two *gamikas* as well as two unknown donors are present. Of these donations only four relate to Anuradhapura District and these are donations by two *gamikas*, a monarch as well as a joint donation between a monarch and a *parumaka*. As with the irrigation donations of this period, monarchs seem to be able to donate resources that require a political and economic hold in the landscape, especially in Anuradhapura District.

Between the first and second centuries CE, 58 inscriptions relate to land. These donations generally provide maintenance for monasteries through the revenues that shares of land and villages would create. These consist mainly of whole villages and fields, rather than lots within them, though these do occur, and also

shares in revenues and taxes levied from land. It is expected that this land was mainly paddy due to the amount of land donations linked and related to irrigation, an occurrence that is documented 19 times in this phase, and also the general increase in hydraulic infrastructure mentioned earlier. Other classifications of land are mentioned including pasture, forest and coconut groves showing a mixed economy for the monasteries and also non-monastic settlements of this period. These were again mainly the donations of royalty, totalling 40, whereas monks provided two, those defined as other 9 and those where rank is unknown six. In Anuradhapura, this pattern is mirrored with a total of 20 out of 28 donations provided by monarchs, those defined as other two, and two by unknowns. When these donations of land and property for the maintenance monasteries is amalgamated into the entirety of the Early Historic Period, donations by royalty dominated with 50 instances, 20 such in Anuradhapura District (Figure 4.14).

The donations of land mirror those of irrigation in location and donor rank, with a bias towards royalty. This could be part explained by 20 donations in which land occur in the same inscription as irrigation. In terms of location, the distribution of land donations again reflects that of donations relating to irrigation (Figure 4.15). Royalty are well represented throughout the Dry Zone and especially in the Anuradhapura Hinterland. Discussing both land and irrigation donations together, royal inscriptions are found at and around the major tanks of Anuradhapura, the Malvatu-Oya, Nachchaduwa, the Kandara-Oya, and generally dotted throughout the landscape as a whole. However, it is noted that there is a lack of royal inscriptions in the area around the Kala-Oya and especially the Jaya Ganga. This area coincides with that of greatest agricultural potential, and as already noted, does contain a dense concentration of monastic and ceramic scatter sites in this period. It is argued that the inscription locations may suggest that the Jaya Ganga and the Kala-Oya watershed were easier to cultivate, and therefore monarchs targeted areas of less potential for colonisation, utilising monasteries for this purpose. As these areas did not require as much investment, donations of this type were not necessitated in this area.

These epigraphic records provide evidence of the role of monasteries as agricultural facilitators and agents of colonisation. Spread throughout the landscape, there does seem to be a genuine effort to expand the State's control of the hinterland and the resources it yielded. If monasteries and donations relating to land and irrigation are plotted against land of agricultural potential and also areas of modern paddy cultivation, it can be shown that these donations cluster on the edges of such prime agricultural locations in Sri Lanka (Figure 4.16) and in the Anuradhapura Hinterland (Figure 4.17). In order to colonise the hinterland and maximise productivity, the State donated land and irrigation networks to monasteries outside fertile, relatively easily cultivable areas in an attempt to harness more resources than were readily available. It would seem to demonstrate that monasteries were utilised as colonising agents in marginal previously unpopulated tracts of land, and through the relationship between the Crown and *Sangha*, brought these and their economic and agricultural resources under the control of the State. Indeed, many monasteries discovered by UMOEP cluster on the edges of these areas of potential (Figure 4.18).

The *Mahavamsa* suggests that the State was the main driver behind the construction of irrigation infrastructure, and that this was conducted without monastic influence. However, the major tanks recorded in the *Mahavamsa* were constructed near Anuradhapura, close to the sphere of influence of the State. Whilst the epigraphic corpus suggests that local elites were prominent, though not much can be inferred of the true nature of administration from these inscriptions, it has been noted that "the central government was not elaborate and the control the *maharaja* had over the kingdom and the *rajas* over their particular areas was not direct but spread through the *rajas*, *ayas*, *parumakas* and *gamikas*" (Perera 2001: 52). Perera (2001: 52) goes on to state that if there had been a more centralised authority there would be more references to ministers. This may account for the reasons why huge irrigation schemes were implemented so close to the urban form of Anuradhapura.

Due to royalty's limited influence throughout the hinterland away from Anuradhapura, it is suggested that the State utilised monasteries as a proxy for control and monasteries became administrators in relation to agricultural production. It has been noted that Monks were given the status very much like that of lay lords, which can be derived from a shift in the terms used to refer to them. In the Pali Canon, though monks were occasionally likened to persons with secular power, there was a clear distinction between terms for the *Sangha* and the laity. However, in Sri Lankan sources these distinctions become blurred, Buddhist monks are described in very secular terms as "Lords in the Island" upon their arrival to Sri Lanka in the *Mahavamsa* (Carrithers 1991: 137).

Perera argues that away from Anuradhapura, the royal elite could not and did not have the infrastructure to build a network of small tanks, as at this point it was not an organised institution, was unstable, struggled to gain legitimacy and could only operate in an area close to the capital (2001: 66). Indeed, the record of succession in the *Mahavamsa* exemplifies the instability of Kingship, where 38.70% of monarchs had no relation to their predecessor, 51.61% took the throne by force, whilst 29 were peaceful successions (Coningham 1994: 294). Due to this it has been argued by Coningham (1995: 237) that the royal line at Anuradhapura had access to similar levels of resources as local elites and wealthy citizens. Indeed, a relative lack of royal investment in the wider landscape was suggested by Leach (1959: 9), who saw no evidence for the ancient State to divert resources towards village tank management asserting that this was organised on a local scale, without State interference. However, the geographical analysis of inscriptions has shown that perhaps monarchs did have more control over Buddhism than would be expected from mere transliterations of epigraphic records. It would appear that direct influence might wane away from Anuradhapura, and Perera (2001: 66) is probably correct in his assertions that many of the small tanks in the hinterland were in all likelihood built by villagers, under individuals who could afford to possess tanks and canals. Indeed, one inscription mentions that a parumaka caused a village to be founded, but whether this was linked to irrigation is not certain (UID: 42). However, Perera's assertion misses the monastic element.

Due to the major resources available to the State, unlike local elites such as *parumakas*, monarchs donated land and irrigation resources to monasteries to act as proxies in the hinterland in order to gain control and legitimation in the landscape. It is likely, from the available evidence, that Buddhist monasteries were the focal points of colonisation of new land, populating new areas through the construction of irrigation features such as tanks, bunds and canals. This in turn would have provided communities that would support the monasteries, as well as increasing productivity across the hinterland as a whole allowing Buddhism to flourish. Indeed, one inscription is quite illuminating in this regard. At Sindiyagala, King Vasabha is recorded as building an uposatha house at a monastery, but he also bought a tank for this institution and settled 50 families at this location providing the share of the water from the tank to the monastery in perpetuity (UID: 1308). With the lack of identifiable secular architecture in the Anuradhapura hinterland during this period, it is argued that monasteries acted as central organisational hubs in areas that they were established, aided by the State. This could include controlling the distribution of water for agriculture in addition to the maintenance and construction of tanks and canals.

Indeed, geoarchaeology conducted in the hinterland as part of UMOEP has linked the appearance of small tank and bund systems to the appearance of Buddhist monasteries in this area. The case study of the monastic site A155 and its associated tank and bund system E400 will be analysed in relation to localised hinterland hydraulic infrastructure. A155 is known to date from the Early Historic period through evidence of a *lena* with Early Brahmi inscription as well as a radiocarbon date of cal.30-40 CE and cal.50-130 CE and associated artefactual finds of NBPW in its excavated sequence. The remains of the bund survive at around two metres in height along its length with evidence of stone spillways cutting through it. Recently under cultivation as a banana plantation, the bund has been seriously eroded. Cleaning and clearing a recent cut in the bund made to facilitate water transfer to a paddy field, exposed a stratigraphy of 3.70 metres, which included the depth reached by auger (Simpson forthcoming). The OSL date for the construction of this bund is 400BCE±100 (Burbidge *et al*. 2008: 35). Therefore, the bund construction dates from a period that Buddhism

was establishing itself in the landscape and branching out from areas of prior population. Thus, the bund at E400 may provide evidence for incipient irrigation infrastructure that was then taken on by the monastery at A155, or possibly a construction contemporary to the monastic development in the area.

As donations of irrigation and land were in the majority made by royalty, it suggests that royalty at Anuradhapura controlled by major resources, which were transferred to monasteries. Whilst local elites could donate caves (see Section 4.5), it was only monarchs who could support monasteries through larger-scale donations fermenting a *Sangha* that it deemed supportive and suitable. Early Historic monasteries were utilised to organise local populations for irrigation projects and the exploitation of land and due to this, monasteries became landlords and the central nodes in the redistributive networks that would have formed. The archaeological evidence from this period backs up this claim, with an increase in the number of ceramic scatter sites in the hinterland and the ubiquitous nature of monastic sites across the landscape. Evidence from some of these Early Brahmi inscriptions indicate that private individuals had ownership or control of hydraulic infrastructure with the presence of terms such as *vapi-hamika* or "tank owner" present on eight inscriptions (Gunawardana 1971: 16), four of which mention *parumakas* (UID: 1358, 1360, 1379, 1427) and four those classified as other, including two mentioning the same individual (UID: 1350, 1357, 1438, 1445, 1446). However, these individuals and inscriptions do not donate infrastructure to monasteries. This may be indicative of the lack of control of royalty further afield, but also may be evidence of the royal elites transferring resources to local elites who possessed local influence in order to increase productivity in the hinterland as well as loyalty to the State, and that in general these local elites were the monasteries. It is argued that monasteries were able to act and function in such a way due to the charisma of their incumbents.

As will be explored in Section 4.5, ascetic practices have been shown to increase patronage and draw populations towards monastic individuals and communities. This might suggest that the charisma of these individuals allowed for the

colonisation of previously uninhabited areas. It is argued here that the role of monasteries as "community catalysts" suggested by Coningham (2011: 941) may have occurred in the Early Historic period and in modern ethnographic studies there have been many documented cases of ascetic monks both intentionally and unintentionally leading the creation of infrastructure and concentrations of populations. For instance, it was reported in the ethnographic work of UMOEP at Kattiyawa, that monasteries became the focal point for communities in new agricultural settlements created through government colonisation schemes in the twentieth century, and the monastery's first incumbent was influential in shaping community identity (Coningham 2011: 941).

Other colonisation projects were also entwined with Buddhism, such as the Mahavali Programme, which launched in the 1960s, is the largest development project undertaken in Sri Lanka. The Mahavali River is approximately 337 kilometres long and was seen to have great potential for irrigation agriculture and hydroelectricity. In 1978 the Accelerated Mahavali Programme was launched with a view to completing the scheme and to provide 130,000 hectares of new agricultural land, with a view to resettling approximately 140,000 families (Tennekoon 1988: 295-297). In reaction to perceived illegal Tamil inhabiting of new plots, the Rev. Matara Kithalagama Sri Seelalankara Thero announced the distribution of what he asserted to be 'Temple land', focussing efforts on areas with ancient ruins. Within a few weeks, thousands of landless individuals and families gathered at the Thero's temple, itself a former out-of-the-way forest hermitage, and led by chanting monks they appropriated 2400 hectares of government land settling around 5000 people (Gunaratna 1988: 70, Kemper 1991: 145, Coningham 2011: 942). Indeed, it has also been recorded near Polonnaruva that new communities in colonisation schemes often construct new temples near ancient ruins and often name the adjacent settlements after such sites (Herath 2010: 217). Often in these colonisation efforts, monks were aware that the restoration of ancient temples was dependant on the restoration of irrigation infrastructure and at Seruvila the restoration of the temple and irrigation system led to the colonisation of 10,000 acres of previously uncultivated land being colonised (Kemper 1991: 153-154).

Dias' suggestion for the ninth and tenth centuries that "territories beyond the control of the central authority were given to the monasteries to bring some control over them" (2001a: 115) was put into effect much earlier in the Early Historic Period. This could be why donations of irrigation and land were made to monasteries by monarchs to control those areas away from Anuradhapura utilising monks and monasteries in a cohesive and unifying role. As long as royals supported the *Sangha*, the lands brought under its control would remain within the sphere of influence of and under proxy control of the monarchs. Monasteries not only cleared forest, mountain and jungle areas of demons and fear for local populations, but this in turn facilitated the clearing of land for agriculture and irrigation, which would have led to increase in control, revenue and legitimacy for royalty at Anuradhapura. Not only were monasteries endowed with land and irrigation infrastructure, but they were also gifted other forms of donation during the Early Historic Period.

### 4.5 Early Historic patronage

This section will undertake objective 5 reconstructing the possible patterns and networks of religious patronage and the ritual role of monasteries in linking the hinterland's disparate communities for the Early Historic Period. It will do this through examining donation records from the Chronicles and epigraphic records as well as ethnographic evidence. The *Mahavamsa* not only provides an account of the conversion of Sri Lanka to Buddhism (Section 4.2), but also the various gifts bestowed upon the *Sangha* and 184 instances of donation are recorded in the Early Historic Period, and some of these donations have multiple gifts.

Though many of the locations are hard to identify through historical geography, the vast majority relate to the immediate environs of the urban form of Anuradhapura, especially the Sacred City. Indeed, 81 out of these 184 instances occur at Anuradhapura, 44.02% of the Early Historic donations in the *Mahavamsa*. Mihintale has six (3.26%), Ritigala two (1.09%) and an institution in Yala one donation (0.54%). In the Southeast, the District of Rohuna has seven (3.80%), Kataragama one (0.54%), Hambantota two (1.09%), Mahagama three (1.63%) and in the Southwest there is one donation at Kelaniya (0.54%).

Donations made to unnamed institutions throughout Sri Lanka number nine (4.89%), whereas unknown locations number 71 (38.59%). Though it could be argued that these unknown locations were spread throughout the island, there does appear to be a definite focus towards Anuradhapura, in the records where locations can be identified.

As would be expected from a document that strengthened the relationship between the *Sangha* and royalty, monarchs or their relations make all these donations. The major donation was that of property, numbering 89, 48.37% of gifts mentioned in this time period, and construction of monuments and repair of monuments are the next most popular. The other two categories represented are irrigation and land donations (Table 4.5, Figure 4.19). From these records it is clear that monarchs and monasteries wished to record donations by royalty of property, construction and elaboration or repair of monuments, especially around Anuradhapura.

| Donation Category | Number of Donations | Percentage of donations |
|---|---|---|
| Alienation | 0 | 0.00 |
| Property | 89 | 48.37 |
| Construction | 60 | 32.61 |
| Repair | 23 | 12.50 |
| Irrigation | 7 | 3.80 |
| Money | 0 | 0.00 |
| Land | 10 | 5.43 |
| Food | 0 | 0.00 |
| Compulsory Service | 0 | 0.00 |
| *Total* | 184 | 102.72 |

Table 4.5: Donations to the *Sangha* recorded in the *Mahavamsa* for the Early Historic Period.
NB: More than one donation type in an individual epigraph leads to a percentage higher than 100.

Donations of property related mainly to constructing monasteries in groves, parks and gardens. Monuments constructed included stupas, *bodhi griha* and monastic cells and the records of repair included elaborating and rebuilding stupas as well as adding terraces to such monuments. As stated previously in Section 4.4, the construction of tanks and canals recorded in the Chronicles highlights the portrayal of the royal role in construction of hydraulic infrastructure. However, the scant references to donations of tanks and canals only hint at the monastic role in irrigation. The few donations of land also point to a monastic interest in agricultural affairs, or revenue from this. However, such mentions are almost negligible and the patronage documented provides the viewpoint of a passive, yet strong Buddhist religion, greatly supported by the main royal line at Anuradhapura. Donations in the categories of property, construction and repair show that monasteries received generous patronage, but were gifts that did not transfer any political power to the monasteries. In such a way the Chronicle's account of patronage is that of monasteries well supported by monarchs that continued to receive the support and legitimization of Buddhist institutions.

If the Chronicles were used as the sole source of information on patronage it would be assumed that only royalty supported monasteries especially around Anuradhapura. In addition, the *Sangha* was just provided with monasteries and the construction and repair of monuments within such institutions. However, there is more evidence of patronage in written records, represented by a corpus of inscriptions scattered throughout Sri Lanka. A total of 1539 inscriptions have been recorded in Sri Lanka for the Early Historic period. Many of these inscriptions record donor rank and type of gift facilitating the reconstruction of patronage. Coningham (1995) in his analysis of patronage in the Early Historic period only utilised Early Brahmi inscriptions dating from the third century BCE through the first century CE, whereas this analysis has incorporated all known published inscriptions from between the third century BCE through until 200 CE, covering the entirety of what has been defined the Early Historic period. Coningham found that in the 1234 inscriptions he analysed only 79 donations, 6.4% of the corpus, could be attributed to royal donors or monarchs, whereas

local elites represented by *parumakas* and their families numbered 372, 30.2% of the corpus, whilst those that did not have a rank or were unknown, a figure that included monks, totalled 593, 48.1%, and the majority of the corpus (1995: 230-231) (Table 4.6). This study has been elaborated upon in this thesis and not only increases the number of inscriptions studied over a fractionally longer time-period, but also the types of donation provided and also analyses the distribution of these donations geographically.

| Donor | Number of Donations | Percentage of Donations |
|---|---|---|
| Monarch | 79 | 6.4 |
| Brahmans | 21 | 1.7 |
| *Parumakas* | 372 | 30.2 |
| *Gamikas* | 103 | 8.3 |
| *Gapatis* | 66 | 5.3 |
| Others | 593 | 48.1 |
| *Total Inscriptions* | 1234 | 100 |

Table 4.6: Donations to the *Sangha* recorded in Early Brahmi inscriptions (after Coningham 1995: 230).

| Donor | Number of Donations | Percentage of Donations |
|---|---|---|
| Monarch | 238 | 15 |
| *Parumaka* | 352 | 22 |
| *Gamikas* | 106 | 6 |
| *Gapatis* | 81 | 5 |
| Monk | 387 | 24 |
| Brahman | 22 | 1 |
| Other | 365 | 23 |
| Unknown | 65 | 4 |
| *Total Inscriptions* | 1539 | 100 |

Table 4.7: Donations to the *Sangha* recorded from inscriptions dating to between the third century BCE and second century CE.

For the Early Historic Period, this thesis will analyse 1539 inscriptions (Table 4.7) and compared to Coningham's (1995) study it is important to highlight the discrepancies between the ranks and numbers of donors and donations between the two studies. The increase in royal donors in this study is due to the chronological resolution. 1215 of these inscriptions have a date range of the third century BCE through to the first century CE (based on their palaeography as Early Brahmi inscriptions) and 324 inscriptions date to between the first to the second century CE. It can be seen that, possibly with the establishment of stable royal control at Anuradhapura from the first century CE onwards, that royal donations increase in percentage (Figures 4.20 and 4.21), if not in number (Figure 4.22) and this effect on patronage will be discussed below. Firstly, the ranks of donors will be analysed to provide a general picture of the network of patronage for the Early Historic Period. Secondly, a more detailed analysis will be undertaken for each donation category, accounting for the changes midway through this period as highlighted above. Not only do these analyses utilise more epigraphic evidence over a greater time-span than Coningham's 1995 study, this

will also geographically map patronage across Sri Lanka (Figures 4.23) and the Anuradhapura hinterland (Figure 4.24).

Though using modern political boundaries, general geographical trends can be highlighted and are presented in Figures 4.25, 4.26, 4.27 for the following discussion. In terms of donor rank, monarchs are represented in greater numbers in Anuradhapura District than for the whole of the Island, increasing from 14.73% of the corpus in Sri Lanka to 23.16% in Anuradhapura dropping to 12.74% when Anuradhapura District is removed. This reflects the concentration of royal power at Anuradhapura as suggested by the Chronicles. The prominence of Anuradhapura as major centre of this period can be inferred from it being referred to as "the city" rather than by name in some inscriptions (Perera 2001: 159), suggestive that the Citadel of Anuradhapura was the only large urban form, and thus in all probability the royal seat of power, before and during the Early Historic period. However, it is interesting to note that only ten royals mentioned in the Chronicles are found in the epigraphic record (Sirisoma 1990: 30-31), and Paranavitana failed to identify a single inscription relating to a donation by Devanampiya Tissa (r. 250 – 210 BCE) (Paranavitana 1970) who was thought to have adopted Buddhism as the State religion. Indeed, Coningham has argued that genealogies of previously unknown royal lineages can be constructed from the epigraphic record (1995: 231).

Furthermore, royals are not the sole donors as one would expect from the Chronicles and other sections of society were involved with supporting Buddhism on its arrival in Sri Lanka. Indeed, the disparity between the donations made in the Chronicles and those in the epigraphic record may be due to the rise of the Mahavihara, the monastery responsible for the creating these documents in the fifth century CE, and it has been suggested that "the Chronicles thus may represent a contrived ecclesiastical tradition legitimising the contemporaneous status quo by awarding a central position to the successful kings of Anuradhapura and ignoring the contributions of the failed kings" (Coningham 1995: 231), in addition to other segments of society.

*Parumakas* provide the third largest percentage of the donors for this period at 21.78% and they are the most represented rank in Anuradhapura District providing 23.16% of the donors and 21.23% in Sri Lanka, if Anuradhapura District is excluded. The propensity of donations by *parumakas* would appear to suggest that such individuals and their families were important and influential. There is a similar scenario for *gamikas* and *gapatis*, though on a much smaller-scale. During the Early Historic Period *gamikas* are account for 6.56% of donors in Sri Lanka, 7.14% in Anuradhapura District and 6.33% in Sri Lanka, if Anuradhapura District is excluded. *Gapatis* account for 5.07% of donors in Sri Lanka and 5.46% if Anuradhapura District is excluded. Indeed, in Anuradhapura District *gapatis* only make-up 3.90% of donors. The high percentage of donations by *parumakas*, with the smaller contribution of *gapatis* and *gamikas* fits the pattern of patronage identified previously where "the central government was not elaborate and the control the *maharaja* had over the kingdom and the *rajas* over their particular areas was not direct but spread through the *rajas, ayas, parumakas* and *gamikas*" (Perera 2001: 52).

Brahmans are also represented and are thought to represent non-Buddhist elements of the population and have been argued to be members of high-caste priestly Hindu families (Coningham 1995: 230). Presumably they held positions of high status and esteem within society, especially prior to the arrival and mainstream adoption of Buddhism. Brahmans provide a small percentage of the epigraphic corpus of the Early Historic, constituting 1.36% in Sri Lanka, 1.30% in Anuradhapura District and 1.39% in Sri Lanka when Anuradhapura District is discounted. Though numbering only 22 records in total, Paranavitana suggested that "considering that the Brahmans as a body could not have been very enthusiastic about providing comforts to Buddhist [monks], this number is quite impressive" (Paranavitana 1970: lxviii). It is suggested that Brahmans, like *parumakas, gapatis* and *gamikas*, attempted to utilise the charisma and legitimisation of the Buddhist monks in order to shore-up their own political legitimacy and power, even if this was through patronage to an order of religious specialists not necessarily compatible to their own belief system.

Private individuals also constitute a major type of donors and are categorised as 'other'. In Sri Lanka as a whole they account for 22.59% of donors, in Anuradhapura District 22.94% and in Sri Lanka discounting Anuradhapura District 22.44%. Though presumably members of society with some influence and wealth, due to their ability to provide, transform and furnish caves for monastic residences, these private individuals highlight how Buddhism was lavished with patronage by most strata of society. It must be noted that a full picture of patronage from inscriptions is not fully known due to the presence of 4.02% unknown donors in Sri Lanka, which constitutes 4.33% of donations in Anuradhapura District and 3.90% if this District is excluded from counts in the island.

What is surprising, though not in relation to Schopen's (1997a) body of work on monastic practice in Early Historic India, but which has not been identified to any degree previously, is that monks in Early Historic Sri Lanka are the major donor category making-up 23.95% of the corpus. Excluding Anuradhapura District, monks are still the largest donor category on 26.52%. However, though still sizeable in Anuradhapura District, monks are not as numerous comprising 17.53%. From discussions later in this Section and Section 4.4, it is possible to see that monks may have become very powerful individuals and were able to operate as leaders over autonomous units of power in the Early Historic landscape. It would be of no surprise if monks owned areas of land and wielded authority over local populaces, in much the same way that *parumakas*, *gamikas* and *gapatis* did. In turn, these monks may have cemented their position and pious nature by donating to the brand of Buddhism they wished to promote. Just as *parumakas*, *gamikas* and *gapatis* have been found to practice elite emulation in donating property, so too did monks, who in the Early Historic Period had the highest proportion of such donations, numbering 296 instances. However, there is the potential that such monks might actually represent individuals who had undergone temporary ordination, a practice common in Southeast Asia. By becoming a monk for a short period, before resuming their ordinary lives, these individuals may have been able to confer more merit upon themselves. Even if this assertion is plausible, it is impossible to verify, so donations by monks will

be interpreted with caution, but there is the very realistic possibility that permanent members of the *Sangha* were able to donate various gifts.

Within the Early Historic Period there are no donations relating to alienation and this is a development of later periods (Sections 5.5 and 6.5). However, the major donation category of this period is property, constituting 85.48% of donations with 1319 instances (Figure 4.28). Geographically, donations of property generally correlate with historical areas of early States and polities and concentrate in the North Central Province around Anuradhapura District as well as in the Southeast where the power centre of Rohuna was located (Figure 4.29). These donations are of cave sites, fashioned with a drip-ledge to drain water away from the cave-mouth to make it inhabitable for a monk. When compared to the Chronicles, and fitting the pattern outlined above for donor ranks, there is a multitude of differing donors represented other than monarchs. Indeed, most donations of property are made by monks accounting for 374 donations (26.83%) followed by *Parumakas* at 343 donations (24.61%) then those categorised as 'other' with 306 donations (21.95%). Monarchs accounted for 134 donations (9.61%) with *gamikas*, 105 (7.53%), followed by *gapatis* at 80 (5.74%) and unknown donors 30 (2.15%). Brahmans donated less property than these other categories with only 22 donations (1.58%) (Figures 4.30 and 4.31).

Broken into two distinct chronological phases it can be seen how such donations decrease during the Early Historic Period, from a total of 1171 records in the third century BCE through to the first century CE to only 148 records from the first to second century CE. Not only does the frequency reduce but the so too the composition of donors (Figures 4.32 and 4.33). Whilst *parumakas* drop in number, they still provide a large proportion of property donations. There is also a slight increase in royal donations but the major differences revolve around *gapatis*, monks and other donors. *Gapatis* completely disappear, whereas the share of monks drops from the largest donor category with 28.20% (350 donations) to 15.59% (24 donations). There would appear to be a relative increase in the number of private individuals with 19.50% (242 donations) rising

to 41.83% (64 donations). This may suggest the growing influence of royalty and the centralisation of the State during the Early Historic Period. With growing power and prestige, local elites such as the *parumakas*, *gamikas* and *gapatis* were increasingly sidelined. Furthermore, the decline in donations by monks may suggest that monarchs were beginning to gain control over an amorphous Order. The increase in private donations is a trend that continues into the Late Historic Period (Section 5.5) and may indicate the growing patronage of Buddhism from those in the lower social strata or those sanctioned by monarchs who were less of a threat to their power.

Irrigation and donations of land constitute the next two most numerous endowments and these are discussed in detail in Section 4.4. It is briefly reiterated here that these donations increase during the Early Historic Period, reaching their zenith in the first and second centuries CE. It is also noted that these donations were mainly made by royalty, suggestive of control by the monarchy over prime resources which were harnessed by monastic institutions. When combined with the evidence for donations of property, it would appear that over time royalty were able to develop a *Sangha* sympathetic to the needs of the State through supporting those individuals and institutions it saw as beneficial to its aims of control over the hinterland. Indeed, if one compares the diversity of patronage throughout Sri Lanka for property donations (Figure 4.34), with those for land and irrigation donations, the stark contrast between the resources available to local elites such as *parumakas* and monarchs can be contrasted (Figures 4.12 and 4.15, Section 4.4).

Gifts relating to construction of monuments and the elaboration of monuments support this viewpoint. There are 59 records of the construction of monuments for the *Sangha* during the Early Historic Period. These donations are made by monarchs, monks, *parumakas*, *gamikas* as well as private individuals and unknown donors (Figure 4.35). Monarchs made 14 of these donations and 11 of these were between the first and second centuries CE. It might appear that monarchs, through other types of donations such as land and irrigation

mentioned above, were able to consolidate their position, gain legitimacy and in the later stages of the Early Historic were then able to construct monuments around the hinterland and elsewhere in Sri Lanka. Indeed, it is striking that the two stupas that are constructed by royalty at Mihintale (UID: 1484) by Bhatika Tissa (r. 143-167 CE) and Vessagiriya (UID: 1299) by Mahanaga (r. 7-19 CE) are in the latter periods of the Early Historic whereas the stupas built by those of other ranks are constructed much earlier, as will be detailed below. Whilst the donation by the *gamika* is of an upright slab and the 29 donations from those categorised as other seem to be dominated by smaller constructions such as flights of steps and the erection of pillars, those of individuals with higher status are usually larger constructions.

Two donations by monks are of stupas, one at Bambaragala in Kandy (UID: 983) and another at Sasseruva in Kurunagala (UID: 1190), both dating to between the third century BCE and first century CE. One of the donations by the three *parumakas* is a stupa at Ritigala (UID: 41) dating to the third century BCE. It is interesting to note that these donations occur before those of royalty and would suggest that high status local rulers and charismatic individuals were able to co-ordinate the construction of such important monuments in the hinterland unlike royalty. Only with consolidation of power by monarchs at a later time could such acts be achieved away from Anuradhapura. However, this hypothesis is slightly clouded by the one of the records by an unknown donor. This relates to the construction of a stupa at Rajagala in Ampara District (UID: 629) constructed in the memory of the Elder Mahinda and is thought to relate to his mission to Sri Lanka described in the *Mahavamsa*. Dating to the third century BCE to first century CE it coincides with this event. Though the donor is unknown, the inclusion of *raja* (king) in the name of the village suggests a royal link, especially when one considers the story of Mahinda. However, the donor is still unknown, so with the available evidence it is suggested that generally, with royal authority increasing during the Early Historic Period, monarchs were able to restrict such monumental construction projects to their domain and influence in the hinterland.

Due to the arrival of Buddhism in the Early Historic there are only two donations relating to the repair and elaboration of monuments and these both occur in the first and second centuries CE. One of these is made by a monarch (UID: 162) and the other by a monk (UID: 161) and it is suggested that those with wealth and prestige, such as the donor categories would be able to mobilise populations to undertake such gifts. Donations relating to food, compulsory service and money are exceptionally small in number and it is difficult to ascertain a pattern. Now that a breakdown of the categories ranks and chronology of donations has been outlined what this meant for patronage and the role of monasteries will be discussed in more detail below.

It is possible that in Anuradhapura there was more control over monks and more assertiveness in the landscape by monarchs and this could be why royal donations outnumber those of monks in within this district. Indeed, supporting a loyal *Sangha* in the near vicinity of Anuradhapura may have led to a reduction in independent sects of monks. However, away from this centre of royal control, there is an increase in donations by monks. Though all the donations are made to monks by each rank of donor, and these charismatic individuals were important for royalty in opening up areas of land for agriculture and economic productivity, those that were patronised would be sanctioned by and supportive of the royal elites. Away from these strictures and sphere of influence, it is possible that further afield, individual monks flourished and were able to promote their own support and aims.

From the donations, Perera (2001: 83) has suggested that the *Sangha* could be argued to be an amorphous body without much organisation or centralisation. This is because of the number of donations made to the *Sangha* from non-royal donors, but could also be argued due to the number of donations made by Buddhist monks. Indeed, it is quite interesting to note that inscription UID: 1435, is a royal donation with a section that Paranavitana transcribed as "Professor of the *Vinaya*". This suggests that there might have been competing claims to doctrine and how this was practised and that those in the royal line might have

been attempting to codify Buddhism to suit their own needs. This situation could be likened to that witnessed in Thailand in the early twentieth century. Before the 1902 Act that created an organised *Sangha* with links to the secular administration and an ecclesiastical hierarchy appointed by this administration, independent and autonomous individuals and groups of monks practised different traditions (Tiyavanich 1997: 8-9). By donating land and irrigation to the monks that the royals perceived as useful to their own position, power and needs, they supported particular monastic lineages at a detriment to other competing 'Buddhisms' practised by charismatic individuals and groups, as outlined below. Indeed, it has already been suggested by Bechert that "a hierarchical structure was the best practical means to enforce the control of the *Sangha*; for it was virtually impossible to keep under control a Sangha which consisted of a large number of non-connected groups of monks" (Bechert 1970: 767).

Whereas Perera (2001: 83) argues that the *Sangha* had to develop into an organised body due to donations of land and tanks, it is argued here that those monasteries gifted such donations were the ones supporting the monarchs at Anuradhapura allowing these monasteries to prosper. It was these institutions loyal, or dependent on the Crown that were allowed to develop into an organised body not at odds with central authority. The reduction in donations by autonomous monks may be due to them not being able to compete for support with the resources at the disposal of sanctioned monasteries. Such monks may have still existed, but with less material support, and perhaps less popular support, were confined to the peripheries of patronage networks.

Therefore, in respect of all donor ranks, a pattern emerges for patronage in the Early Historic period. When Buddhism first arrived, the royal line at Anuradhapura did control more economic resources, but the influence gained from this was limited to the environs of Anuradhapura, their seat of power. The remote areas, as previously argued by Perera (2001: 147), were controlled through local elites, not mentioned in the Chronicles. Though Perera argues that that this would be the military, inscriptions suggest that within the hinterland,

and especially further afield, a competing network of local elites was present trying to establish power bases. One way of doing this was to support the new religion, which in trying to establish itself was not codified and absorbed local customs and practices as a way of gaining local support. From the evidence available, the major donations were of property, represented by *lena*. In a process of elite emulation, local elites including *parumakas*, *gamikas*, *gapatis* and even monks, recorded their donations to the disparate and autonomous *Sangha* at these cave sites. Donations such as construction of monuments, repair and elaboration of monuments, money and large resources like land and irrigation were made by royals and to lesser extent monks. Utilising the power and control of these resources, especially irrigation and land, the royal line at Anuradhapura was able to become the major patron of Buddhism by promoting the monks that safeguarded their position, forming the symbiotic relationship that subsequently developed between kingship and the *Sangha*. By end of second century CE almost all the *parumakas* and *gamikas*, *gapatis* and Brahmans disappear from inscriptions. As Perera (2001: 147) rightly noted, this cannot be attributed solely to discontinuance of cave inscriptions as private individuals and monks continue to make other kinds of grants. By donating resources at their disposal such as land and investing in hydraulic infrastructure that would increase economic revenue, monarchs could gain influence in the landscape, especially if agriculture was expanded through monks loyal to royalty, thus gaining support of the laity, directly and indirectly through the monasteries that the laity patronised. When the royal line became more powerful this weakened the political functions and influence of these individuals with power transplanted to those appointed by the king allowing monarchs to extend their power and exert greater control over their officials (*ibid*.: 148).

However, the donations made in inscriptions and the chronicles do not fully account for why individuals would wish to provide patronage to Buddhism upon its arrival in Sri Lanka. For this, the actual physical archaeological remains of the period need to be placed within their landscape context. The Chronicles report that sites associated with the introduction of Buddhism were marked with the construction of a small stupa such as the Pathamacetiya and Nivatta-cetiya

{*Mahavamsa* 14.44-45, 15.10}. Stupa construction is recorded in Early Brahmi inscriptions (UID: 983, 1190, 1346) and the large stupas at the monasteries of Anuradhapura were dated to this phase through TL dating (Abeyratne 1994: 586). However, the archaeological visibility of this phase of construction is poor and many structures may have subsequently been remodelled and elaborated (Coningham 1995: 228-229). This is exemplified by Paranavitana in his discussion of the Thuparama stupa which he noted "has undergone repairs on many occasions in the course of its history of over two thousand years, and is, therefore, not preserved today in the form which it had in the third century BCE" (Paranavitana 1946: 5). However, *lena* provide the earliest evidence of Buddhist remains in the Anuradhapura hinterland due to the reuse, remodelling and elaboration of earlier structures and monuments (Coningham 1995: 228-229).

The distribution of *lena* is influenced by natural topography and they are located on hillsides and granite outcrops. Many scholars have argued that these locations were usually in remote areas and were surrounded by natural barriers such as jungle, with the cave-dwellings providing the earliest Buddhist monks with ideal abodes for ascetic practices. Dias (2001a: 13) cites the views of Paranavitana (1970), Perera (1949) and Rahula (1956) to bolster her own opinion that these early Buddhist institutions were secluded seats of contemplation. The early habitations were viewed by these scholars as "collections of caves removed from the haunts of men in which the monks lived their lives of meditation" (Perera 1949: 379) and "a residence pleasant to live in for a person of unsophisticated aesthetic sense of quiet and temperament… besides an ideal place for deep meditation" (Rahula 1956: 114). Furthermore, Paranavitana asserts that the contents of the inscriptions coupled with the locations of *lenas* was suggestive that "there were numerous members of the *Sangha* who were earnest about their spiritual culture as to take up their abodes in caves in secluded spots and spend their time meditating" (1970: cii). However, two factors count against the hypothesis that such locations were isolated retreats. Firstly, a prior lack of systematic survey meant that the relationship between the locations of *lena* and contemporary settlements was not fully appreciated. Secondly, it could be argued, through examining modern examples of Buddhist forest monks

(Carrithers, 1979a, 1979b, 1983, Gombrich 1991, Tambiah 1984, Yalman 1962), that ascetic practices garnered great lay patronage, following and support. This was achieved through locating residences in both areas that were known to be the haunts of wild animals as well as places associated with supernatural spirits.

Coningham (1995: 235) has argued that the early form of Buddhism in Sri Lanka was analogous to that of modern ascetic forest monks. Donations made to individuals who underwent hard ascetic practices and were thought to have miraculous powers may have been believed to bestow on the donor more merit and prestige. Tambiah suggested that elites utilised such mechanisms to "fortify monarchical legitimacy and creative powers by tapping the purity and charisma of the untarnished forest ascetics" (1984: 77). Ethnographic analogy suggests that early monks achieved patronage through their choice of location for monasteries and practices concerning death, and this is how the early monks may have been "an inspiration to the king as well as to the peasant" (Rahula 1956: 60).

The retreats of modern forest monks are frequently found away from human settlement on outcrops in the territory of wild animals and jungle (Coningham 1995: 232). The strong relationship that ascetic monks wish to engender of their closeness to wild and dangerous animals is emphasised by all those with a vested interest in these monasteries; donors, visitors and monks (*ibid*.). Pannananda (1817- 1887 CE), one of Sri Lanka's most successful forest monks, is recorded as having a miraculous relationship with wild animals and was said to shoo leopards away from meditational pathways (Carrithers 1983: 85). The twentieth century forest monk Nanananda was famed for his encounters and harmony living alongside leopards, wild elephants and bears (*ibid*.: 182-197). Indeed, in Thailand, wandering monks are thought to gain confidence from living in the territories of tigers, wild elephants and snakes due to a belief that they are guardian spirits disguised as animals that appear in the presence of a monk to test the monk's faith (Tiyavanich 1997: 93).

Furthermore, in front of each of the caves inhabited by the monks of Selave were meditational paths delimited by pebbles and the bones of large animals such as elephants were piled up at the end of these walkways and horned buffalo skulls were hung on trees as "somewhat eerie ornaments" (Yalman 1962: 320). This practice can still be observed in Sri Lanka. For instance, from ethnography of the UMOEP, at the site of D361 animal bones were piled up around the monastery's grounds for meditational purposes. Yalman stated that the bones were intended as a constant reminder to the monks of death and that "everything loses its importance when faced with this inescapable fact" (1962: 321). The supernatural element of the bones was also of importance, and when asked, the monks emphasised how they had been collected from impressive and dangerous animals such as leopards and elephants (*ibid*.). Furthermore, it has been documented that some forest monasteries not only utilised animal bones around their monasteries but also use human skeletons as the focus of meditation (Gombrich 1971: 332). It has also been recorded that other groups have used bodies of the recently deceased for the same rationale (Coningham 1995: 233). Indeed, at the site of Meegalewa in the Anuradhapura hinterland, a large photograph of a human autopsy hung in one of the meditational cells. In addition, a human skeleton was donated to the monastery in 2005 from a teaching hospital for use in meditations (Figure 4.36).

Furthermore, the location of some ascetic communities asserts the closeness of the inhabitants to the supernatural (Coningham 1995: 232). Indeed, John Still (1930: 136) noted in the early twentieth century that the earliest inhabited monastic caves were chosen on outcrops to symbolically represent mountains, the abodes of divine beings and spirits, and Bandaranayake argues that early monasteries in Sri Lanka "drew upon the existing eremitical, animistic and secular traditions of the area in which it existed and adapted them to its particular needs" (1974a: 1). Paranavitana highlighted how many Buddhist legends that *yakkhas* lived in a variety of places in the landscape including lakes, rivers, trees, mountains and "other striking natural phenomena" (1929: 314). Not only are remote rocky outcrops and jungle areas chosen due to their links with spirits and demons but many individual forest monks associated themselves with

cemeteries. The monk Tapasa Himi garnered large support when he and his disciples lived in graveyards (Carrithers 1983: 61) and such sites were chosen to suggest a hardiness and contempt for supernatural danger (Carrithers 1979b: 301). Thai wandering monks often locate themselves in charnel grounds, where encounters with local spirits and ghosts are reported in cemeteries where bodies were left unburied (Tiyavanich 1997: 96). Although often quiet places, which would allow for contemplative meditation, this was not the sole reason for the monk to stay in the cemetery. Part of the appeal of the graveyard was to prove there were no dangerous spirits and demons at that location, and if there were he had proved himself against them (Carithers 1979b: 301). This power over the supernatural awed local populations wherever the monks travelled and led to support and patronage (*ibid*.: 301-302). Although in Thailand, Tiyavanich (1997: 96) noted that local populations would challenge a wandering monk's abilities and powers by leading them at dusk to cemeteries of malevolent spirits without warning.

Patronage provided to early Buddhism may have been derived through monks appropriating prior places and areas of influence, and also the using the same forms of religious individual and the ascetic individual are recorded in the *Mahavamsa* (Coningham 1995: 237). Similar types of individuals or organisations were already in place and "it appears that the patronage of ascetic and wandering monks had already begun some centuries before the arrival of Buddhism" (*ibid*.: 238). Paranavitana postulates that the majority of individuals before Mahinda's mission worshipped nature spirits, which were venerated through the worship of sacred trees or groves (Paranavitana 1929: 327). Buddhist monks could utilise these prior associations for their own needs. Whilst many divergent ascetic groups probably continued to attract support, the relationship between kingship and Buddhism may have led to more material support for Buddhist monks (Coningham 1995: 238) as evidenced from donations of land and irrigation infrastructure. However, the first Buddhist monks to arrive in Sri Lanka were probably aided by their apparent miraculous powers, rather than their doctrine. Indeed, the names of one of the monks recorded in the Early Brahmi inscriptions has been transcribed by Paranavitana as "awe inspiring"

(UID: 616). These miraculous powers were represented through harsh ascetic practices and a desire to be in places of wilderness normally inhabited by wild animals, demons and gods (Coningham 1995: 239).

### 4.5.1 Diversity of Buddhist patronage

The above analysis and discussion in Section 4.5 has suggested the possibility that various different charismatic individuals and groups promoted forms of Buddhism with different expressions of a similar doctrine and that Buddhism was not, certainly initially, a homogenous religious order. However, such different practices are archaeologically invisible and it has been argued that only through time did Buddhism gain some semblance of a uniform character under the patronage of royalty. Furthermore, the Early Historic is also the period in which other major organised Buddhist fraternities are known to emerge within the Sacred City of Anuradhapura. The Mahavihara was founded in the reign of Devanampiyatissa (r. 250-210 BCE) with the arrival of Mahinda's mission and incorporated the Bodhi tree and the Ruwanwelisaya stupa {*Mahavamsa* 15}. The first so-called schism occurred in the reign of Vattagamani (r. 89-77 BCE) and led to the founding of the Abhayagiri monastery {*Mahavamsa* 33.83}, thought to be a centre of Mahayanist learning and doctrines. However, it is almost impossible to identify whether monasteries were affiliated to either of these sects in the Early Historic Period due to a lack of inscriptions that mention these institutions at monastic sites in the hinterland. However, a small minority of monasteries in the hinterland do relate to the Mahavihara and Abhayagiri. Monasteries in the hinterland were said to have been gifted to the Mahavihara in the reign of Bhatika Tissa (Dias 2001a: 42) and there is also mention of revenue derived from a village being provided to the Mahavihara (UID: 1434). An inscription at Minvila in Polonnaruva District (UID: 1997), records the donation of a monastic grove to the Abhayagiri monastery, one from Puvarasankulama in Anuradhapura District (UID: 2012) which relates to providing irrigation to Abhayagiri and another records the marking of a boundary for a monastery belonging to the Abhayagiri at Jagama in Kurunagala District (UID: 2076). These records of the Abhayagiri have recently been supplemented by the newly discovered inscription at B062 in the sample universe of UMOEP highlighting

the influence of these sects from outside the Sacred City and core of Anuradhapura within the hinterland and beyond (Gunawardhana 2010: 47).

### 4.5.2 Diversity of religious patronage

It has been argued that before the arrival of Buddhism there was no national or organised State religion in Sri Lanka (Rahlua 1956: 34), and Xuanzang stated that Sri Lanka was previously "addicted to immoral religious worship" (Beal 1869: 246). It is known in the Chronicles that pre-Buddhist belief in Sri Lanka included *yakkhas* and demons as demonstrated through the description of the arrival of Vijaya in the myths and legends of the beginnings of human occupation in Sri Lanka {*Mahavamsa* 6, 7}. More closely related to the period under discussion, the laying out of Anuradhapura by Pandukabhaya in the fourth century BCE relates not only town planning but how *yakkhas* acted as guardian deities at gateways to the city, such as the *yakkha* Kalavela at the eastern gate with the *yakkha* Cittaraja near the Abhya-tank (the modern Basawak Kulam tank) {*Mahavamsa* 10.84}. Outside the city further religious groups are mentioned such as ascetics, heretical sects and Brahmans {*Mahavamsa* 10.95-102} and many of these orders received State patronage as Pandukabhaya "built a monastery for wandering mendicant monks, and a dwelling for the ajivakas, and a residence for the Brahmans" {*Mahavamsa* 10.101-102}. Indeed, such religious individuals are mentioned prior to the reign of Pandukabhaya. Panduvasudeva is noted as travelling with his ministers disguised as mendicant monks {*Mahavamsa* 8.10-12}, and in Vijaya's time a female hermit is noted {*Mahavamsa* 7.12-13}, indicating that renounceants were active before Buddhism. In addition, Brahmans are noted in the *Mahavamsa* as undertaking important religious roles prior to the arrival of Buddhism and it is recorded in the reign of Panduvasudeva that the wisdom of "Brahmans skilled in sacred texts" {*Mahavamsa* 9.1-2} was called upon for important matters. It is also important to state that the inscriptions also reveal a diversity of religion in the Early Historic Period.

The above discussion relates to the period prior to the arrival of Buddhism, but the 22 inscriptions mentioning Brahmans are a valuable resource in understanding religious plurality in the Early Historic Period. The presence of such inscriptions suggests that Brahmans were still an important group within society, and though there is a small possibility that the title may have stayed whilst religion persuasion changed, there is a greater possibility that Brahmanism continued alongside Buddhism in the Early Historic Period. The decline in the number of Brahmans donating to the *Sangha* during the Early Historic may either suggest that when Buddhism gained more of a foothold in the Island that Brahmanism diminished, Brahmans were less inclined to patronise Buddhism, or that the increased royal control over donations led to diminishing ability to donate, as seen for groups such as *parumakas*, *gapatis* and *gamikas*. The flexibility between religions is also shown through one of these Early Brahmi inscriptions as it is recorded that a monk, the Venerable Tissa, was a Brahman (UID: 410). However, such different religious traditions, though undoubtedly occurred, are invisible in the archaeological record and it has been suggested that "although there were a number of various small religious groups scattered about the country, there was none systematically organised or powerful enough to oppose the new faith" (Rahula 1956: 60).

### 4.6 Summary Discussion

The archaeological, epigraphic and textual analysis of the Early Historic Period has ascertained the roles of Buddhist monasteries in the Anuradhapura hinterland for Objectives 3, 4 and 5 and a short summary will be provided here. A key aspect of Objective 3 was to ascertain the role of Buddhist monasteries in craft production, specifically metalworking. Craft working of several artefact classes was identified at the Citadel of Anuradhapura, though the extent of such activities at the Sacred City could not be ascertained. This craft production was not limited to the urban core, but was spread throughout the hinterland and metalworking residues were recorded at both monastic and non-monastic sites. It is suggested that metalworking had previously occurred in the hinterland in the Protohistoric, and when monasteries emerged in the landscape craft production continued at ceramic scatter sites. However, monasteries were also centres of

craft production and it is suggested that monasteries engaged in these activities to support new foundations in new regions but also to engage with existing populations. It is possible that monasteries at the centre may have been linked to monasteries in the hinterland in a support network. This is supported by evidence from exchange networks identified as the second part of Objective 3. Monasteries appear to have been central nodes and well connected with local and regional exchange and trade networks. Not only do the monasteries of the Sacred City access similar prestige and exotic artefact categories to the Citadel, but so too do a number of monasteries in the hinterland.

Early Historic monasteries were not just centres of production and central nodes in exchange networks but through undertaking objective 4 it has been shown that monasteries had control over irrigation and agriculture and were agents of colonisation. Whilst the Chronicles suggested that monarchs were the drivers behind opening new land for agriculture, the epigraphic evidence suggests that monasteries were utilised as instruments of colonisation in the hinterland. Monarchs donated irrigation infrastructure and land to monasteries, mainly in areas of marginal land. It is argued that monarchs, who had limited control around Anuradhapura, patronised monasteries supportive of the State, aiding them with land and irrigation infrastructure to create pockets of loyal communities throughout the hinterland, whilst at the same time increasing revenue and agricultural production for the State. It is argued that monasteries were able to garner support and charismatic individuals, such as monks, would have been able to mobilise and galvanise communities becoming the focus for groups moving into uninhabited areas providing the spiritual guidance for new communities.

The Chronicles and epigraphic evidence was also analysed to undertake objective 5 to ascertain the patronage that monasteries received. Unlike donations of irrigation and land, monasteries were patronised not just by monarchs as the Chronicles portray but were bestowed gifts by local elites, represented by *parumakas, gapatis, gamikas*, Brahmans and even monks. The

majority of these donations related to property and it is argued that whilst monarchs could provide large-scale resources, these local elites were able to furnish caves for habitation. Through time, the amount of hinterland under royal control increased and the number of mentions of local elites in inscriptions declined as monarchs became powerful over larger areas and the State and *Sangha* became more centralised. It is argued that the State was able to achieve this through donating irrigation infrastructure to supportive monasteries that were able to promote the State and exert the State's control in the wider hinterland. Having established the position of monasteries in the Early Historic Period, the next chapter will undertake the same analyses for Buddhist monasteries in the Anuradhapura hinterland for the Late Historic Period.

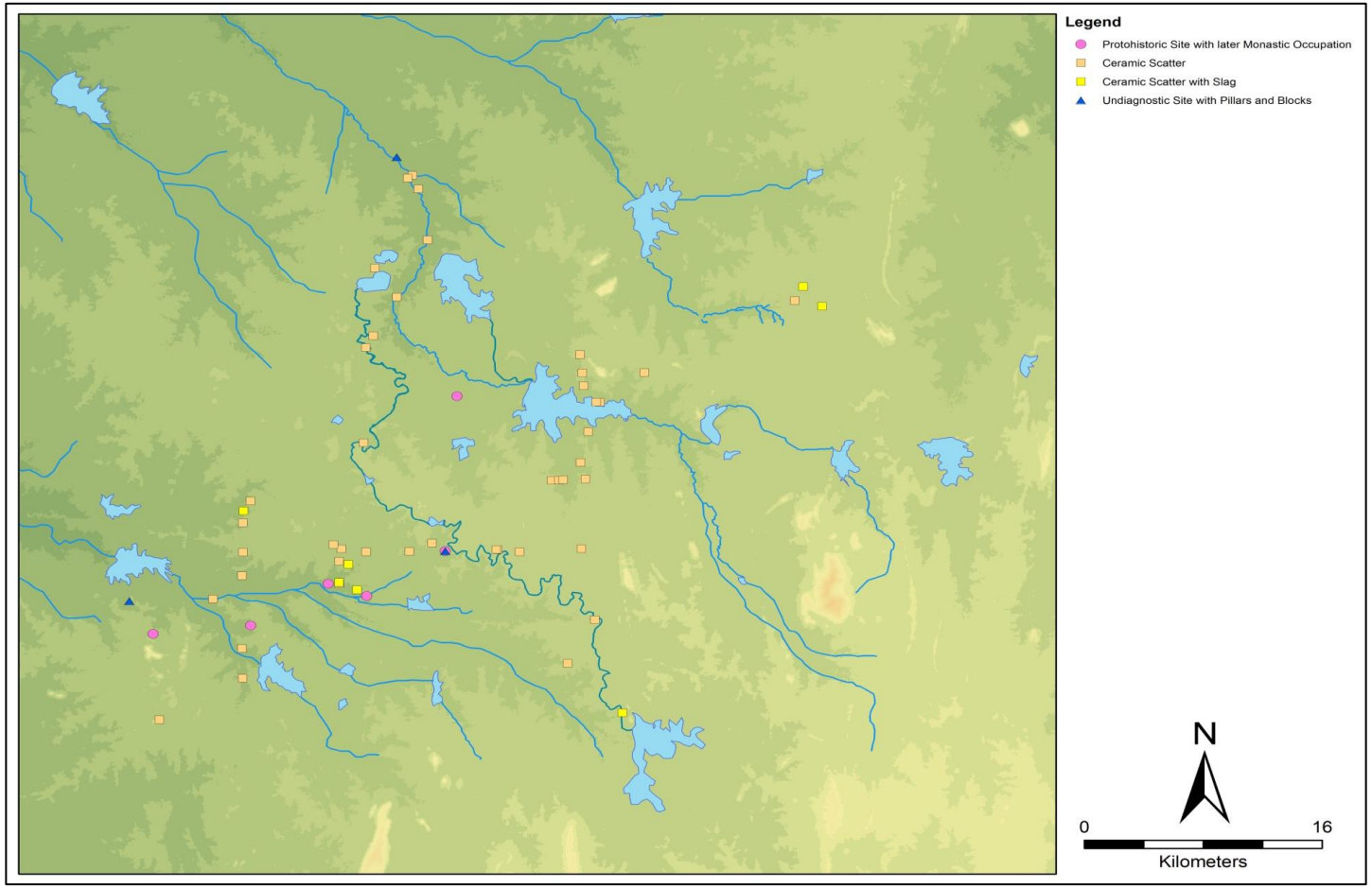



Figure 4.1: Distribution of Protohistoric sites in the Anuradhapura Hinterland from UMOEP survey.

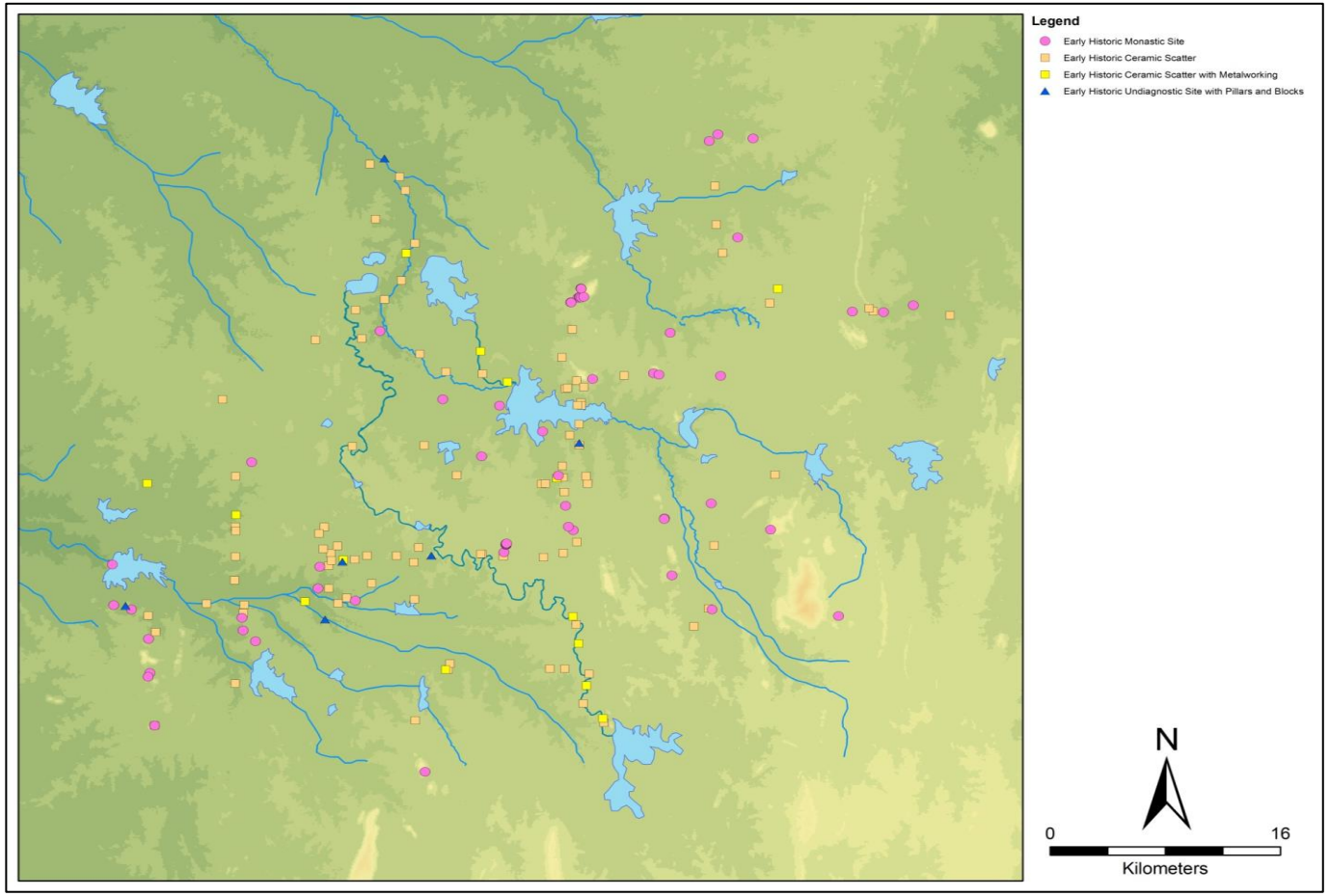



Figure 4.2: Distribution of Early Historic sites in the Anuradhapura Hinterland from UMOEP survey.

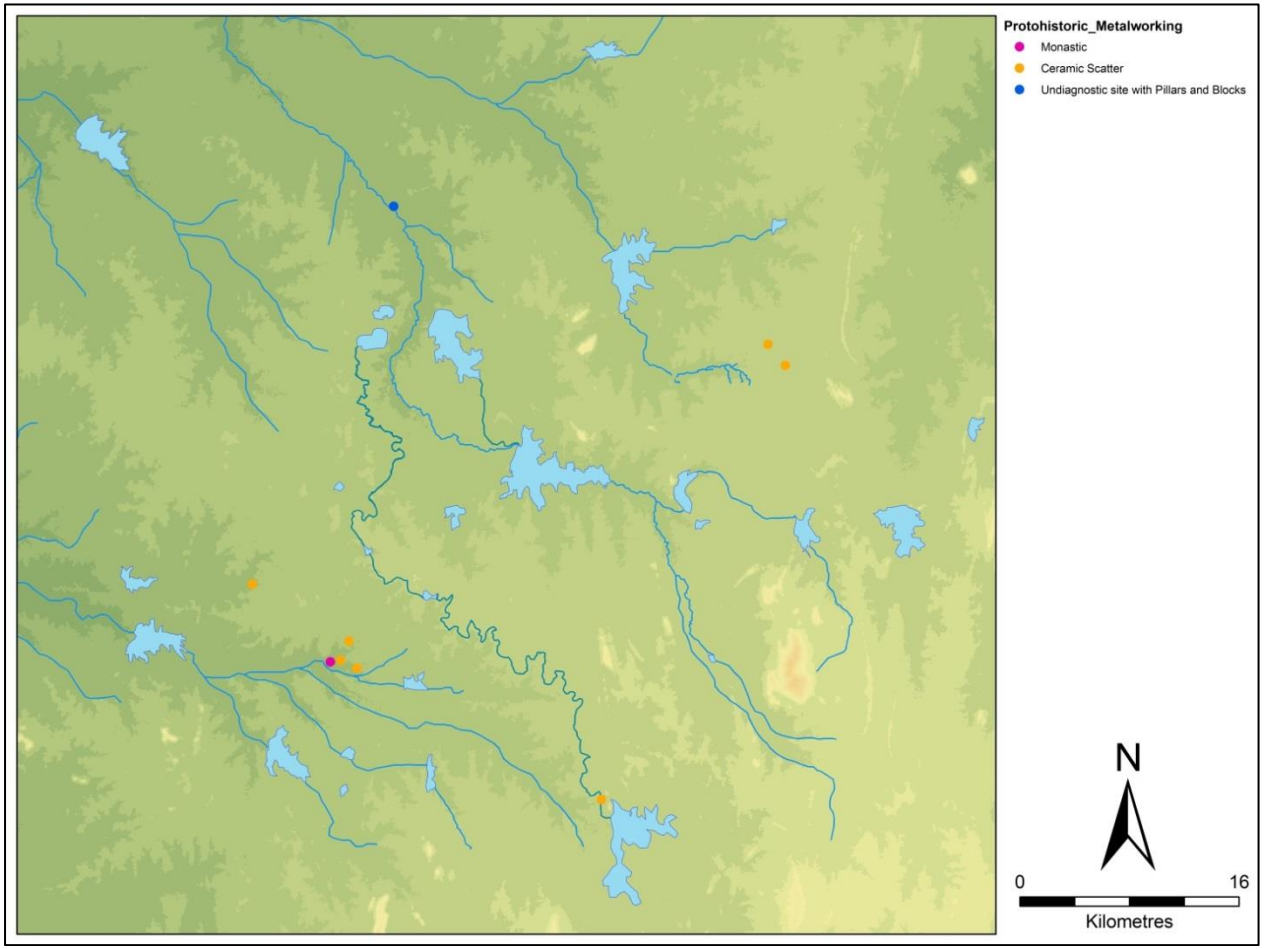



Figure 4.3: Distribution of Early Historic metalworking sites in the Anuradhapura Hinterland from UMOEP survey.

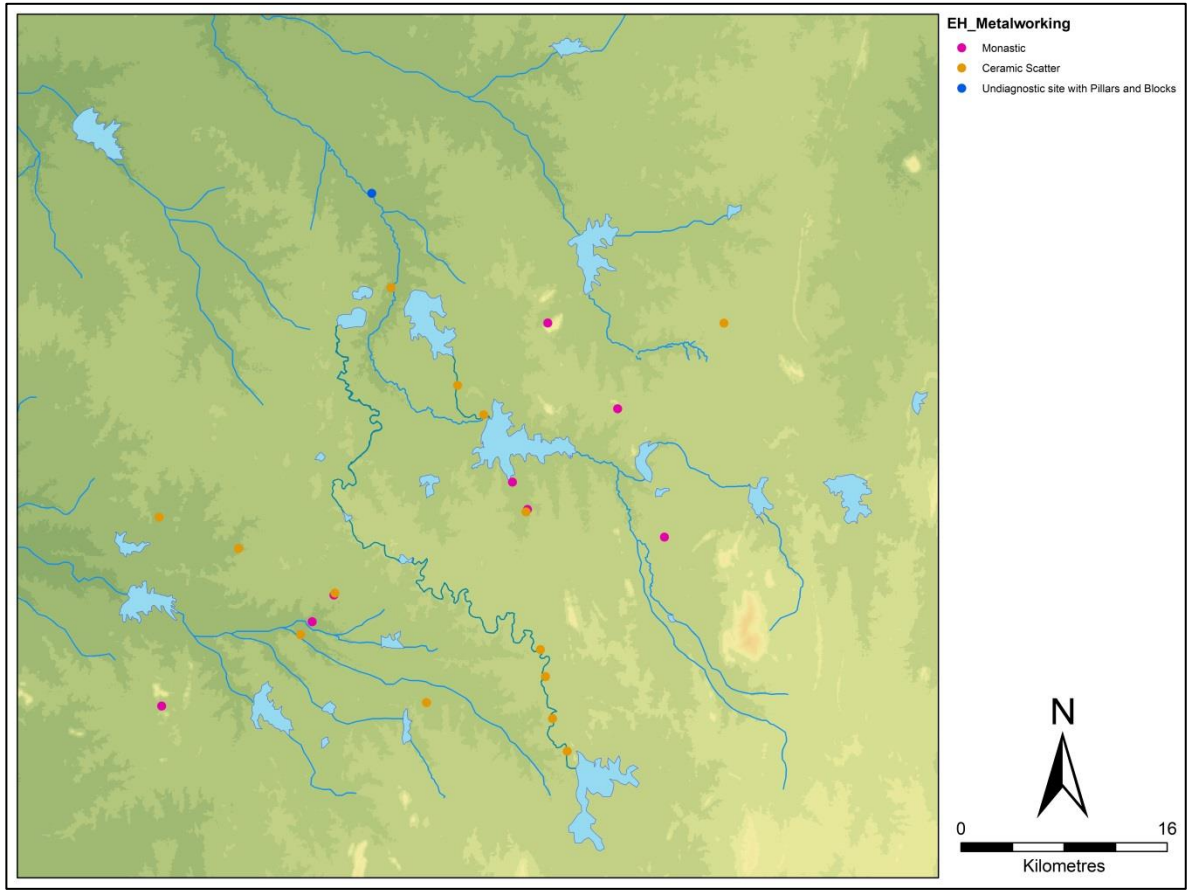



Figure 4.4: Distribution of Early Historic metalworking sites in the Anuradhapura Hinterland from UMOEP survey.




Figure 4.5: SF#202, a Lakshmi Plaque excavated from Parthigala (Z00) (Image: courtesy of UMOEP).



Figure 4.6: Early Brahmi inscription at Siyambalawewa (B062) found during UMOEP survey (Image: courtesy of UMOEP).

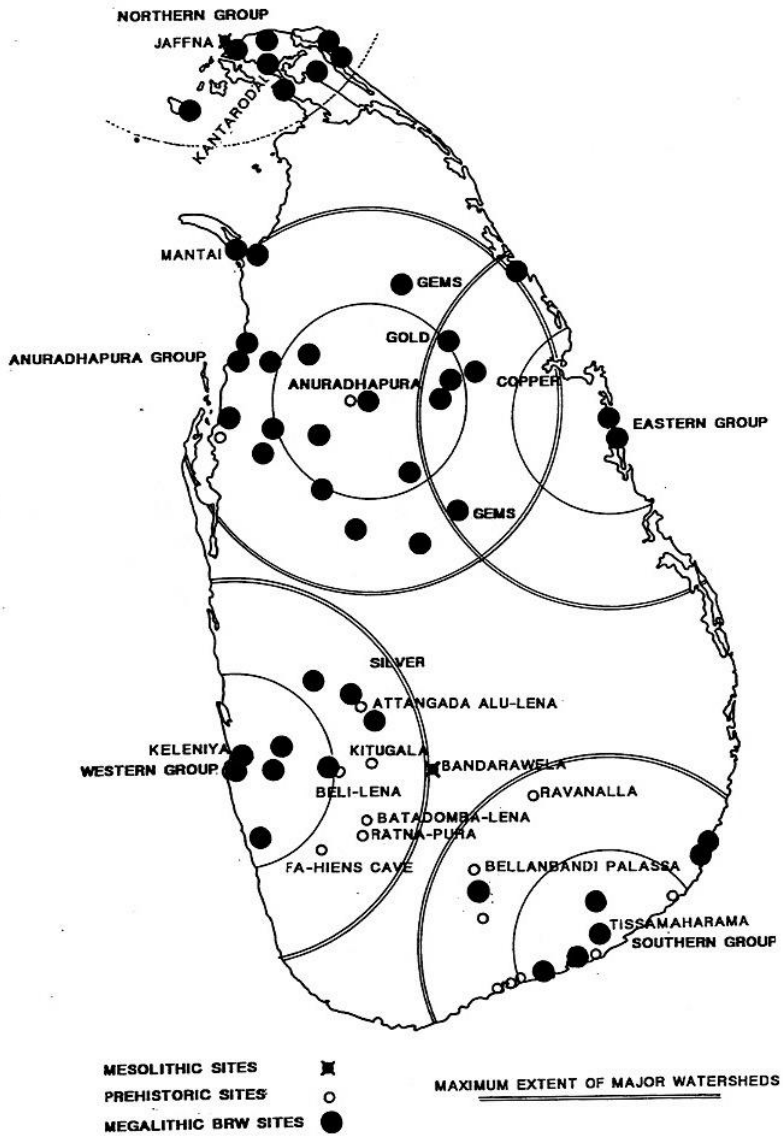



Figure 4.7: Distribution of major Prehistoric sites in Sri Lanka and location of major water catchments (after Coningham 1999: 143).

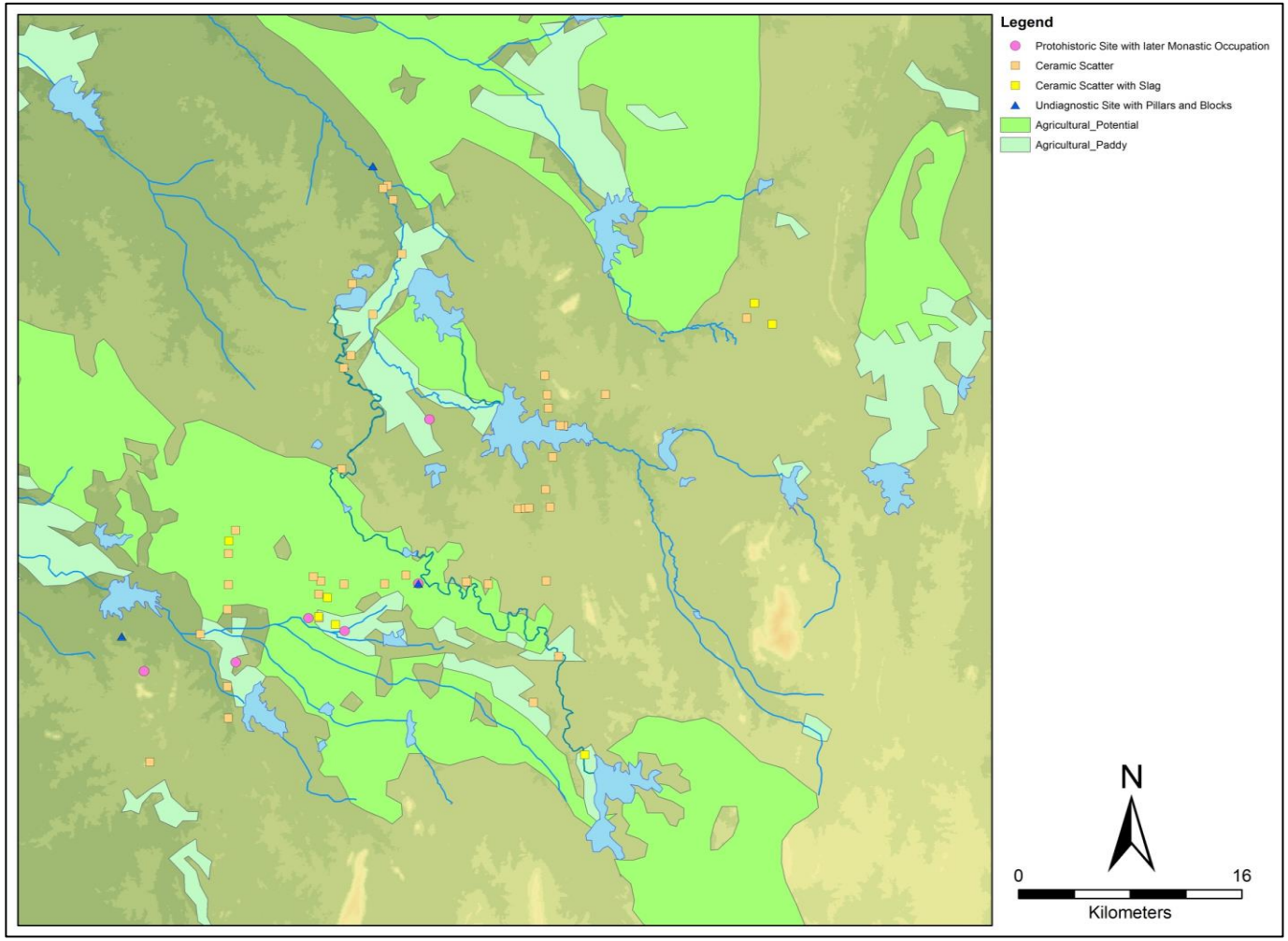



Figure 4.8: Distribution of Protohistoric sites in the Anuradhapura Hinterland from the UMOEP survey including distribution of areas of paddy cultivation and agricultural potential.

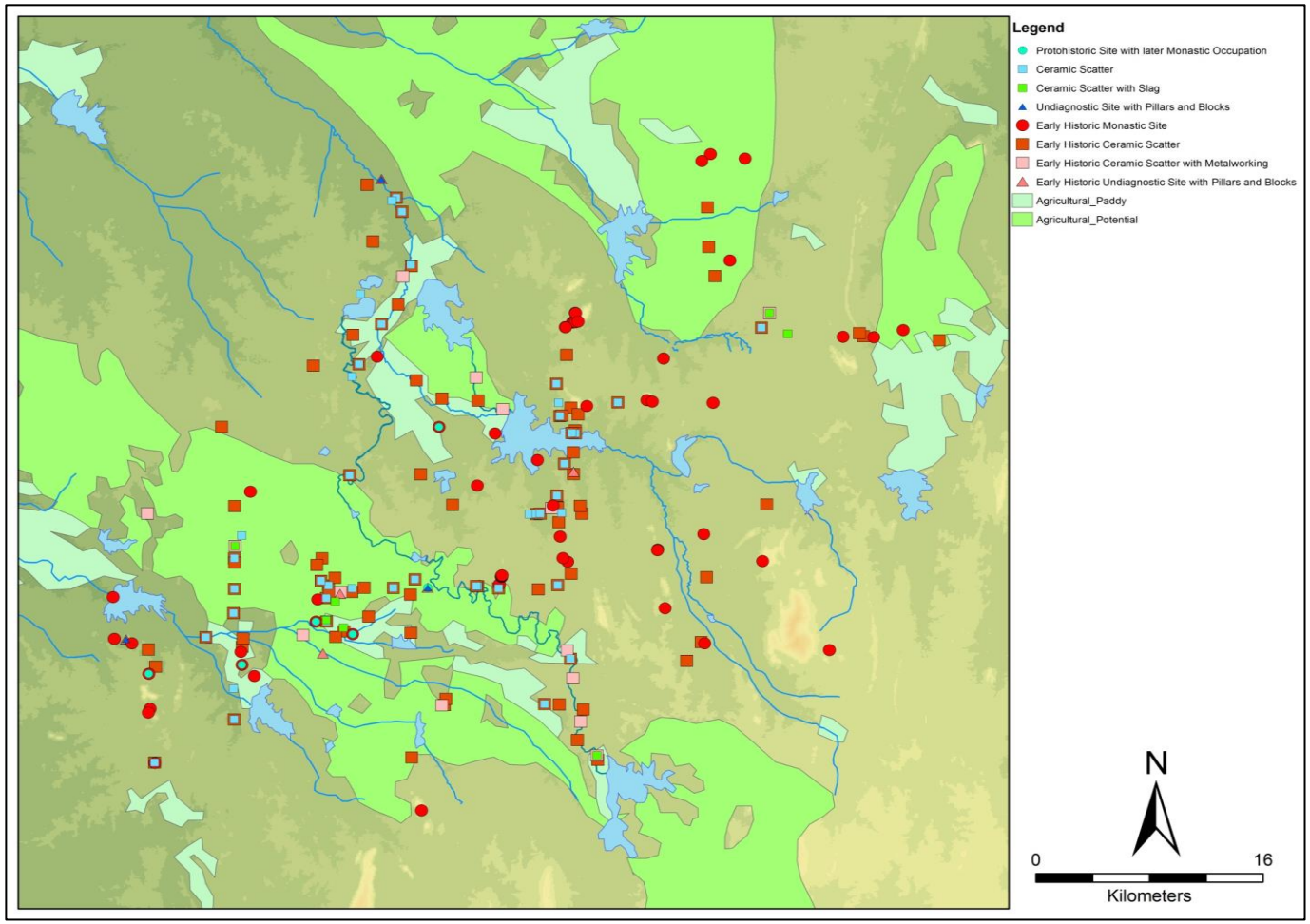



Figure 4.9: Distribution of Protohistoric and Early Historic sites in the Anuradhapura Hinterland from the UMOEP survey including distribution of areas of paddy cultivation and agricultural potential.

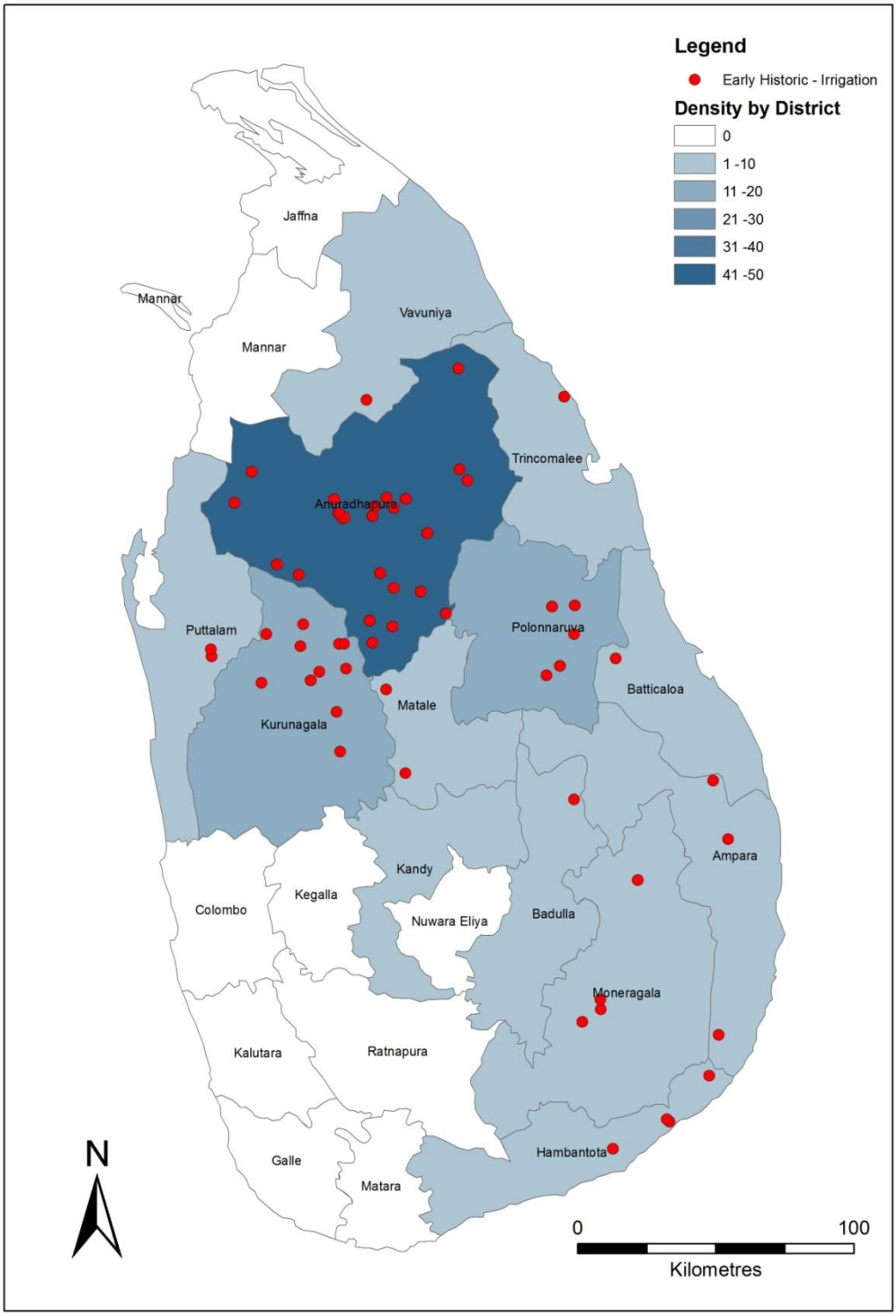



Figure 4.10: Distribution and density of Early Historic irrigation donations from epigraphic sources.

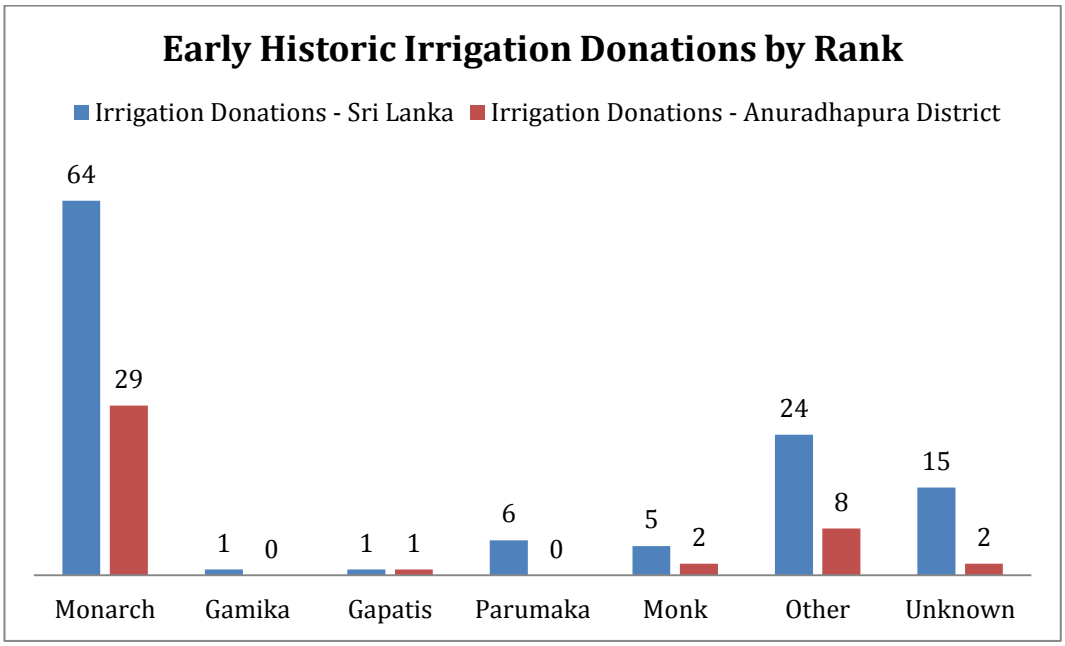



Figure 4.11: Donor rank and District for Early Historic irrigation donations from epigraphic sources.

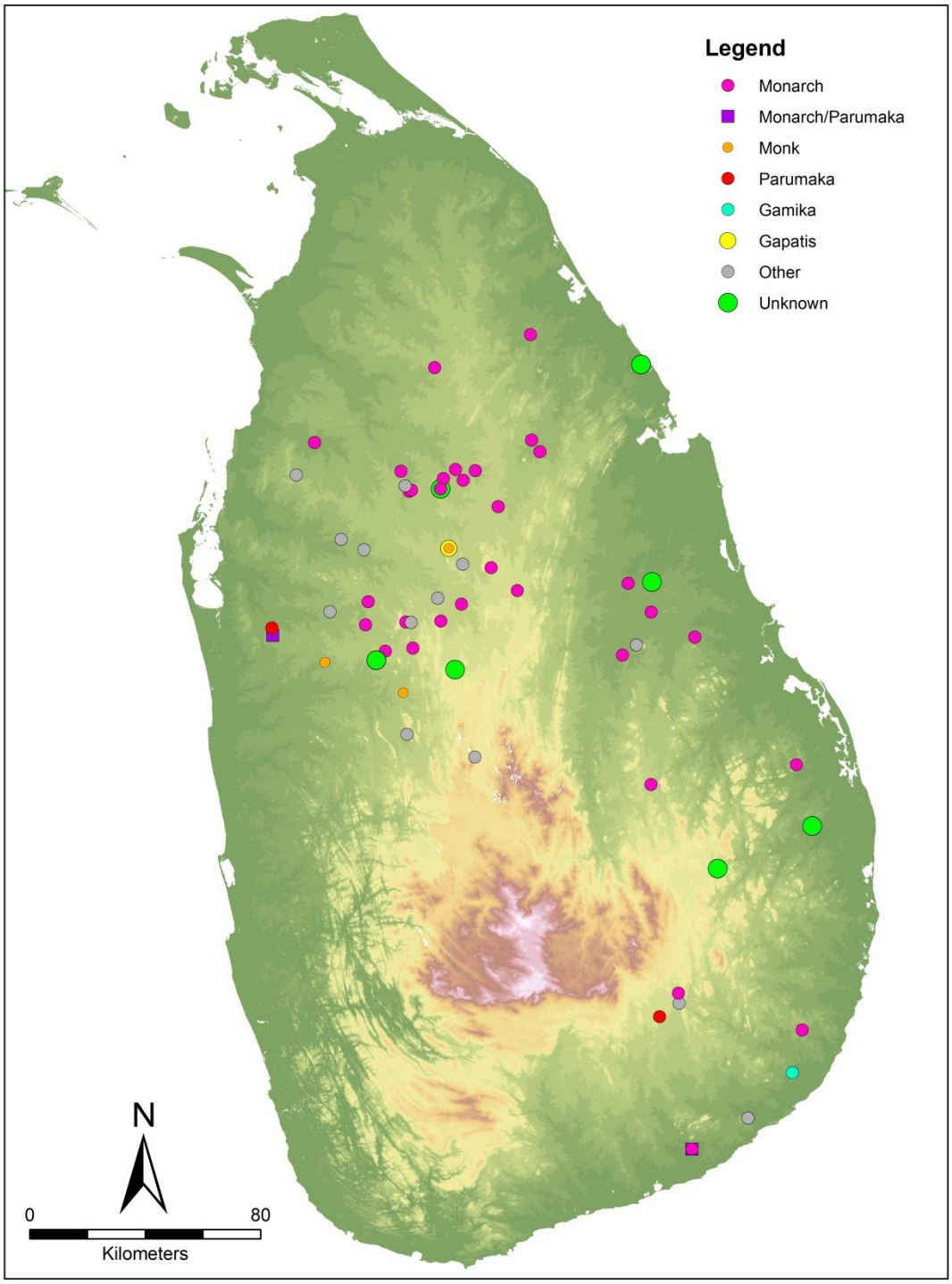



Figure 4.12: Distribution of Early Historic irrigation donations by donor rank from epigraphic sources.

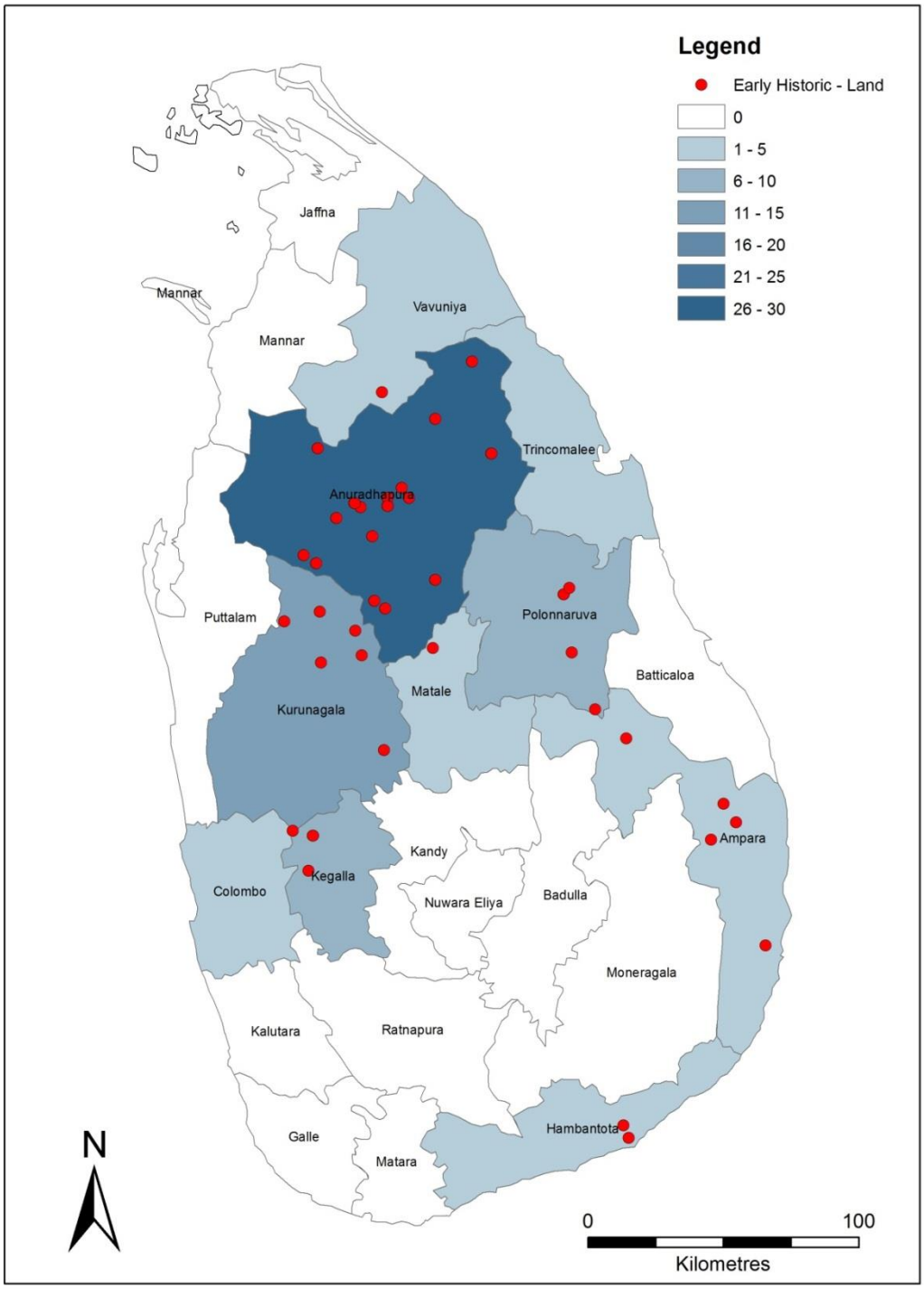



Figure 4.13: Distribution and density of Early Historic land donations from epigraphic sources.

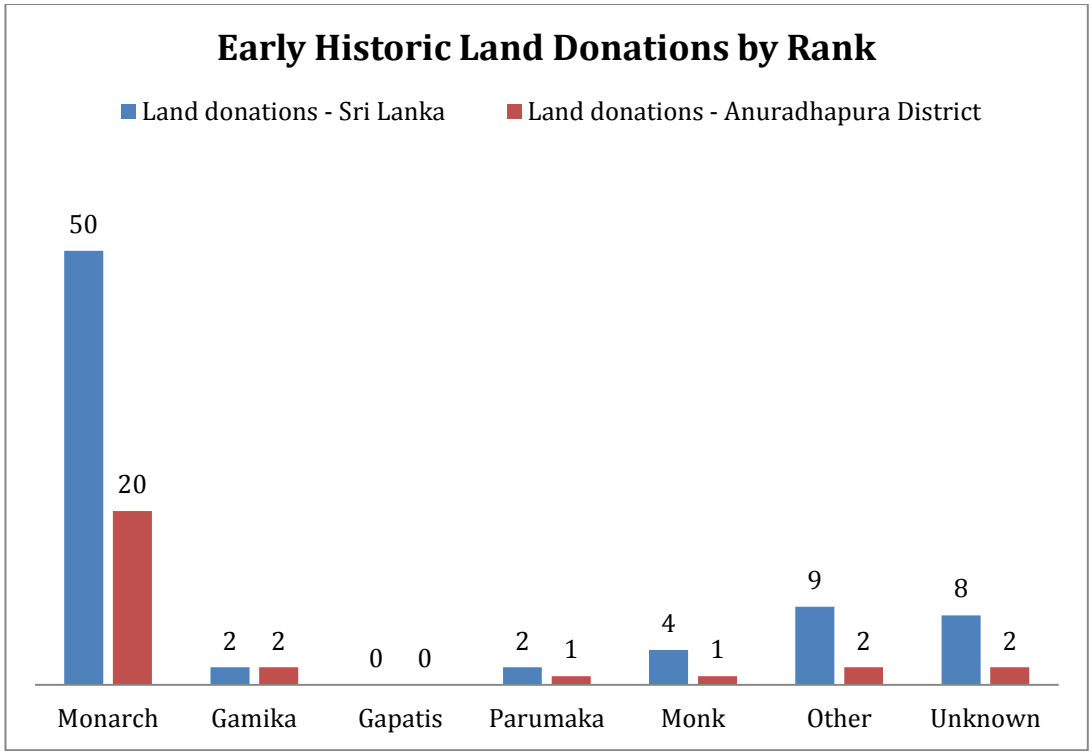



Figure 4.14: Donor rank and District for Early Historic land donations from epigraphic sources.

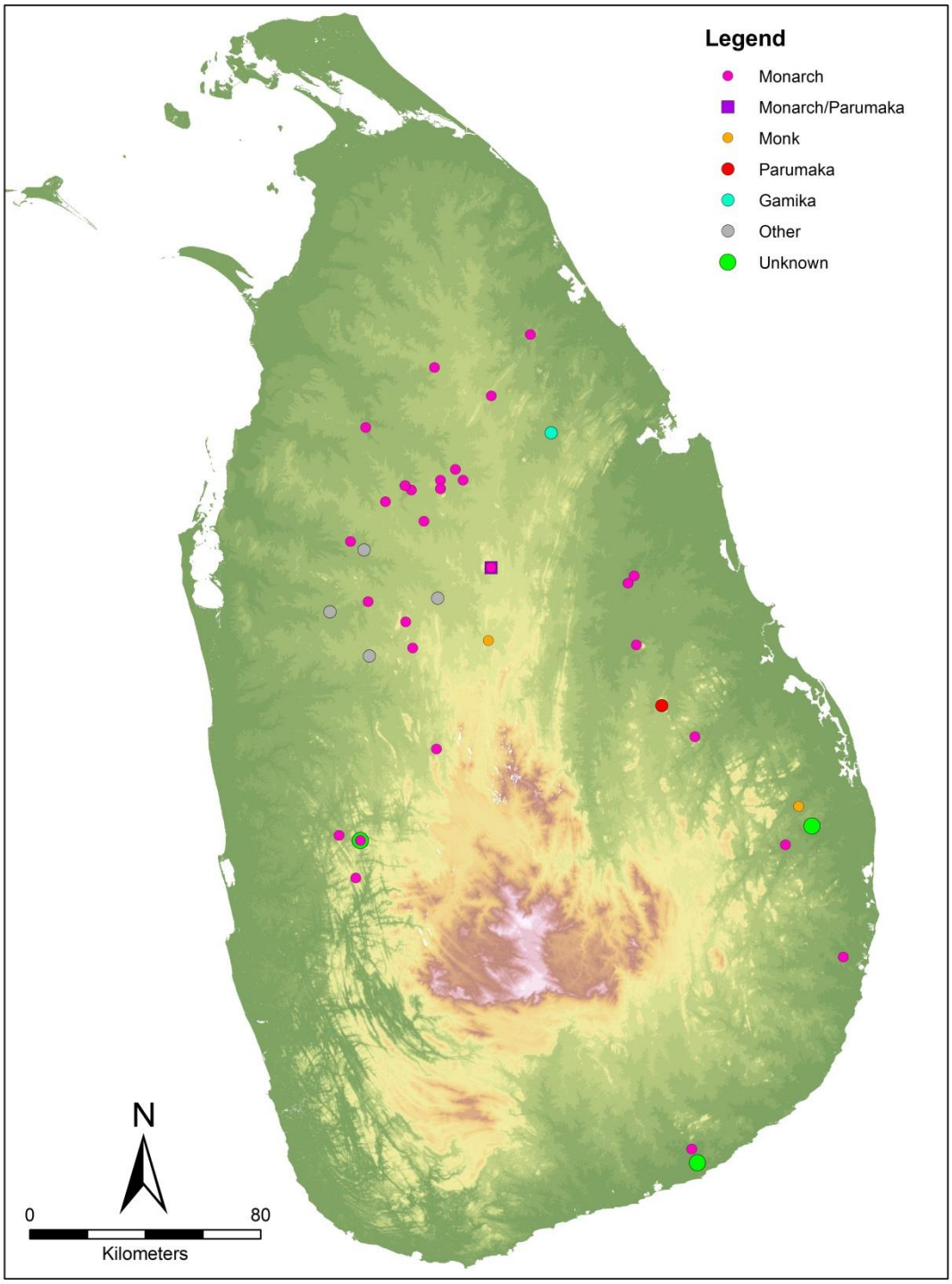



Figure 4.15: Distribution of Early Historic land donations by donor rank from epigraphic sources.

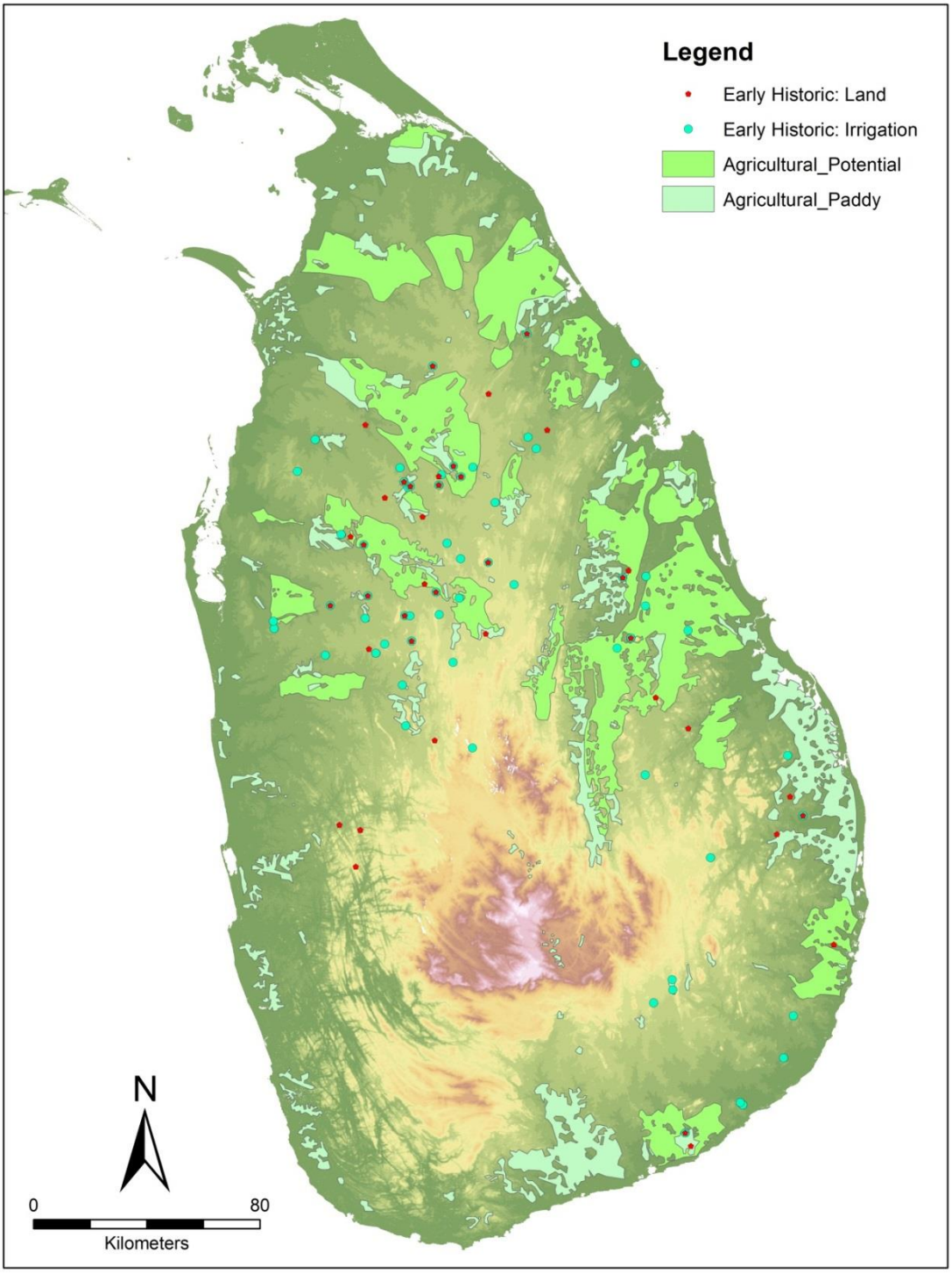



Figure 4.16: Early Historic land and irrigation donations and areas of agricultural potential and paddy cultivation.

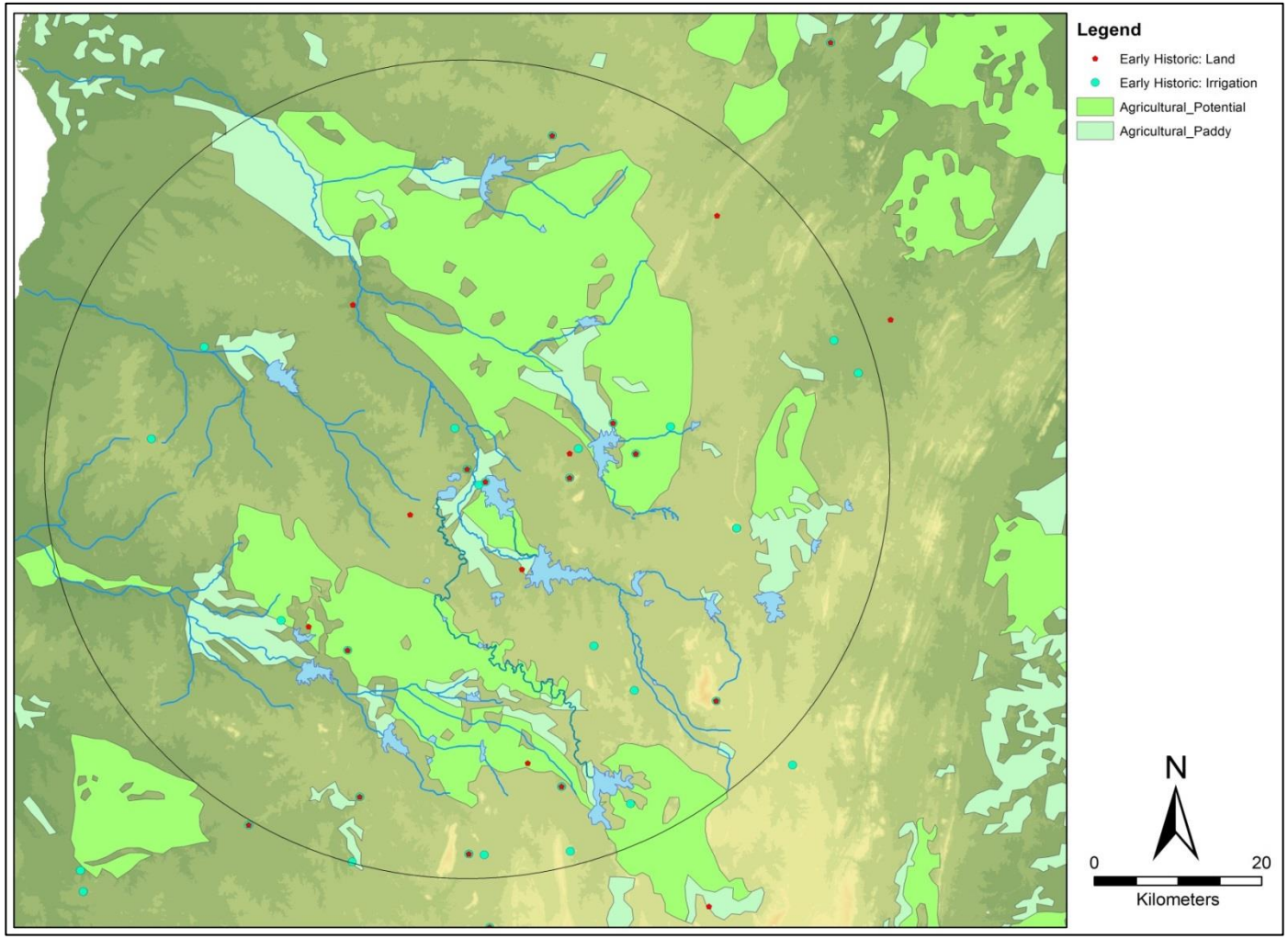



Figure 4.17: Early Historic land and irrigation donations and areas of agricultural potential and paddy cultivation in the Anuradhapura Hinterland.

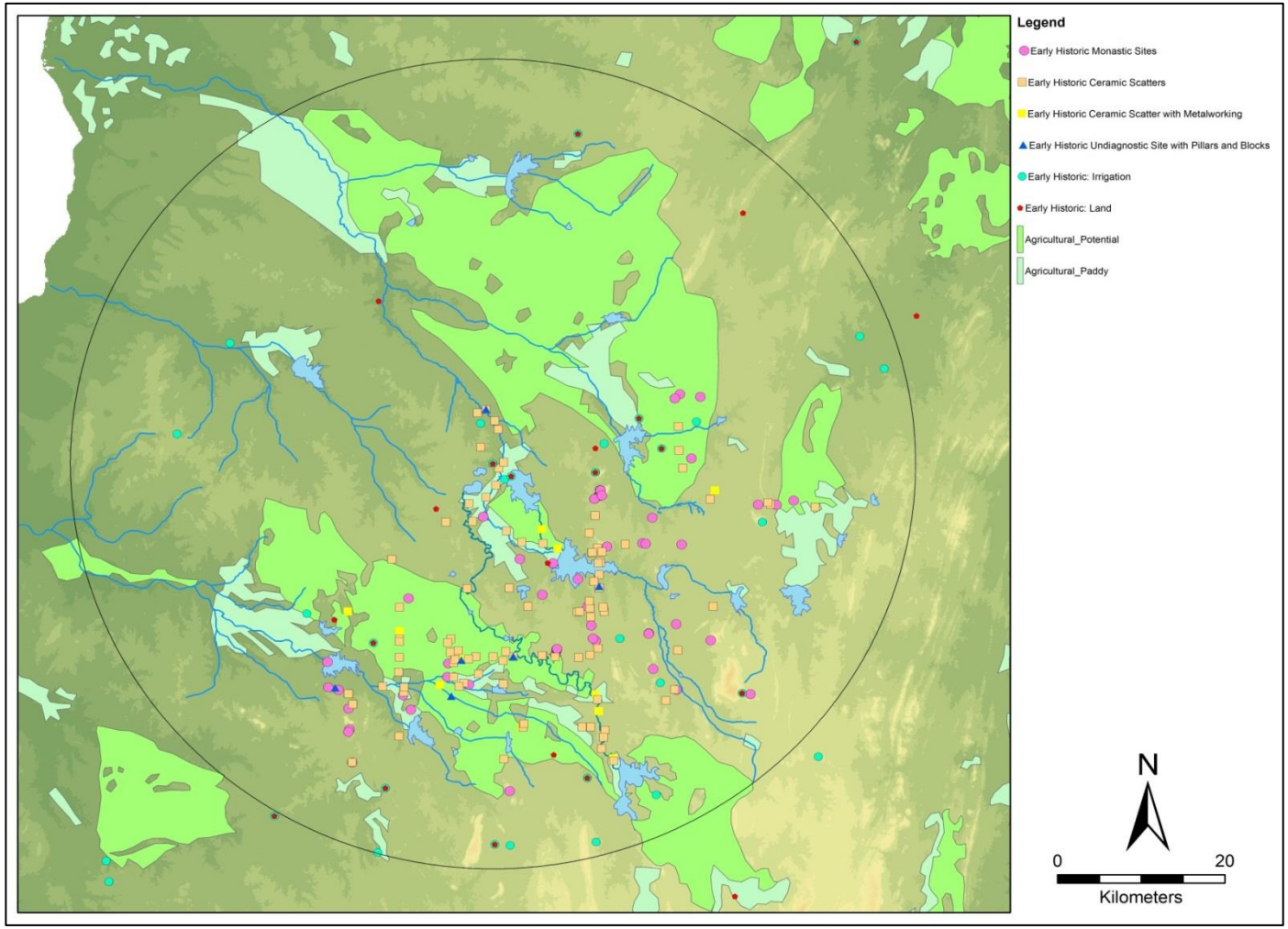



Figure 4.18: Early Historic land and irrigation donations and areas of agricultural potential and paddy cultivation in the Anuradhapura Hinterland with Early Historic sites recorded from the UMOEP survey.

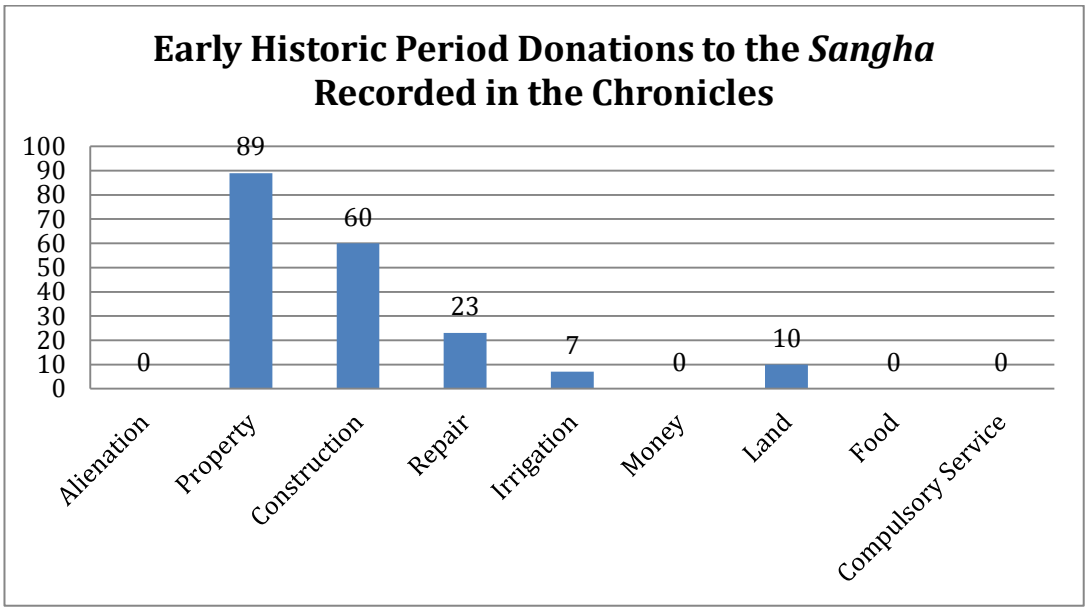



Figure 4.19: Donations to the *Sangha* recorded in the *Mahavamsa* for the Early Historic Period.

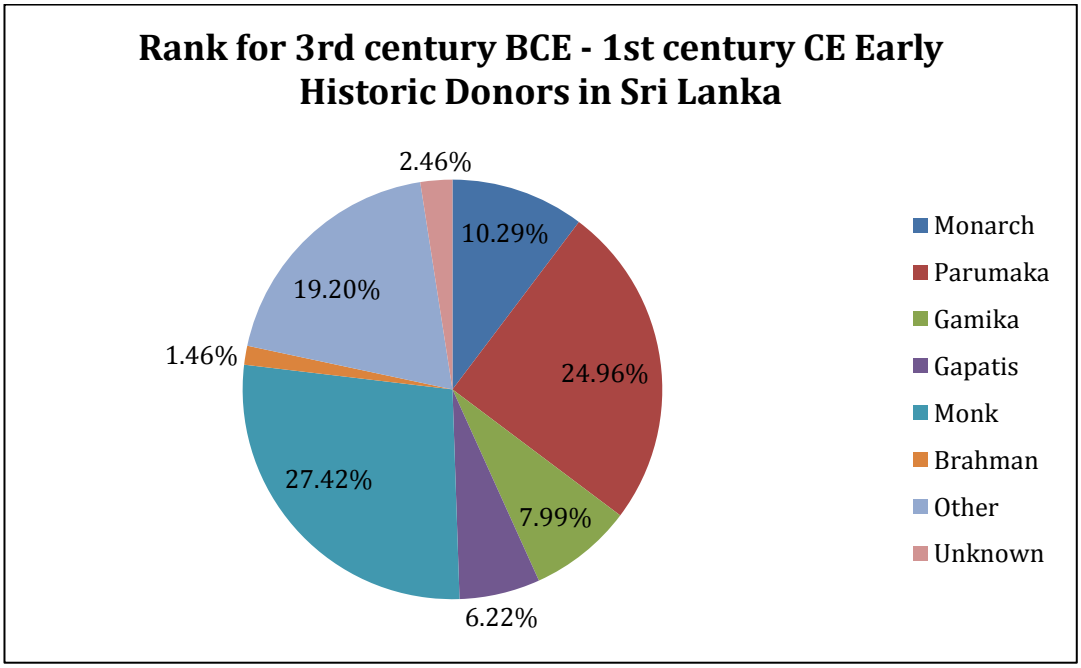



Figure 4.20: Donations to the *Sangha* by donor rank recorded from inscriptions from Early Brahmi inscriptions dating to between the third century BCE and second century CE.

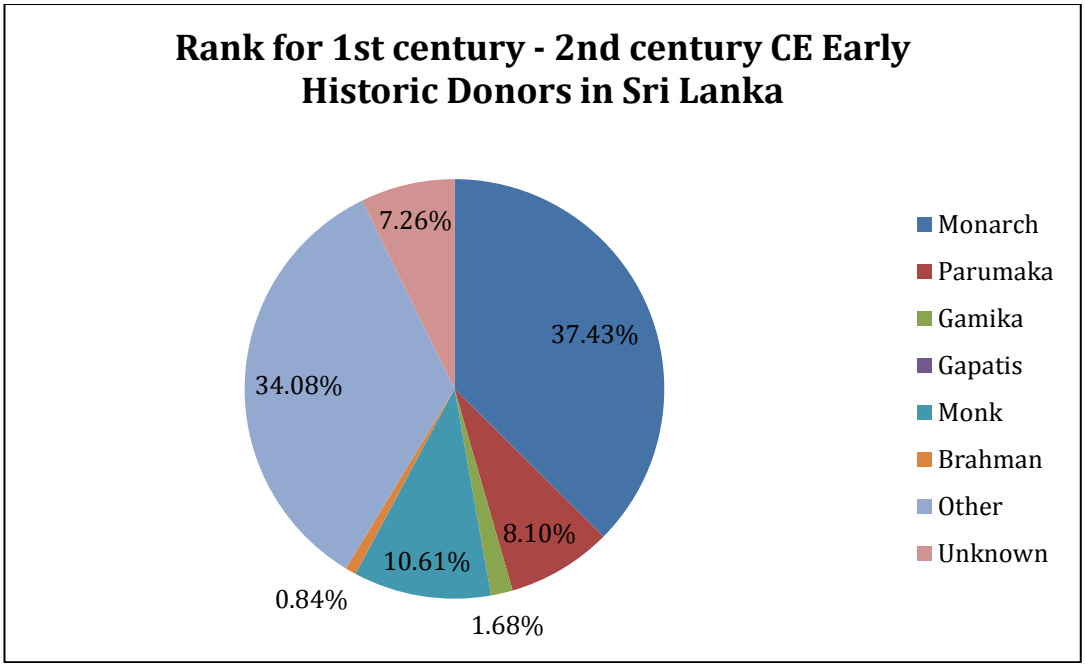



Figure 4.21: Donations to the *Sangha* by donor rank recorded from inscriptions from inscriptions dating to between the first century and second century CE.

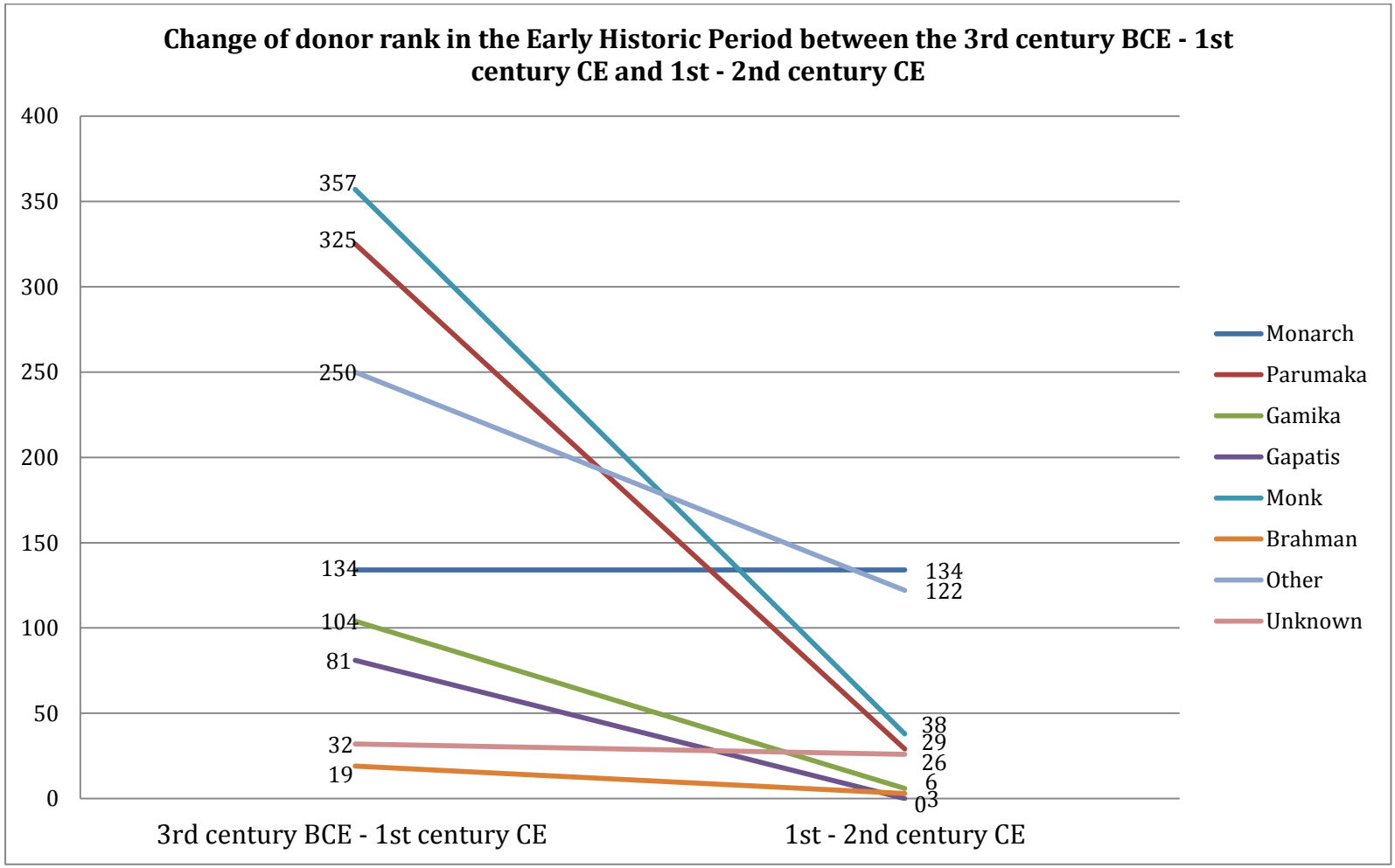



Figure 4.22: Change in donor rank recorded in inscriptions of the Early Historic Period from the third century BCE to the second century CE.

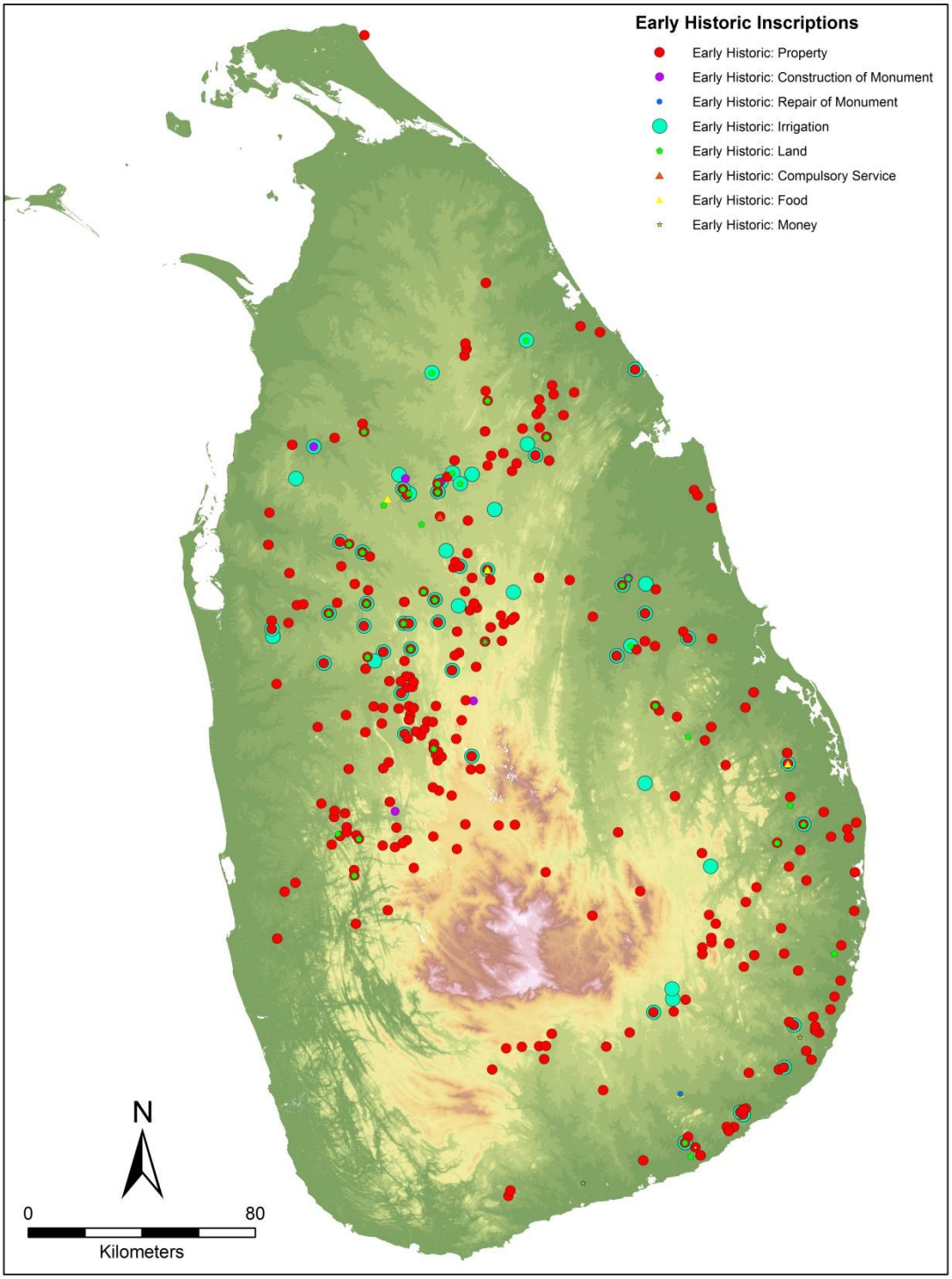



Figure 4.23: Donations to the *Sangha* by category in the Early Historic Period.

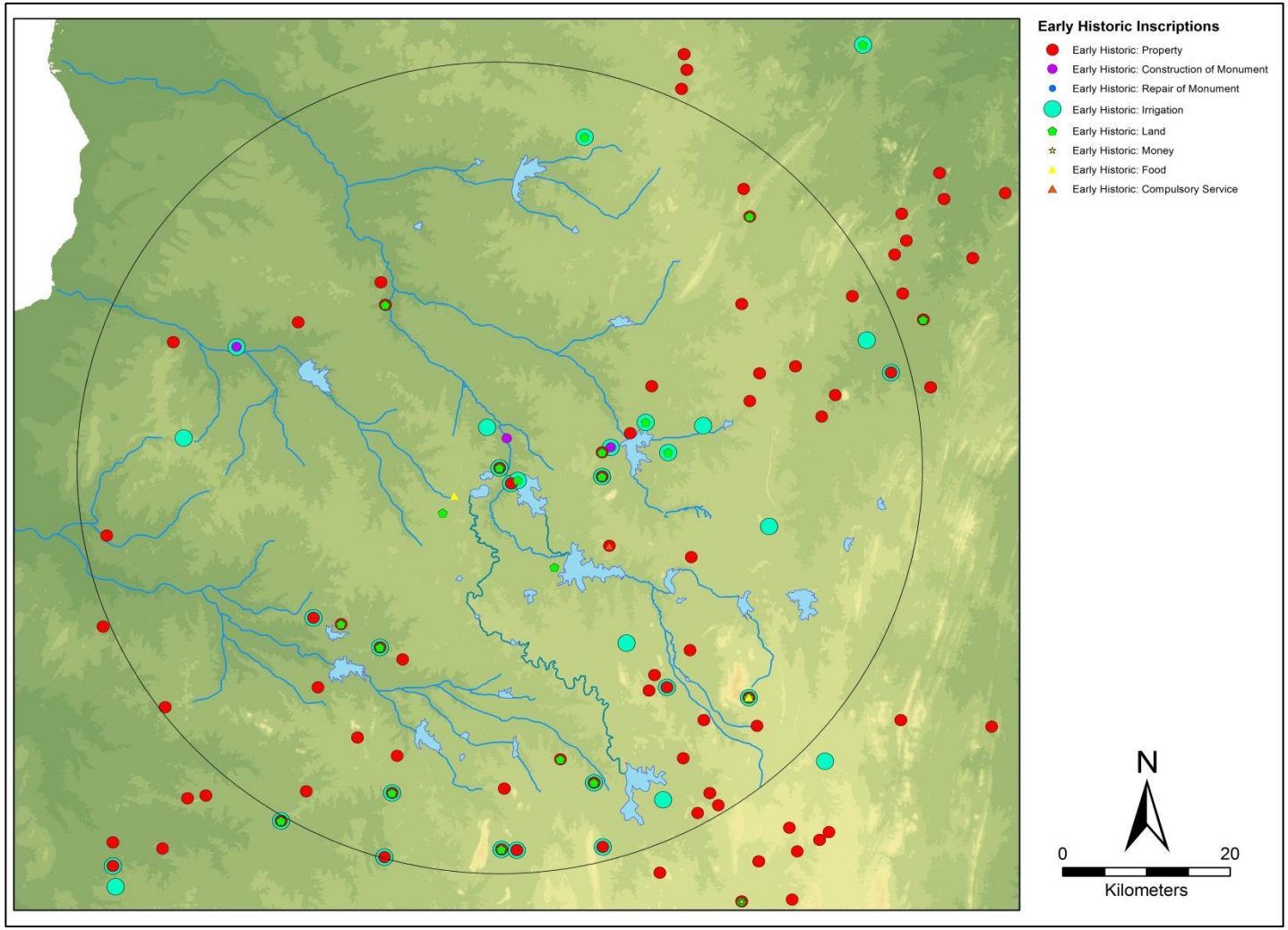



Figure 4.24: Donations to the *Sangha* by category in the Early Historic Period in the Anuradhapura hinterland.

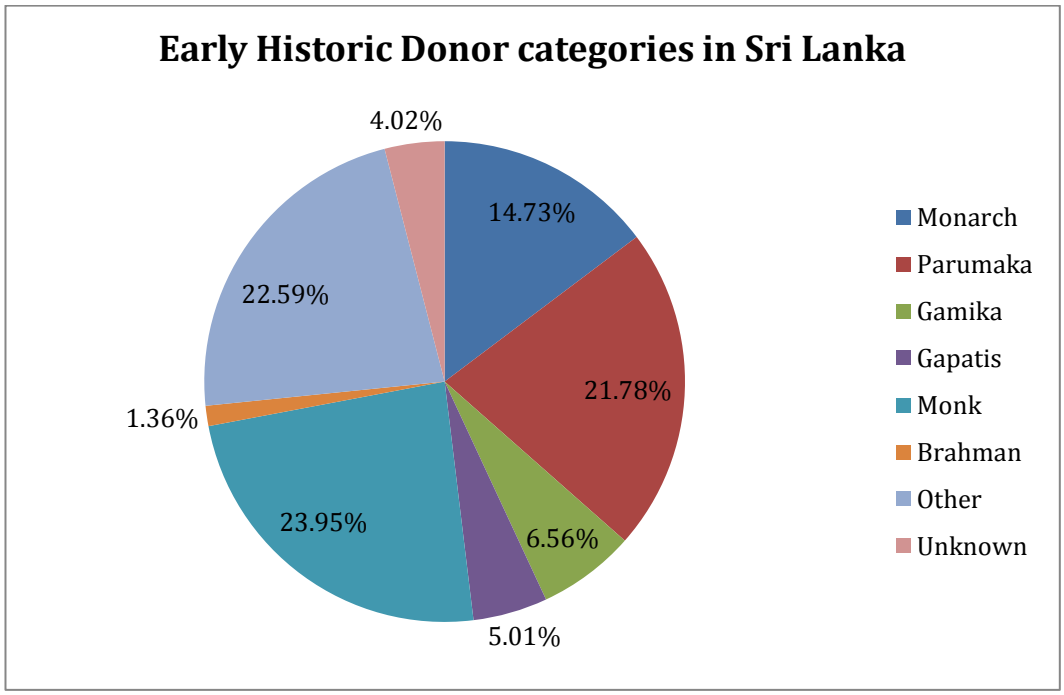



Figure 4.25: Early Historic Period donor categories in Sri Lanka.

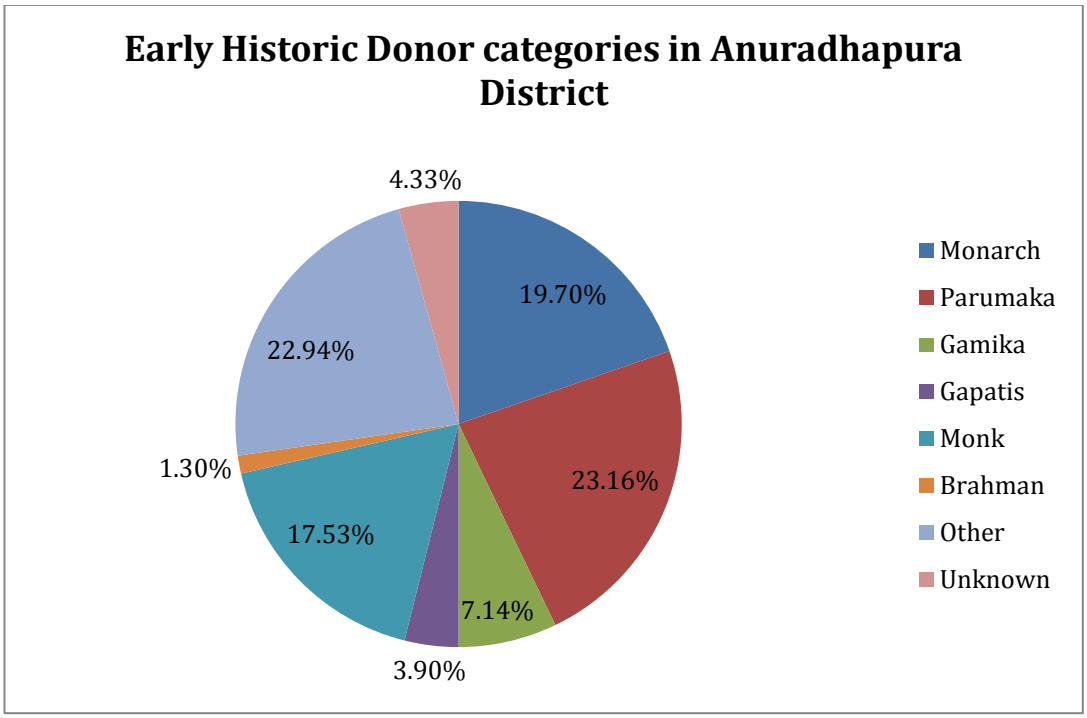



Figure 4.26: Early Historic Period donor categories in Anuradhapura District.

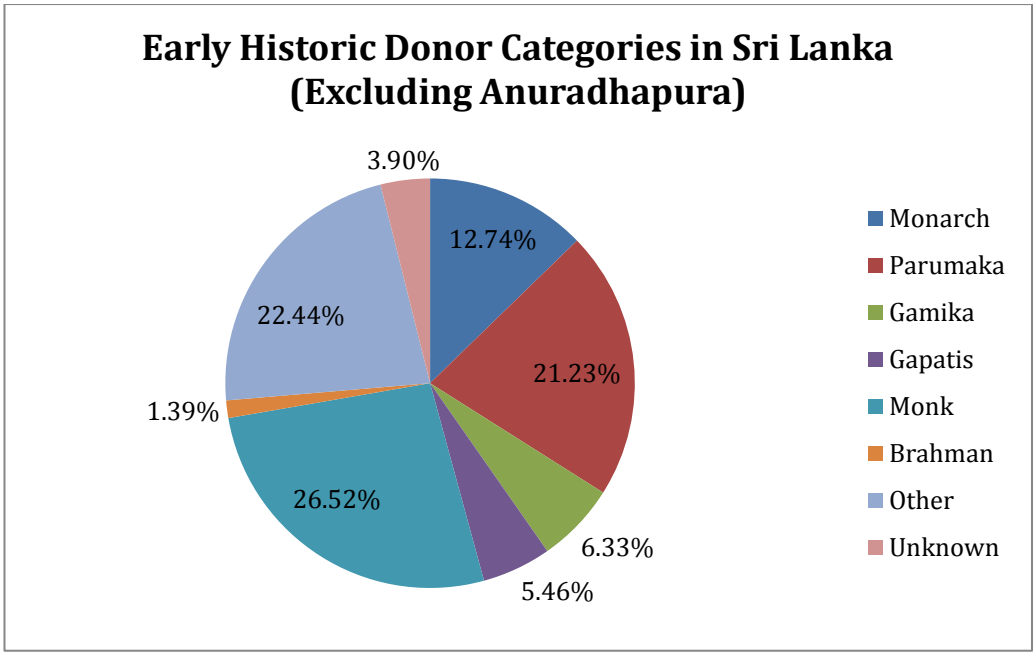



Figure 4.27: Early Historic Period donor categories in Sri Lanka excluding Anuradhapura District.

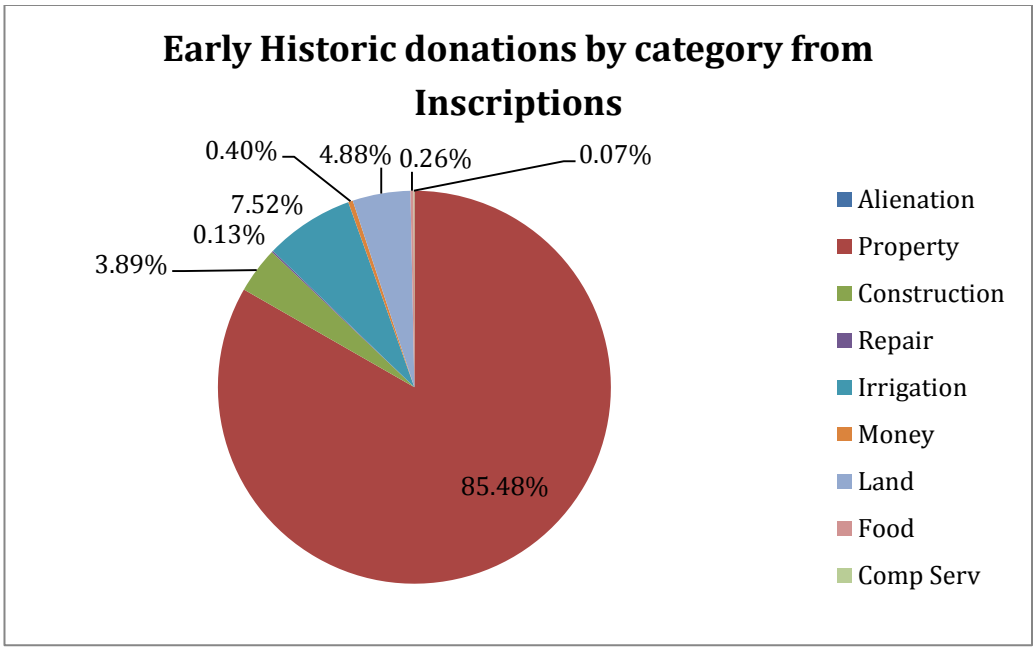



Figure 4.28: Early Historic Period donations categories.

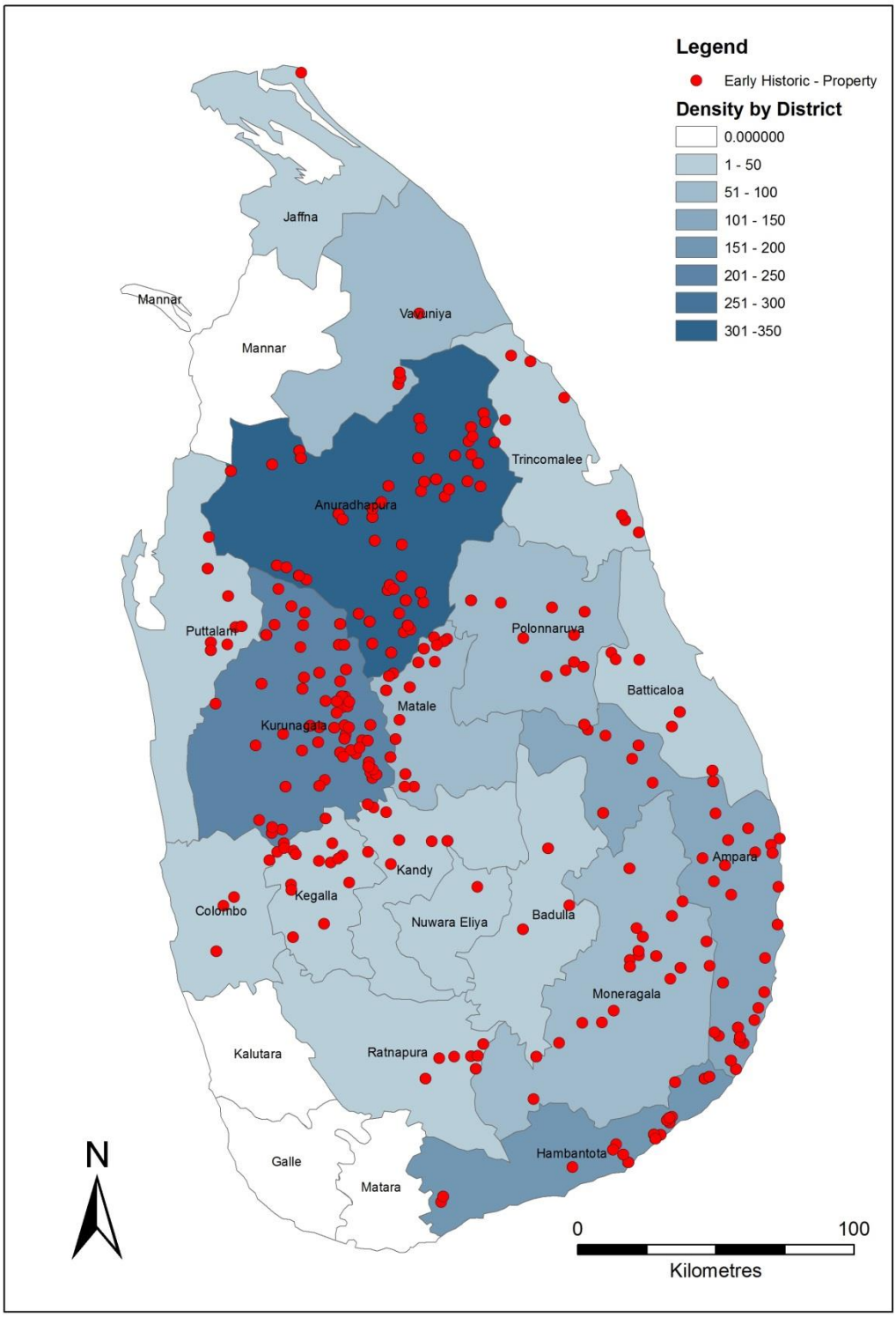



Figure 4.29: Distribution and density of Early Historic property donations from epigraphic sources.

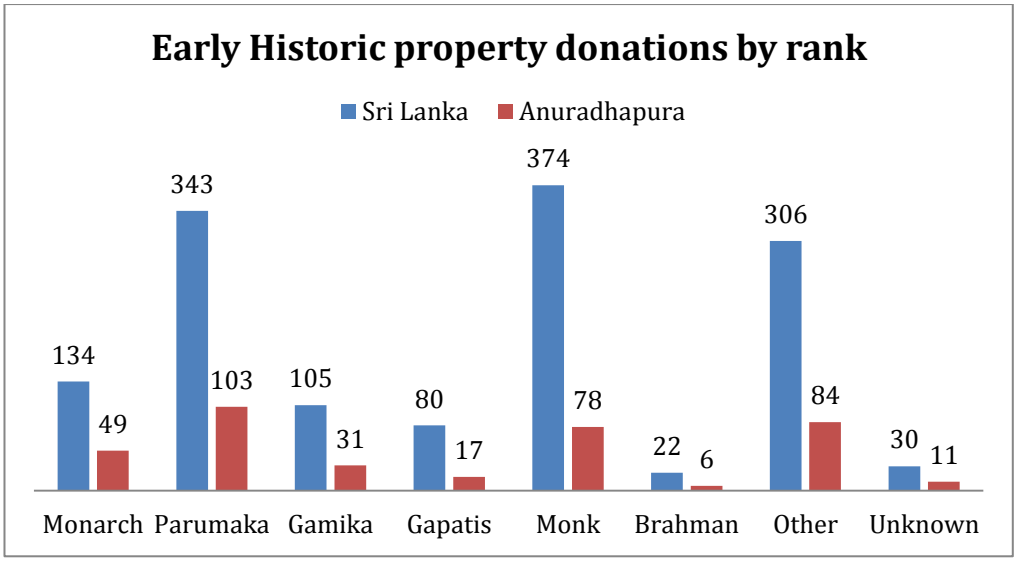



Figure 4.30: Donor rank for property donations in the Early Historic Period.

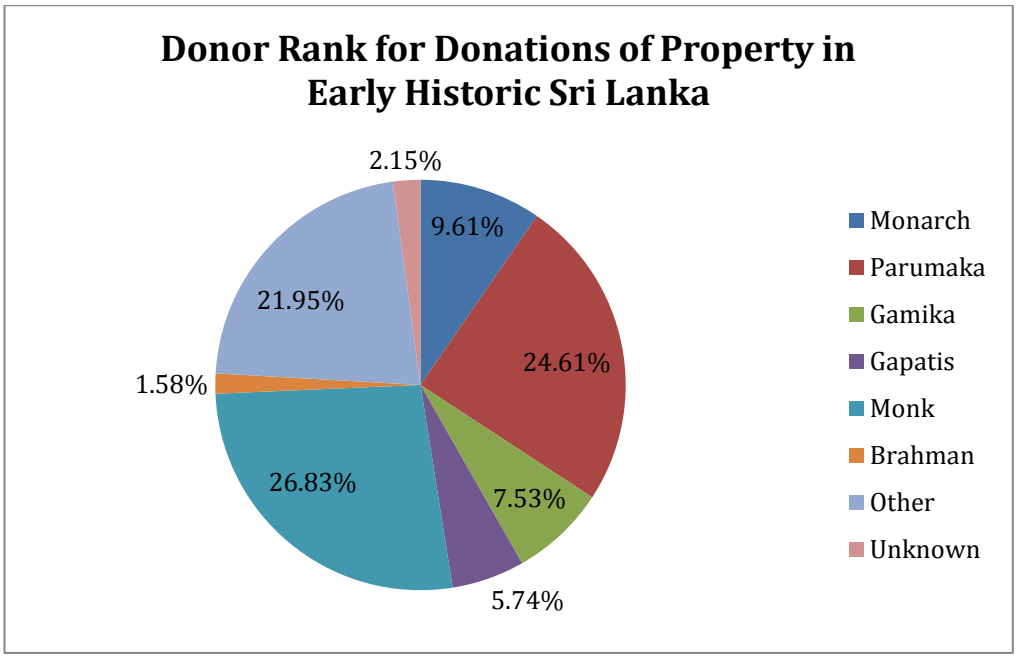



Figure 4.31: Donor rank for property donations in the Early Historic Period.

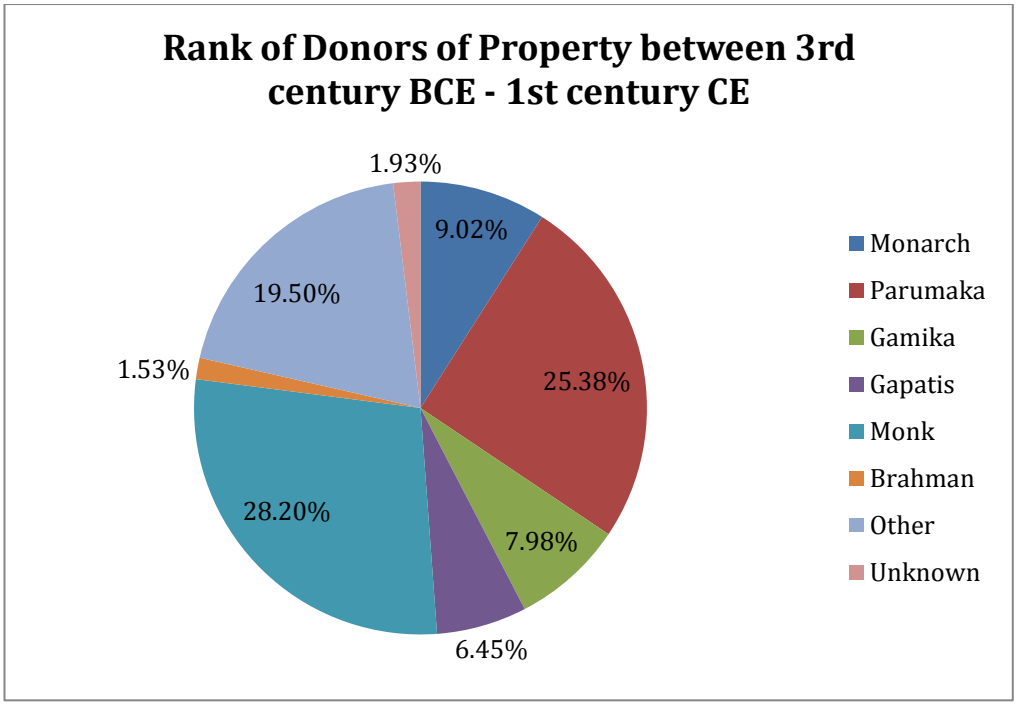



Figure 4.32: Donor rank for property donations from Early Brahmi inscriptions in the Early Historic Period between the third century BCE and first century CE.

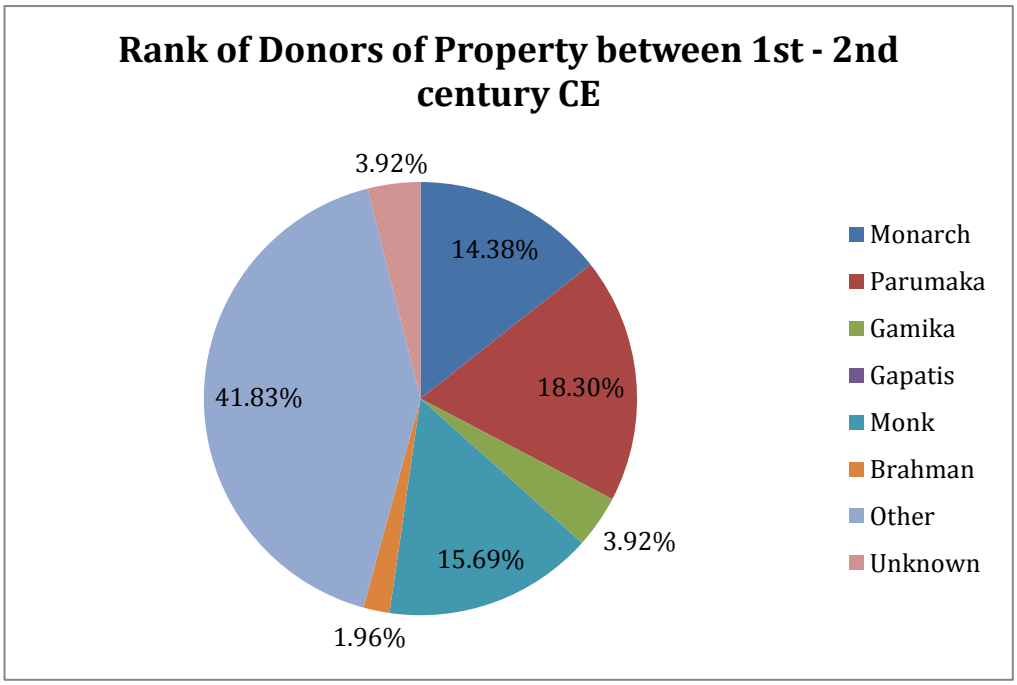



Figure 4.33: Donor rank for property donations from inscriptions in the Early Historic Period between the first century CE and second century CE.

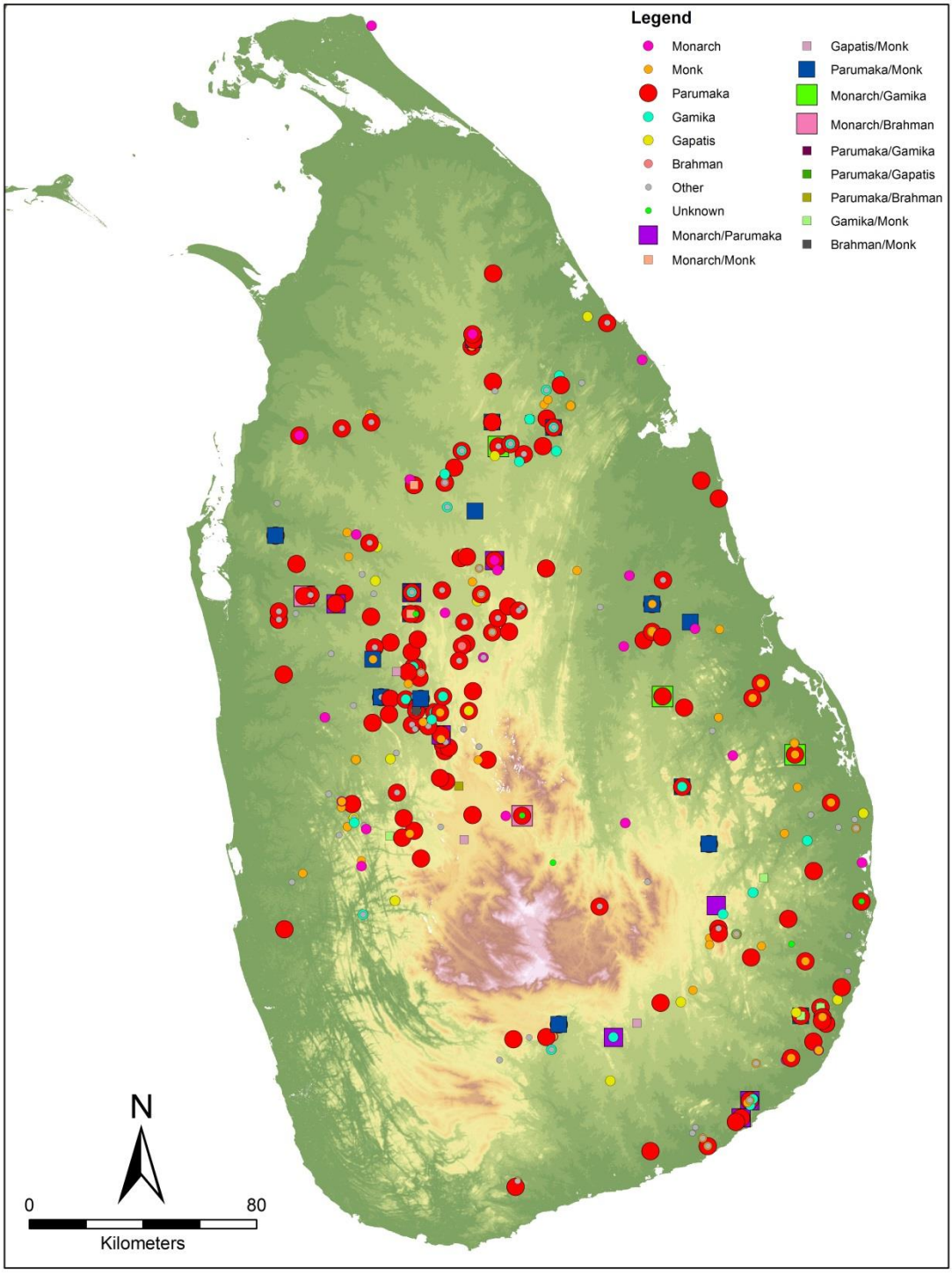



Figure 4.34: Distribution of Early Historic property donations by rank from epigraphic sources.

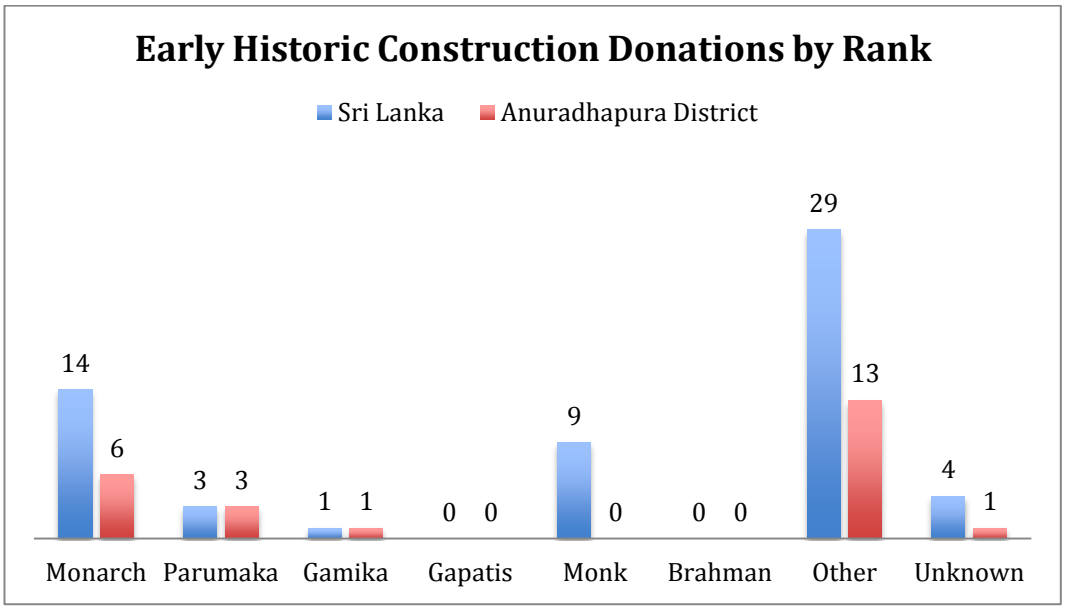



Figure 4.35: Donor rank for construction of monument donations in the Early Historic Period.



Figure 4.36: Monk meditating in front of image of human autopsy (left) and human skeleton donated to by teaching hospital (right) at Meegalewa meditation centre, Anuradhapura District (Image: Courtesy of UMOEP).

# Chapter 5: Buddhist Monasteries in the Late Historic Period Anuradhapura Hinterland

"*Thus, whilst Rome was being overrun by barbarians; and whilst Genseric, with his hosts of Vandals, was destroying its buildings and rooting out its literature, Mahanamo was celebrating the reigns of the sovereigns of his beloved Lanka, and shewing forth its glory and splendour*"

(Knighton 1845: 115)

## 5.1 Introduction

Chapter 5 will address Objectives 3, 4 and 5 relating to the role of Buddhist monasteries in the Late Historic Anuradhapura hinterland. The role and position of Buddhist monasteries in craft production and exchange networks to facilitate Objective 3 will be determined in Section 5.3. Section 5.4 will undertake Objective 4 by ascertaining the land and water rights of Buddhist monasteries and their control over agriculture and irrigation for the redistribution of agricultural surplus and their role in the opening of new land. Finally, Section 5.5 will concentrate on Objective 5, reconstructing the possible patterns and networks of patronage and the ritual role of monasteries in linking the hinterland's disparate communities. Before these objectives are implemented a brief historical and archaeological background to the Late Historic period will be outlined in Section 5.2.

## 5.2 Historical and Archaeological Background to the Late Historic Period

Historical accounts of Anuradhapura are usually biased towards the study of the origins of Buddhism in the Early Historic Period and the "collapse" of Anuradhapura in the Early Medieval Period. Consequently there has been a lack of enquiry or discussion relating to the Late Historic Period in Sri Lanka. Without detailed analysis of the Chronicles, epigraphs, or even archaeology, this period is generally viewed as prosperous and a continuation of the development of the State punctuated by occasional dynastic struggles. The most famous dynastic struggle is Kassapa's (r. 473- 491 CE), usurping and murder of his father Dhatusena (r. 455-473 CE) {*Culavamsa* 38.110-112} and his brief reign at Sigiriya, where he built an impressive urban complex on and around massive outcrop {*Culavamsa* 39.3}. Such

dynastic tribulations aside, the Late Historic Period has generally been assumed to be one of continued affluence and the Chronicles record the multitude of gifts bestowed on the *Sangha*. Indeed, the narrative of the Chronicles led the writer William Knighton to assert that "whilst Rome was being overrun by barbarians; and whilst Genseric, with his hosts of Vandals, was destroying its buildings and rooting out its literature, Mahanamo was celebrating the reigns of the sovereigns of his beloved Lanka, and shewing forth its glory and splendour" (Knighton 1845: 115). Portrayed as a period of piety and stability, monarchs were recorded as attaining great power and contributing to society through providing pious gifts to the *Sangha*. A theme that emerges within these pious acts is the mortality of kings. For instance in the *Culavamsa*, in the conclusion of Chapter 38 it is stated that "These ten excellent kings also with all their treasures have fallen into the jaws of death, robbed of their treasures. Can a wise man when he sees the fleeting nature of the rich and wealth crave for earthly joys?" {*Culavamsa* 38.115}. In the Late Historic Period many similar excerpts of the Chronicles portray an age of benevolence but also affirm that whilst individual monarchs were impermanent the Buddhist *Sangha* and its doctrines continued to prosper.

However, one development of the Late Historic Period that has been of major concern to historians was the first major movement of patronage away from the Mahavihara, which had been founded and developed as the major beneficiary of State patronage during the Early Historic Period. In the Late Historic Period, Mahasena (r. 274-301 CE) not only founded the Jetavana monastery at Anuradhapura, but also under the influence of a "lawless bhikkhu" {*Mahavamsa* 37.4}, Mahasena withdrew support for the Mahavihara {*Mahavamsa* 37.5}. This led to the abandonment of the Mahavihara for nine years with the monks leaving for Malaya and Rohana. Robbed materials from the monastery were taken to Abhayagiri, which became wealthy under state support {*Mahavamsa* 37.7-8}. Mahasena's attitude to the Mahavihara appears to be corroborated by an epigraph attributed to him which suggests that the monks of the Mahavihara were unsettled and had transgressed the teachings of the *Vinaya* in various ways (Codrington and Paranavitana 1934: 273-285, Dias 2001a: 83-84). Later under the rule of Mahasena's son, Sirimeghavanna (r. 301-328 CE) the Mahavihara was reconciled to the royal

lineage {*Culavamsa* 37.53-66}, and the three major fraternities received State patronage.

Unfortunately, this period is not well represented archaeologically at the Anuradhapura Citadel as Structural Period F is represented by a pillared hall radiocarbon dated to between c.340 to 540 cal CE (Coningham 1999: 79, Coningham and Batt 1999: 129). In the wider city the total area of Anuradhapura occupied remained at c.100 hectares (Coningham 1994: 194). In the hinterland a total of 129 archaeological sites were identified as Late Historic from the data of UMOEP (Figure 5.1):

- 43 monastic sites
- 68 ceramic scatters
- 8 ceramic scatters with evidence of metalworking
- 6 undiagnostic sites with pillars and blocks
- 4 other

From this dataset, the role of monasteries in the hinterland and Sacred City will be analysed, discussing the monastic role in trade and exchange, agriculture and water management and the patronage they received and spiritual guidance they bestowed on the populace. Firstly, the role of monasteries in craft production will be ascertained by analysing data from the Citadel, Sacred City and hinterland of Anuradhapura, specifically through the presence or absence of slag and metalworking residues.

### 5.3.1 Evidence for craft-working at Late Historic monasteries

The shallow deposits of Structural Period F in the ASW2 sequence mean that craft-working in the Late Historic at the Anuradhapura Citadel is poorly understood. Much of the artefactual evidence from Structural Period F comes from votive deposits in saddle stones and pillar foundations but these deposits hint at the activities present in the Citadel. For example, an iron nail, a molten glass nodule, a quartz bead blank as well as chips of garnet, amethyst, sapphire and quartz were incorporated into the rubble packing of a pillar base (Coningham 1994: 201). In

addition, iron slag has been recovered from Structural Period F as has copper working residue (McDonnell *et al*. 2006). It is also interesting to note that in the *Culavamsa*, the monarch Jetthatissa II (r. 328-337 CE) is recorded as an ivory carver and being "Extraordinarily skilful, he carried out many difficult works and taught the practice of his art to many people" {*Culavamsa* 37.101}. Such a reference is indicative of specialist crafts occurring at the Citadel and a reference to carving a *Bodhisattva* highlights the religious motivations often behind such crafts {*Culavamsa* 37.102}.

Indeed, evidence of manufacture is identifiable in the Late Historic Period at the monasteries of the Sacred City and at Abhayagiri the presence of a third to fourth century tile glazing workshop was postulated (Bouzek 1993: 13). Fragments of glazed tile were recovered and many of these were unfinished and were viewed as discards. Wikramagamage observed that "some are with glaze stains or drops only, and others with a dark corn-coloured glaze, probably not smooth enough to be considered as having been satisfactorily made. Thus most seem to have originated from a workshop situated nearby" (1984: 41). This evidence of craft working is not limited to the Sacred City and several sites in the hinterland exhibit production through evidence of metal residues.

A total of sixteen sites have evidence of metal slag in the hinterland (Table 5.1). Eight of these are ceramic scatters (B022, B503, B509, B628, F506, F514 F553, F579). Of these, three had not been occupied before (B022, B509, F533), so there is a possibility that the slag residues belong to this phase of occupation in the hinterland. However, only F533 is not occupied later, so is the potentially the only ceramic scatter with definitive evidence of craft-production in the Late Historic. Interpretation is still limited though as none of these ceramic scatter sites were excavated and such dates rely on artefacts from decontextualised surface scatter. However, as mentioned in Section 4.3.2, B062, the undiagnostic site with pillars and blocks, was excavated. Due to the later evidence of looting and robbing at the site (Section 6.3.1), it is difficult to ascertain whether slag is linked to this phase of the site sequence, though there is a strong possibility that craft-production continued

from the Protohistoric through to sometime in the Late Historic and that B062 maintained its position as an important production and exchange node during this period. Therefore, it is possible to say that there is a strong likelihood that metalworking did occur at non-monastic sites in the hinterland during the Late Historic, but on what scale is difficult to ascertain.

The remaining seven sites were monastic (A030, A155, B340, C018, C033, F101, Z001). Of these, only two were not excavated (A030, B340). A030 was a new foundation in the Late Historic whereas B340 originated in the Early Historic and is thought to have been abandoned after the Late Historic. Again due to the evidence of slag at these sites being decontextualised surface deposits, it is difficult to ascertain whether such craft production occurred on these sites during the Late Historic. The other five monastic sites were excavated by UMOEP. Evidence at C033 is the most convincing for craft production during the Late Historic Period with a crucible recovered from a layer with radiocarbon determinations of 460-490 and 530-640 cal. CE. It is therefore probable that some sort of craft production was occurring at C033 during this phase of hinterland development. At the other four excavated sites the picture is more complicated and it is difficult to ascertain the true nature of craft production during the Late Historic.

| Site Number | Site Category | Excavated ? | Find | Protohistoric | Early Historic | Late Historic | Early Medieval |
|---|---|---|---|---|---|---|---|
| A030 | Monastic | No | Slag | | | x | x |
| A155 | Monastic | Yes | Slag | x | X | x | x |
| B022 | Ceramic Scatter | No | Slag | | | x | x |
| B062 | Undiagnostic Site with Pillars and Blocks | Yes | Slag/Hearth bottom/Furnace | x | X | x | x |
| B340 | Monastic | No | Slag | | X | x | |
| B503 | Ceramic Scatter | No | Slag | x | X | x | x |
| B509 | Ceramic Scatter | No | Slag | | | x | x |
| B628 | Ceramic Scatter | No | Slag | x | X | x | x |
| C018 | Monastic | Yes | Slag/iron ore/crucible fragment/copper droplet/ furnace lining | | | x | x |
| C033 | Monastic | Yes | Slag | | X | x | x |
| F101 | Monastic | Yes | Slag | | X | x | x |
| F506 | Ceramic Scatter | No | Slag | | X | x | X |
| F514 | Ceramic Scatter | No | Slag | | X | x | x |
| F553 | Ceramic Scatter | No | Slag | | | x | |
| F579 | Ceramic Scatter | No | Slag | x | X | x | X |
| Z001 | Monastic | Yes | Slag | | | x | X |

Table 5.1: Presence of metalworking evidence at Late Historic sites in the Anuradhapura hinterland from UMOEP fieldwork.

At A155 the slag is not present in contexts dated to the Late Historic Period. However, due to slag being found later and earlier in the sequence (Sections 4.3.1 and 6.3.1) and the continued occupation at the site, there is a possibility that rather than a hiatus, production continued during the Late Historic, potentially in another area of the site. Due to the small area excavated in only one location at A155, it is possible that metal production may have moved to a different location, but as with all sites excavated in the hinterland more open area, large scale excavations are required to provide a clearer picture of craft-working in the hinterland. A similar situation is apparent at C018, where there is evidence of Late Historic occupation, but the evidence of craft production within its excavated sequence belongs to the Early Medieval (Section 6.3.1). Similarly, Z001 has been dated to the Late Historic through OSL samples taken at its large stupa (Bailiff *et al*. in press) but the excavated sequence and metal residue evidence matches the dates for the construction of a *pabbata vihara*. The possibility is that either earlier material found at the site, such as slag from metal working, was utilised in construction episodes or from material available from activities at the time. Finally at F101, due to heavy looting, it is difficult to say whether the continued occupation at the site incorporated metalworking, but a larger area also free of later disturbance would need to be excavated to provide conclusive evidence. However, from the available data from archaeological sites in the hinterland there is enough evidence to state that as was the case in the Early Historic, Late Historic monasteries acted as manufacturing centres. Again, these activities were not restricted to such sites and craft production was probably conducted at both religious and secular sites in the Hinterland, as it was in the Citadel and Sacred City. Now that the nature of craft-production at Late Historic monasteries has been established, the position of monasteries in exchange networks will be assessed.

### 5.3.2 Position of monasteries in Late Historic exchange networks

The position of monasteries in exchange networks will be ascertained through analysing the presence or absence of prestige and exotic materials at the Citadel, Sacred City and sites in the hinterland. As outlined in Section 5.3.1, artefactual evidence at the Citadel in the Late Historic is limited due to a shallow deposit in Structural Period F. Though shallow, the richness of this period is attested to from

pillar foundation deposits (Tables 5.2 and 5.3), though it must be noted that some of these ceramics may be residual and from reuse within the foundations of the pillared hall. However, this ceramic evidence from the Late Historic does show contact with South and Western Asia. The major evidence of links to exchange networks in the Late Historic is provided by evidence of glass products. These include possible fragments of Buddha statues in addition to bangles and rings (Coningham 2006: 348-353). Glass beads form the largest category of special finds from the ASW2 sequence and of the 4397 excavated from the site, 2120 were from the pillar foundation hoard in Structural Period F (Coningham 2006: 353). Nine Lakshmi plaques, one Tree and *Swastika* coin, one Maneless lion coin, six Punch marked coins and two Late Roman Imperial Third Brass coins were found in ASW2 in Structural Period F. Of these, four punch marked coins and one Late Roman Imperial Third Brass coin were excavated from pillar foundations and may have been votive deposits (Bopearachchi 2006: 18). This artefactual evidence from a shallower and more limited deposit when compared to the Early Historic and Early Medieval still highlights the exchange networks that Anuradhapura was connected to.

| Fine Ware Ceramic | Provenance | Date Range | Frequency |
|---|---|---|---|
| Grey ware | South Asia | 200 BCE - 1100 CE | 2 |
| Rouletted ware | South Asia | 200 BCE - 200 CE | 133 |
| Arikamedu Type 10 | South Asia | 200 BCE – 200 CE | 2 |
| Unidagnostic Fine wares | Sri Lanka (?) | Long lived type | 1 |
| Red Polished ware | Gujarat and Maharashtra | 200 BCE - 1100 CE | 1 |
| Omphalos wares | South Asia | 200 BCE - 600 CE | 1 |

Table 5.2: Frequency of fine ware ceramics excavated from Structural Period F from the ASW2 sequence.

| Glazed Ceramic | Provenance | Date Range | Frequency |
|---|---|---|---|
| 'Sasanian-Islamic' wares | Iraq and Iran | Long lived type | 4 |

Table 5.3: Frequency of glazed ceramics excavated from Structural Period F from the ASW2 sequence.

Again, the position of the Citadel within exchange networks is mirrored in the artefactual evidence from the monasteries of the Sacred City. At Abhayagiri, fourth

century Indo-Roman coins were excavated as well as Parthian ceramics (Bouzek 1993: 20, 87) and John Still also recorded that Roman coins were found at Abhayagiri (1907: 174). Tiny fragments of green glaze were also found in fourth and fifth century CE contexts at Abhayagiri along with fragments of green, light yellow, white and dark red glazed tiles (Bouzek 1993: 94-95). Jetavana, which was a new foundation in the Late Historic Period (Section 5.2), was also party to these exchange networks and Roman and Indo-Roman coins were uncovered (Ratnayake 1984: 28) as were beads, earthenware tile fragments (Ratnayake 2001: 14-15) and objects of bone and shell such as bangles (Ratnayake 2002: 15-16). Furthermore, ceramic evidence at Jetavana and Abhayagiri included Indo-Sassanian fine wares and Red Polished ware (Fernando-Prikett 1990b: 81). Other major monasteries also have evidence of interaction with exchange networks and Roman coins were discovered in the environs of Thuparama and Mihintale (Still 1907a: 174). Furthermore, textual sources highlight the wealth of monasteries and the account of Faxian mentions that the treasury of the Abhayagiri monastery contained jewels and gems of incalculable value (Beal 1869). Furthermore, inscriptions dating to around the third century CE highlight the links of Buddhist institutions throughout South Asia, with inscriptions recording the presence of Buddhist nuns in Nagarjunakonda, in Andhra Pradesh (Walters 2000: 111).

However, the evidence of the position of hinterland monasteries in exchange networks during the Late Historic Period is poor and no fine or glazed ware ceramics or coins are found in the Late Historic hinterland at monastic sites. These artefact categories are also absent from ceramic scatters. In addition, the late Historic Period is one of the most difficult to date and does not have a strong archaeological visibility. However, six fragments of glazed tile were recovered from the monastic site of Thalaguru (A030) suggests that there were potential links between production and manufacture found at Abhayagiri, in the Sacred City, and monasteries in the hinterland. Furthermore, the construction of stupas in this period throughout the hinterland suggests that monasteries received patronage and support and were active within the hinterland. However, at present, it is not possible to say anything on the role or place of monasteries in exchange and trade networks during this period. Further archaeological investigations at both monastic and non-monastic sites are

required to make this a possibility. In spite of the paucity of evidence for craft-production in the hinterland, evidence of water management in the Late Historic Period is much clearer and will be provided in Section 5.4.

### 5.4 Irrigation, agriculture and Buddhist monasteries in the Late Historic Period

Having discussed the role of monasteries in craft-production and their position in exchange networks in the Late Historic Period, Section 5.4, as part of Objective 4, will ascertain the land and water rights of Buddhist monasteries and their control over agriculture and irrigation for the redistribution of surplus and their potential colonising role. This will be determined through analysing the Chronicles, epigraphy and archaeological evidence from UMOEP.

As with the Early Historic Period, much of the information regarding the construction of large-scale irrigation infrastructure is recorded in the Chronicles. After an initial phase of construction of large tanks in the vicinity of Anuradhapura in the Early Historic, the Chronicles provide evidence of a shift in activity towards the wider hinterland. Mahasena (r. CE 276-303) begins this developmental stage of irrigation in Sri Lanka with the *Mahavamsa* crediting this monarch with the construction of sixteen tanks and a canal (Gunawardana 1971: 6). These works are argued to be a deliberate attempt by Mahasena to develop further facilities for water retention away from Anuradhapura and "represent a mighty initiative to harness the water resources of the Dry Zone" (*ibid*.: 7). Four of these tanks were located near Anuradhapura and a further tank in Puttalam District, but what is striking about these initiatives was the attempt to maximise the potential of c.4000 square miles of land through the large river systems of the Mahavali Ganga and the Amban Ganga, especially towards Polonnaruva, where rainfall is even more concentrated in a few months of the year. For example, the Minneriya tank was the largest built up to that time covering an c.4670 acres, and had a huge embankment one and a quarter miles long, rising in places to a height of almost 13.5 metres. Further north, the Kavudulavava was constructed by damming the Kavudulu-Oya (*ibid*.) and the Pabbatana, which flows eastwards towards Dimbulagala for about 20 miles, is thought to be one of Mahasena's canals constructed from the Mahavali Ganga. Mahasena also attempted to control water resources further southwest in the Dry

Zone through the Daduru-Oya and constructing tanks such as the Kumbahalaka, Mahagalla, and Sulugala (*ibid*.: 7).

The policy of constructing irrigation infrastructure in the hinterland continued with subsequent kings. Dhutusena (r. 459-477 CE) is recorded as constructing eighteen tanks including the Yodavava and Panankulam in the Mannar district, an area with some of the lowest recorded rainfall in Sri Lanka, as well as the Maddakatiya and Ma-Eliya tanks near Kurunagala (Gunawardana 1971: 8). Described as a "stupendous work" (Brohier 1934: 10B) the largest construction was the Kalawewa, which utilised the waters of the Kala-Oya and had an embankment some three miles long at a height of c.12 metres dressed with granite blocks (Gunawardana 1971: 9). Dhutusena is also credited with one of the greatest engineering feats of the time, an annicut across the Mahavali Ganga {*Culavamsa* 38.41-42}. Further from the heartland of Anuradhapura Aggabodhi I (r. 575-608 CE) built the Manimekhala annicut in the upper reaches of the Mahavali Ganga in the hill country. Mogallana II (r. 535-555 CE) constructed what has been identified as the Nachcchaduwa, in addition to the Dhanavapi and Garita tanks {*Culavamsa* 41.61} and in the east of the country damned the Ma-Oya (Gunawardana 1971: 11).

By the end of the fifth century, in the Late Historic Period, the Chronicles provide an account of the development of two major complexes of irrigation works, one based on the Mahavalli and its catchment, the other the water resources of the Kalawewa and the Malvatu-Oya (Gunawardana 1971: 9). The control of these large irrigation systems was in the hands of the State and in the Chronicles there are only seven recorded donations to monasteries relating to irrigation works, 5.11% of Late Historic endowments to monasteries (Section 5.5, Figure 5.12). Jetthatissa (r. 263-273 CE) donated a tank to a monastery at Mihintale {*Mahavamsa* 36-130}, Upatissa (r. 365-406 CE) a tank at an unknown location {*Culavamsa* 37.185-186}, Dhatusena (r. 455-473 CE) tanks throughout the kingdom to smaller monasteries {*Culavamsa* 38.51} and Aggabodhi (r. 571-604 CE) a tank at an unknown location. Silakala (r. 518-531 CE) constructed a canal which was donated to the Abhayagiri {*Culavamsa* 41.31} and Mahanaga (r. 569-571 CE) provided paddy fields inundated by a specific

tank at an unknown location {*Culavamsa* 41.99}. The large scale infrastructure attributed to the Kings of the Late Historic period would presumably provide an adequate supply of water for the opening up of vast tracts of land to agriculture. Indeed, it has been suggested that more intensive agriculture could be undertaken and in an inscription ascribed to Sirimeghavanna's reign (r. 303-331 CE), three harvests of paddy land a year are reported (UID: 156). However, the role of the State in the administration of this agricultural endeavour is almost invisible in the wider hinterland without the Chronicles (Gunawardana 1971: 15) and monastic enterprise is largely ignored in these sources.

The epigraphic record differs considerably to the Chronicles in terms of irrigation and agriculutre. A total of 32 inscriptions relate to donations of irrigation infrastructure to monasteries and these are located throughout the Dry Zone, but focus on Anuradhapura with 18 located within Anuradhapura District (Figure 5.3). In stark contrast to the Early Historic Period only seven of these inscriptions are royal, 22.58%. Though the local elites such as *parumakas*, *gamikas* and *gapatis* have vanished from the epigraphic record, 18 donors are classified as other, whilst 7 are unknown (Figure 5.4). However, royal presence in Anuradhapura District is still strong with five royal donations, but still low in comparison to the 8 records of those classified as other and 4 unknown donors. The contents of the Late Historic donations are similar to those of the later part of the Early Historic Period with tanks, canals and channels gifted along with associated shares and revenues from such infrastructure.

However, as has been stated above, there is a transfer from royal to private donations and this becomes more striking when analysed within the Anuradhapura hinterland. Those that are royal are mainly located in the centre, in or near Anuradhapura (Figure 5.5), with the donation of a tank at Anuradhapura (UID: 1526), a tank at Vessagiriya (UID: 1944) and another tank at Ritigala (UID: 38). Indeed, Ritigala is often seen as a centre of royal influence and it was a locale of many donations by monarchs in the preceding period and may have retained royal influence (Section 4.5). In these locations it was possible for royals to have direct control over irrigation

and donations of such infrastructure. The only other location of a royal donation is at Nagirikanda. Here Kumaratasa (r. 508-516 CE) had two donations of tanks in association with paddy land (UID: 109, 1599), but these occur after that of a non-royal individual, by the name of Sela in the third century CE, who donated part of a share of the tank located there (UID: 1970). Other non-royal donors include two third century CE donations by the Minister Matala Siyarayi (UID: 2018, 2019) at Timbirivava. This pattern continues to the northeast at Rasnakava where revenue, including fish caught from a channel, was donated to a monastery by Anula, who was a retainer of the Minister Mahinda (UID: 1978). Similar donation is gifted by Mudamara (UID: 1977) and also the mother of Minister Siviyataka Mahasiyara (UID: 1976). This is also seen at Illukava to the northeast where Minister Mahajanaka donated shares from a tank (UID: 1969).

A similar pattern emerges when analysing the donations relating to land. These are distributed in similar locations throughout Sri Lanka in the Dry Zone and concentrate in Anuradhapura District (Figure 5.6). In contrast to the Chronicles, these form the largest proportion of recorded donations for the Late Historic Period, numbering 50 out of 175 donations, 28.57% of the corpus. Over half of these (27), are located in Anuradhapura District. A similar theme is present in the rank of those who donated land. The majority are from those who are defined as other in rank, totalling 23; those that are unknown comprise 15 and the monarchs provide the smallest total, 12 in number. This is reflected in Anuradhapura District itself, where royal donations are more prominent accounting for 8 of the donations, unknown donors also number 8 and those defined as other provide 11 (Figure 5.7). The geographic context of these gifts is similar to that of the irrigation donations, not surprising as 13 of these inscriptions record both land and irrigation donations in the same epigraph, 8 of which occur in Anuradhapura District.

Out of the 27 land donations in Anuradhapura District, 9 are focussed at the capital and four of these were donated by monarchs (UID: 53, 108, 1841, 1842), three by unknown donors (UID: 1844, 1845, 1846) and three by those defined as other (Figure 5.8). Out of these defined as other, one of these cannot be linked to any strata

of society (UID: 1848), but a son of a viceroy (UID: 1840), territorial chiefs (UID: 1847) and a Minister (UID: 1843) are identified. Clearly those intertwined with the State have a focus in Anuradhapura. As with the irrigation donations, two royal donations occur at Ritigala (UID: 39, 40), presumably for similar reasons as mentioned above. Nagirikanda also attests a royal presence with the inscriptions that are also related to irrigation (UID: 109, 1599). At the other locations within Anuradhapura District the inscriptions are either by unknown donors or by those classified as other. These are at Nattunkanda (UID: 1958, 1959) and a large presence at Rasnakava where two Ministers are referenced (UID: 1975, 1976), as well as three gifts where the donor's rank is classified as other (UID: 1972, 1973, 1974). However, though there is a reduction in the amount of donations relating to irrigation and agriculture settlement appears generally unchanged.

Though it is not direct royal intervention in the hinterland, power has passed onto the Ministers of the State. Therefore, there are two possible scenarios. Rather than fairly independent elites of *parumakas*, *gapatis* and *gamikas*, as seen in the Early Historic, the process of consolidation of power is now manifested through agents of the State, represented by Ministers, operating in the Late Historic hinterland. These Ministers may be new elites promoted by monarchs, or may have been members of the families of earlier independent elites, such as *parumakas*, integrated and incorporated into the State's apparatus. Even so, though part of the machinery and administration of the State, these Ministers and their associates donated on a private level but even so irrigation infrastructure and land was still donated to, and organised through, monasteries. The pattern of settlement in the hinterland remains similar to that of the Early Historic though at a slightly reduced level, with 77 ceramic scatters and 43 monastic sites, though the reduction in ceramic scatter sites may be in relation to the small stratigraphic horizon of Structural Period F in the ASW2 sequence (Section 3.4.3) as much as due to landscape dynamics. However, monastic sites are ubiquitous throughout the landscape, again in the Kala-Oya catchment, between the Jaya Ganga and Nachchaduwa environs in addition to the length of the Malvatu-Oya and the basin of the Kandara-Oya. These sites are located in both areas of high agricultural potential and those areas that are not, continuing the settlement pattern from the Early Historic Period (Figure 5.9). There are less monastic sites in

this period, though they are situated in similar locations, and this may be apparent for a number of reasons but three have been identified here. One is that in the initial colonisation by monastic sites, some were more successful than others in gaining the patronage of the laity so consolidated their own temporalities, whereas others failed to become economically viable and were not able to thrive into later periods. The second possibility is that sites that did not develop stupa architecture in the Late Historic were not economically marginalised and remained as *lena* sites, operating in a similar capacity as they did in the Early Historic period. Though in the Anuradhapura survey Pathis Rambawa (B331) is the only example of a *lena* site with Late Historic ceramics, this is not to say others were not also occupied. Thirdly, the abandonment of *lena* sites might be indicative of the gradual shift of monks from temporary rain retreats during the monsoon season to formalised communities living within fixed boundaries, which transformed individual wandering ascetics into permanent sedentary monastic communities (Coningham 2011, Dutt 1962).

It is apparent that monastic sites, from their distribution in the Late Historic Period were the central hubs in the landscape and may have still been the institutions involved in the redistribution of agricultural surplus and controlled water resources for irrigation and agriculture. With the increase in donations of land and property for the maintenance of monasteries in addition to irrigation infrastructure in the Early Historic period, which continued through the Late Historic period, the *Sangha* is argued to have changed from a loosely organised body of monks who largely lived in cave communities to a series of compact economically independent monasteries (Perera 2001: 209). Perera further argued that monasteries became more economically and socially important as they were bound by land and tank grants to villages and also to alms of the populations within their remit. He goes on to suggest that "in respect of the economy of the land they seem to occupy a place similar to that enjoyed by officials without the political functions they carried" (*ibid*.: 211). However, with the lack of secular elites visible archaeologically it is probable that they also conducted these political roles.

This hypothesis is further strengthened by the locations of donations of both land and irrigation in the Late Historic Period. These are found in similar locations to those of the Early Historic Period when mapped against areas of agricultural potential and modern paddy cultivation (Section 4.4). These inscriptions are located mainly in the peripheries of these areas of agricultural potential in marginal land throughout Sri Lanka (Figure 5.10) as well as in the Anuradhapura Hinterland, though one inscription to the north is located right in the centre of an area of agricultural potential (Figure 5.11). This is suggestive of the colonising role of monasteries.

This dovetails with evidence from the Chronicles for how irrigation and agriculture was managed. It is apparent that in the Chronicles the monarchy was identified as responsible for major undertakings of irrigation constructions. From epigraphic evidence the hinterland was dominated by Ministers and it has been argued that the role of the monarchy was actually quite minor, and that local initiatives rather than State enterprise were important in sustaining and developing the system (De Silva 2005: 41). Indeed, it was noted by Gunawardana (1971: 17) that it is "evident that the government was not the sole entrepreneur in irrigation activity" and he stated that "the type of sophisticated hydraulic enterprise organised by the government was not 'identical with the creation of agricultural life', but was of augmentative importance. While State enterprise was responsible for the construction of major irrigation works, non-governmental initiative was active in the construction of smaller reservoirs" (*ibid*.: 15-16).

Furthermore, Leach (1959: 9) argued that the number of inscriptions recording the donations made by monarchs of tanks and their revenues to monasteries did not support the view of an entirely centralised system. Indeed, Mahasena's tanks do not form a single complete hydraulic system and Leach (*ibid*.: 22) argued that some of these tanks that Mahasena augmented were presented to various monasteries by previous monarchs, again highlighting a lack of centralised control and maintenance, and also the role of the Chronicles as a tool to aggrandise kings. Leach states that though "the major works collectively represent a colossal investment of labour effort… their construction was haphazard and discontinuous and spread over many

centuries. We cannot infer from an inspection of these works the existence of a large labour force under central government control" (*ibid*.: 23). Furthermore, the enormous investment of labour involved and high level engineering skill evident from the irrigation infrastructure, although implying the existence of professional engineers, do not indicate that they belonged to the State and it was more likely that such individuals "were members of Buddhist monastic institutions and not direct servants of the crown" (*ibid*.: 14).

These non-governmental initiatives may have been led by the monasteries. It has been noted in Sections 4.4 and 4.5 that monastic communities had the social capacity to join disparate communities together for common action, and this included the construction and maintenance of irrigation infrastructure. Geoarchaeological investigations near the site of Z001 at the associated tank and bund system of Z021 revealed contemporary irrigation activity to the monastery, which is dated to the late phase of this period through the presence of a large brick built stupa dated to 520CE±95 (Bailiff *et al*. in press). Z021a is a subsidiary part of this water management system and a c.1.6 m section through the bund and into the buried land surface beneath was cut providing OSL age determinations of 320CE±90, 590CE±60, and 500CE±100 (Burbidge *et al*. 2008: 35). Though this correlation does not prove a definitive link between monasteries and irrigation enterprise, it is hard to ignore the possibility that monastic sites such as Z00 were pivotal to the development of irrigation in the hinterland. It is reasonable to suggest that monasteries were using the available large tank systems created in this period, such as Nachchaduwa tank, to facilitate agricultural expansion. Furthermore, at the non-monastic site of C009, there is evidence of bund construction at a similar time, 340CE±60 (Simpson *et al*. 2008: 31). Geoarchaeology indicates an expansion of agricultural systems through irrigation in the Late Historic and the epigraphic evidence that suggests limited royal presence in the wider hinterland outside Anuradhapura indicates the role of private groups such as monasteries in this process.

However, the role of royalty in this process must not be underestimated. The large scale irrigation infrastructure created in the hinterland, as mentioned above, enabled a vast extension of the land available for cultivation (Gunawardana 1971: 17), and monasteries could then be used to cultivate marginal land at the peripheries of these systems. Utilising modern analogy, the British regeneration of the Early and Late Historic Period irrigation infrastructure during the colonial period focussed on restoring large scale works (Farmer 1952: 392), such as Nachchaduwa in 1909, Tissawewa and Nuwarawewa in 1889, Kalawewa in 1887 as well as the Jaya ganga between 1885-1888 (Brohier 1934). Initially, colonisation resulting from these restorations was poor as individuals were encouraged to return to the Dry Zone through their own means and without support. Aided colonisation occurred from 1932 onwards. Initially this included financial help with the clearing of jungle, erection of fencing and monetary assistance to construct a dwelling. This aid gradually increased to include land being cleared of jungle by the State, with paddy field ridges prepared and a house already constructed to move into as well as a subsistence allowance including financial and material assistance (Farmer 1952: 392) and by 1952, 70,000 acres had been colonised with 44,000 acres under paddy cultivation (*ibid*.: 393). If monasteries fulfilled the role of providing economic and spiritual support for communities and becoming a focal point in the landscape, then a similar situation can be envisaged in the Late Historic Period with the State providing the large scale infrastructure from which the monasteries and their associated populations managed the lower level cascade system of tanks.

It needs to be questioned why monarchs would want to create such infrastructure if it did not extend their direct control. This can in part be answered by the dependability of the return from the initial agricultural system that originated in the Early Historic Period. The *Mahavamsa* states that in the reigns of Vattagamani (r. 103-189 BCE), Kuncanaga (r. CE 194-195) and Sanghabodhi (r. CE 251-253) there were serious famines throughout the Island. Gunawardana (1971: 7) argued that the revolts and agrarian unrest recorded in the Chronicles and these kings' subsequent downfalls may have led to Mahasena's policy of undertaking vast irrigation projects to shore up his own rule. Indeed, the haphazard colonisation projects of monasteries as described in the earlier stage of the Early Historic (Section 4.4) may not have

provided a sustainable food source for a growing population in both the hinterland and also Anuradhapura itself. Mahasena's schemes may have been undertaken in an attempt to avert such crises by opening up larger areas for cultivation, which was a policy followed by a number of his successors. However, the evidence of monarchs remedying famines may be part of the propaganda of the State to highlight how the rulers could provide irrigation to sustain their subjects. Indeed, in the second century CE Tamil literary work *Pattupattu*, it is stated that goods imported to the city of Kaveripattanam in India included rice from Sri Lanka (Seneviratna 1989: 54). This would suggest that the irrigation systems set-up in the Early Historic and continued in the Late Historic Period could provide vast quantities of agricultural produce and that once local demand was met the surplus was exported. Having undertaken Objective 4 for the Late Historic Period ascertaining the role of monasteries in relation to agriculture, irrigation and in colonisation of marginal land, Section 5.5 will look at the other forms of patronage that Late Historic monasteries received from the population.

### 5.5 Late Historic Patronage

This section will address Objective 5 by reconstructing the patterns and networks of religious patronage and the ritual role of monasteries in linking the disparate communities of the Late Historic hinterland. This will be demonstrated by analysing donation records from the Chronicles, epigraphic sources and ethnographic accounts. Straddling the *Mahavamsa* and *Culavamsa*, the Late Historic Period has 137 instances of donation mentioned in the Chronicles. The Chronicles are still biased towards royal donors but there are two instances of donations from those not members of the royal line. These were Minister Sona who served under Mahasena (r. 374-301 CE), who constructed a monument at Abhayagiri in Anuradhapura and Minister Meghavannabhaya who also served under Mahasena, who repaired a monument at the Mahavihara in Anuradhapura.

The majority of donations relate to Anuradhapura, numbering 74 (54.01%), though those of unknown location account for 43 donations (31.39%). Three donations were recorded at Mihintale (2.19%) two at Polonnaruva (1.44%), and further afield

donations three donations are recorded in Rohuna (2.19%) and one in Mahagama (0.73%). Kelaniya in the southwest has one donation (0.75%) and donations throughout the island are mentioned ten times (7.30%). This suggests that patronage of Buddhism was spread throughout the island, though concentrated around Anuradhapura.

| Donation Category | Number of Donations | Percentage of donations |
|---|---|---|
| Alienation | 0 | 0.00 |
| Property | 32 | 23.36 |
| Construction | 40 | 29.20 |
| Repair | 51 | 37.23 |
| Irrigation | 7 | 5.11 |
| Money | 2 | 1.46 |
| Land | 13 | 9.49 |
| Food | 0 | 0.00 |
| Compulsory Service | 2 | 1.46 |
| *Total* | 137 | 107.30 |

Table 5.4: Donations to the *Sangha* recorded in the Chronicles for the Late Historic Period.
NB: More than one donation type in an individual epigraph leads to a percentage higher than 100.

From Table 5.4 and Figure 5.12 it can be seen that whilst donations of property and construction of monuments were major donor categories, the most popular donation category in the Late Historic Period was repair and elaboration of monuments with 51 records (37.23%). From this it could be argued that it was still seen as important for monarchs to provide property for the *Sangha* and construct monuments at such locations. Furthermore, it could be argued that many monuments constructed in the previous period were now being repaired, renovated and elaborated. Land and irrigation still made up a small component of donations to monasteries with references to money and compulsory service, which were not regular, or regularly recorded donation types for monarchs in the Chronicles. From this it may be construed that such donations were not seen as gifts befitting monarchs but rather donations made by lower strata of society. Also, it might be seen as quite un-Buddhist to bring members of the laity into the compulsory service of the monastery,

and as these records were written by monks at a later date may have been written out of history and the donation practices of the time. This will be discussed in more detail in relation to the epigraphic evidence later in this Section.

The Late Historic Period, as mentioned previously (Sections 3.4.3 and 3.7.1), is one of the most difficult to identify archaeologically and even though characteristic Buddhist monuments, such as the stupa, is identified as belonging to this period (Bailiff *et al*. in press, Section 3.4.2.4), other archaeological indicators are meagre. In addition, the evidence for inscriptions is also poor, which may be due to a lack of donation activity in this period or due to the fact Volumes III and IV of the *Inscriptions of Ceylon* series have yet to be published and hence there is a gap in knowledge of most of the inscriptions between the reign of King Mahasena (r. 276-303 CE) and King Dappula II (r. 815-831 CE) (Ranawella 2001: vii), a period covering almost the entirety of the Late Historic as well as a fair chunk of the Early Medieval. However, there are still 178 inscriptions relating to this period to aid to some extent the identification of patterns of patronage and their networks in the Late Historic period.

| Donor | Number of Donations | Percentage of Donations |
|---|---|---|
| Monarch | 21 | 12.07 |
| Monk | 3 | 1.72 |
| Other | 108 | 62.07 |
| Unknown | 42 | 24.14 |
| Total Inscriptions | 178 | 100 |

Table 5.5: Donations to the *Sangha* recorded from inscriptions in the Late Historic Period.

Though royalty dominate donations in the Chronicles, they provide a relatively small percentage of the donors recorded in inscriptions (Table 5.5 and Figure 5.13). However, the evidence does seem to support the hypothesis that monarchs wielded a great deal of control and influence over the area surrounding Anuradhapura. The vast

majority of donations belong to those defined as 'other' contributing 62.07% of donors in Sri Lanka, 65.22% in Anuradhapura District and 60% of donations excluding Anuradhapura District. Unknown donors make up a substantial proportion of the epigraphic record, contributing 24.14% of donations in Sri Lanka, 14.49% in Anuradhapura District and 30.48% when Anuradhapura District is excluded (Figures 5.14, 5.15, 5.16).

Minor elites represented by *parumakas*, *gamikas*, *gapatis* and Brahmans vanished from the epigraphic record. This can be seen as part of the continuing trend witnessed from the first century CE onwards in the Early Historic where monarchs began to assert control and authority over the landscape, thus monopolising power. However, what is most striking, especially when compared with the Early Historic period, is the lack of donations by monks, especially the disappearance of monks as donors in the Anuradhapura District. This would appear to suggest that the *Sangha* had become a more organised, centralised body and that the power of individuals diminished and the official doctrinal ideals were adhered to so as not to undermine the power of the monarchs. However, away from the royal sphere of influence, monks make up 2.86% of the donors outside Anuradhapura District. One of only four donor categories recorded in Late Historic Sri Lanka, monks account for 1.72% of donors, though these only number three in total. This suggests that monks still had influence in Late Historic society, but as with the general trend during the Early Historic, their ability to make donations was reduced, or there was a move not to record gifts made by monks, and this effort was not as successful outside the environs of the Anuradhapura hinterland. However, what types of donations were made by these categories of donors will more fully explain the patterns of patronage during this period (Figure 5.17).

Each category of donation in the Late Historic has been mapped geographically across Sri Lanka (Figure 5.18) and the Anuradhapura hinterland (Figure 5.19). Whilst property is still a major gift recorded in the Chronicles it is almost entirely absent in the epigraphic record. There is only one recorded instance of the donation of property and this is of a cave in the sixth or seventh century CE (UID: 1610). This

donation is made by a private individual in Kurunagala District and demonstrates how though such donations still did occur, that donations of property dramatically drop-off in the Late Historic. Indeed, it could be argued that the initial surge of property donations that occurred in the Early Historic founded a great majority of monasteries and that by the Late Historic the networks of monasteries in the hinterland was fairly well established. Indeed, though cave sites may have been occupied in this Period (Section 5.5.1) not all *lena* sites developed *stupa* or associated architecture. The Chronicle's account may wish to portray monarchs in a manner that did not erode their power and through recording donations of property this was a way that they could suggest that they still provided for the *Sangha*. There is also the possibility that such donations were no longer recorded in stone during this period, perhaps with more recorded on palm ola leaves or in wood, and again the small sample size must be taken into consideration.

However, when analysed alongside donations that led to the construction of monuments the property donations may gain more clarity. There are 21 instances of the construction of monuments (11.80%). Of these, only one was donated by a monarch where King Lajaka Tisa constructed buildings at a monastery (UID: 38). Of the remaining donations of this category, two donations relate to monks, one to an unknown donor and the remaining 17 to those classified as 'other'. However, the unknown donor constructed a large stupa in Batticaloa District and paid for maintenance at the monastery where it was built (UID: 1595). Those by monks and private individuals were much smaller donations and are indicative of collective construction of monuments. Indeed, the monks donated the engraving of the epigraph itself (UID: 1569) and constructed a flight of steps (UID: 1607). Similarly, the majority of these were donations for the erection of pillars (UID: 144, 1597, 1661, 1662), construction of steps or flights of steps (UID: 1618, 1639, 1640, 1641, 1642), the funding of a sculpture/image (UID: 1562, 1608), and in addition there is reference to the erection of a lion seat (UID: 1628).

In addition, private individuals also prepared a cave for monastic residence (UID: 1633), which links back to the potential for *lena* sites to be occupied during this

time-period. Furthermore, a Bodhi-tree shrine was constructed (UID: 1944) as was a large unknown structure at a monastery (UID: 1591), as well as two stupas (UID: 1642, 2060). These last two donations and that from the unknown donor not only highlight that the OSL dating of large stupa construction in the hinterland (Bailiff *et al*. in press) appears to match the epigraphic evidence but that people were constructing monuments at sites that already existed rather than at new foundations. Furthermore, these constructions were not always top-down initiatives but may have occurred at a more local level and to suit local patronage needs and requirements. There is the possibility that as a result of the patronage monasteries had previously been gifted, donors mainly patronised existing monasteries rather than provide resources for new foundations. There is also the potential that lay patronage may link hinterland communities to monasteries through construction and this is why so many private individuals were involved with the construction of monuments. It could also be why there was an increase in stupa construction in the hinterland during this period and this dovetails with current academic thinking.

Historians often visualize and attribute patronage of intricate sculpture and large monuments to individual patrons, usually royal and associated with a dynasty and associated period (Thapar 1992: 19). However, it is now becoming accepted that Buddhist monuments were created and constructed through a process of individual and collective donations which has been attested to in masses of epigraphic records from major sites (Dehejia 1992: 35). The great *stupa* of Sanchi was the result of almost three hundred years of patronage and embellishments (Coningham 2012). An analysis of 299 legible epigraphs from Bharhut and Sanchi has revealed an almost complete lack of royal donations, and merchants and craftspeople are underrepresented when compared to the importance attributed to them in the patronage and fluorescence of Buddhism (Fogelin 2003: 140). However, though it is often thought that large religious institutions required royal or mercantile backing to flourish, at Pauni it has been argued that the establishment of this complex was supported by the ordinary lay community. Inscriptions at Pauni stupa do not refer directly, or indirectly, to any royal patronage with a complete lack of royal officials as donors. As such, it was argued to have been a monument created and supported by the community (Sawant 2011: 109). This would appear to fit the pattern of

monument construction in Late Historic Sri Lanka and Anuradhapura hinterland and it may also show a 'monumentalisation' of the earlier forest traditions, with natural features augmented by artificial constructions, as has been hypothesised in the Sanchi landscape (Shaw 2007: 259).

Donations for repair and elaboration of monuments follow a similar vein, though there are only five records of this practice. Four of these donations were made by private individuals and one was unknown. The unknown donation was the same as that made at Kongala in Batticaloa District for the construction of a monument (UID: 1595). The other four were all from the Ruwanwelisaya stupa in Anuradhapura and record stones and bricks dedicated the elaboration of the stupa in the second or third centuries CE (UID: 1945, 1946, 1947, 1948). These donations again show the collective effort that went into creating and repairing Buddhist monuments, countering the top-down model of sole input and impact of royal patronage.

Donations of irrigation infrastructure and land are dealt with in more detail in Section 5.4. To briefly reiterate, whereas donations of land are well represented in both the Chronicles and inscriptions, those of irrigation are negligible in the Chronicles. However, both these gifts are a main category of donation in the epigraphic record. In addition, irrigation and land are two of royalty's major donation categories, especially in Anuradhapura District, and to a certain degree emphasises the vested interest of royalty in the economic potential of land and ways of administering it. However, ministers donated land and irrigation infrastructure to monasteries in marginal land and it would appear that whilst the major network of irrigation was constructed and maintained by the State, private enterprise, through Ministers and by proxy and independently, through monasteries, constructed local networks of irrigation agriculture that fed of these large centralised State controlled systems.

During the Late Historic there is a trend of inscriptions that suggests that lay people were bound by a new kind of loyalty to monks. These inscriptions, referred to in this

thesis as relating to compulsory service, refer to individuals releasing, or attaching, themselves through monetary donations to monastic service (Dias 2001a: 101). There are 46 instances of this type of donation accounting for 25.84% of the corpus of Late Historic Period donations, and therefore represents a major trend of patronage. The term *vaharala* has been linked to the Sinhalese word *vahal*, meaning slavery (*ibid*.: 102) and it has been suggested that these inscriptions record the maintenance of slaves at monastic institutions, either on a permanent basis or possibly rich free individuals offered themselves for a short time period in order to gain merit (Rahula 1956: 148). Rahula argued that "if granting endowments to maintain slaves at monasteries was considered meritorious, freeing them from slavery was considered even more meritorious. Thus the device of offering slaves to monasteries provided a two-fold way for the acquisition of merits. The gift itself was meritorious, and the redemption of the gift also gave merit to the person who paid the ransom. Both acts benefited the monastery" (*ibid*.: 148), and that the "traffic in slaves, both genuine and sham, was a lucrative source of income to monasteries" (*ibid*.: 150).

However, Dias argues that the term does not denote slavery, but instead suggests that these inscriptions represent compulsory work undertaken by individuals in the monastery, rather than them being the property of the monastery. It is suggested that monetary donations could release individuals from this service and this could be done by the individual or on their behalf (Dias 2001a: 104). Therefore, a similar situation to the one envisaged by Rahula occurred but the relationship between the lay patron and monastery was on a slightly different footing. Indeed, if one could afford to, one could still donate money to maintain those undertaking compulsory service and gain merit, or pay for the release from this service, which again would acquire merit (*ibid*.: 104). Though monarchs are a major donor rank in this period, it is of interest that no monarch makes a donation towards compulsory service in any of its forms. Indeed, in Sri Lanka as a whole, those compulsory service donations are classified as other number 32 (69.57%), those that are unknown 13 (28.26%) and one monk (2.17%) (Figures 5.20 and 5.21). Of these, 14 of those classified as other occur in Anuradhapura District and whilst one is found at Mihintale (UID: 1666) and four at Vessagiri (UID: 110, 111, 112, 113). The other nine are found within

Anuradhapura, though not at the major monasteries of the Sacred City (UID: 114, 115, 116, 117, 118, 119, 120, 121). Therefore, it can be argued that this practice may have been confined to major centres of population in Anuradhapura District, or was only recorded by those of enough standing to record such practices. However, it is possible to say that is was an important component of patronage by the laity, and also occasionally undertaken by monks themselves in the Late Historic Period.

One interesting development is that of the beginnings of the alienation of resources from the Crown. Though not on the same scale or in the same formula as the later immunity grants that will be discussed at length in Section 6.5, there are five inscriptions that bear the hallmarks of immunities granted to monasteries providing 2.81% of the corpus. These five inscriptions each record the exemption of tax on monastic lands. Though obviously not granting full immunity to the estates that monasteries had, it is an indicator of the beginnings of the erosion and ultimate transferral of powers from the Crown to monasteries. These five grants were all recorded in Anuradhapura District at the Dakkhini *vihara* in the third century CE, and two unknown monarchs (UID: 1841, 1842), a private individual (UID: 1843), and an unknown donor (UID: 1845) provide these remittances of tax.

Finally, there is also good evidence in this period for non-royal patronage practices. Whilst recorded donations of food are small in number, with only three records (1.69%), these were all made by private individuals. The other class of inscriptions that highlights non-royal donations are those of money. Only one donation of money was made by a royal (5%) and seven (30%) where the donors rank was unknown. The majority were made by private individuals, 20 in total (65%). Donations of money are important in understanding patronage to monasteries in this period. Not only does it show that monasteries were willing to accept such donations and require mechanisms to deal with such gifts, but that making up 15.17% of the Late Historic corpus of inscriptions and with a majority of private individuals, these records highlight the non-royal contribution to monasteries in the Late Historic Period. Both donations of food and money highlight non-royal patterns of patronage and it is postulated that these donations are fewer in number and recorded less as these were

common practices. They were potentially practised more widely by those who could not afford to make the other categories of donations that are known to have occurred in the Late Historic. When also taken into consideration with donations dealing with construction of monuments and the repair and elaboration of monuments, it is clear that private individuals were major contributors to monasteries during the Late Historic Period and supported these institutions in various ways.

### 5.5.1 Diversity of Buddhist Patronage

The monasteries of the Sacred City must have received great patronage from royalty and the general populace. The account of the Chinese Pilgrim Faxian suggested that the Abhayagiri flourished in the Late Historic and housed 5000 monks and that the Mahavihara was also a large institution with 3000 monks (Legge 1886: 102, 107). With these large numbers of inhabitants the land holdings throughout the hinterland and Island would have brought much needed resources and lay patrons to the centre. Furthermore, the Late Historic sees the development of a new monastic order in Anuradhapura. The monastic complex of Jetavana in the Sacred City was founded in the rule of Mahasena and though initially part of the Mahavihara, it soon split to form its own independent body {*Mahavamsa* 37.32-39} and became important in the political affairs of Sri Lanka (Palmer and Kinkead-Weekes 2004: 22). The epigraphic record in this period also provides some evidence of monastic affiliation in the hinterland. An inscription at Hinukvava in Kurunagala District (UID: 2072) records that the revenue from a tank and harvest should be distributed to the Abhayagiri monastery.

In addition to new orders at Anuradhapura, it has been argued that the practices of non-orthodox Buddhist sects in this period begin to be recorded and the first reference to a *Bodhisattva* image occurs in the reign of Mahasena and is produced on his request {*Mahavamsa* 37.102}. The Abhayagiri also receives the relic of the Buddha's tooth from India in the fourth century CE, and it is argued that the relic may have been brought to Sri Lanka due to Mahayanistic links between Abhayagiri and monasteries in India (Rahula 1956: 128, Dias 2001: 94). The increasing influence of the Mahayana sect on the general populace is also apparent in other

practices such as *Dharma-dhatu*, or venerating the word of the Buddha, which is recorded in the *Culavamsa* in the sixth century CE {*Culavamsa* 41.37} (Prematilleke and Silva 1968: 62, Dias 2001a: 95). However, actual physical evidence of such practices in the hinterland is invisible.

In addition, ascetic Buddhism is first mentioned in the Late Historic Period. Wijesuriya (1998: 140) argues that the composition of texts such as the *Visuddhimagga*, which still influences ascetic practices in modern Buddhism, in the fifth century CE would have impacted on contemporary monks. Furthermore, Rahula (1956: 121-122) suggested that there are several references to monks seeking solitude and monasteries at which to conduct meditation. If the monasteries at Ritigala are also viewed as originally a community of ascetics, then there are records of Lajaka Tisa constructing a monastery and also donating a tank to it (UID: 38), whilst Gamini Abhaya donated land (UID: 40) and an unknown king is said to have provided maintenance to the community (UID: 39). However, this is conjectural as are Wijesuriya's (1998: 141-142) suggestions of isolated cases of asceticism being identifiable in the Chronicles.

Architecturally, it is difficult to identify different forms of Buddhism in the Late Historic. However, as stated previously in Section 5.4 there is evidence of the *lena* at Pathis Rambawa (B331) being occupied at this time from the ceramic evidence found at this site. This is not to suggest that this *lena* location was occupied continuously during this period, but that at various points in time, charismatic individuals may have resided in these locations. This could be due to individuals seeking solitude and places for meditative contemplation or, like many recorded ethnographic examples (Section 7.4), it may have been a reaction against the large central monastic fraternities or because monks from these orders attempted to gain solitude. Such places may have been frequented due to their possible connections and associations with traditionally spiritual places and locally legendary pious individuals or groups of monks from the past.

From the epigraphic records, and to a lesser extent the evidence of land donations recorded in the Chronicles, Buddhist monasteries gained material and economic wealth. In addition, the evidence from water management suggests that monasteries were active in colonisation of land and administration of large tracts of land and populations (Section 5.4). There is a strong possibility that when the *Sangha* became a more organised, and to some extent a more corporate body, that some monks would have reacted against this wealth. This is a trend that could be argued to reach its climax in the Early Medieval Period (Section 6.5). Therefore, in the landscape there is the possibility that patronage networks included individual ascetics, evidenced from *lena*, as well as an organised and possibly centralised *Sangha* represented archaeologically by the organic/centric type monasteries that have been attributed to the Late Historic. However, due to the similarity of architecture between the Mahavihara, Jetavana and Abhayagiri sects it is almost impossible, without textual data to know which of the monasteries recorded on survey belonged to these organisations or if indeed they were independent of them.

### 5.5.2 Diversity of religious patronage

Unlike in the Early Historic and Early Medieval (Sections 4.5.2 and 6.5.2), there is a paucity of evidence in archaeological, epigraphic and literary sources for diversity of religious practice. However, there are traces of other religions noted in textual sources as Mahasena is said to have destroyed the temples of brahmanical gods {*Mahavamsa* 37.41}. This suggests that religious and ritual practices outside the sphere of Buddhism were practised, but their traces are intangible, either being almost written out of the Buddhist history of the island provided by the Chronicles or not surviving materially in the archaeological record.

## 5.6 Summary Discussion

This chapter has outlined the various roles of Buddhist monasteries in the Anuradhapura hinterland during the Late Historic Period. The Chronicles generally portray the Late Historic as a period of growth and stability with pious kings bestowing vast patronage to the Buddhist monasteries of Sri Lanka, especially in Anuradhapura and the epigraphic and archaeological evidence appear to support this

viewpoint. In pursuing Objective 3, it has been demonstrated that monasteries continued as important centres of production and the evidence from the Sacred City shows that such activities were not limited to the hinterland monasteries. Monasteries were capable of undertaking complex specialised industries such as tile and glaze manufacture in addition to metalworking, though no evidence of such specialised industry has been identified in the hinterland. Whilst both secular sites and monastic sites continued to produce metalwork for local needs, large urban monasteries and workshops in the Citadel conducted much more specialised crafts that required greater resources and complex methods. Evidence of exchange and trade networks in the Late Historic is poor. Though exotic materials and ceramics, indicative of exchange networks are found in both ASW2 and the monasteries of the Sacred City, they are almost entirely absent from the hinterland. Glazed tile recovered from Thalaguru (A030), and the continuance of monasteries as ubiquitous sites throughout the hinterland without recognisable high-order secular centres, lead to the suggestion that it is probable that monasteries continued to be central nodes in the hinterland.

In relation to Objective 4, monasteries continued to be important facets for agricultural production and the control of irrigation in the hinterland. Though reduced in number, donations of land and irrigation infrastructure continued to be made to monasteries in epigraphic records. These donations were made by royalty and private individuals, many Ministers, linked to the machinery of the State. These donations were located in marginal areas near land with agricultural potential and suggest that monasteries were utilised as colonising forces to increase agricultural production in the hinterland. Furthermore, evidence from epigraphic sources and the Chronicles would appear to support the hypothesis that the State concentrated its efforts on major centralised irrigation systems and that private enterprise, the vast majority monastic in nature, tapped into these networks to irrigate their own estates. Therefore, the State facilitated agricultural expansion by concentrating its efforts on the main infrastructure which was augmented by private enterprise in more marginal areas, much of it sponsored by Ministers close to the State. The State then received a return on its investment in produce or taxes from the extensive area of land under

cultivation even though it did not directly control the entirety of agricultural production in the hinterland.

Finally, the possible Late Historic patronage networks identified through undertaking Objective 5 has uncovered a differing narrative between that portrayed in the Chronicles and the epigraphic record. Monarchs are the major donors in the Chronicles, and though they are one of the ranks of donors mentioned in epigraphs and still a substantial category of donors in Anuradhapura District, they are outnumbered by unknown donors and those classified as other. Monarchs appear to have continued their ascendancy and consolidation of power that began in Early Historic Period and with this there was not the need to control the access to granting donations and there was a proliferation of minor officials and private individuals, loyal and bound to the Crown, able to permanently record a donation. In terms of what was gifted, whilst property donations declined, partly due to many monasteries originating in earlier periods, no single category dominates the corpus, though substantial donations relating to construction, irrigation and land continued. Again, the majority of these were made by private individuals and highlights the role of lay communities to patronise local monasteries away from the Citadel and Sacred City. The major change in donation is a striking increase in compulsory service, which might indicate changing practices of lay patronage and also the growing complexity of the administration of monasteries. The Late Historic also sees the development of new Buddhist Sects and non-Buddhist religions mentioned in the Chronicles and epigraphs, though these are difficult to ascertain archaeologically. The next chapter will undertake the same Objectives and analyses for Buddhist monasteries in the Anuradhapura hinterland relating to trade and exchange, irrigation and agriculture as well as patronage in the Early Medieval Period.

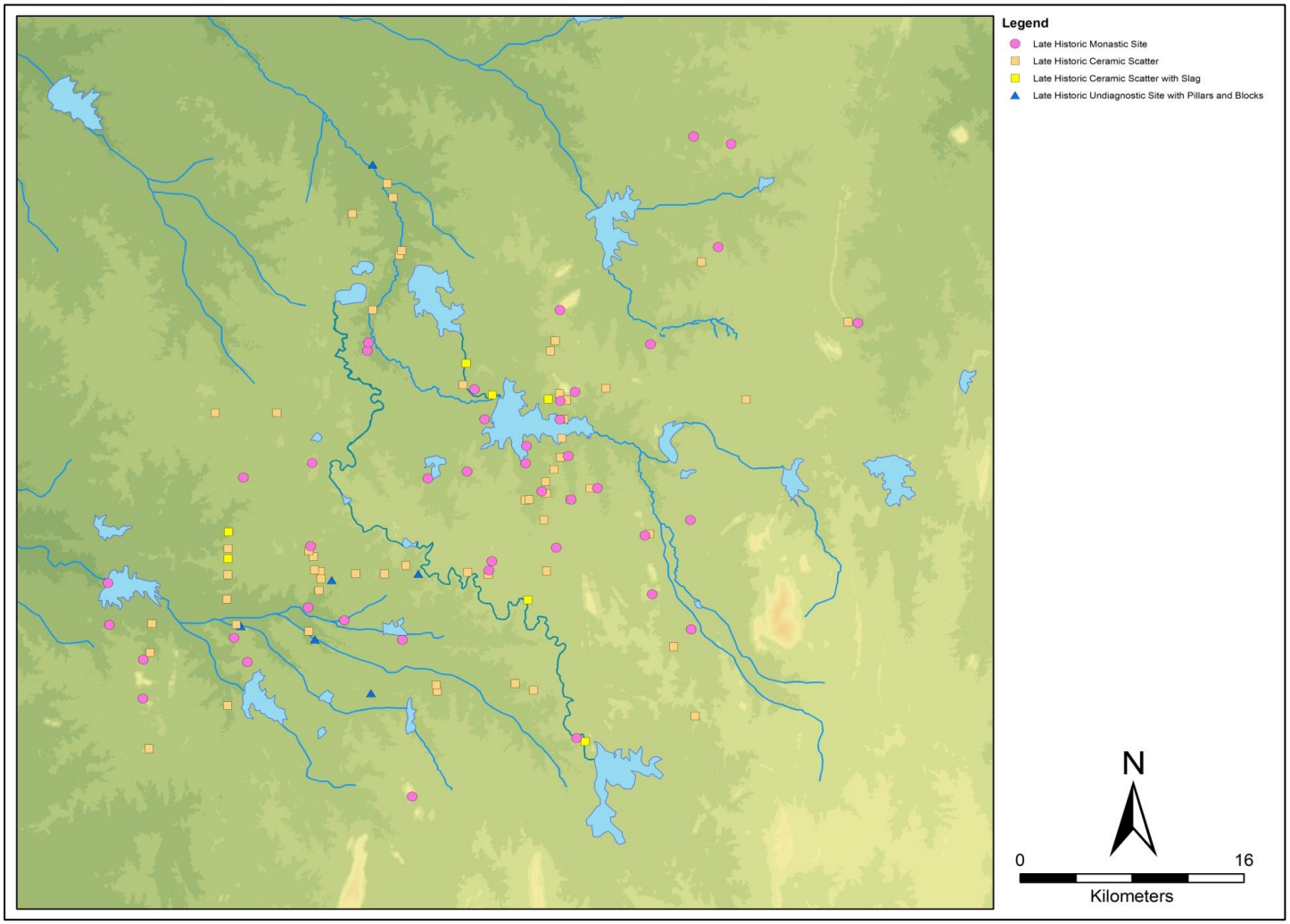



Figure 5.1: Distribution of Late Historic sites in the Anuradhapura hinterland from UMOEP survey.

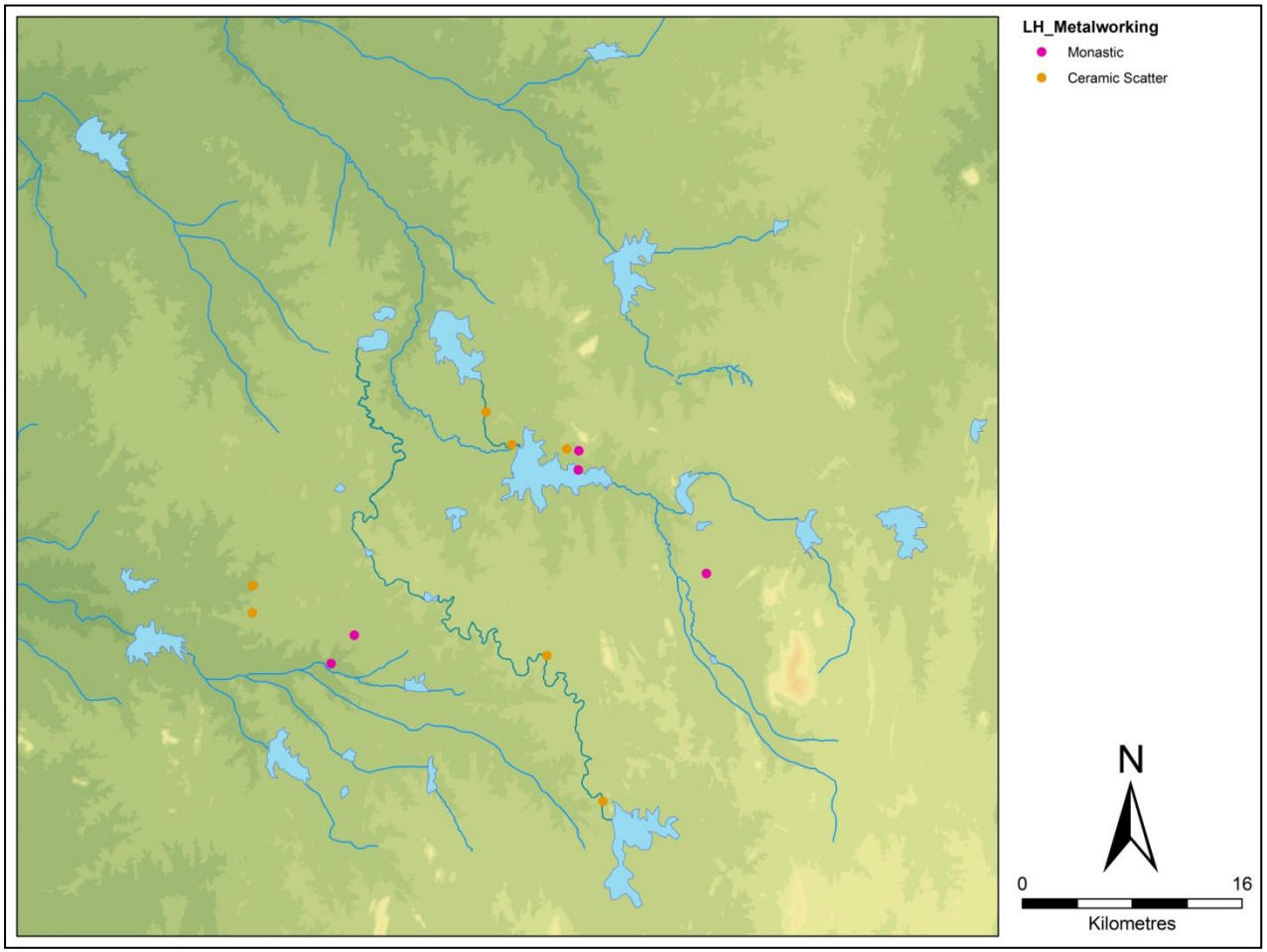



Figure 5.2: Distribution of Late Historic metalworking sites in the Anuradhapura hinterland from UMOEP survey.

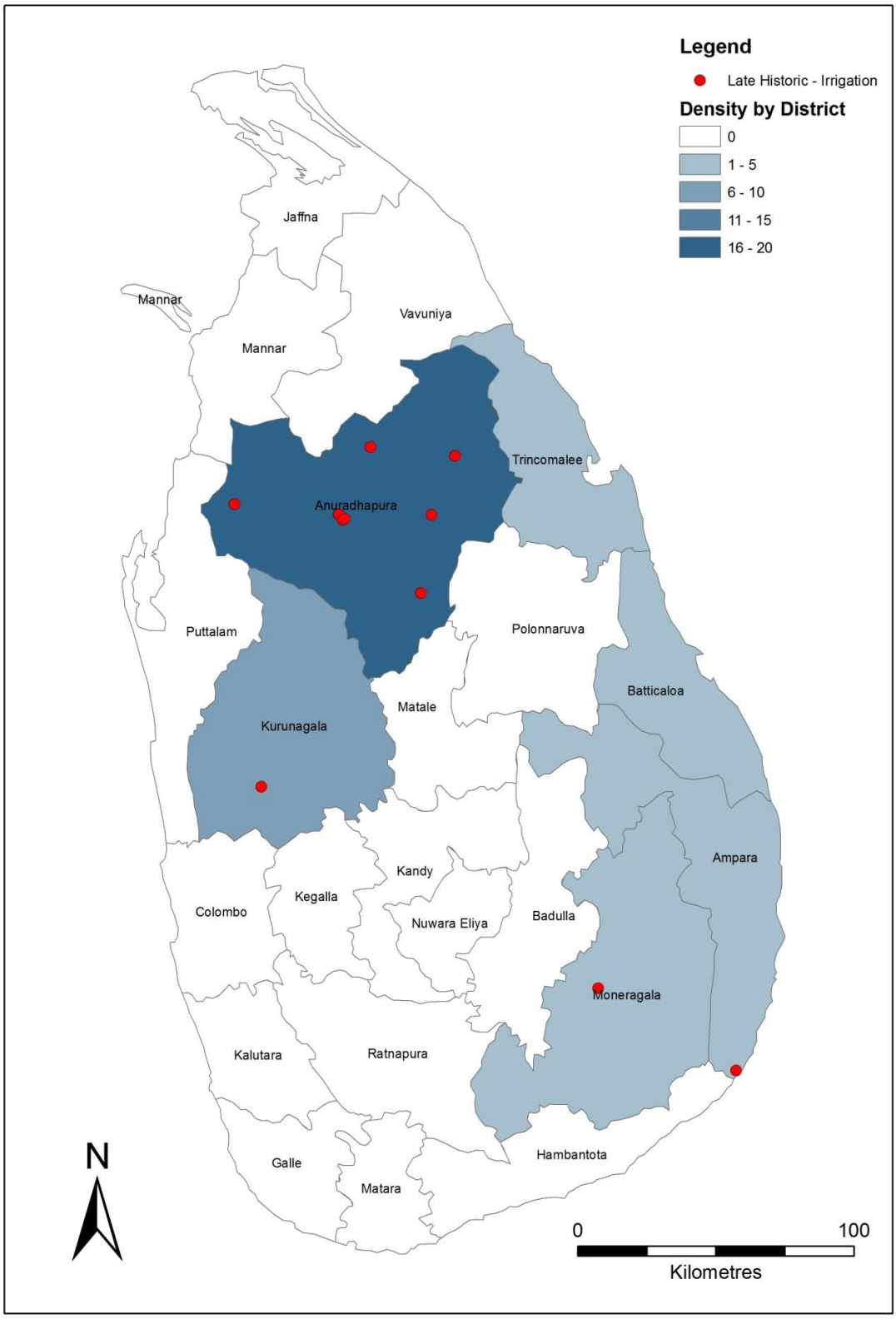



Figure 5.3: Distribution and density of Late Historic irrigation donations from epigraphic sources.

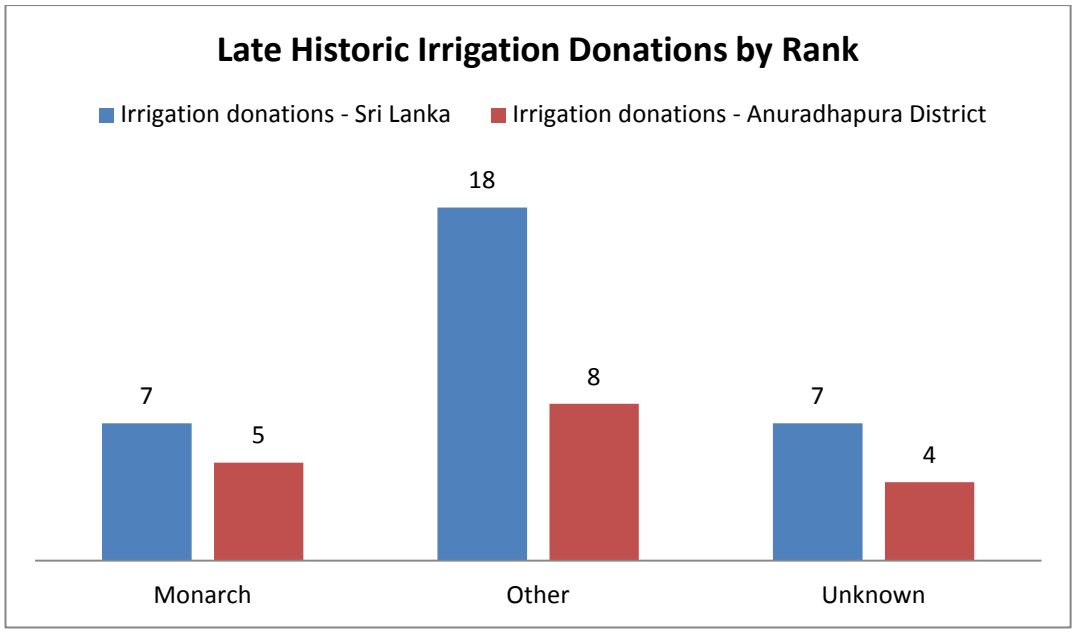



Figure 5.4: Donor rank and district for Late Historic irrigation donations from epigraphic sources.

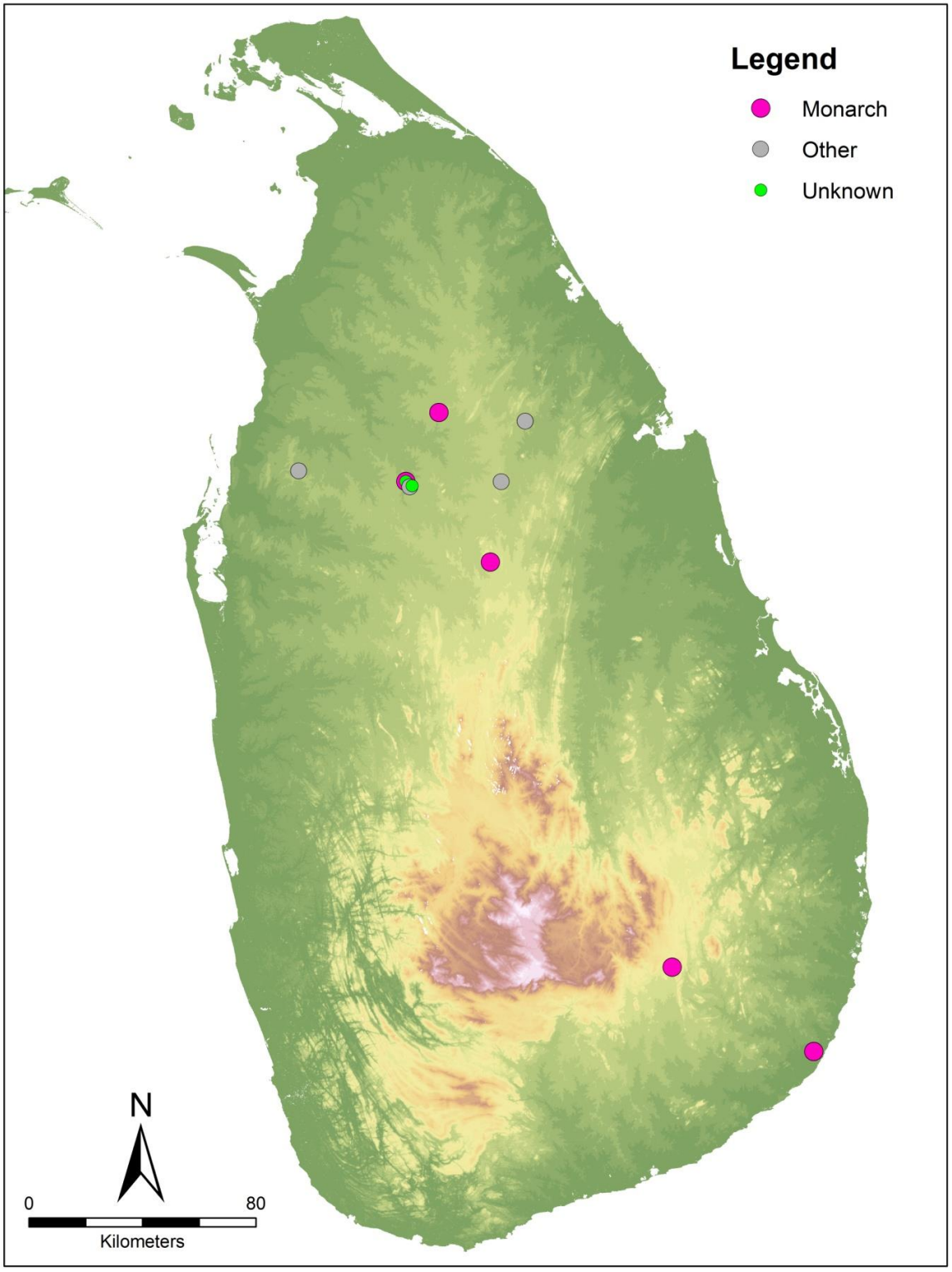



Figure 5.5: Distribution of Late Historic Irrigation donations by donor rank.

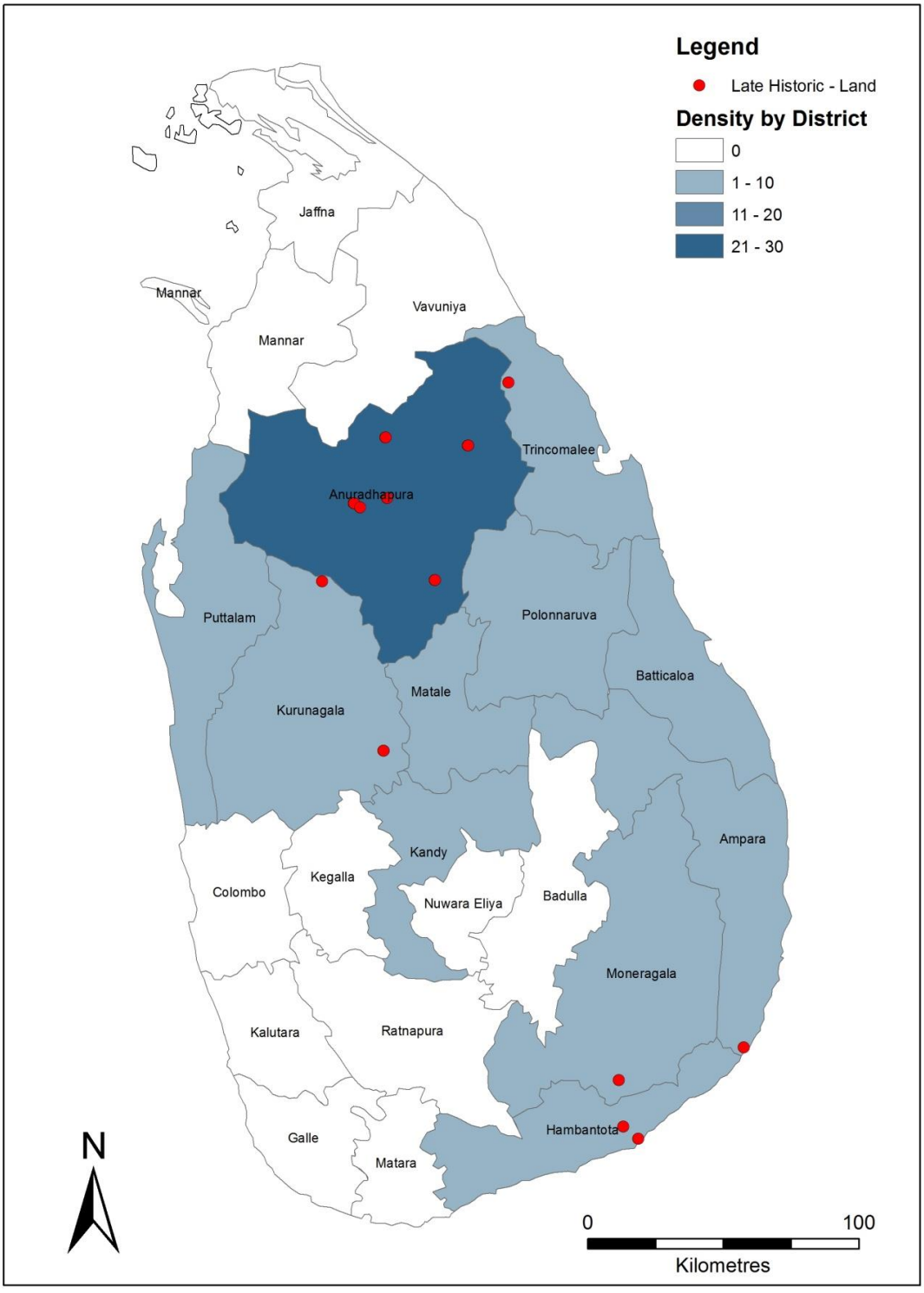



Figure 5.6: Distribution and density of Late Historic land donations from epigraphic sources.

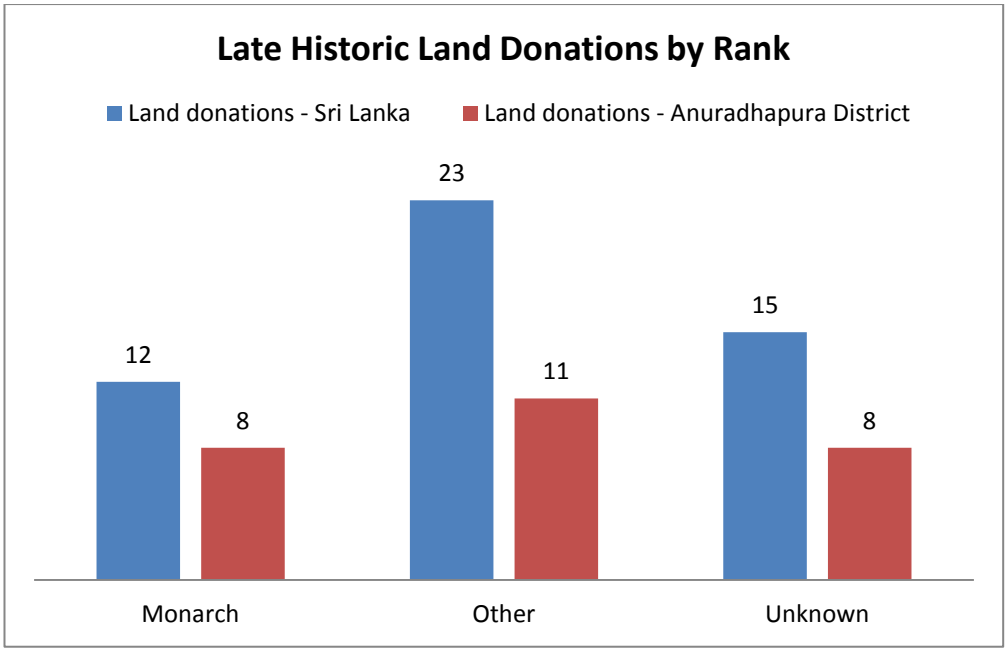



Figure 5.7: Donor rank and district for Late Historic land donations from epigraphic sources.

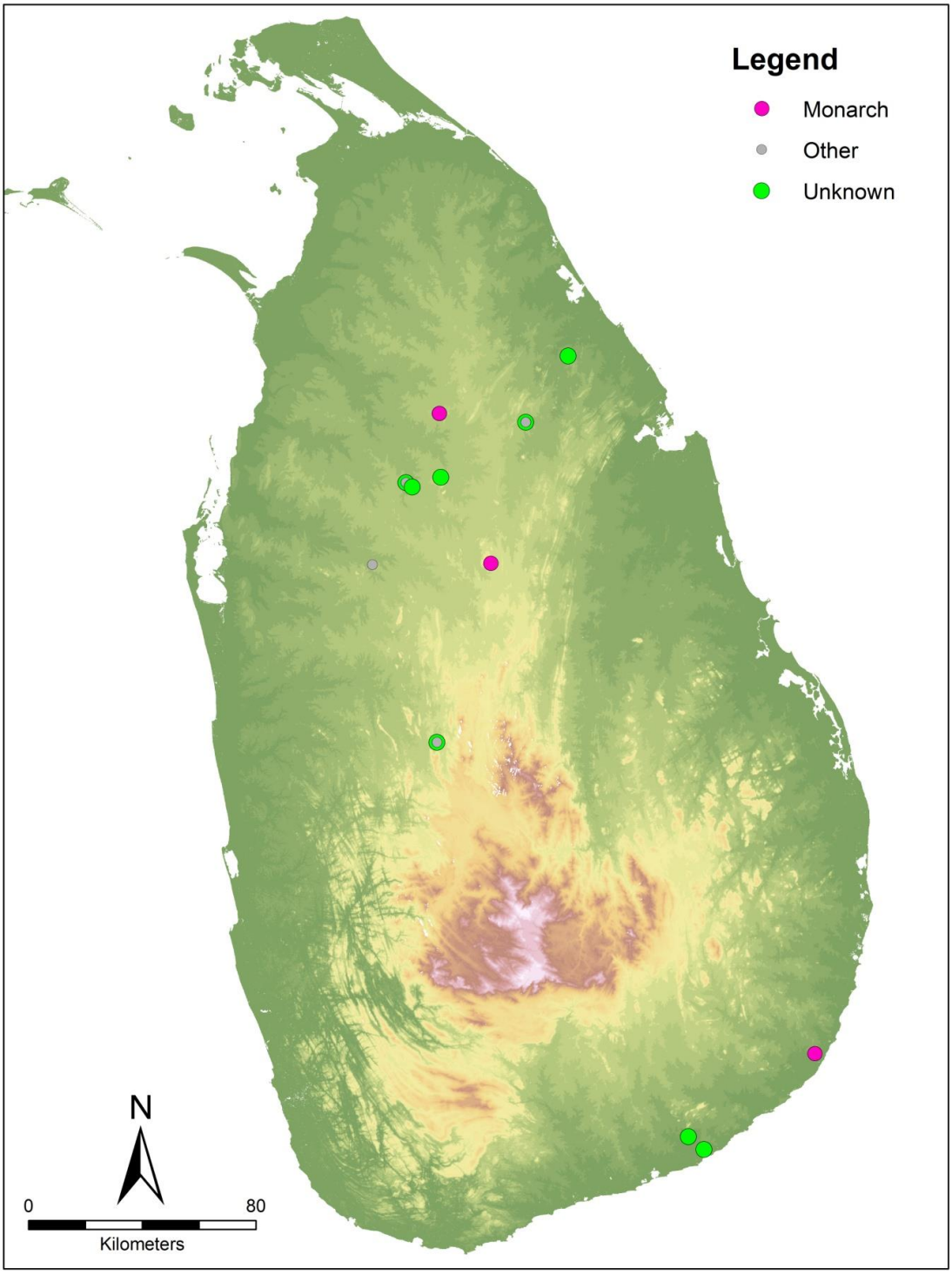



Figure 5.8: Distribution of Late Historic land donations by donor rank.

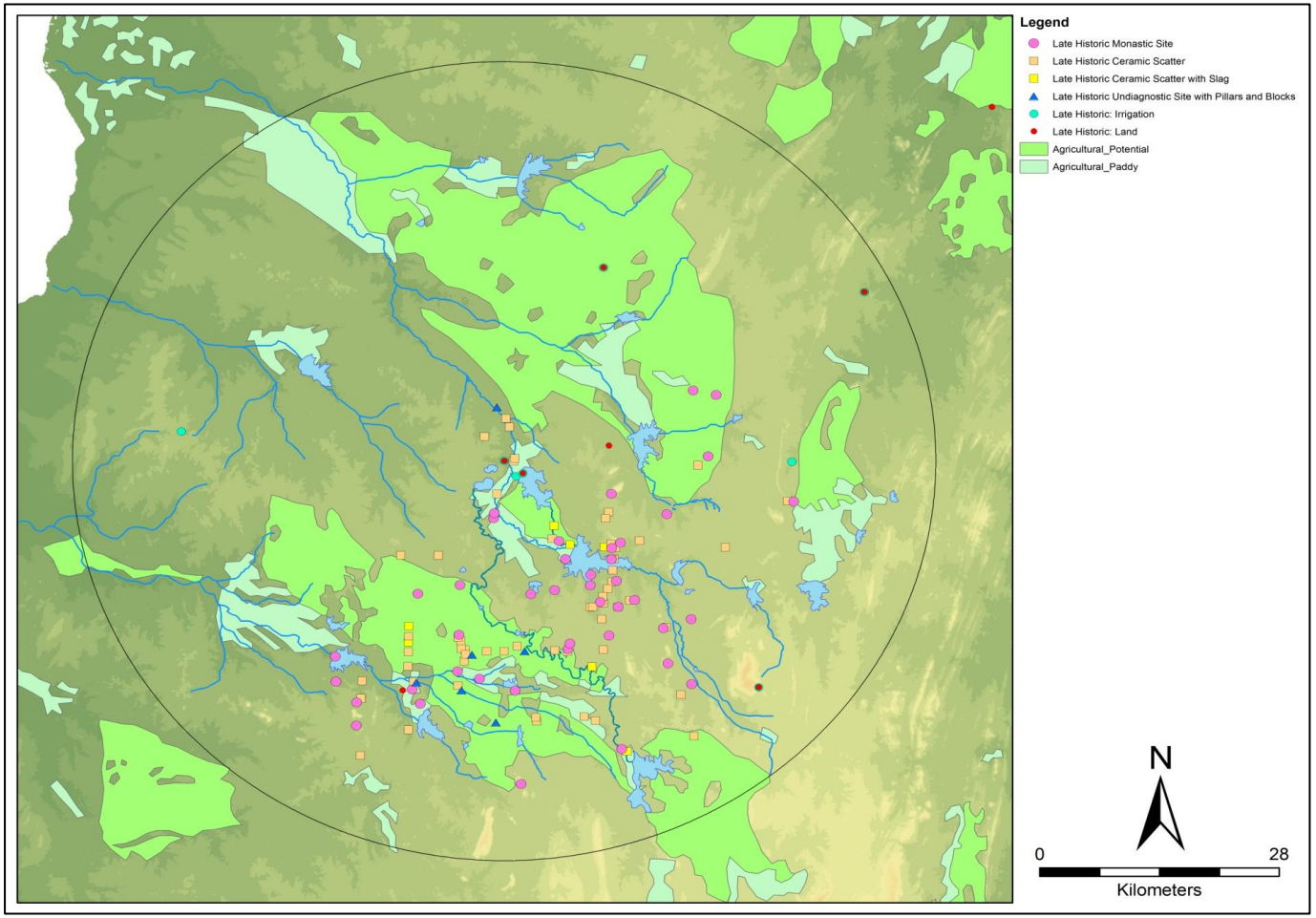



Figure 5.9: Late Historic land and irrigation donations and areas of agricultural potential and paddy cultivation in the Anuradhapura hinterland with Late Historic sites recorded from the UMOEP survey.

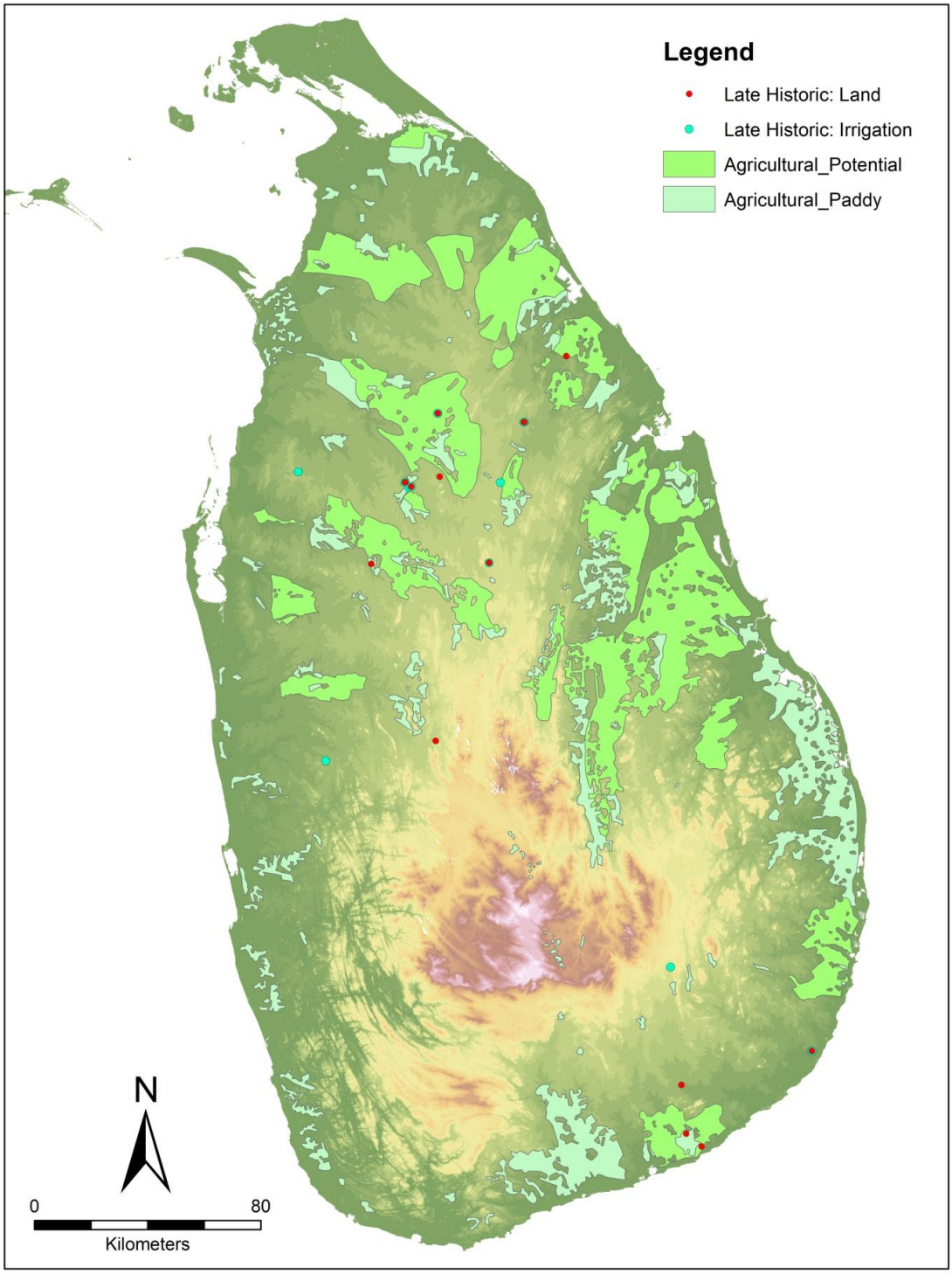



Figure 5.10: Late Historic land and irrigation donations and areas of agricultural potential and paddy cultivation.

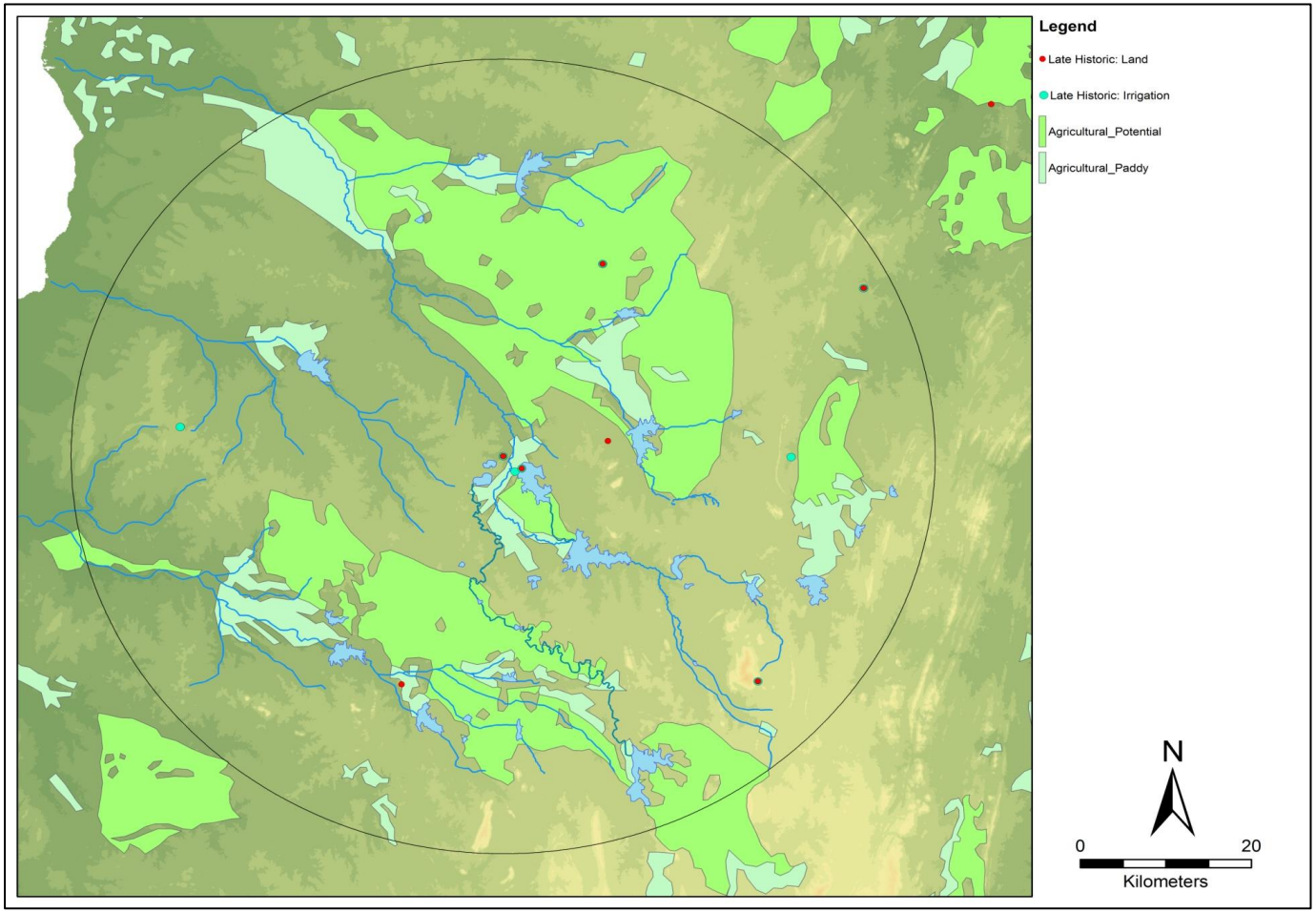



Figure 5.11: Late Historic land and irrigation donations and areas of agricultural potential and paddy cultivation in the Anuradhapura hinterland.

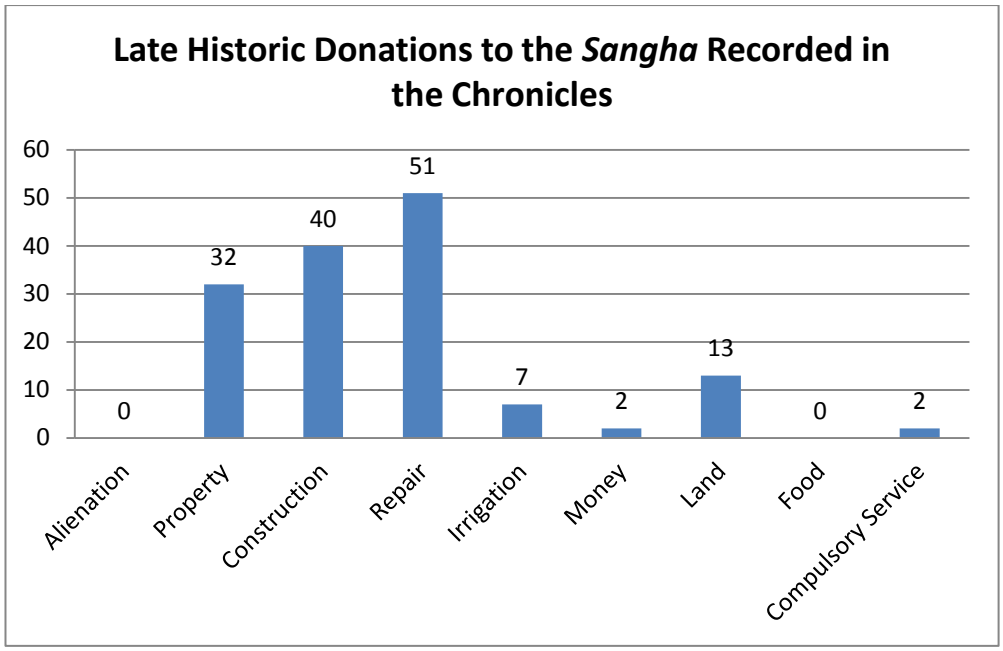



Figure 5.12: Donations to the *Sangha* recorded in the Chronicles for the Late Historic Period.

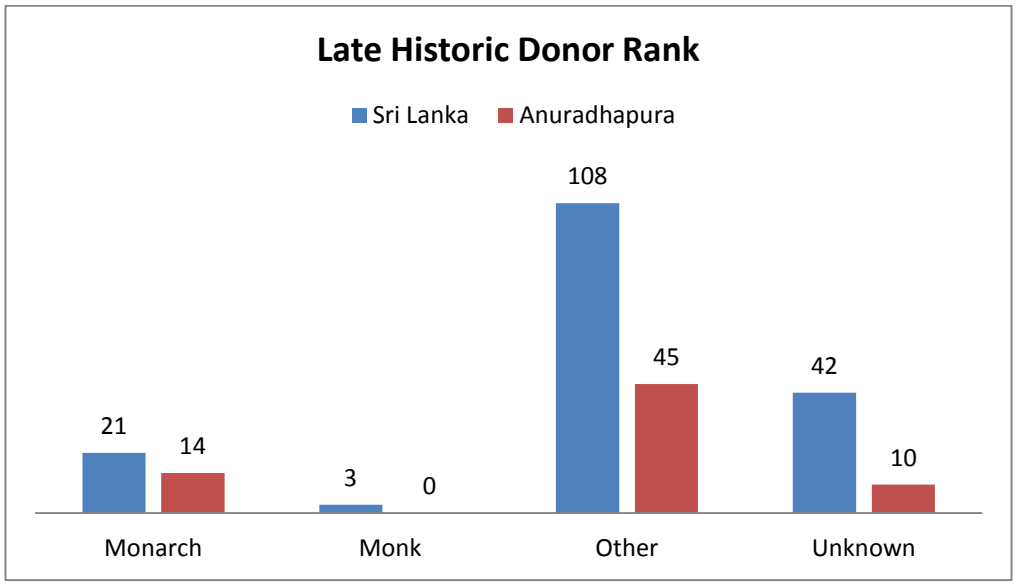



Figure 5.13: Donor rank from Late Historic Inscriptions.

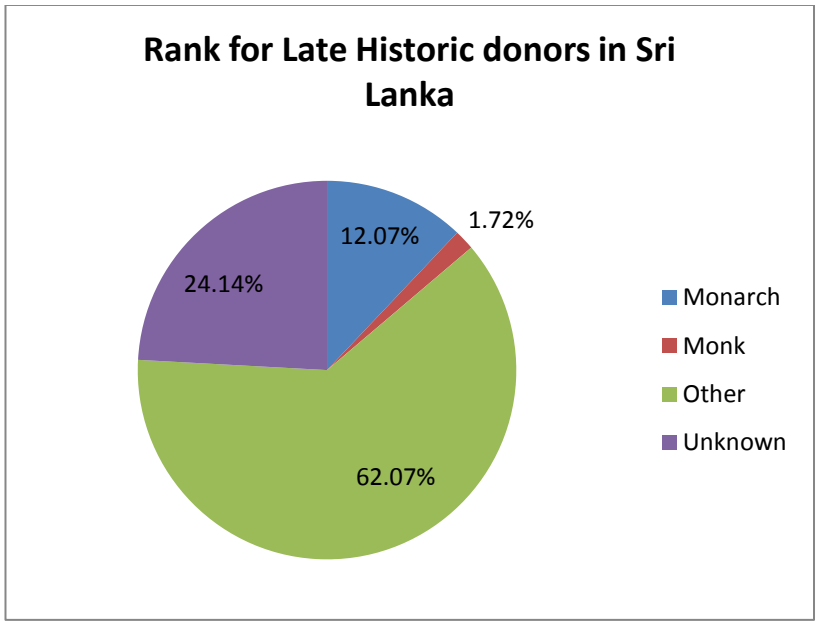



Figure 5.14: Donor rank in Late Historic Donations in Sri Lanka.

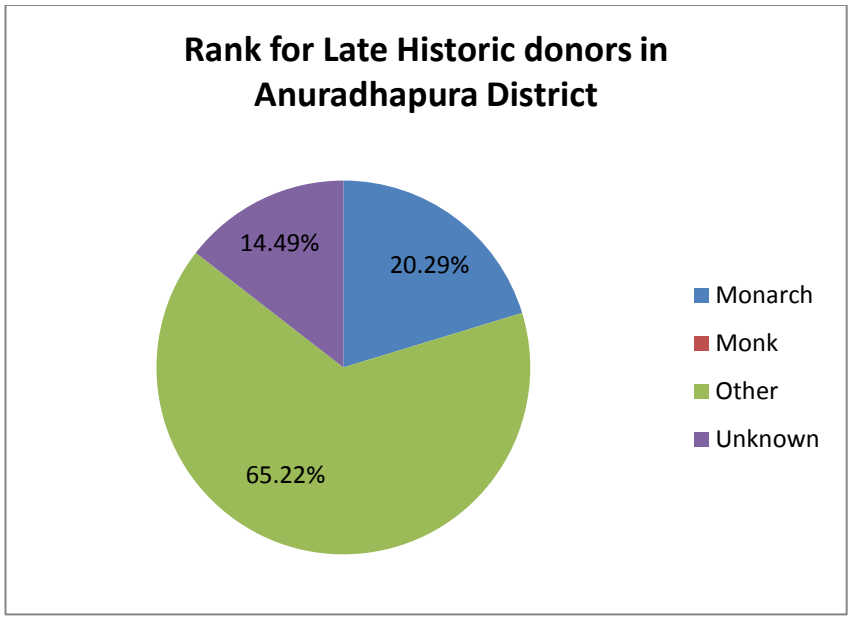



Figure 5.15: Donor rank in Late Historic Donations in Anuradhapura District.

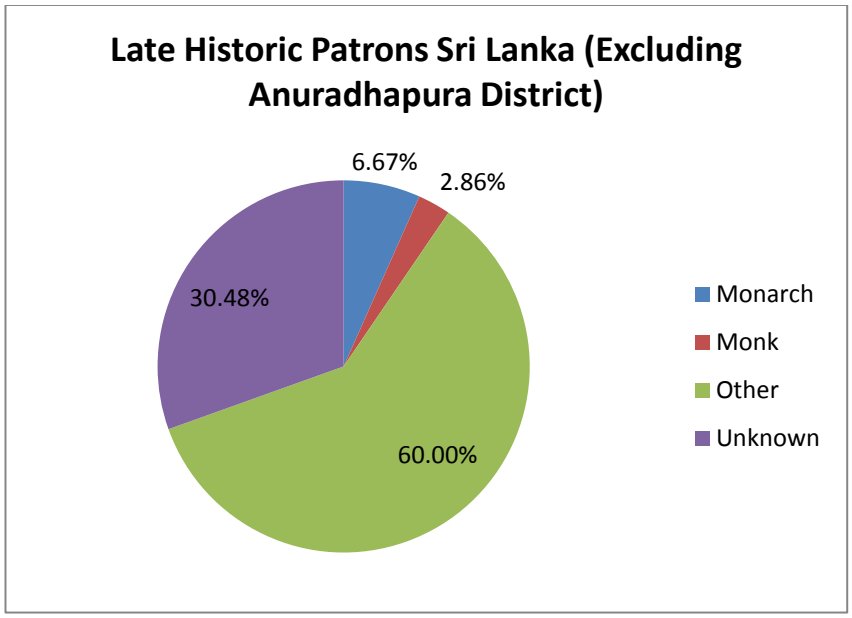



Figure 5.16: Donor rank in Late Historic Donations in Sri Lanka, excluding Anuradhapura District.

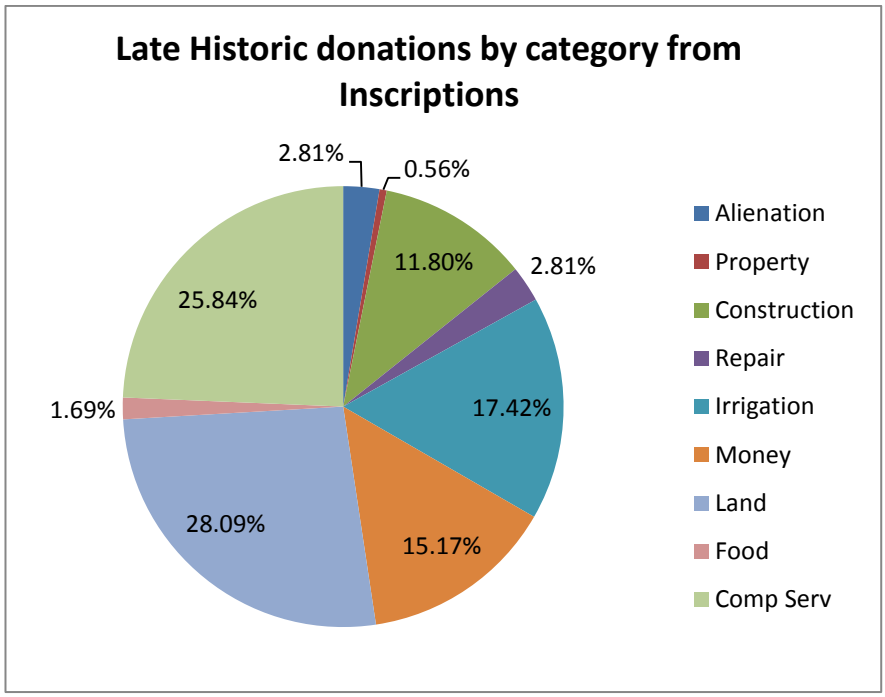



Figure 5.17: Late Historic Period donation categories.

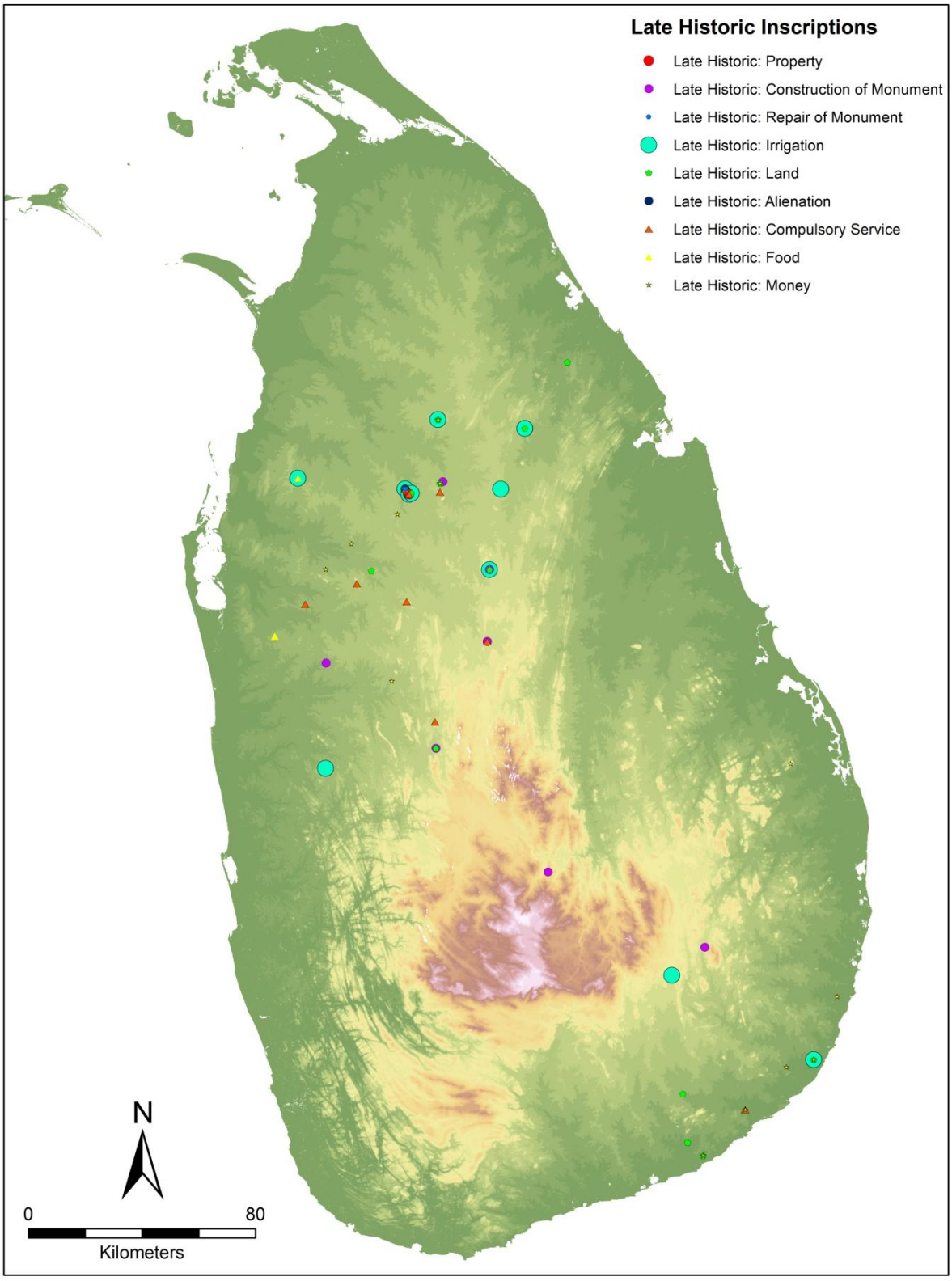



Figure 5.18: Donations to the *Sangha* by category in the Late Historic Period.

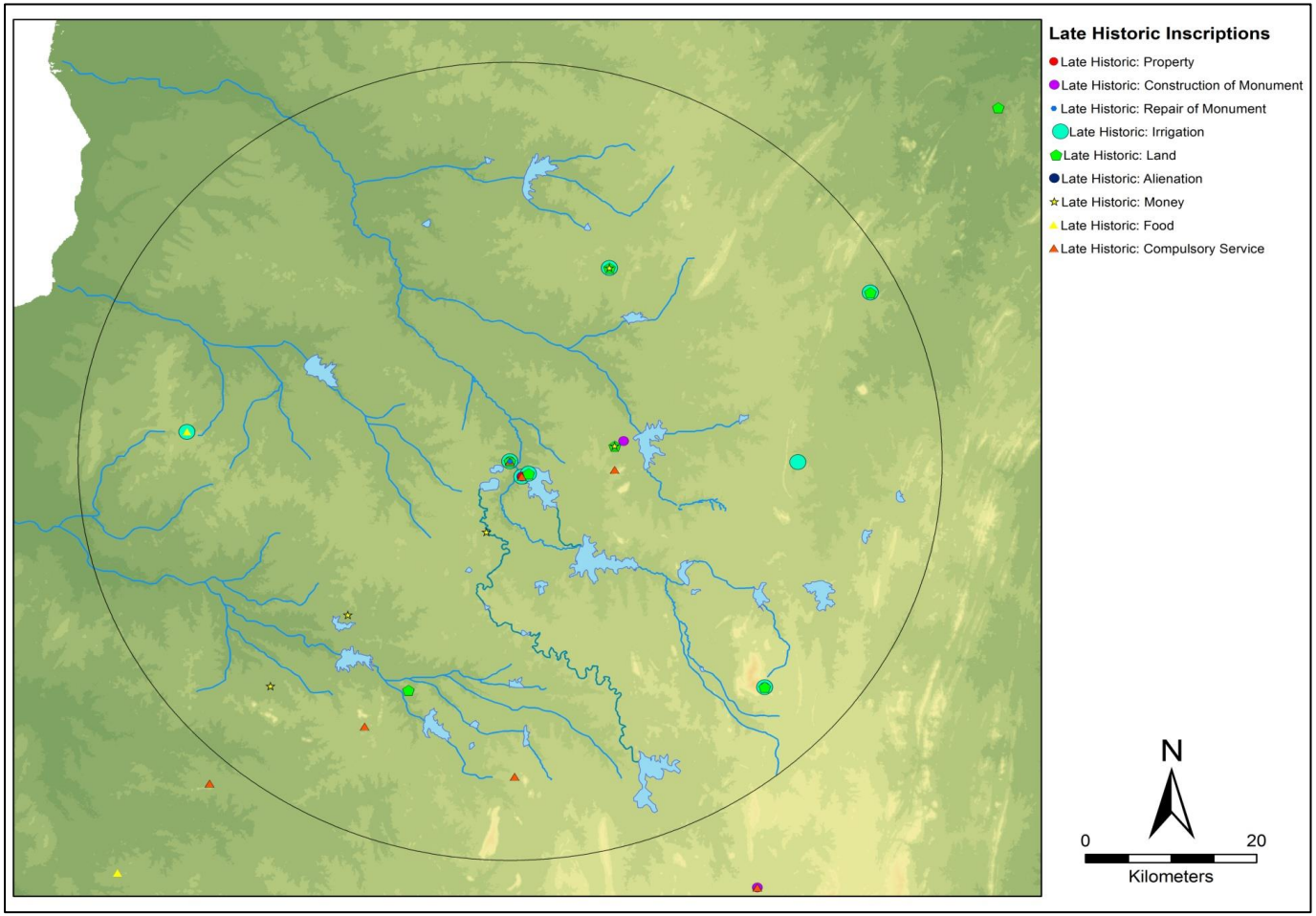



Figure 5.19: Donations to the *Sangha* by category in the Late Historic Period in the Anuradhapura Hinterland.

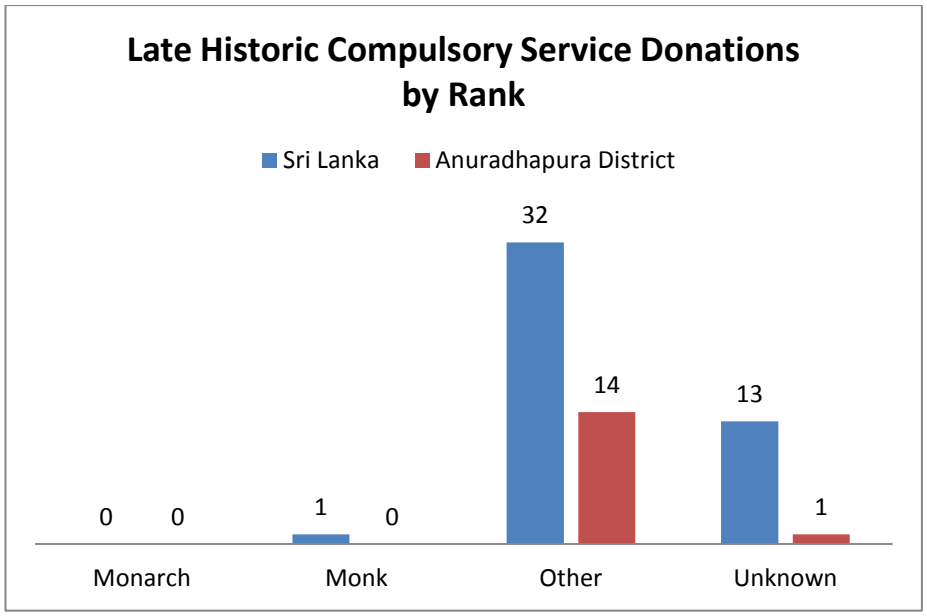



Figure 5.20: Donor rank for compulsory service donations in the Late Historic Period.

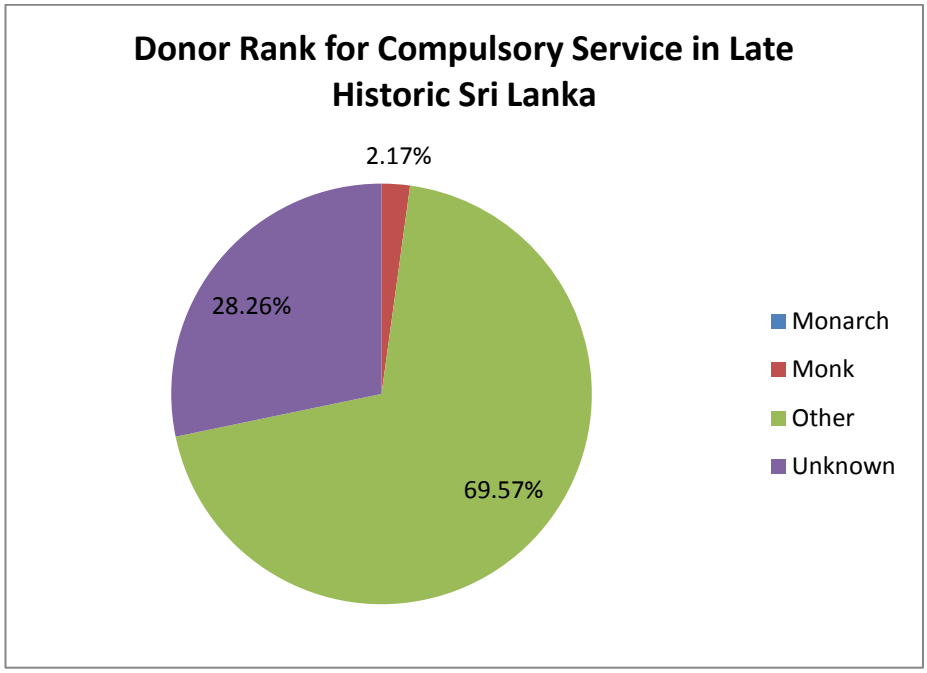



Figure 5.21: Donor rank for compulsory service donations in the Late Historic Period.

# Chapter 6: Buddhist Monasteries in the Early Medieval Period Anuradhapura Hinterland

"*This is a thing that may so easily happen in Ceylon, where a kingdom lies hidden in a forest, that it only calls for comment, when for an hour one is impelled to stand aside from the life one is living to take thought of the strangeness of things, and how they come full circle when the civilisation that destroyed the wonderful community of trees and animals lives its last day, and the unweary tide of jungle flows over the empty temples and hides their ruins with its counterpane of flowers*"

(Still 1930: 102)

## 6.1 Introduction

This Chapter will undertake Objectives 3, 4 and 5 relating to the role of Buddhist monasteries in the Late Historic Anuradhapura hinterland. The role and position of Buddhist monasteries in craft production and exchange networks to facilitate Objective 3 will be explored in Section 6.3. Section 6.4 will examine Objective 4 by ascertaining the land and water rights of Buddhist monasteries and their control over agriculture and irrigation for the redistribution of agricultural surplus and their role in the opening of new land. Finally, Section 6.5 will address Objective 5, reconstructing the possible patterns and networks of patronage and the ritual role of monasteries in linking the hinterland's disparate communities. Before these Objectives are implemented a brief historical and archaeological background to the Late Historic period will be outlined in Section 6.2.

## 6.2 Historical and Archaeological Background to the Early Medieval Period

Study of the Early Medieval has been dominated by the *Culavamsa's* portrayal of the florescence then collapse of the Anuradhapura Kingdom. The prosperity of monasteries until the twelfth century is corroborated by epigraphs which are said to reflect highly prosperous social conditions (Perera 2005: xxix). Furthermore, artefactual evidence from ASW2 suggests continued and expanded trade networks with Western and Eastern Asia between the seventh and thirteenth centuries (Section 6.3, Coningham and Batt 1999: 129-130). However, the Chronicles also record military incursions into Sri Lanka by South Indian dynasties from the ninth century onwards and the subsequent abandonment of Anuradhapura and shift of capital to

Polonnaruva. In the Chronicles account, Anuradhapura is finally abandoned in the reign of Mahinda V (r. 982-1029 CE) leaving the Capital open to the plunder of the South Indian Cola polity, which apparently "violently destroyed here and there all the monasteries" {*Culavamsa* 55.19-22}.

Strickland (2011) investigated the archaeological evidence for this apparent collapse utilising the UMOEP dataset. He noted how archaeologists and historians had generally described the terminal phase as "verbatim repetition of the Pali Chronicles regardless of the archaeological evidence" (2011: 65). Furthermore, the narrative of collapse combined with the ruins of Anuradhapura uncovered by colonial officials, fuelled Romantic views of Sri Lanka's heritage. The remnants of the society described in the Chronicles became symbols of human transience where magnificent architectural achievements, particularly monasteries, were plundered and subsequently destroyed by nature (Falconer 2003: 157, 164). For example, John Still mused how "the unweary tide of jungle flows over the empty temples and hides their ruins with its counterpane of flowers" (1930: 102). However, the analysis below differs to Strickland's (2011) as rather than examining aspects of collapse, the following Sections will analyse the role of monasteries in exchange networks and craft production, irrigation and agriculture as well as patronage networks throughout the entirety of the Early Medieval Period, not just its terminal phase.

In the hinterland a total of 308 archaeological sites were identified as Early Medieval from the data of UMOEP (Figure 6.1):

- 45 monastic sites
- 191 ceramic scatters
- 44 ceramic scatters with evidence of metalworking
- 14 undiagnostic sites with pillars and blocks
- 14 other

From this dataset, the role of monasteries in the hinterland and Sacred City will be analysed, discussing the monastic role in trade and exchange, agriculture and water

management and the patronage they received and spiritual guidance they bestowed on the populace. Firstly, the role of monasteries in craft production will be ascertained by analysing data from the Citadel, Sacred City and hinterland of Anuradhapura, specifically through the presence and absence of slag and metalworking residues.

### 6.3.1 Evidence for craftworking at Early Medieval monasteries

Though the occupied area of the Citadel declined in size to c.70 hectares in the Early Medieval Period (Coningham 1994: 209), there is still evidence of craftworking throughout. Debitage from semi-precious stone working, bead blanks, metal-working including slags as well as molten glass are found during this period in Structural Periods E, D, C and B (*ibid*.: 216). Further evidence of metal working from crucible fragments, was recognised in the latter sequence of Citadel excavations located between the Mahapali and Gedige (Paranavitana 1936: 8). Unfortunately, due to a lack of firm dates and chronological resolution from excavations conducted at the monasteries of the Sacred City, it is difficult to assign craft production to the Early Medieval Period at these sites (Section 7.2). However, specialist metalworking was indicated by the discovery of a small mould for manufacturing bronze seated Buddha images in the fill of the so-called Elephant Pond at Abhayagiri (Wikramagamage 1992: 45). This was assigned to the early seventh and eighth centuries CE (Bouzek 1993: 19), though this dating is derived entirely from stylistic observations (Strickland 2011: 236). Evidence of craft-production is much more apparent in the hinterland with a total of 60 sites exhibiting evidence of metalworking residues during the Early Medieval Period (Table 6.1).

The majority of these sites, 44 in total, are ceramic scatters. One site with slag residue was a bridge and annicut (C192) and another was a bund next to a tank (D366). Three were undiagnostic sites with stone pillars and blocks including D339, B062 and F570 and eleven sites were monastic (A030, A155, B044, C018, C033, D336, D383, D511, F101, F517, Z001). This shows that both monastic and non-monastic sites were involved with craft production and that these activities were spread throughout the hinterland (Figure 6.2). Thirty of these sites with evidence of metalworking were new foundations, suggesting an increase in production of

metalwork in the hinterland during the Early Medieval Period. Of these thirty sites, two are those associated with irrigation (C192, D366) and two were undiagnostic sites with pillars and blocks (F570, D339). A further two of these new foundations were monastic (D383, F517). The largest category of new foundations were ceramic scatters numbering 24 (A036, A348, A401, A509, A524, A606, A607, A617, B532, B534, B536, B600, C129, C309, C504, C601, D535, F507, F511, F540, F544, F551, F559, F565). None of these ceramic scatters were excavated, and issues with decontexutalised surface deposits have been highlighted previously in Sections 4.3.1 and 5.3.1. However, slag at sites with no prior evidence of occupation is suggestive that some metalworking was associated with the Early Medieval Period. Thus, there appears to be a definite increase in craft production at ceramic scatters in this period.

Apart from monastic sites, which will be discussed shortly, the only other excavated site with evidence of craft waste was the undiagnostic site (D339). D339, as will be discussed in Section 6.5.2, also exhibited evidence of ritual through terracotta artefacts. Though it may be the case that religious and ritual sites other than Buddhist were involved in craft production, there is a possibility that the slag was recovered from levelling deposits that formed an artificial platform. It is possible that D339 was constructed from earlier materials such as the large ashlar pillars found around the site, and associated with the nearby monastic site of D340. Fragments of slag may have been purposefully or inadvertently utilised as packing material in the construction of the possible shrine at the site. However, not only was slag found in earlier deposits but also alongside terracotta objects from ritual activity. Therefore, it is possible that metalworking occurred at or near the trench that was excavated but whether it was for use in the rituals or the economy of the site is hard to determine. In addition, slag was also found at the ceramic scatter site of F566 where terracotta artefacts were also recovered during survey. No excavations were conducted at this site, but there is ceramic evidence of occupation in the Early Historic Period, so as at D339, it is not possible to say whether the slag evidence is contemporary to the terracotta artefacts or not. However, there is again the possibility that metalworking was conducted for ritual or economic purposes at non-Buddhist religious sites contemporary to craft production at Buddhist monasteries.

Of the eleven monastic sites with evidence of craft-working, five of these were not excavated (A030, B044, D336, D383, D511). However, metalworking residues were recovered from Early Medieval contexts at excavated monastic sites, such as at A155 where slag dating to 780-790 CE and 800-980 CE was recovered. This suggests that metal production occurred during the Early Medieval Period at monastic sites. It also suggests that at sites where there had been previous evidence of production, monasteries continued as manufacturing centres and these activities did not completely transfer to secular ceramic scatter sites. It is argued here that monasteries established in the Early and Late Historic Periods gained a foothold in the landscape due to the continued endowments from the State. The subsequent grants of immunities (Section 6.5) allowed these monasteries to consolidate their territories and began to shift the emphasis of their dealings to more localised economies. Those monastic sites, such as A155, that had already conducted metalwork and craft production continued, but due to the minimising of links to the centre, the need for metal production in the hinterland increased. Rather than the requirement for such products being fulfilled from trade and exchange with the centre, monasteries and local communities were much more reliant on local production. This could be why there is an increase in metal production in the hinterland during the Early Medieval Period when compared to the Early and Late Historic. Indeed, though it cannot be corroborated, many sites where metal working and craft production occurred may have been owned by the monasteries or been within their jurisdiction such is the nature of many of the immunity grants. However, no immunity grants actually mention craft production so it is difficult to ascertain whether such activities were supervised by monasteries, but it is hard to doubt this would be the case if it was occurring in estates whose jurisdiction was overseen by monasteries.

If this was the case, then the evidence from the excavated monastic site of F517 is of even more interest. Excavation confirmed that F517 was a new foundation and evidence of slag suggests that this monastery also undertook craft production. In comparison, new monastic foundations such as F517, as discussed in Section 6.3.2 were possibly still linked to the centre. However, without the same control over, or such engrained symbiotic relations with their immediate hinterlands, had to produce their own metalwork. Just as the monasteries of the Early Historic had in part developed metal working to satisfy their own local needs in their propagation in the

hinterland (Section 4.3.1), so too did these monasteries linked to the centre in the Early Medieval as potentially they were unable to as easily join networks that existed across the hinterland.

The evidence from monastic sites fits well in general with epigraphic evidence. One of the Mihintale tablets (UID: 20) of the tenth century mentions one chief master-artisan, two master-artisans, two master-lapidaries, two blacksmiths, two lime-burners, one head painter, eleven painters and five potters amongst the 149 employees listed. Not only does this suggest that monasteries were major centres in the hinterland that supported large communities at both a site-based and localised level, but also highlights the activities that may have occurred on monastic lands or under the jurisdiction of monasteries in this period. From this inscription it is possible to suggest that ceramics were produced on site, for immediate needs or potentially for exchange networks and that metalworking and bead manufacture also occurred in the monastic domain. Furthermore, monasteries had their own artists, perhaps to paint religious scenes in image houses. They also had lime-burners, important for the production of whitewash, a substance and finish to buildings which historically and traditionally promoted and afforded to monasteries and secular structures of elite status (Bandaranayake 1974a: 363, Karunananda 2006: 186). Indeed, in seventeenth century Sri Lanka, Robert Knox noted that "none may white their houses with lime, that being peculiar to royal houses and temples" (Knox 1681: 267). The next Section will complete the second aspect of Objective 3 for the Early Medieval by ascertaining the position of Buddhist monasteries in exchange networks across the hinterland that have been hinted at in this Section, by analysing the presence or absence of indicators of trade and exchange, such as Fine ware and glazed ceramics as well as coins, at the Citadel, Sacred City and hinterland sites from the UMOEP survey.

| Site Number | Site Category | Excavated ? | Find | Protohistoric | Early Historic | Late Historic | Early Medieval |
|---|---|---|---|---|---|---|---|
| A030 | Monastic | No | Slag | | | x | x |
| A036 | Ceramic Scatter | No | Slag | | | | x |
| A155 | Monastic | Yes | Slag | X | X | x | x |
| A348 | Ceramic Scatter | No | Slag | | | | x |
| A369 | Ceramic Scatter | No | Slag | | X | | x |
| A401 | Ceramic Scatter | No | Slag | | | | x |
| A406 | Ceramic Scatter | No | Slag | | X | | x |
| A509 | Ceramic Scatter | No | Slag | | | | x |
| A524 | Ceramic Scatter | No | Slag | | | | x |
| A606 | Ceramic Scatter | No | Slag | | | | x |
| A607 | Ceramic Scatter | No | Slag | | | | x |
| A617 | Ceramic Scatter | No | Slag | | | | x |
| A620 | Ceramic Scatter | No | Slag | | X | | x |
| B022 | Ceramic Scatter | No | Slag | | | x | x |
| B044 | Monastic | No | Slag | | X | | x |
| B062 | Undiagnostic site with pillars and blocks | Yes | Slag/Hearth bottom/Furnace | X | X | x | x |
| B503 | Ceramic Scatter | No | Slag | X | X | x | x |
| B509 | Ceramic Scatter | No | Slag | | | x | x |
| B532 | Ceramic Scatter | No | Slag | | | | x |
| B534 | Ceramic Scatter | No | Slag | | | | x |
| B536 | Ceramic Scatter | No | Slag | | | | x |
| B600 | Ceramic Scatter | No | Crucible | | | | x |
| B605 | Ceramic Scatter | No | Slag | X | X | | x |
| B612 | Ceramic Scatter | No | Slag | X | | | x |
| B628 | Ceramic Scatter | No | Slag | X | X | x | x |
| C018 | Monastic | Yes | Slag/iron ore/crucible fragment/copper droplet/ furnace lining | | | x | x |
| C033 | Monastic | Yes | Slag | | X | x | x |
| C121 | Ceramic Scatter | No | Slag | | X | | x |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| C129 | Ceramic Scatter | No | Slag | | | | | X |
| C192 | Bridge/Annicut | No | Slag | | | | | x |
| C309 | Ceramic Scatter | No | Slag | | | | | x |
| C316 | Ceramic Scatter | No | Slag | X | | | | x |
| C322 | Ceramic Scatter | No | Slag | X | | X | | x |
| C504 | Ceramic Scatter | No | Slag/Iron nodule | | | | | x |
| C601 | Ceramic Scatter | No | Slag | | | | | x |
| D336 | Monastic | No | Slag | | | X | | x |
| D339 | Undiagnostic site with pillars and blocks | Yes | Slag/Iron ore | | | | | x |
| D366 | Tank/Bund | No | Slag | | | | | x |
| D383 | Monastic | No | Slag | | | | | x |
| D500 | Ceramic Scatter | No | Slag | | | X | | x |
| D511 | Monastic | No | Slag | | | X | | x |
| D535 | Ceramic Scatter | No | Slag | | | | | x |
| D613 | Ceramic Scatter | No | Slag | X | | | | x |
| F101 | Monastic | Yes | Slag | | | X | x | x |
| F102 | Ceramic Scatter | Yes | Slag | | | X | | x |
| F506 | Ceramic Scatter | No | Slag | | | X | x | x |
| F507 | Ceramic Scatter | No | Slag | | | | | x |
| F511 | Ceramic Scatter | No | Slag | | | | | x |
| F514 | Ceramic Scatter | No | Slag | | | X | x | x |
| F517 | Monastic | Yes | Slag/Iron nodule | | | | | x |
| F540 | Ceramic Scatter | No | Slag | | | | | x |
| F544 | Ceramic Scatter | No | Slag | | | | | x |
| F551 | Ceramic Scatter | No | Slag | | | | | x |
| F558 | Ceramic Scatter | No | Slag | | | | | x |
| F561 | Ceramic Scatter | No | Slag | | | X | | x |
| F565 | Ceramic Scatter | No | Hearth Bottom | | | | | x |
| F566 | Ceramic Scatter | No | Slag | | | X | | x |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| F570 | Undiagnostic site with pillars and blocks | No | Slag | | | | | x |
| F571 | Ceramic Scatter | No | Slag | | | X | | x |
| F579 | Ceramic Scatter | No | Slag | X | | X | x | x |
| Z001 | Monastic | Yes | Slag | | | | x | x |

Table 6.1: Presence of metalworking evidence at Early Medieval sites in the Anuradhapura hinterland from UMOEP fieldwork.

### 6.3.2 Position of hinterland monasteries in Early Medieval exchange networks

The position of Anuradhapura as an important node in Indian Ocean and International exchange networks is attested to from the types of prestige ceramics found in the ASW2 sequence during Structural Periods E, D, C and B. Placed on a now established "maritime Silk route" (Seeley *et al*. 2006: 91) the Citadel of Anuradhapura exhibits contacts from both East and Western Asia and there is a propensity of elite imported ceramics, especially glazed wares, from the ninth century onwards recovered from Structural Periods E, D, C and B (Table 6.2). In addition, ten glazed earthenware tiles were uncovered at ASW2 with two found on the surface and the remaining eight from periods E, D and C. Paranavitana encountered turquoise, white, yellow and red glazed tiles in addition to lumps of glaze in his excavation of Building B and the Mahapali in the Citadel (1936: 4, 33) and chemical analysis of these tiles and glaze lumps was suggestive of a local source (Seeley *et al*. 2006: 113). Furthermore, fine ware ceramics were also in circulation during the Early Medieval in some quantity (Tables 6.2 and 6.3).

| Glazed Ceramics | Provenance | Date Range | Frequency |
|---|---|---|---|
| Lustre ware | Iraq | 9th-10th centuries | 33 |
| 'Imitation' lustre ware | Khurasan | 9th-10th centuries | 1 |
| White, tin glazed ware | Iraq and Iran (?) | 9th-10th centuries | 77 |
| Lead glazed wares | Iraq and Iran | 9th-13th centuries | 10 |
| 'Sasanian-Islamic' wares | Iraq and Iran | Long lived type | 76 |
| Undiagnostic | Middle East (?) | 600 - 1200 CE | 8 |
| Buff ware | Iraq or Iran | 5th-9th centuries | 45 |
| Changsha painted stoneware | Changsha, S.W. China | 9th century | 3 |
| Xing and Ding white wares | Hebei, N. China | 9th-10th centuries | 10 |
| Yue green ware | Zhejiang, S.E. China | 9th-10th centuries | 6 |
| Coarse grey stoneware | China or N. Vietnam | 8th-12th centuries | 2 |

Table 6.2: Frequency of glazed ceramics excavated from Structural Periods E, D, C and B from the ASW2 sequence.

| Fine Ware Ceramic | Provenance | Date Range | Frequency |
|---|---|---|---|
| White Slipped ware with red paint | South India/Sri Lanka | 600 - 1100 CE | 12 |
| Brown ware | Sri Lanka | 6th-7th centuries | 57 |
| Red Polished Ware | Gujarat/Maharashtra | 200 BCE - 1100 CE | 17 |
| Fine Black Slipped Ware | Hellenistic (?) | 200 BCE - 1100 CE | 1 |
| Unidagnostic Fine wares | Sri Lanka (?) | 360 BCE - 1100 CE | 3 |
| Unslipped and/or pale body coloured | Unknown | 360 BCE - 1100 CE | 2 |
| Arikamedu Type 18 | Southern India | 360 BCE - 1100 CE | 3 |
| Arikamedu Type 10 | South Asia | 200 BCE - 1100 CE | 4 |
| Rouletted Ware | South Asia | 200 BCE - 1100 CE | 331 |
| Grey Ware | South Asia | 200 BCE - 1100 CE | 1 |

Table 6.3: Frequency of fine ware ceramics excavated from Structural Periods E, D, C and B from the ASW2 sequence.

Several coins excavated from periods E, D, C and B highlight the continued circulation of coinage at the Early Medieval Period Citadel with three Punch marked coins, seven Lakshmi plaques, six Maneless lion coins, three Late Roman Imperial Third Brass and one Tree & *Caitya* coin (Bopearachchi 2006: 19). The appearance of these earlier coins in the sequence may be surprising but it is noted that this is a phase of robber pitting at the Citadel and it has also been suggested that the presence of punch marked coins in late occupation may be due to their high silver content predisposing them to a longer and wider circulation (*ibid*.: 17). It is possible that other types of coins remained in circulation due to their intrinsic material value. In addition, there is evidence of newly circulated coins and the continued contact of the Citadel with exchange networks with the recording of two Pandya coins and a gold Lakshmi coin thought to date to the ninth to tenth centuries (*ibid*.: 19). The position of Anuradhapura as a centre of trade and exchange, pilgrimage and courtly gifts is apparent in the Early Medieval and the tenth century ceramic assemblage, but is reaffirmed, especially the latter role, by the excavation of a Chinese *ying ch'ing* porcelain box, which was for holding seal-vermilion, at the 'Daladage' in the Citadel (Paranavitana 1936: 21).

Similar assemblages of prestige goods are found at the monasteries of the Sacred City. This link to trade and exchange routes is not surprising during this period.

During the eleventh and twelfth centuries, not only are links with Southeast Asia well known in terms of political and trade contacts but also in terms of religious interaction (De Silva 2005: 90-91). Parakramabahu I is recorded as beginning military campaigns against Southeast Asian polities and Vijayabahu I sent envoys to this region to aid him in purifying and re-establishing Buddhism in Sri Lanka due to supposed damage brought about by successive Cola invasions (Sirisena 1978: 59-60). Clear evidence of cultural and intellectual contact is confirmed by an inscription, dating to 792 CE, found at a monastic site in the Ratubaka plateaux of Java, commemorating the founding of a branch of the Abhayagiri *vihara* of Sri Lanka in this locale (Gunawardana 1979: 17, Sundberg 2004: 96). In addition, an inscription form Polonnaruva records the construction of a Temple in South India (UID: 77), and another inscriptions records the construction of alms houses abroad (UID: 80), further highlighting networks outside the confines of Anuradhapura, Polonnaruva and Sri Lanka. Furthermore, the layout of the twelfth century Sacred Quadrangle at Polonnaruva is argued to be a cosmogram of international Buddhist contact with a Tooth Relic Temple surrounded by four religious structures reflecting differing architectural traditions. It is asserted that one can "read the architecture of the quadrangle as a representation of all major Buddhist countries (Thai, Sri Lanka, Burma, India) standing like devotees in a semi-circle around the Tooth Relic" (Frasch 2010: 655). Artefactual evidence also attests to international contacts and a tenth century CE bronze Buddha figure found in Thailand is thought to have originated in Anuradhapura (Von Schroeder 1990: 206). Further trade and exchange contacts are represented in the ceramic assemblage of the Sacred City.

The glazed ceramics of Abhayagiri are well recorded and their frequency provided (Table 6.4). This preponderance of imported ninth to tenth century ceramic wares from China, Iran and Iraq has been previously noted (Mikamai 1992: 151, Prickett-Fernando 1990b: 82, Wikramagamage 1983: 362-363), though poorly published. Early Sasanian Islamic wares and Changsha ware was also recorded at Jetavana (Prickett-Fernando 1990b: 83), but again this is poorly published. However, it would appear that these exchange networks were generally limited to the urban core at both the secular Citadel and Sacred City monasteries.

| Ceramic Type | Provenance | Date Range | Frequency |
|---|---|---|---|
| Sassanian-Islamic | Iran and Iraq | 3rd - 9th centuries | 41 |
| Lustre Ware | Iraq | 7th - 9th centuries | 13 |
| Tang | China | 7th - 10th centuries | 15 |
| Xing White Ware | Hebei, N. China | 9th - 10th centuries | 24 |
| Yue Green Ware | Zhejiang, S.E. China | 9th - 10th centuries | 8 |
| Changsha Painted Ware | Changsa, S.W. China | 9th - 10th centuries | 4 |

Table 6.4: Frequency of fineware and Glazed ceramics from excavations at Abhayagiri (Bouzek 1993: 87). Note that the chronology of these ceramics in this table is based upon Bouzek's excavations.

In contrast to the evidence from the Citadel and the Sacred City, only two fineware sherds were discovered in the hinterland during the Early Medieval Period. These were recovered from F517 and C112, both monastic sites thought to have been established in their present form during this period. C112 was a *padhanaghara parivena* radiocarbon dates from F517 place its foundation in the eleventh century CE. The sherds themselves were undiagnostic finewares so cannot be assigned a provenance. Furthermore, a carnelian barrel bead was found at F517, furthering the evidence that this monastery was well linked with the monasteries and Citadel of Anuradhapura. However, the sites that these finewares and prestige artefact were discovered may be indicative of the development of exchange networks during the Early Medieval Period, especially due to the evidence from immunity grants, which peak in the ninth and tenth centuries (Section 6.5). It is possible that the majority of monasteries in the hinterland became autonomous temporalities through the transfer of power from the central State through the process of alienation. These autonomous monasteries dealt with not only their own administration but that of sizeable estates including responsibilities for agriculture, irrigation and economic redistribution networks. Indeed, an inscription at Mihintale of the ninth century relates how gold was to be provided to monasteries by merchants for the right to trade in some districts (UID: 2150). However, monasteries supported by the State, such as new foundations like F517 and also *padhanaghara parivena*, such as C112 (See Section 6.5.1 for State support of *padhanaghara parivena*) were linked to exchange networks in the centre, especially monastic networks.

There is a possibility that the form of so-called squatter occupation visible at Anuradhapura in the Early Medieval Period (Coningham and Batt 1999: 129) might be a direct result of a changing relationship between the monasteries of the hinterland, Sacred City and Citadel. It was noted by Coningham in his excavations at the Citadel that in the process of removing large ashlar pillars from trench ASW2 that "the cost, in terms of labour efficiency, of digging a pit in an abandoned structure and removing ashlar material would have been far smaller than that involved in quarrying, dressing and transporting ashlar from quarries" and that "it is clear from the presence of robber pits in every sondage excavated within the Citadel that the robbing of material was of an epidemic nature" (Coningham 1999: 80). Though not on the same scale, looting of structures has also been identified at Abhayagiri (Strickland 2011: 216). For example, partial destruction of an eighth century structural platform near the Second Samadhi Bodhigara indicates an instance of demolition and looting in the ninth or tenth centuries (Wikramagamage 1983: 348). It could be argued that construction materials such as ashlar previously procured from quarrying in the hinterland may not have been so readily available after the breakdown in exchange and trade between the Citadel, Sacred city and the hinterland leading to such a situation of robbing material.

This squatter occupation coincides with a transition in the ceramic assemblage at the Citadel. The Early Historic earthenware ceramic assemblage of ASW2 comprises mainly of consumption vessels, accounting for 55% of the assemblage (Davis 2008: 51-54). The elite consumption form of *tali* represents the most abundant of all the ceramic forms accounting for 46.84% (*ibid*.: 55-57). Later analysis in the ASW2 sequence shows that consumption vessels drop in number during Structural Period F, accounting for a slightly smaller quota of 31.13%, but dropping dramatically to only 4.96% in Structural Period B, with an increase in food preparation vessels in the Citadel rising from 17.33% in Structural Period F to 57.85% in Structural Period B and dominating the assemblage in Structural Periods E, D, C and B (Strickland 2011: 158). This ceramic analysis in tandem with architectural evidence in the Citadel suggests some change in the make-up of the population of the Citadel. Perhaps the need for more food production vessels, the drop in elite vessels of consumption and use of readily available resources from the Citadel implies the breaking of ties with

the immediate hinterland whilst long distance exchange networks, evidenced by glazed ceramics, continued as they did not rely on the hinterland.

Nothing can be said for the site of B062 in the Late Historic Period, but three radiocarbon determinations providing dates of 660±810 CE, 660±780 CE, and 660±830 CE firmly place activity at the site in the sixth to eight centuries CE. However, due to disturbance at the site in the form of robber pits it is difficult to state whether these dates represent a period of occupation at the site and it is possible that the radiocarbon dates most likely reflect a later period of looting. The likelihood that B062 continued in use as a break-of-bulk point in the hinterland is argued against by the lack of ceramic imports at the site for the Early Medieval. There is a possibility that with the breakdown of centralised authority over the hinterland, due to grants of alienation, that break-of-bulk-points linking the hinterland and beyond to the Citadel, such as B062, were abandoned. If this is the case, abandonment might account for looting activity or squatter occupation hypothesised from the robber pits dating to the Early Medieval. It is postulated that trade and exchange routes linking the core to international trade and exchange focussed towards different sites that have not yet been identified.

### 6.4 Irrigation, agriculture and Buddhist monasteries in the Early Medieval Period

Having ascertained the role of monasteries in craft production and the position of monasteries in exchange networks during the Early Medieval, Section 6.4, as part of Objective 4, will ascertain the land and water rights of Buddhist monasteries and their control over agriculture and irrigation for the redistribution of surplus and their potential colonising role. This will be determined through analysing the Chronicles, epigraphy and archaeological evidence from UMOEP. As outlined previously in Section 6.2, the Early Medieval, especially the latter phase, is traditionally viewed as a shift of focus away from Anuradhapura to Polonnaruva. This is certainly the case in the *Culavamsa's* account of irrigation construction during this period.

Parakramabahu's reign is viewed as the last major phase of irrigation development prior to the recolonisation schemes of the colonial period. Parakramabahu is attributed with constructing the Parakramasamudra at Polonnaruva in addition to thousands of smaller works and the *Culavamsa* states that he constructed or repaired 165 anicuts, 3910 canals, 163 major tanks, 2376 minor tanks, 341 stone sluices and 1753 breaches (Nicholas 1955: 67). In the Chronicles, donation of irrigation infrastructure to monasteries is small in number comprising 2.64% of those mentioned. Again, as with earlier periods, the Chronicles emphasise the sole role of monarchs in developing agriculture and opening up new areas of land for cultivation, and as can be seen from the figures provided for Parakramabahu's endeavours, this included smaller infrastructure in the hinterland. The importance of monarchs in colonising and opening up areas for cultivation is recorded in the reign of Gajabahu II (r. 1132-1153 CE), Parakramabahu's predecessor. Indeed, the link between kingship and the harnessing of water is made clear in what is recorded as a direct quote in the *Culavamsa* by Gajabahu II:

"In the realm that is subject to me there are, apart from many strips of country where the harvest flourishes mainly by rain water, but few fields which are dependent on rivers with permanent flow or on great reservoirs. Also by many mountains, by thick jungle, and by widespread swamps my kingdom is much straitened. Truly in such a country not even a little water that comes from the rain must flow into the ocean without being made useful to man. Except at the mines where there are precious stones, gold and the like, in all other places the laying out of fields must be taken in hand" {*Culavamsa* 68.8-13}.

State led colonisation efforts of Gajabahu II are recorded in the *Culavamsa* {*Culavamsa* 68.28-58}. From renovating old tank and canal systems and constructing new irrigation infrastructure in Sri Lanka, Gajabahu II "had fields made and collected in this way stocks of grain" {*Culavamsa* 68.36} and also "had fields made and brought together a large quantity of corn" {*Culavamsa* 68.38-39}. It is stated that in one instance of renovation "on both sides of the canal he had the great wilderness cleared and many thousands of day's work fields laid out" {*Culavamsa*

68.30-31}. Indeed, Gajabahu II is intrinsically linked to colonisation of marginal land and the *Culavamsa* makes clear it is the monarch's will as to where is cultivated and what is cultivable, recording that "where there were great swamp ponds, he took the water from there and conducted it into rivers, laid out fields and collected a large quantity of grain. In the wildernesses there and at very many other places he determined everywhere what was to remain wilderness" {*Culavamsa* 68.51-53}. However, it is also telling that the administration of these systems was then handed to local officials. In what would appear to be the process that occurred in the Late Historic of local private enterprise (Section 5.4), it is recorded that "assembling the village chiefs, he entrusted the inhabitants with the cultivation (of the remaining country). The Discerning (Prince) thereby brought it about that the new fields yielded a tax which was greater than the old taxes produced in the kingdom, and at the same time brought it to pass that the inhabitants of the country never more knew fear of famine"{*Culavamsa* 68.53-55}.

In the epigraphic record, irrigation donations to monasteries are also small in number with 16 known in the Early Medieval Period providing 3.21% of the corpus. These are confined to the Dry Zone, but especially the northern regions and focus mainly upon Anuradhapura District (Figure 6.3). An analysis by known location in the Anuradhapura hinterland shows that royal control was limited away from the Citadel (Figure 6.4). Out of these 16 records, 10 are made by monarchs, with three each for those who are classified as other in rank and those where the donor is unknown (Figure 6.5). These donations relate to water rights as well as some donations of tanks and channels. Of these donations, 7 are located in Anuradhapura District and these, bar one where the donor is unknown, were all made by monarchs. Though numbers of donations relating to irrigation are small, it would appear that when they were made the central State had wrestled control of irrigation enterprise back from private individuals and groups, even though it had facilitated this in the previous period (Section 5.4).

Most Early Medieval inscriptions that mention monarchs as donors are located near Anuradhapura, at the capital itself (UID: 2096) as well as Vessagiriya (UID: 16),

Mullegala (UID: 2088) and Mihintale (UID: 20). A royal inscription also occurs at Tantrimale (UID: 2093). Though not much research has been conducted at Tantrimale it does have Early Medieval characteristics, such as a large Buddha images carved into granite rock faces. Tantrimale is traditionally viewed as one of the sites where one of the first eight saplings of the Bodhi tree was planted (Fabry 2005: 68). Two further royal inscriptions are located at Polonnaruva (UID: 62, 80), the new royal seat of power in this period from the eleventh century. This suggests that royalty could still attempt to influence areas in the hinterland, but also suggests this has to be done through the monasteries, as irrigation infrastructure, contrary to the Chronicles, was donated to such institutions. It is of note that the epigraphic record does not suggest that Tantrimale or Vessagiriya were alienated from the Crown, again suggesting that the monarchy exerted direct influence over some areas of the hinterland. Indeed, Tantimale is thought to have been a node on the important communication and exchange route to Mantai. However, in terms of territory this is still a limited sphere, as will be highlighted in Section 6.5 when the distribution of immunity grants is analysed in greater detail. Furthermore, it is not known who presided over the regulations regarding irrigation at Mullegama (UID: 1891), but due the lack of alienation it may be part of this pattern of royalty trying to gain influence and footholds in certain areas of the hinterland through monasteries.

In general these inscriptions cluster around Anuradhapura and though other sites further away from Anuradhapura to the North East include Iripinniyava (UID: 44), Moragoda (UID: 48) and into Vavuniya District Buddhannehala (UID: 47). However, each of these sites further from the core were also granted immunities from royal control. This suggests that monasteries were the institutions that could control regions in the far reaches of the hinterland utilising their proven ability from earlier periods to mobilise populations and to deal with water and land rights. Indeed, the sites far away from Anuradhapura deal with water shares and the control of irrigation and land, whereas those closer to the capital, though sometimes dealing with these issues, seem to be more concerned with water rights in relation to resources in the tanks themselves such as fishing, including those that are granted without immunity such as Tantrimale.

As in the preceding periods, a similar pattern is discernible from donations regarding land for maintenance. As already stated, Parakramabahu I is portrayed in the Chronicles as pivotal to the opening up of new tracts of land for colonisation, without the support of monasteries. However, in the Chronicles, donations of this kind number 44, 19.38% of the gifts bestowed on monasteries in this period. In comparison, inscriptions that mention a donation of land total 48 and this is 9.64% of the epigraphic corpus for the Early Medieval Period. The majority of inscriptions focus on Anuradhapura but the distribution does extend through the Dry Zone (Figure 6.6). Of these inscriptions, 26 are donated by monarchs, 8 by those whose rank is unknown and 14 by donors classified as other (Figure 6.7).

Within the hinterland these royal donations cluster around Anuradhapura (Figure 6.8). Donations are located at Anuradhapura (UID: 21, 1849), Vessagiriya (UID: 16), Puliyankulam (UID: 46) and Mihintale (UID: 1712) and those in the hinterland located away from the core are usually at the same sites where alienation has occurred such as Alutvava (UID: 88), Nambakadavava (UID: 2225), Timbirivava (UID: 281 for land grant and 56, 2109 for alienation) and Maradankadavala (UID: 2103, 2205 for alienation and 2163 for land grant). At Timbirivava alienation occurs in the ninth century and the donation of land in the tenth, whereas at Maradankadavala both immunity and land grants occur in the reign of Sena II in the ninth century, with further immunities granted in the tenth century. Those near Anuradhapura, such as the sites of Garandigala and Eppavala, are not alienated. Garandigala is a royal donation but it is made by Mahamal Bud, a senior dignitary alongside the Mahapaa Mahinda (UID: 2144), whereas at Eppavala there is no royal connection and it is donated by a group of merchants (UID: 157, 1722) and an individual known as Mahida Agbohi (UID: 1738). Other royal donations occur at sites of influence such as the rock Temples of Dambulla (UID: 22) and Polonnaruva (UID: 65, 80). Even at the short-lived capital of Sigiriya (UID: 1771) there is a donation of land by someone of an unknown rank, highlighting the propensity towards such locations. Possibly due to donations of immunity that will be discussed below and in Section 6.5, monarchs were restricted to donating land in areas where they still had direct control. However, even in these areas, due to the weakening of the Crown, monasteries were utilised for administration.

The available evidence shows the state was not able to develop irrigation in the hinterland without monastic assistance. Indeed, Manavamma (r. 684-718 CE) is seen to support monasteries in villages that he founded and the *Culavamsa* records that "After founding two villages he the excellent one erected in the Padhanarakkha(-vihara) (of the one) the pasada called Sepanni and in the Sirisamgha-bodhi(-vihara) (of the other) the blissgiving (pasada) Siri" {*Culavamsa* 47.64-65}. Though much can be made of Parakramabahu's feats in the Chronicles and the lack of information from inscriptions regarding the roles of monasteries in relation to water and agriculture, it is suggested that monasteries were still controlling irrigation in the hinterland. This is due to the location of Early Medieval monastic sites and also from the vast number of immunity grants relating to this period. Firstly, in terms of archaeological evidence monastic sites are spread fairly evenly throughout the Anuradhapura hinterland, and with the continued lack of visible of secular elites, it is suggested that these monastic sites formed central places in the landscape.

Secondly the immunity grants, which alienated land from the crown and transferred ownership and administration to the monasteries, are the most common donation type of this period totalling 255 and a 51.20% share of all donations. Within Anuradhapura District this number is 110 inscriptions (Section 6.5). This is in stark contrast to the irrigation and land donations mentioned above. The alienation inscriptions are densely scattered throughout the Anuradhapura hinterland and they are not confined to the peripheries either but are located near to the urban form of Anuradhapura as well as right out into the far reaches of the hinterland. This distribution would suggest that monasteries were in control of much of the hinterland and by extension the control of irrigation and the redistribution of agricultural surplus.

Some of these alienation grants do mention monastic control of irrigation and in Anuradhapura District there is evidence that management of irrigation became directly controlled by monasteries. At Iripinniyava (UID: 44) a ninth century inscription relates how full responsibility was transferred to a monastery over its associated water courses. Similarly, at Mullegala (UID: 365), immunities were

granted in the ninth century to a monastic pond. At Moragoda (UID: 48), the water shares of the monastery continued and were formally assigned to the monastery. Outside Anuradhapura District to the north in Vavuniya at Buddhannehala (UID: 47) a tenth century inscription records land and water rights alienated and transferred to a monastery and in Polonnaruva (UID: 95) a village irrigated by a specific canal was alienated from the Crown and transferred to a monastery in the tenth century. The importance of this alienation of irrigation is highlighted by a tenth century inscription thought to have been found at Anuradhapura (UID: 33). Though it is not known whether the grant refers to a monastery, though in all likelihood it does, immunities were granted to a village and the inscription also records a decree to stop the obstruction of water courses. It is also important to add that it is not just villages and agricultural land that was alienated from the Crown but also other resources. In a tenth century inscription at Girtilae-Unagala-vehera, in Polonnaruva District (UID: 288), immunities were granted to a woodland owned by a monastery. Timber would have been an important resource for construction and trade and a loss of this raw product, or revenues from it, would be severely weakening for the Crown.

As with earlier periods, the locations of donations of irrigation and land, with the addition of grants of alienation, appear to show that such donations were limited to the edges of areas with agricultural potential throughout Sri Lanka (Figure 6.9). This also seems to be the case within the Anuradhapura hinterland (Figure 6.10). Indeed, monastic sites also appear to be found outside and on the peripheries of areas of agricultural potential as well as within these areas (Figure 6.11). It might be argued that the triumphs of hydraulic engineering and reclamation of land through the volition of monarchs is overstated in the Chronicles as propaganda, or is a reflection of irrigation projects undertaken in land that was easier to cultivate. As in previous periods, from the Early Medieval epigraphic evidence it seems possible that monasteries were utilised as unifying forces to help colonise marginal areas of land. In addition, it would appear that these less productive areas of land could be alienated from the Crown as they were not as productive or resource rich. However, as will be outlined below in this Section and in Section 6.5, the geoarchaeological evidence of the disintegration of the irrigation infrastructure in the hinterland provides evidence for the monastic control of land, territory, resources and irrigation.

Though there are no detailed donations relating to irrigation and land management, this can partly be inferred through other epigraphs and geoarchaeological evidence. Immunity grants led to large swathes of the hinterland being taken out of the direct control of the State. In times of instability and political weakness the Crown donated land and property, and administration over these endowments, to shore up support in the hinterland. This transfer of power from the State to the *Sangha* left the Crown even weaker as it could not recoup the taxes and share of the produce from land or resourced granted immunities leading to the monasteries becoming more powerful and autonomous. Presumably surplus and revenue from this land remained in the hinterland and was enjoyed by the monasteries, or sent to the central monasteries of the Sacred City, to the detriment of the State. Due to this, the State could not maintain the large irrigation infrastructure that had been developed in the Early and Late Historic Periods. However, the maintenance of this central system was necessary for the health of the smaller tanks further down the cascade system. Whilst monasteries and private enterprise were able to mobilise populations to undertake local initiatives, the scale of centralised system was too large for smaller economic and political units such as the monasteries to tackle. It is after the collapse of the central State at Anuradhapura, and shift of monarchy to Polonnaruva that the wider hinterland was abandoned or occupied on a lower level as the State was not available or present to maintain the large feeder systems of the region. This is backed by geoarchaeological investigations in the tank and bund system of Anuradhapura.

The collapse of hinterland occupation was seen in association with the disintegration of hydraulic infrastructure and abandonment is seen at many monastic sites through the hinterland. Abandonment is suggested at C112, which has a siltation date of 1090CE±50 from geoarchaeological OSL samples, below a tile collapse (Simpson *et al*. 2008: 27). The formation of these samples suggest regular clearing of silt until the late eleventh and early twelfth century when such a practice was abandoned and there is the tile collapse at the site. In addition, the geoarchaeological and bund associated with Z001, Z021, also showed signs of siltation at a date of 1100CE±70 (*ibid*.: 27). The abandonment of the hinterland in the final stages of the Early Medieval is supported by further OSL dates taken from C018 and C009. C018 is a monastic site associated with a buried channel and a sample produced a date of

1120CE±40 from a layer at the base of the channel which was interpreted as the beginnings of a process of steady siltation without cleaning (*ibid*.: 31). Though C009 is not monastic in nature, the associated bund is seen to be regularly de-silted until a date of 1200CE±60 when this discontinued, indicative of abandonment (*ibid*.). The siltation of these tanks and channels and the presumed abandonment of these sites support the hypothesis that the level of siltation became too much for the monasteries to cope with without continual maintenance of the large tank and bund system. Without the ability to manage the irrigation infrastructure the monasteries were not agriculturally productive and could not maintain populations or support and thus were abandoned. As will be outlined in Section 6.5, this may have led to diversity in religious patronage with parallel ritual alongside Buddhist monasteries. The collapse and failure of monastic control over irrigation may be indicated through evidence of terracotta figurines.

Terracotta figurines from Nikawewa (D339) date to the eleventh and twelfth century (Section 6.5.2) and have been viewed as objects utilised in fertility rituals. This has been hypothesised through the presence of representations of phalli and pregnant females at Nikawewa and throughout the hinterland of Anuradhapura (Coningham *et al*. 2012: 8). The link to fertility and agriculture, especially paddy cultivation was suggested due to the proximity of terracotta caches to paddy fields and artificial tanks (Nandadeva 1990a: 223). Paddy cultivation was the mainstay of the hinterland's agricultural production, and if controlled in vast monastic estates, it would be seen as intrinsically linked to monasteries. By extension, if crops began failing, individuals and communities might look elsewhere for help in aiding agricultural fertility and this could be why the terracotta assemblages occur around the eleventh century. This follows a similar argument to Nandadeva, who suggested that due to the breakdown of large scale irrigation people began living in smaller communities utilising naturally occurring water stores for low-level agriculture. The presumed collapse at Anuradhapura is argued to have led to Buddhism not being a major presence in the hinterland leading to the isolation of hinterland communities from the religious mainstream leading to non-Buddhistic practices (1990a: 222-223). However, rather than an isolation from Buddhism, it is suggested from UMOEP data that the terracotta were one component of multiple heterarchies (Coningham *et al*.

2012: 12), indicative of a reaction precipitated by the failure of agriculture under Buddhist monastic control, and such terracotta sites "presented hinterland inhabitants with a focal point for relieving tension and anxiety related to an uncertain water supply" (Gilliland 2012: 400).

Enhancing agricultural fertility with non-Buddhist ritual has been identified through ethnography and also hypothesised in relation to *naga* sculptures. Brohier (1934: 15) suggested a link between irrigation tanks and *naga* sculptures in Sri Lanka and UMOEP recorded a *naga* sculpture found at Allisthana tank that had been moved to the nearby monastery as well as a *naga* carved on a rock in the environs of the Nachchaduwa tank (Simpson *et al*. 2008: 19). The link between *nagas* and tanks was also identified by Shaw in the environs of Sanchi, with 17 of the 18 groups of *naga* sculptures being associated with some element of water management (2007: 192, 240). Furthermore, in the nineteenth century it was reported that alongside Buddhism, in every village "upon every tank bund one tree is spared from the general clearing to serve for the worship of Ayana Deviyo, a deity… who is the particular guardian of tanks" (Ievers 1899: 107). It is possible this deity is similar to *Ayanayake* recorded in contemporary ethnography, worshipped on important occasions in the seasonal cycle of a tank to invoke rain and protect crops (Simpson *et al*. 2008: 18-19). Though this evidence suggests that Buddhism was not the only belief system in operation, there is a vast quantity of data suggesting that Buddhist monasteries received a huge amount of patronage from the State as well as from other strata of society and Section 6.5 will analyse the evidence relating to patronage and spiritual guidance in the Early Medieval Period.

### 6.5 Early Medieval Patronage

This section will undertake Objective 5 by reconstructing the patterns and networks of religious patronage and the ritual role of monasteries in linking the disparate communities of the Early Medieval hinterland. This will be done by analysing donation records from the Chronicles, epigraphic sources and ethnographic accounts as well as archaeological signatures. A total of 303 donation instances are recorded in the Early Medieval Period in the Chronicles. Though unknown locations account

for 49.34% of the donations (150 records) Anuradhapura is the majority known location with 73 donation instances (24.01%). In relation to Section 6.2, it is of note that when compared with proceeding periods Polonnaruva begins to receive much more patronage with 37 records (12.17%), coinciding with the movement of capital to this location and the recorded investment of Parakramabahu I into this city, in terms of both his own construction initiatives as well as patronage to the *Sangha*. Other locations near these sites also receive patronage with five donations at Mihintale (1.64%), two at Ritigala (0.33%) and one at Dambulla (0.33%). Donations recorded for locations throughout Sri Lanka number 16 (7.24%) and donations to sites along pilgrimage routes are recorded in one instance (0.33%). The region of Rohuna is representeded by thirteen records (4.28%), perhaps reflecting the movement of Sri Lankan monarchs to the region during Cola rule in the North between the rule of Mahinda V and the return of Vijayabahu I recorded in the *Culavamsa*.

Though the Chronicles continue to have a royal bias, eight instances of donation in the Early Medieval Period are from private individuals with seemingly no family relation to monarchs. Three *Senapatis* (Generals) are recorded as donating to the *Sangha* during this period. *Senapati* Rukkha, in the reign of Kassapa IV, builds a monastery and *Senapati* Ayasmanta of Kalyanavati donates both property and land, though the locations of these donations are unknown. In addition, a scribe known as Sena, in the time of Kassapa IV, constructed a building at the Mahavihara and the Minister Colaraja renovated a *Parivena* at an unknown location. In the reign of Sena I, individuals known as Rakkhasa and Vajira both constructed dwelling houses at Abhayagiri. The dignitary Uttara of Sena I also built a dwelling house at the same location. The appearance of *Senapatis*, and private individuals of influence in the Chronicles during this period, may hint at an erosion of royal power in the hinterland and Sri Lanka as a whole. Though some private individuals only donated small constructions, *Senapatis* were donating land as well as providing for entire monasteries. However, such trends will become clearer with an in-depth analysis of the epigraphic records for this period which will be provided later in this Section. Though there are minor changes in those providing patronage and more substantial

changes in the location of these donations, the donation categories remains similar to what has been recorded before, especially the Late Historic Period.

| Donation Category | Number of Donations | Percentage of donations |
|---|---|---|
| Alienation | 3 | 0.99 |
| Property | 71 | 23.43 |
| Construction | 105 | 34.65 |
| Repair | 85 | 28.05 |
| Irrigation | 8 | 2.64 |
| Money | 4 | 1.32 |
| Land | 68 | 22.44 |
| Food | 3 | 0.99 |
| Compulsory Service | 9 | 2.97 |
| *Total* | 303 | 117.49 |

Table 6.5: Donations to the *Sangha* recorded in the Chronicles for the Early Medieval Period.
NB: More than one donation type in an individual epigraph leads to a percentage higher than 100.

Table 6.5 and Figure 6.12 provide the donations recorded in the *Culavamsa* for the Early Medieval Period. The four major donation categories are those of property, construction, repair and land. Constructions of monuments are recorded in the greatest number, with 105 recorded instances, and this may reflect the construction efforts focussed on Polonnaruva recorded in the Chronicles. It might also suggest that the need for property was saturated by previous monarchs and that by the Early Medieval the only way of providing patronage in an already crowded landscape was to build monuments at existing monasteries and this may be why repair and elaboration of monuments also remains popular. Remarkably the fourth most popular donation category was land. Though opening up new areas of land through irrigation is still viewed as a kingly ideal and is portrayed as such in the Chronicles for this period (Section 6.4), it is emphasised by only eight such records in relation to monasteries. Perhaps the parcelling of land to monasteries after it had been brought into cultivation by monarchs was not viewed as disempowering, and thus could be recorded in such documents. This may be why alienation of land, a major donation category in the epigraphic record, is noted but not advertised in the Chronicles. Such

a transfer of power was disempowering for monarchs, and only three such donations are recorded.

A total of 499 inscriptions relate to the Early Medieval Period and the broad categorisations of donations are provided in Figure 6.13. Alienation grants, that were negligible in the Chronicles, provide over half of the donations for this period at 51.50%. The next most numerous are those of construction of monuments at 21.24% and land donations providing 10.82%. In addition donations of food increase in number to be the fourth most common donation type at 6.61%. Donations of money come next at 4.01% followed by those of irrigation infrastructure with 3.61%. Repair and elaboration of monuments as well as compulsory service provide 1.60% of the corpus each, with the remaining donations being that of property at 1.40%. Rather than donations being the principal work of royalty, the breakdown of donor rank provides evidence that other sections of society donated (Figure 6.14). In both Anuradhapura District and the whole of Sri Lanka there is a similar pattern of patronage with royalty providing the bulk of endowments at around 55% of donations with monks between 1-3%, those classified as 'other' around 25-30% and unknown donors around 11-16% (Figures 6.15, 6.16 and 6.17). Each of these categories of donation and rank will now be analysed in more detail to ascertain patronage to monasteries in the Early Medieval Period.

These donations have been mapped geographically throughout Sri Lanka (Figure 6.18) and in Anuradhapura District (Figure 6.19). Donations of property are small in number with only eight recorded in the epigraphic record. Five of these were royal with two found in Anuradhapura, two in Polonnaruva and the final in Nuwareliya. Further to these royal donations, one was donated by an individual designated as other in Ampara District whilst unknown donors gifted property in Kandy and Nuwareliya Districts. It would appear that over time much property had been donated to the *Sangha* and there is a potential that there was saturation so property donations reduced. The donations by monarchs were mainly confined to the centres of royal influence and power, a situation similar to that of construction of monuments of which there were 104 inscriptions providing a large percent of the

donations for the Early Medieval. 17 were royal donations and are confined almost exclusively to urban forms such as Anuradhapura where there are three inscriptions and Polonnaruva where there are 12. There are also royal inscriptions in Hambantota District and Batticaloa District. These constructions were usually large in scale such as alms houses and Temples. This is in stark contrast to the patronage of private individuals and monks (Figure 6.20).

Four monks donated stone slabs and rice canoes to existing monuments and these are all at Anuradhapura. Similarly the two unknown donors in this category both donated stone slabs to the pavement around the large stupa at Jetavana. This leaves 81 inscriptions relating to donations by private individuals, 50 of which occured in Anuradhapura District, with 45 of relating to the Sacred City. These donations are for the placing of stones in pavements surrounding the stupas of Jetavana and Abhayagiri in addition to the erection pillars and stone canoes. These inscriptions, especially those on the stone pavements of both the Jetavana and Abhayagiri stupas shows a level of public participation in the construction of these monuments and the bias of the Chronicles towards royalty being the lone source of funding and co-ordinating such large building projects, as seen in the Late Historic Period (Section 5.5). Though rulers may have directed and initiated such large developments, it is evident from these epigraphs that people from various walks of life contributed their share to these projects (Rohanadeera 1990: 242). This is similar to practices at modern Buddhist pilgrimage sites, such as at Swayambhu, in the Kathmandu valley of Nepal. Here the construction of structures around the site was achieved through the collective economic effort of different individual and groups of donors. Indeed, particular family groups, villages, and on occasions individual Lamas, sponsored the construction of sections of walls, with many of these gifts immortalised with inscriptions (Owens 2002: 285-286). Related to construction of monuments is that of repair and elaboration, which number six, and were all made by monarchs in both the urban forms of Anuradhapura and Polonnaruva. These speak of the renovation of buildings in Anuradhapura and elsewhere. It is also of note that four of these donations (UID: 18, 64, 71, 80) also record construction of monuments, highlighting how these practices were often documented side-by-side. That monarchs also elaborated and repaired older monuments suggests how they may have attempted to

link their projects to the past glories of previous construction efforts of earlier monarchs for legitimisation.

Recorded donations of money also increase in number with twenty (4.02%) such records for the Early Medieval. Five of these monetary donations were made by monarchs (UID: 15, 16, 22, 1920, 2150), and four of these occur at sites in or near Anuradhapura and the other in Matale district at Dambulla, another area of royal influence. Of these, one is in tandem with land (UID: 22) and another with both land and irrigation (UID: 16). Two donations were made by unknown individuals. Whilst one donation was for the performance of rituals (UID: 1716), another relates to fines levied from criminal proceedings being diverted to monasteries (UID: 1689), which is of greater interest when discussed in combination with monastic immunities outlined below. The remaining thirteen grants were by private individuals. These include money as part of offerings in addition to other types of gifts as well as for the performance of rituals at monasteries. Five of these are made in conjunction with the placing of a stone slab around a stupa (UID: 1854, 1856, 1858, 1859, 1895) suggesting such gifts would often go hand-in-hand, though the placing a slab in its own right and the associated material costs would provide merit.

Food is the fourth most common donation of this period. Whilst there are 33 donations of this category, only six were by monarchs and these provide harvests of certain products such as areca nuts as well as protection of fish stocks for monastic property as well as providing alms. 5 monks also provided food offerings and included monks offering part of their allocation of rice back to the monastery (UID: 145, 171, 1698, 1747), whereas the other provided part of the monastic agricultural produce to the monastery in tandem with gifts of rice from the laity (UID: 158). The increase in these donations may suggest that as monasteries controlled their grip on agriculture there was merit in donating a personal share of food back to the monastery. The majority of the donations of food were made by private individuals numbering 18 in total. These provided allocations of rice to monasteries for the meals but also offerings for image houses.

Compared to the Late Historic, donations of compulsory service reduce in number to 8 and three of these are by monarchs, two by those classified as other and three by unknown donors. The negligible frequency of such donations suggests that the fashion for compulsory service changed from the Late Historic and Dias notes that "surprisingly this practice had gone out of vogue after the eighth century and no trace of it can be found in the later inscriptions" (2001a: 102). Indeed, within the Early Medieval, four of these donations occur in the seventh and eight centuries (UID: 123, 124, 1613, 1648) whereas three relate to the ninth and tenth centuries (UID: 1784, 1891, 2096) and one to the twelfth (UID: 139). Only one of these donations was made in Anuradhapura District, in Anuradhapura itself (UID: 2096), suggesting that this was not a major source of patronage in the Early Medieval Period, especially its latter stages.

Land and irrigation donations are dealt with in more detail in Section 6.4. Briefly it is noted that donations were mainly royal in nature but it is argued that royal donations are constrained to Anuradhapura and its immediate environs, in addition to areas still thought to have a certain degree of royal control. It is suggested that though royalty still appeared to have control over large centralised irrigation systems the success of such infrastructure required monastic assistance. The pattern of patronage from the above evidence, especially that from donations of property, construction of monuments, repair of monuments, money, as well as land and irrigation endowments, suggests that the direct action of monarchs were limited to the main urban forms and less so to their hinterlands. It is suggested that in the hinterland monasteries wielded political authority as will be shown from the grants of immunity and alienation of land.

The majority, and just over half of inscriptions relate to alienation of land and number 255 (51.50%). Known as *sannas*, usually inscribed on pillars, they record immunities and privileges granted to individuals and monasteries and their associated estates. The majority relate to the ninth and tenth century (Figure 6.21). Though a small minority were granted to private individuals, and to estates of an unknown character, 217 were made to monastic estates (Figure 6.22). Furthermore,

207 of these donations (81.50%) were made by royalty or on behalf of royalty. Of the remaining donations, 12 (4.72) of the epigraphs were made by private individuals classified as 'other' and the remaining 35 (13.78) were made by donors where the rank is unknown, illegible or missing (Figure 6.23). It is notable that non-royal individuals who alienated some of their land from economic gain, though such charitable donations may have eased their own tax burden. Immunities granted to private estates were donated mainly by royalty numbering 14 (UID: 100, 178, 1889, 1937, 2104, 2105, 2110, 2111, 2112, 2164, 2185, 2186, 2191, 2209) with one donated by a private individual (UID: 2187) and another by an unknown (UID: 1723). Furthermore, those immunities granted to estates where the nature of the institution is unknown were all donated by royalty. However, it is unclear what this says of patronage, other than that these institutions may have been monastic or private, which does not deviate from the pattern described above.

These grants also transferred authority from the Crown to monasteries, bringing local officials under the control of monasteries (Gunawardana 1979: 97), and "the administrative functions hitherto carried out by state officials had become the responsibility of the monastic administration" (*ibid*.: 109). Indeed, the donations of land made in previous periods combined with the Early Medieval, in combination with irrigation infrastructure that opened up new areas of land for cultivation and population, led to vast geographical areas that could be granted immunities. This strengthened the monasteries but also constrained the power of monarchs (Liyannarachichi 2009: 108). Royal and local officials of varying status were barred from interfering with the affairs of estates that had been granted immunity and in the majority of cases could not enter lands or premises proclaimed immune. Furthermore, such estates were free from services on roads, tanks, free from trespass and were exempt from certain taxes in addition to controlling irrigation infrastructure (Perera 2005: xxx).

It is not possible to say what the average size of a monastic estate was, due scholars not being able to convert ancient land measurements into comparable modern equivalents. This is exacerbated due to the possibility that these ancient

measurements may not have been standardised and may also have changed through time. However, if an arbitrary one, three and five kilometre buffer zones are placed around immunity grants in Sri Lanka and especially in Anuradhapura District, it is possible to see just how much land was possibly within monastic jurisdiction, not available to the State for purposes of revenue, both monetarily and agriculturally. Though arbitrary, and acknowledged that monastic estates would not be perfect circles in the landscape, for each immunity grant this provides monasteries with a temporality of a potential 0.78 $km^2$, 7.07 $km^2$ or 19.63 $km^2$ areas of land. Such an analysis suggests that monasteries may have removed revenue, resources, influence and jurisdiction of a large amount of the land and populace away from direct involvement and intervention from the Crown.

Firstly it can be noted that these donations have their greatest density in Anuradhapura District, with fairly large concentrations also located in Polonnaruva and Kurunagala District (Figure 6.24). This density distribution matches fairly well the core area of the royal sphere of power in the Early Medieval period, so by extension in areas where secular elites may have land and influence to proclaim such grants. Secondly, the distribution also highlights how monasteries were autonomous entities throughout Sri Lanka in this period and grants are found in Jaffna at Kandarodai, in the east at Trincomalee, the west at Mantai and also in the coastal regions to the south (Figure 6.25). As might be expected territories further away from royal influence were administered through proxy and in this case it was monastic in nature. Thirdly, the extent of these grants in the Anuradhapura hinterland may highlight how control of the landscape swung towards monastic institutions away from the State. The distribution of immunity grants in the hinterland is quite widespread (Figure 6.26) and generally relates to where the majority of settlement occurs from the UMOEP evidence (Figure 6.27).

The percentage of sites within range of an immunity grant is quite high (Table 6.6). Within one kilometre of immunity grants the percentage of sites is low and includes 6.66% of monastic sites, 2.09% of ceramic scatters, 2.32% of ceramic scatters with metalworking and no undiagnostic sites. Within three kilometres this increases to

28.88% of monastic sites, 23.56% of ceramic scatters, 16.27% of ceramic scatters with metalworking and 21.42% of undiagnostic sites. If the radius increases to five kilometres then 42.22% of monastic sites, 35.07% of ceramic scatters, 30.23% of ceramic scatters with metalworking and 35.71% of undiagnostic sites are present. Whilst it is not surprising that the highest percentage of sites present are monastic due to the monastic nature of immunities, the high percentage of other site categories suggests that a large section of the hinterland was potentially under monastic jurisdiction.

| Site Category | Early Medieval: 1km | Early Medieval: 3km | Early Medieval: 5km |
|---|---|---|---|
| Monastic | 6.66% | 28.88% | 42.22% |
| Ceramic scatter | 2.09% | 23.56% | 35.07% |
| Ceramic scatter with metalworking | 2.32% | 16.27% | 30.23% |
| Undiagnostic site with pillars and blocks | 0.00% | 21.42% | 35.71% |

Table 6.6: Percentage of Early Medieval UMOEP site categories found within one, three and five kilometres of an Early Medieval immunity grant.

Though located generally in areas marginal for irrigation aided cultivation (Section 6.4), this represents a major removal of resources from the Crown. Indeed, such problems of revenue are recorded in the Chronicles in the Early Medieval Period. During the reigns of Jayabahu I (r. 1110-1111 CE) and Vikramabahu I (r. 1111-1132 CE), instability is blamed on the warring of the King and high unfair taxes {*Culavamsa* 61.48-54}. It could be argued that these high taxes were a direct result of the alienation of land and immunities granted to monasteries and that remittance of these grants was a way of regaining power in the hinterland and quelling unrest from deeply unpopular levies. Indeed, it is recorded that Vikramabahu I "took the maintenance villages which belonged to the Buddha and so forth and gave them to his attendants" {*Culavamsa* 61.54-55}. Though it does not state whether the King received taxes from these lands, it does appear that monarchs did occasionally forcibly recover lands that had been donated. It seems that alienation of land did not just affect the Crown, but also high ranking officials who had granted immunities. It

is recorded that one of Mahinda V's *Senapatis*, Kitti, after loyal and brave service to the King during warfare with the Colas requested "that part of his revenues which the *bhikkhu* community had appropriated might be remitted" {*Culavamsa* 55.31-32}, and this was subsequently granted.

This transfer of administration saw monasteries deal with local laws, disputes and jurisdiction and considerable powers transferred to monastic administration, barring and withholding the authority of government officials to intervene in their affairs (Gunawardana 1979: 190). For example, in Anuradhapura District at the sites of Nagama (UID: 1900) in the tenth century and Virakatiya (UID: 1711) in the ninth to tenth century, monastic officials settled disputes. This was also the case in at Aturupalayaga in Puttalam (UID: 1904) and Nalanda in Matale (UID: 1763). Furthermore, at Devinuvara in Matara (UID: 2082) if villagers committed offences they would be dealt with by monastic officials. At Pasagama in Kandy (UID: 1732) the monastery could levy fines on those entering their estate illegally and it has been argued that such administration of justice would have increased the revenues of monasteries at the expense of the Crown (Gunawardana 1979: 110). It is also of note that one of the donations of money in this period that would usually have been levied to the Crown through fines of criminal proceedings was diverted to monasteries (UID: 1689). The alienation of land not only led to monks being spiritual leaders but also landlords for many communities (Gunawardana 1979: 166) and "the monastery was also a centre of power and authority in its own locale" (*ibid*.: 343).

As in earlier periods (Sections 4.5 and 5.5), these temporalities were demarcated in the landscape, and several Early Medieval alienation grants record the erection of boundary stones and the immunities afforded to land and property within these confines. In Anuradhapura District two ninth to tenth century inscriptions at Nurawewa (UID: 1780) and Virakatiya (UID: 1711) record the setting up of boundary stones. This is also recorded in the same time period in Polonnaruva District at both the urban form (UID: 1749) and Minneriya (UID: 435), Seruvila in Trincomalee District (UID: 1744) and earlier in the eight to ninth centuries in Matale at Gandigala (UID: 159). In addition, an inscription without any specific donation at

Mihintale (UID: 1533) records the setting up of boundary stones for land belonging to the monastic estate. There is also the possibility that the pillar inscriptions themselves, especially *sannas*, formed part of these boundaries informing those travelling through the landscape of the ownership of the land they were entering and the regulations and laws that applied to this land. This control of land by monasteries within demarcated boundaries is recorded in the reign of Parakramabahu in the Chronicles. In the following account not only do stones mark territory, but also redefine the landscape and like marking the boundaries of a new urban form the king:

"took with great solemnity the golden plough before which was harnessed the elephant of State and went forth ploughing the furrow. To remove all scruples regarding landmarks formerly drawn at this spot, the *bhikkhu* community took up a position at differing points, after previously by a solemn act, bound to bring full success, removing in due order the ancient landmarks and made known to the King the landmarks along the furrow (which he ploughed). The King drew three partial boundaries and a main boundary. The boundary stones set up in the eight regions of the heavens, east and so forth… These stones served for the marking of the main boundary" {*Culavamsa* 78.60-67}.

Coinciding with this transfer of power to monasteries, there is a large increase in ceramic scatter sites during the Early Medieval Period. There is a jump from 77 ceramic scatter sites to 232 during this period, whilst monastic sites remain at a stable 43, with some new foundations, though 32 were previously occupied. This may relate to the breakdown of hinterland and core exchange networks and the need to produce goods locally. If monasteries and their estates, or indeed other types of private estates, were more dependent on their immediate environs, more settlements may have been required for production. Furthermore, if these temporalities were successful and wealthy, this prosperity could have facilitated a growth in population in the hinterland while conversely there was instability at the core in Anuradhapura (Section 6.3.2).

Some epigraphs in the Early Medieval Period have been termed regulatory inscriptions, such as the Mihintale tablets, and these are indicative of how the process since the Early Historic of monasteries being endowed with land and irrigation infrastructure and finally consolidating large estates led to the need for clear rules as to the administration of property when monasteries became large-scale concerns in the landscape (Liyanarchchi 2009: 107). Indeed, Perera argues that not only did these inscriptions contain rules and regulations on religious issues but also "rules for the administration of land, for economic control of the trade of a town, and the dispensation of justice" (2003: 141). Though located at a site nearer the core of the State, the information on the Mihintale tablets provides evidence for how monasteries had become large administrative and economic units in their own right, with their own specialised staff (UID: 20). This inscription not only lists these individuals but also records the rates of remuneration for them and administrative procedures for financial management (Gunawardana 1979: 182). Within this inscription the following official and employees are listed:

One administrator, one steward, one casket registrar, one casket keeper, one almoner, one lay warden, one watchman, one master of festivals, one astrologer, one servant who attends calf-rearing, eight carvers, four paymaster servants, one servant of the royal household, two bricklayers, one granary keeper, one head keeper of granaries, one refectory warden, one head physician, one physician, one relic house keeper, twelve cooks, one district headman in charge of relic houses, one registrar of shrines, three shrine superintendents, three stupa watchers, one chief of attendants, one head of servants, one servant who cooks and brings firewood, one servant who brings firewood but does not cook, two woodworkers, one servant who cooks, one chief master-artisan, two master-artisans, two master-lapidaries, two blacksmiths, two lime-burners, one head painter, eleven painters, one chief thatcher, eleven thatchers, five potters, six cartmen, one overseer of workmen, twelve workmen, one alms-bowl and water-bowl supplier, two florists, one water-lily keeper, one alms-bowl supplier, one barber, twenty-four hired female servants and several sweepers.

As will be outlined in more depth in Section 6.5, the immunity grants, in addition to the large estates under monastic control "show that the *Sangha* had become an independent institution" and that "these special privileges which they enjoyed made them self-contained" (Dias 2001a: 113). Ultimately through this patronage "monastic institutions became the landed intermediary between the central political authority and the people" (*ibid*.: 115). However, this patronage was not extended to a specific form of Buddhism and various sects were supported by elites and the general populace.

### 6.5.1 Diversity of Buddhist patronage

The flexibility of Buddhism is recorded in the *Culavamsa* where the Queen of Udaya I (r. 797-801 CE) donated a monastery to a "Damila bhikkhu community" {*Culavamsa* 49.24}. Though the term Damila is contested (Coningham and Lewer 1999), that a distinction is drawn suggests a differing group with possible differing practices. A group of Sanskrit inscriptions also provide evidence of Mahayana practices, referencing ideas of *Trikaya* (Perera 2001: 260-261) and *Bodhisattvas* are mentioned in several inscriptions (UID: 157, UID: 51). Furthermore, the Mahayana influence on Buddhism is seen throughthe enshrining of small copper plaques with inscriptions. This is a continuation from the Late Historic of giving the Dharma the same honour and veneration as other corporeal relics of the Buddha (Perera 2005: 298, e.g. {*Mahavamsa* 52.50-51}, UID: 17, 18, 50). Copper plaques were excavated at the *Pabbata Vihara* of Vijayarama (Bell 1904d: 4-10), as well as from Stupas at Mihintale and Jetavana, indicating that there was a practice to deposit plaques inscribed with texts at monasteries with Mahayana leanings (Dias 2001a: 108). Furthermore, it has been reported that seven palm leaves of a book known as the *Pragnaparamitasuttra*, written in Sanskrit of the ninth century, were discovered in a circular relic house at Jetavana (Silva 2010: 169).

Epigraphs also provide evidence for the affiliation of hinterland monasteries to the three major monastic fraternities of Anuradhapura. Many of these epigraphs record institutions that were granted immunities. Monasteries within Anuradhapura District at Nagama (UID: 1900), Iluppakaniya (UID: 2098) and Manava (UID: 1899) as well

as at an unknown location said to have been found in the North Central Province (UID: 1938) were linked to Abhayagiri. Monasteries further afield linked with Abhayagiri were also granted immunities in Jaffna at Kandarodai (UID: 1915), Badulla District at the site of Divurumevela (UID: 1940) and in Matale at the site of Pegitulama (UID: 1710). There is also an unknown location of an inscription said to be from a place named Kongollava (UID: 2097) that is also linked to this institution.

There are also references to monasteries linked and aligned to the Mahavihara in both Anuradhapura District and throughout Sri Lanka. In Anuradhapura District monasteries linked to the Mahavihara include Bilbava (UID: 61), Usgollava (UID: 2083) and Bandaru-Ratmale (UID: 1912) which were granted immunities whilst at Galtampita (UID: 1901) a share of paddy land was directed to the Mahavihara. Away from Anuradhapura District monasteries affiliated to the Mahavihara were also granted immunities such as at Mantai in Mannar (UID: 142), Panduvasuvava in Kurunagala District (UID: 1912) and a monastery in Polonnaruva (UID: 62). Furthermore, a share of paddy land was provided to the Mahavihara from a monastery at Gonnava Devale in Kurunagala District (UID: 137) and there was a regulatory grant for a monastery affiliated with the Mahavihara in Moneragala District (UID: 1942). Unlike earlier periods, and not in any great number, there is also a reference to immunities granted to land and a village which belonged to the Jetavana monastery (Coningham 2011: 941). These records highlight the strong link between these central monasteries and the networks across the hinterland and Sri Lanka. They also demonstrate that the three major monastic fraternities had large land holdings throughout the hinterland and enabling them to maintain and consolidate their powerful position in the affairs of the State in relation to administration and economics.

Though apparent through textual sources in this and previous periods, the diversity of Buddhism is almost impossible to identify archaeologically the Early Medieval Period, where it is possible to identify architectural expressions of differing Buddhist sects (See Section 3.7.2). The *Pabbata Vihara* has been argued by Prematilike and Silva (1968) to represent a Mahayanist type monastic layout. The monastic plan of a

quadrangle centred on the principal shrines and edifices conforms to that described in the *Manjusri Vastuvidyasastra*. This text is thought to adhere to Mahayana Buddhist architectural ideals as it said to have been transmitted by the *Bodhisattva Manjusri* (Prematilleke 1995: 4). Not only does the *Manjusri* provide guidance for the types and placing of images of deities (*Manjusri* 38-84a) but bronze sculptures of such figures have been found at *Pabbata Viharas* in the Sacred City. Images were recovered from the four entrance porches of the sacred quadrangle at the 'Vijayarama' and Puliyankulama (Prematilike and Silva 1968: 83) Bronze sculpture at *Pabbata Viharas* includes a statue of Indra from Puliyankulama (Bell 1904f: plate DD), bas-reliefs of either Siva or Vishnu along with either Parvati or Lakshmi (Bell 1904d: 4-10). Furthermore, one of the most spectacular examples of a *Bodhisattva* found in Sri Lanka is the gilded gold bronze image of Tara, now held in the British Museum (MacGregor 2010: 345-350). The monastic layout of the *pabbata vihara*, copper plaques and bronze images "clearly suggests a significant increase in the popularity and influence of Mahayanism during the final two to three centuries of the Anuradhapura period" (Strickland 2011: 227). In addition to the *pabbata vihara* identified around the Sacred City, the site of Z00 has been identified as such a form, and highlights that such sects permeated the hinterland.

Furthermore, the artefactual record of the Early Medieval also hints at multi-vocality within Buddhism or plurality of religious traditions. Evidence of appliqué earthenware ceramics from this period with symbols such as *trisula/triratna*, and *swastika* such as those recovered from ASW2 (Coningham 1999: 130) and others found at the Alahana Parivena (Prematilleke 1982: 10) suggest either Mahayana Buddhism or the influence of Saivism and Hinduism in the Early Medieval. However, there is no evidence that a strict organised Mahayana order was established in Sri Lanka and Prematilleke and Silva (1968: 63) highlighted how Xuanzang reported that monks from the Abhayagiri studied both a mixture of Mahayana and Theravada teachings and philosophies.

In addition to these Buddhist sects, asceticism is thought to reach its climax in Sri Lanka in the late seventh and early eighth century CE. The founding of a purpose-

built ascetic monastery at Ritigala (known as *Arittha vihara*) by Sena I (r. 833-853 CE) {*Culavamsa* 50.63-64} is thought to have been for the fraternity of monks known as the *Pamsukulikas* (Section 3.7.2). Great reverence was paid to the *Pamsukulika* and Kings such as Manavamma (r. 684-718 CE), Aggabodhi V (r. 718-724), Aggabodhi VII (r. 772-777 CE) and Dappula II (r. 791-801) are all recorded as providing patronage to this sect (Wijesuriya 1998: 144-148). As already outlined in Section 3.7.2, the remains of *padhanaghara parivena* have been identified as the residences of the *Pamsukulika*. To briefly reiterate, these structures are usually classified as two quadrangular units, known as platforms, connected by a stone bridge. These platforms are surrounded by an enclosing wall, occasionally a moat, as well as cisterns and ponds. *Padhanaghara parivena* do not possess typical Buddhist structures or iconography such as stupas, but are often associated with meditational pathways (Coningham 1995: 235) (Figure 6.28).

These monasteries are usually constructed from unfinished, partially dressed, or plain dressed ashlar blocks (Bandaranayake 1974a: 127) and were "distinguished by the extreme severity of their style" (Hocart 1924b: 56). Furthermore, the only decorated features are urinal stones (Figure 6.29) and Hocart remarked that "The sculptor seems to have reserved his whole art for the urinals" (Hocart 1924b: 56). Decoration seem to depict images of 'orthodox' ornate *viharas* and it is postulated that these urinal stones depict the image of *kuvera*, the God of wealth, and were intended to highlight how the ascetics had totally rejected and given up worldly desires (Seneviratna 1994: 187). They could also be viewed as a visible, physical representation and reaction against the wealth and grandiose nature of the ornate monasteries of Anuradhapura (McAlpine and Robson 1983: 29). The combination of the decoration of only urinal stones, meditational pathways, in addition to their architectural style does suggest a contestatory discourse from the other monastic categories of Anuradhapura (Coningham 2001: 87, Coningham 2011: 938) and seems to point towards "the formalised asceticism of a special order, where the emphasis seems to lie in the provision of a secluded and homogenous residential organisation" (Bandaranayake 1974a: 117). Whilst the found in the Sacred City of Anuradhapura and idenitified as the Western monasteries, the site of C112 highlights

their presence in the hinterland, and it was also an order that received patronage throughout Sri Lanka (Figure 6.30).

In addition to these large complexes, ten *lena* sites (A004, A005, A007, A010, A154, B044, B045, B332, D336, D511) were reoccupied during the Early Medieval Period. These *lena* are dated to the Early Medieval on associated earthenware ceramic evidence. As stated in Section 5.5.1 in relation to Late Historic *lena*, it is not suggested that these sites were occupied continuously during this period, but that at various points, charismatic individuals may have resided in these locations. These individuals may have been seeking isolation for meditation and may have been independent or attached to any of the major Buddhist monastic fraternities. There is the possibility such places may have been frequented due to their associations with monks of the past and their reputations. There is also the possibility, especially with the multiplicity of monastic fraternities and also the major ascetic reaction against orthodox monasteries in this period, as seen through the emergence of *padhanaghara parivenas* and the *pamsukulikas* that individuals not connected to major ascetic fraternities may have also reacted against the grandiose wealth of established orders and sought an isolated ascetic life. Whatever the motivations of all these different expressions of Buddhism, it becomes clear that in the Early Medieval Period there is a visible diversity of 'Buddhisms' throughout the Anuradhapura hinterland and Sri Lanka. This diversity of patronage and spiritual guidance was not limited to various 'Buddhisms', but other rituals and religions were represented textually, architecturally and archaeologically.

### 6.5.2 Other religious patronage

Traditionally, the historical developments of the later phase of the Early Medieval Period sees the development of a multi-vocality of religions with an increased South Indian influence and Indrapala suggested that in tandem with the widespread appearance of tenth century Tamil inscriptions, dated in the regal years of Cola rulers, there was an increase in Saiva temples (2005: 208). Furthermore, in the Chronicles there are a few records of monarchs patronising non-Buddhist institutions. It is recorded that Mahinda II (r. 777-797 CE) "restored many decayed

temples of the gods here and there and had costly images of the gods fashioned" {*Culavamsa* 48.143-144}, an act that is repeated by Parakkamabahu I (r. 1153-1186 CE) who constructed twenty-four temples to the gods {*Culavamsa* 79.81}. In addition, Sena II (r. 853-887 CE) is recorded as supporting Brahman rituals {*Culavamsa* 55.65}. The shift of capital to Polonnaruva is viewed also as a religious shift with a more pluralistic and eclectic patronage at State level incorporating Buddhist, Brahmanical and Saivite practices (Indrapala 2005: 251) and investigations at Polonnaruva have excavated Saiva and Vaisnava shrines with bronze Nataraja, Siva and Parvati images (Paranavitana 1955: 79, 82). In addition, a twelfth century inscription of King Nissanka Malla at Matale (UID: 22), not only mentions an immunity grant, but also the construction of a Hindu temple. In Anuradhapura itself, structures north of Abhayagiri dated to the Early Medieval Period have been identified as 'Hindu ruins' (Bell 1914a) and it has been suggested that in the Northeast of the Citadel a group of buildings where an inscribed cross was recovered may have been a community of Nestorian Christians (Hocart 1924b: 52).

Non-Buddhist practices are also mentioned in inscriptions, though these appear to be intertwined with Buddhism. Perera (2005: 301) notes that an inscription possibly refers to a *naga* shrine in which offerings were utilised to aid the repairs of a monastery in which grounds the shrine stood (UID: 20). The same inscription also records a shrine for a local deity named Mininal, and the offerings at this shrine were used for temple repairs at the *vihara* in which it stood. Such co-location of non-Buddhist deities within monasteries was recorded during ethnography of UMOEP and at A155 the local deity had a shrine on the monastic outcrop. Such a situation is apparent throughout Sri Lanka and at the major Buddhist pilgrimage site of Siripada, a small image shrine dedicated to the deity of the mountain is located near the summit and is venerated by Buddhists in addition to the footprint thought to have been left by the visit of the Buddha (Paranavitana 1958: 23). Archaeologically, non-Buddhist ritual has also been discovered in the Anuradhapura hinterland.

At the undiagnostic site Nikawewa (D339), stone pillars and blocks were found in association with a dense artefact scatter of tile and brick. The site was excavated as

part of UMOEP and a couple of two metre by one metre trenches were opened either side of an *in situ* pillar (Coningham *et al*. 2012: 3). Contexts 102 and 202 as well as the underlying contexts of 103 and 203 were densely packed with broken fragments of terracotta figurines that included representations of humans, animals, zoo-morphs, phalli, in addition to architectural fragments such as finials and possible portable shrines (*ibid*.: 5) (Figure 6.31). Based on OSL determinations and ceramic evidence, D339 dated to the eleventh century CE (Coningham *et al*. 2012: 10, Section 3.4.2.3) and the deposition appears to match those of other caches of terracotta figurines reported in Sri Lanka, mainly shallow deposits of small and large fragments of terracotta figurines and objects seemingly dumped in a single episode of activity (Nandadeva 1990a: 222). This complements Bandaranayake's suspicions that such artefacts represented a contemporary culture alongside Buddhism, though he believed them to date to post-Polonnaruva period occupation of the Dry Zone (*ibid*.: 236).

It has been hypothesised that the terracotta artefacts were intentionally broken prior to deposition in a practice similar to that witnessed in studies of the *Gammaduva* ceremony (Coningham *et al*. 2012: 12). This ceremony is invoked to ward off disease and to ensure good luck and fertility in both agriculture and personal life and comprises dances, food offerings and the creation of terracotta objects representing plants, animals and people. At the climax of the ceremony, the terracotta objects are broken into pieces after being placed on an altar (Deraniyagala 1961: 261). Such practices are tempting explanations for such archaeological assemblages, which are shallow and contain a mixture of fragmentary terracotta animal and human heads, bodies and limbs and often associated with broken ceramic vessels (Manatunga 1990: 239, Nandadeva 1990a: 223).

Furthermore, the terracotta corpus of the Anuradhapura hinterland exhibits strong similarities and a high degree of uniformity with published and unpublished assemblages from elsewhere within the Dry Zone Such consistency of motifs is indicative of a shared and agreed corpus of design that may have been part of a more formalised ritual structure across the region in the Early Medieval (Coningham *et al*.

2012: 12) (Figure 6.32). It would appear that this network did not incorporate monasteries, or Anuradhapura itself, as no examples have so far been recovered from either and it has been suggested that a series of interdependent and competing heterarchies were active within the Early Medieval hinterland (Coningham *et al*. 2012: 12). In this model, the varying expressions of Buddhism represented by 'orthodox' monastic establishments with meditational monasteries, *lena,* and *pabbata viharas* formed various networks of patronage and spiritual guidance within the landscape. In addition, rather than representing unorganised, spontaneous rituals, the presence of tile, brick and roof finials at some terracotta sites, such as D339, suggests that the terracotta artefacts identified in the hinterland represented a more formalised, and perhaps permanent ritual network. The presence of such a network draws parallels with the modern regional hierarchy of *Aynayake* shrines that operate in the vicinity of Eppavala (*ibid*.: 12).

## 6.6 Summary Discussion

The Early Medieval Period represents the climax of the development of Buddhist monasteries within the Anuradhapura hinterland and analysis of Objectives 3, 4 and 5 for the Early Medieval Period have illuminated the central role of monasteries in production and exchange networks, irrigation and agriculture as well as position in various patronage networks. In undertaking Objective 3 it has been shown that, as in previous periods, monasteries were centres of production, though production also occurred at non-monastic sites. Craft production continued at monasteries where such a role had previously been undertaken. In tandem, there was a proliferation of ceramic scatters where such industry took place. It may be the case that weakening links to elites in the centre and associated exchange networks led monastic authorities in the hinterland to increase production. Indeed, the grants of immunity, which will be summarised below, may have led to a situation by which exchange networks broke down and became more localised. Though an increase in craft production at ceramic scatters might suggest non-monastic influence, the immunity grants may have placed many of these sites under monastic jurisdiction and the craft working at these sites may have been under the auspices of monasteries. New monastic foundations, sympathetic to the State, may have been founded and supported as an attempt by elites at the urban core to gain a foothold in the landscape

that had been siphoned away to these newly autonomous monastic estates. Sites such as F517 and C112 highlight connections to the Citadel and Sacred City through prestige artefacts, which are lacking at more established monastic sites. Metalworking residues are also present at these new foundations suggesting that such institutions undertook craft activity to gain a foothold and legitimacy in the landscape and were supported through exchange networks.

Monasteries continued in their roles relating to irrigation and land management. Though the Chronicles extol virtuous monarchs who colonised vast tracts of land by renovating tanks and canals, irrigation infrastructure and land continued to be donated to monasteries. These occurred mainly in marginal land and the majority were donated by monarchs, suggesting that monasteries were utilised by the State in order to increase revenue, especially as it decreased with the parcelling of land away for immunities. Indeed, land and irrigation donations are rarely donated within the same grant with those of immunity, and if they do occur at the same site, the immunity grants generally occurred later. This suggests that monarchs initially attempted to open up new areas of land through monasteries, but that with possible political factors were unable to manage these lands so transferred jurisdiction to monasteries. Furthermore, geoarchaeological evidence of collapse suggests that monasteries were important centres for irrigation management. Immunity grants led to the weakening of the State and its ability to maintain the major infrastructure which subsequently lead to the collapse of the cascade system and the smaller autonomous irrigation infrastructure maintained by monasteries and private estates in the hinterland, which did not have the resources to maintain these systems. The appearance of non-Buddhist rituals linked to fertility such as the terracotta figurines during this period would suggest that the populace linked monasteries with agriculture, and when agriculture failed they turned to other systems of belief.

Objective 5 assessed the patronage networks within the Early Medieval hinterland and, as has been outlined above, the major donation to monasteries in the alienation of land through immunity grants. Monasteries were a major recipient of these in the ninth and tenth centuries and probably received these grants due to the weakening of

centralised power under the monarchs of Anuradhapura. From the Chronicles it is apparent that from the late ninth century onwards that South Indian polities increased in power, sphere and influence affecting the monarchs in Sri Lanka. In addition, political infighting caused more destabilisation within the Early Medieval Sri Lankan polity. In order to gain support and legitimacy, estates and administration were granted to powerful loyal subjects and powerful entities such as monasteries that legitimised and supported the Crown. However, this siphoned resources away from the Crown and further destabilised the central State, leading to a further negative cycle of more donations. This in tandem with outside political causes eventually led to the collapse and movement of political authority to Polonnaruva. Without the State to maintain irrigation, monasteries too declined at a later date in the eleventh and twelfth centuries. Furthermore, the patronage that the populace provided was divided between several strands of Buddhism. Not only did Mahayana Buddhism, and organised ascetic monasticism gain more influence and patronage but so too did individual ascetics as well as non-Buddhist religious practices. Rather than a monopoly on patronage in the Anuradhapura hinterland, orthodox monasteries competed against other forms of Buddhism as well as non-Buddhist sects in multiple heterarchies of patronage.

Having completed Objectives 3, 4 and 5 the next chapter will form the discussion. Initially the next Chapter will look at each of the Objectives 3, 4 and 5 in turn, to ascertain patterns and developments relating to the administrative role of Buddhist monasteries in the Anuradhapura hinterland. The discussion will then be by providing comparative case studies and analogies from Early Medieval European monasticism in order to broaden the discussion of the role and function of monasteries within medieval societies.

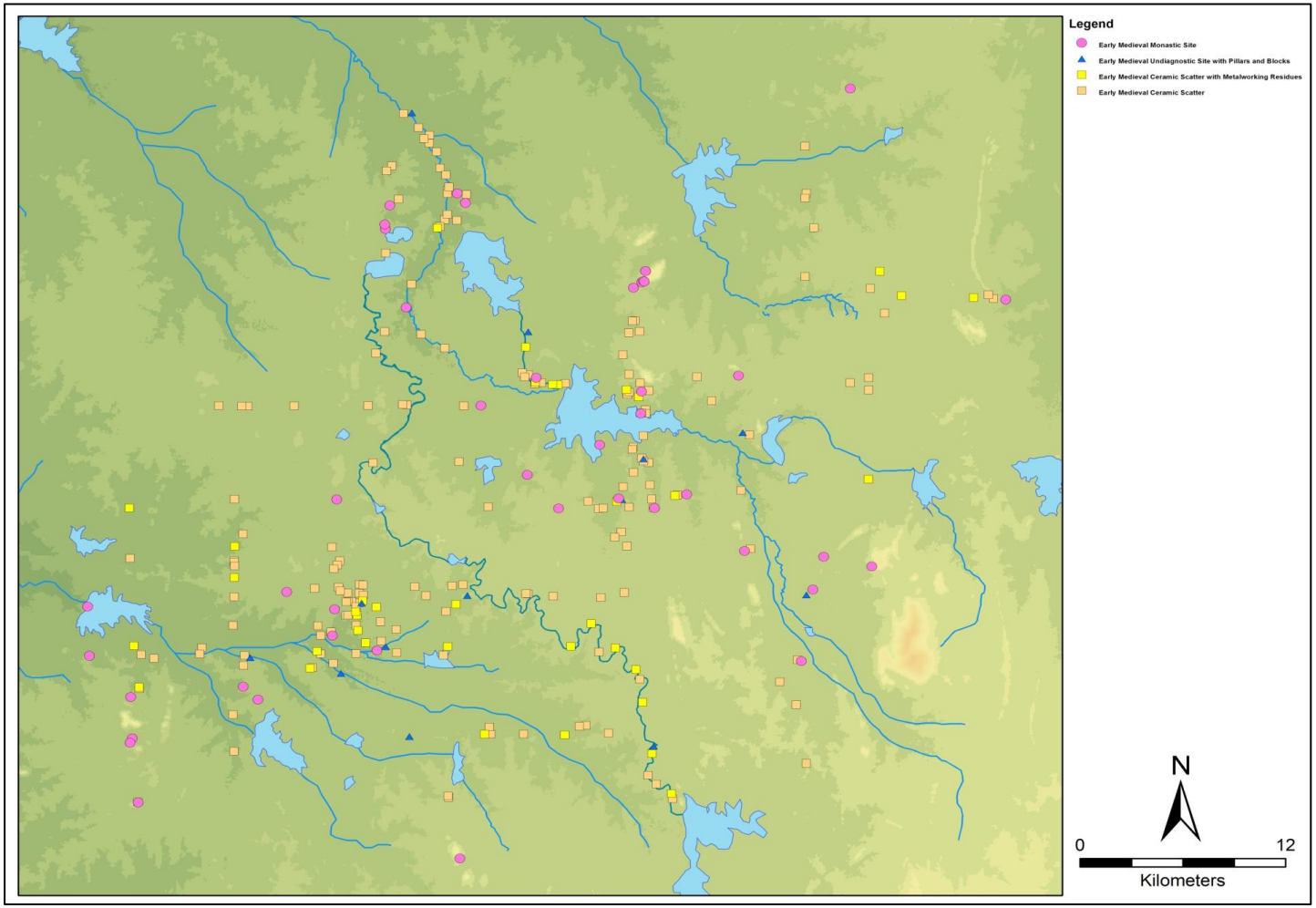



Figure 6.1: Distribution of Early Medieval sites in the Anuradhapura hinterland from UMOEP survey.

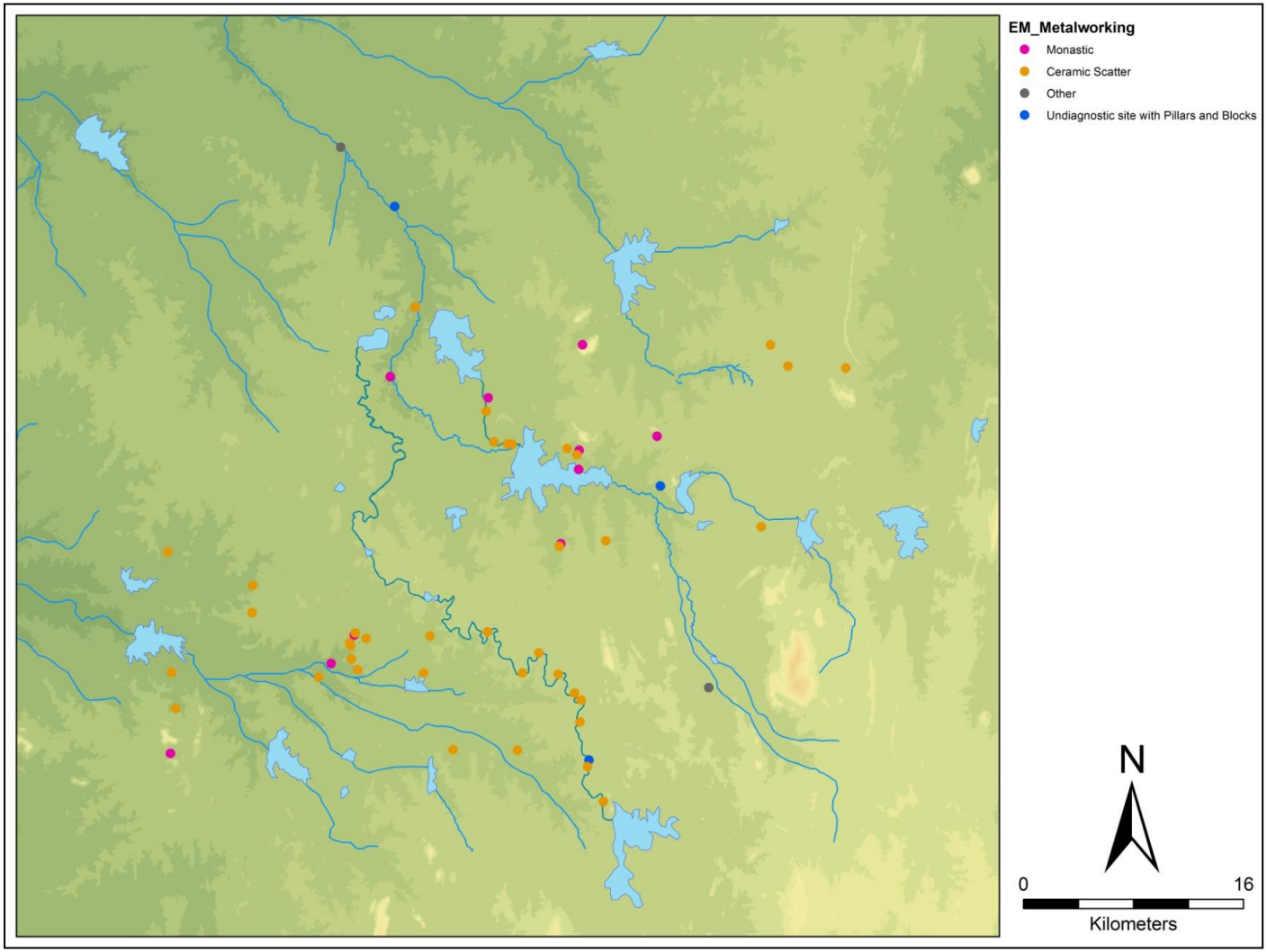



Figure 6.2: Distribution of Early Medieval metalworking sites in the Anuradhapura hinterland from UMOEP survey.

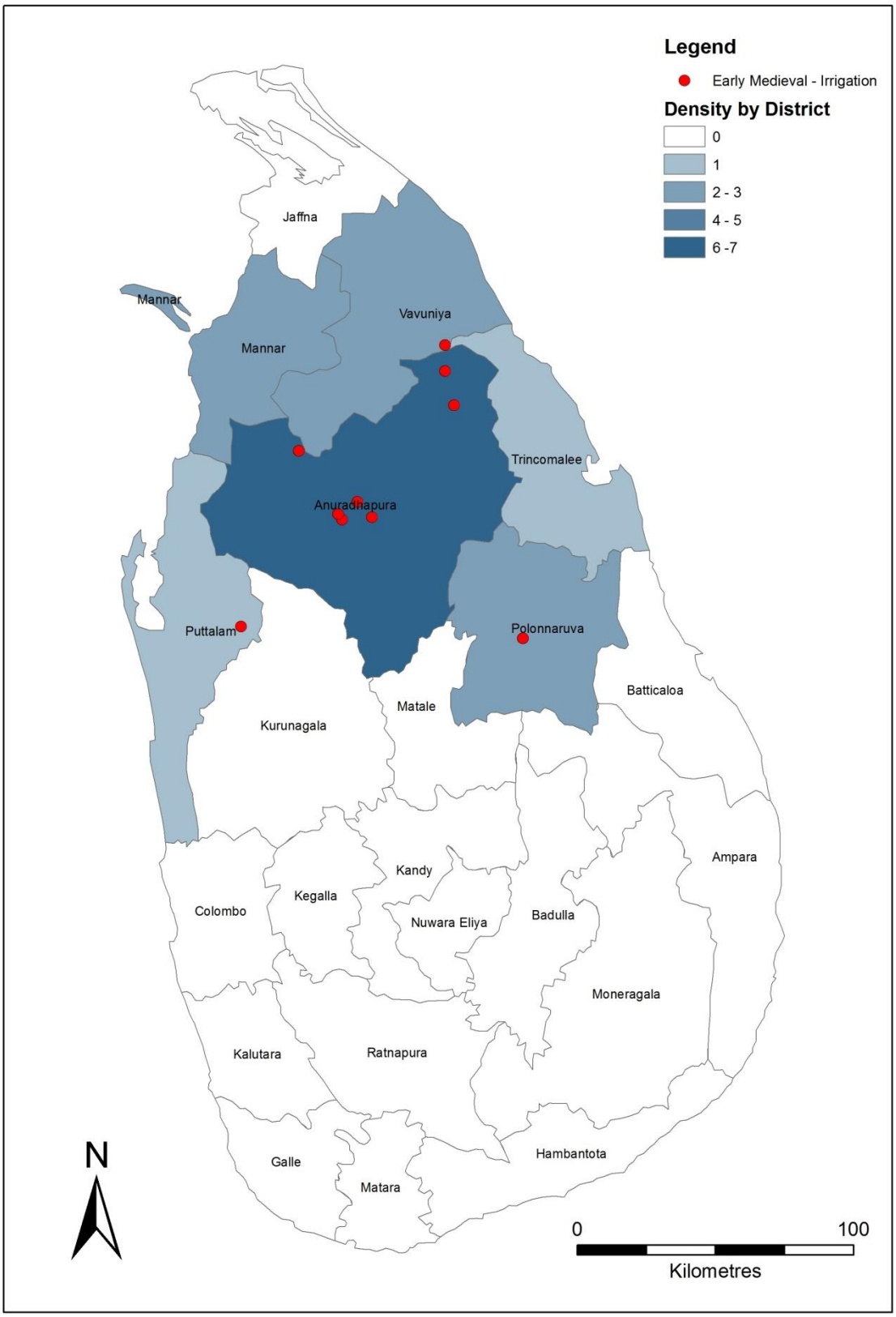



Figure 6.3: Distribution and density of Early Medieval irrigation donations from epigraphic sources.

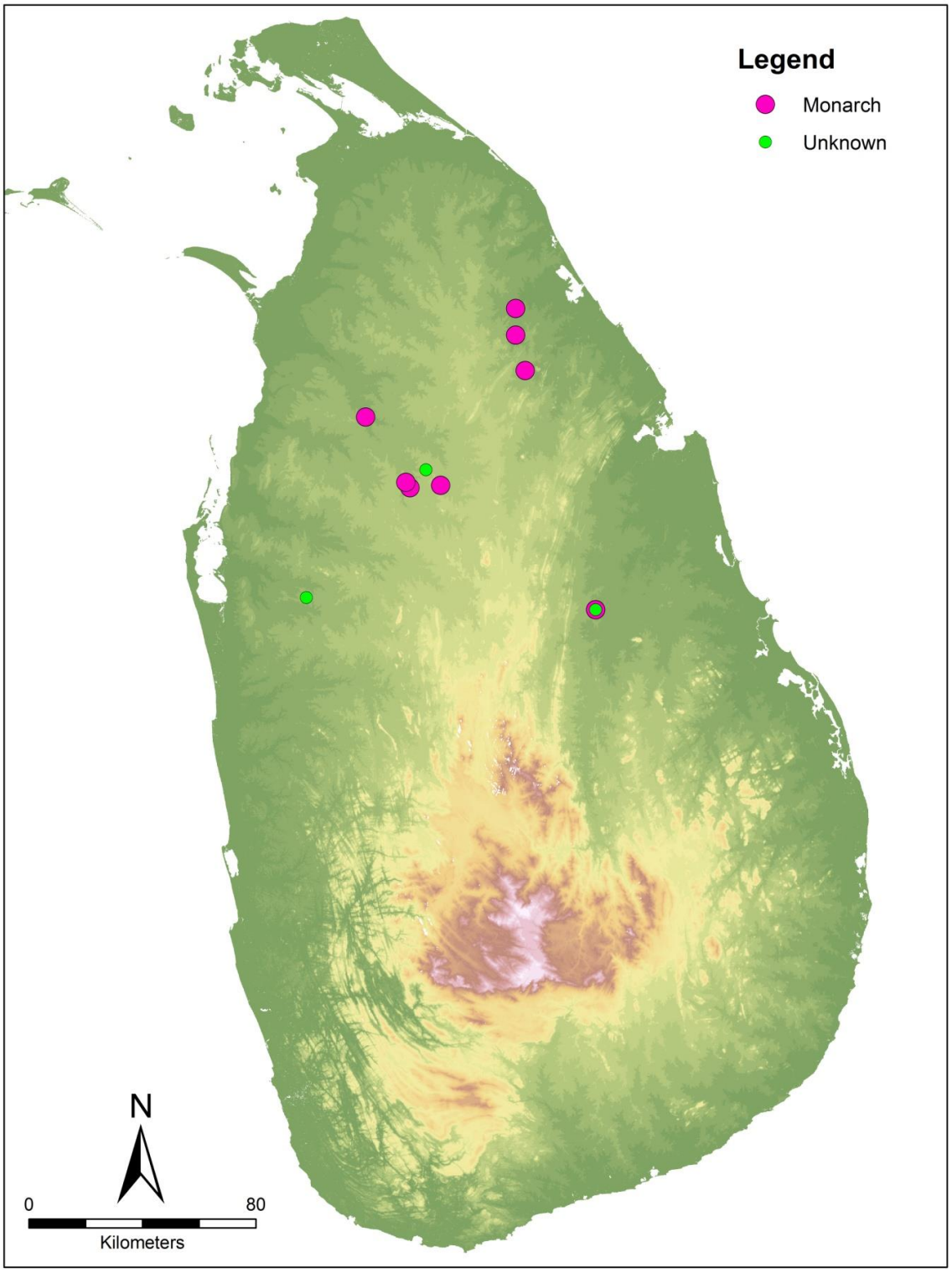



Figure 6.4: Distribution of Early Medieval Irrigation donations by donor rank.

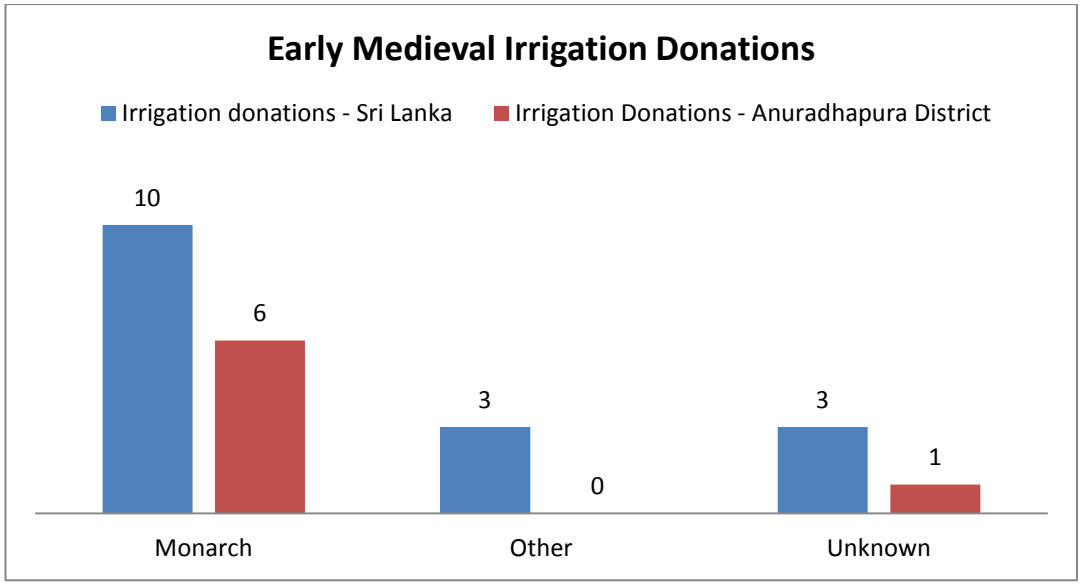



Figure 6.5: Donor rank and district for Early medieval irrigation donations from epigraphic sources.

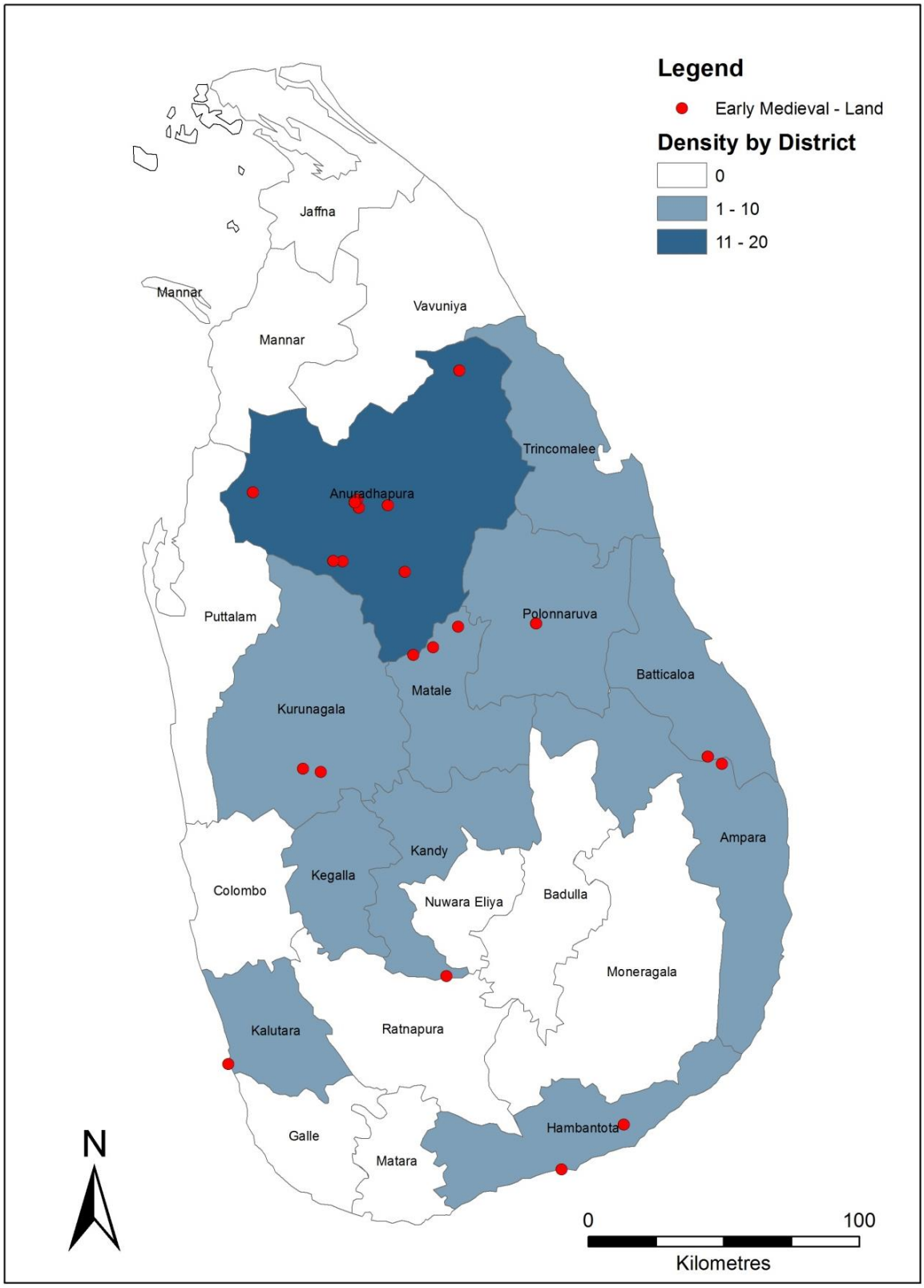



Figure 6.6: Distribution and density of Early Medieval land donations from epigraphic sources.

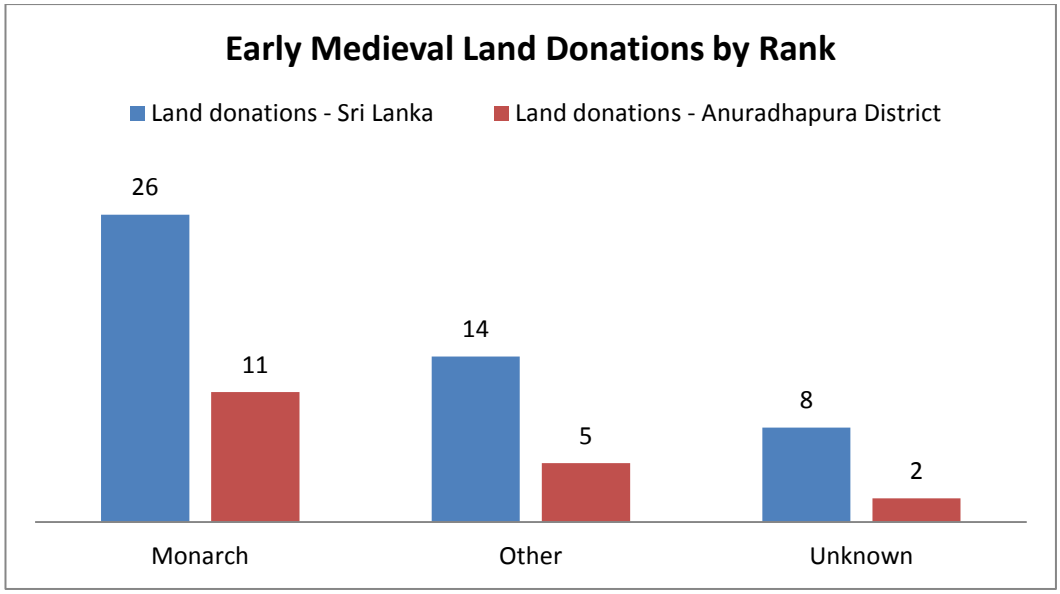



Figure 6.7: Donor rank and district for Early Medieval land donations from epigraphic sources.

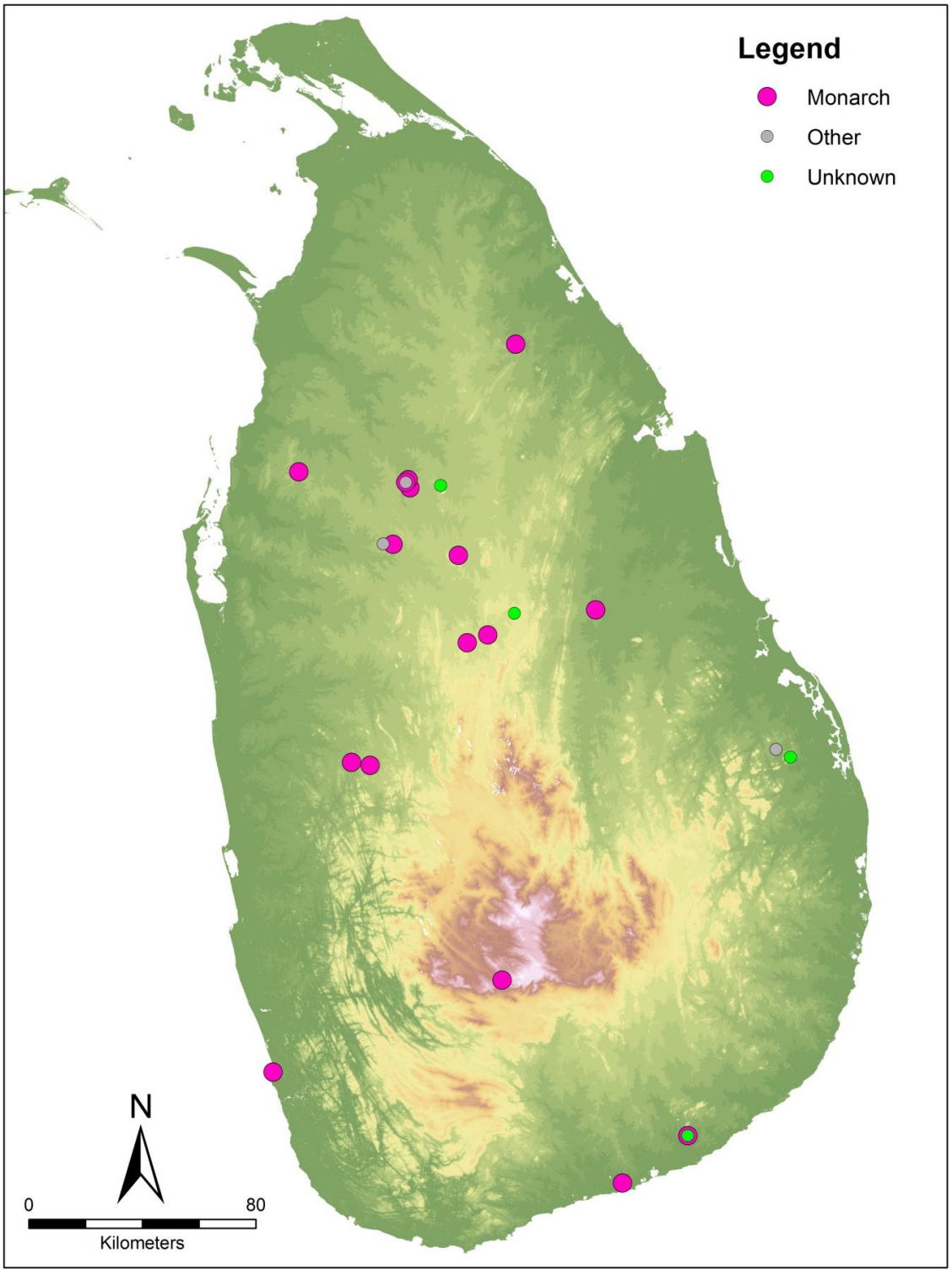



Figure 6.8: Distribution of Early Medieval land donations by donor rank.

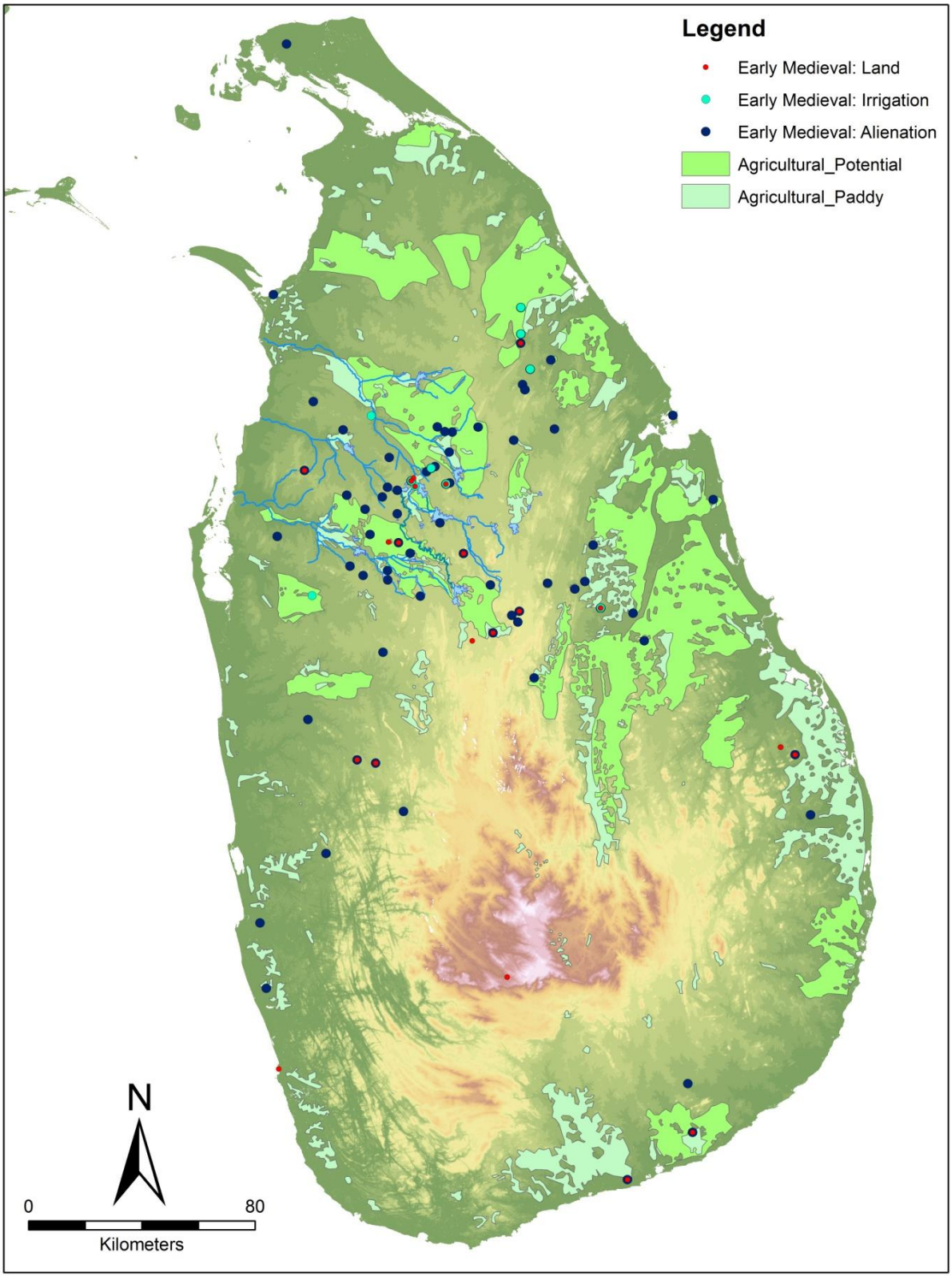



Figure 6.9: Early Medieval land and irrigation donations and areas of agricultural potential and paddy cultivation.

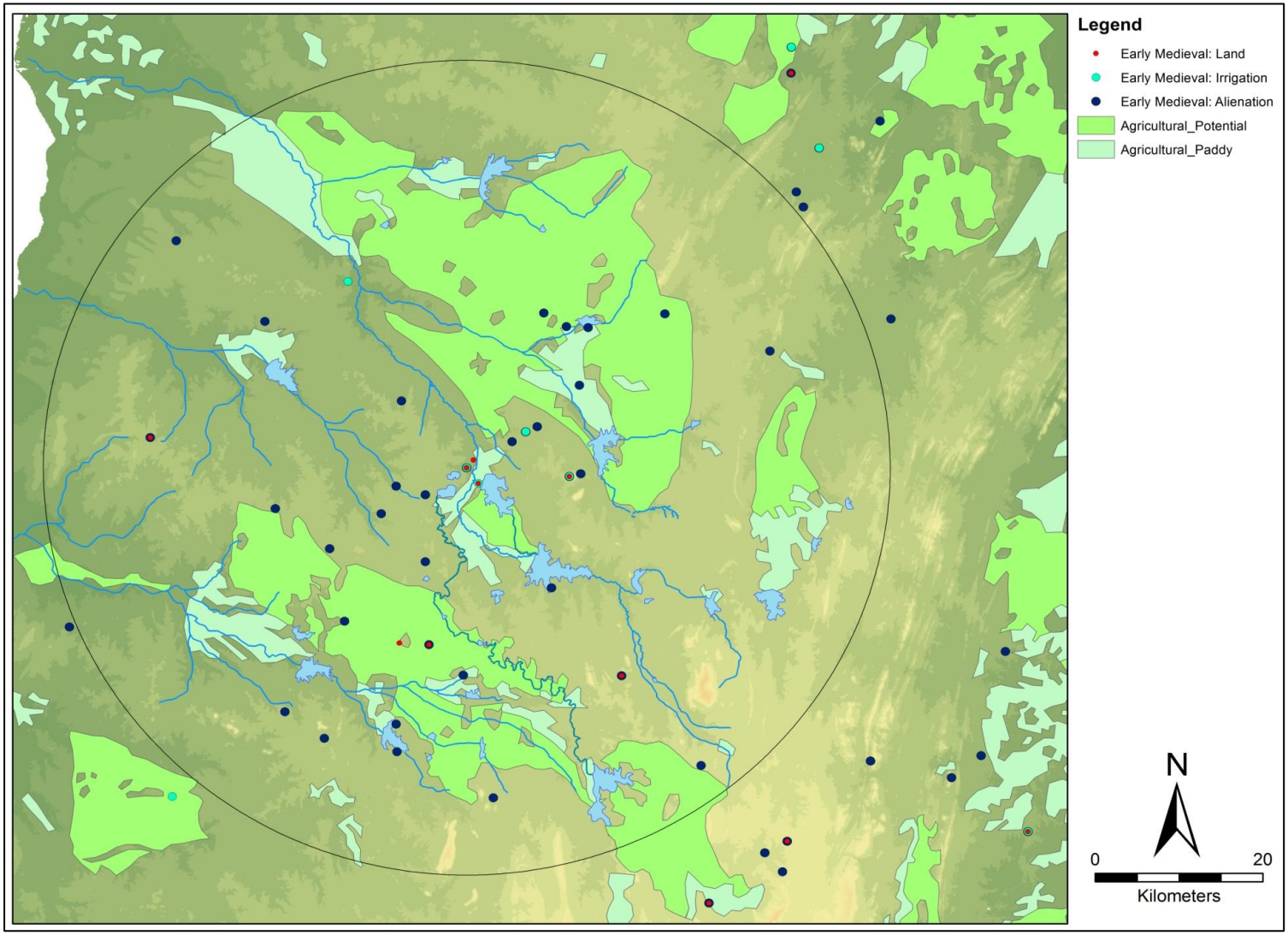



Figure 6.10: Early Medieval land and irrigation donations and areas of agricultural potential and paddy cultivation in the Anuradhapura hinterland.

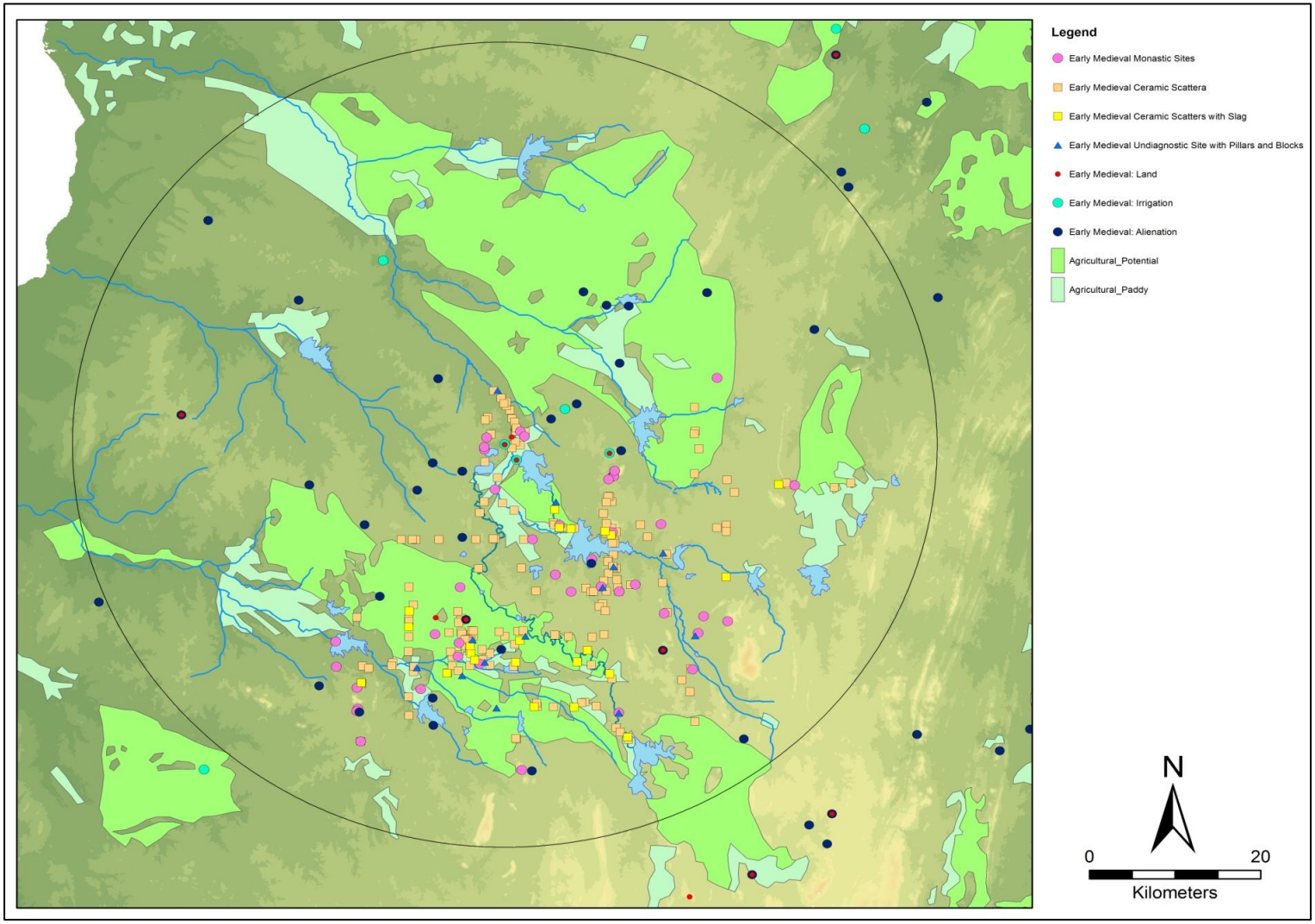



Figure 6.11: Early Medieval land and irrigation donations and areas of agricultural potential and paddy cultivation in the Anuradhapura hinterland with Late Historic sites recorded from the UMOEP survey.

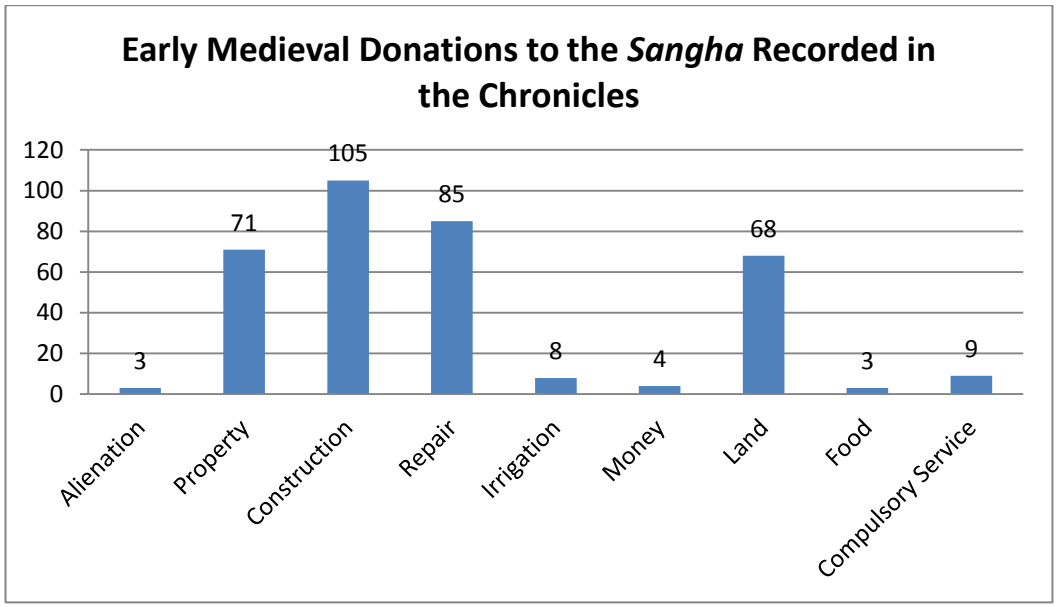



Figure 6.12: Donations to the Sangha recorded in the Chronicles for the Early Medieval Period.

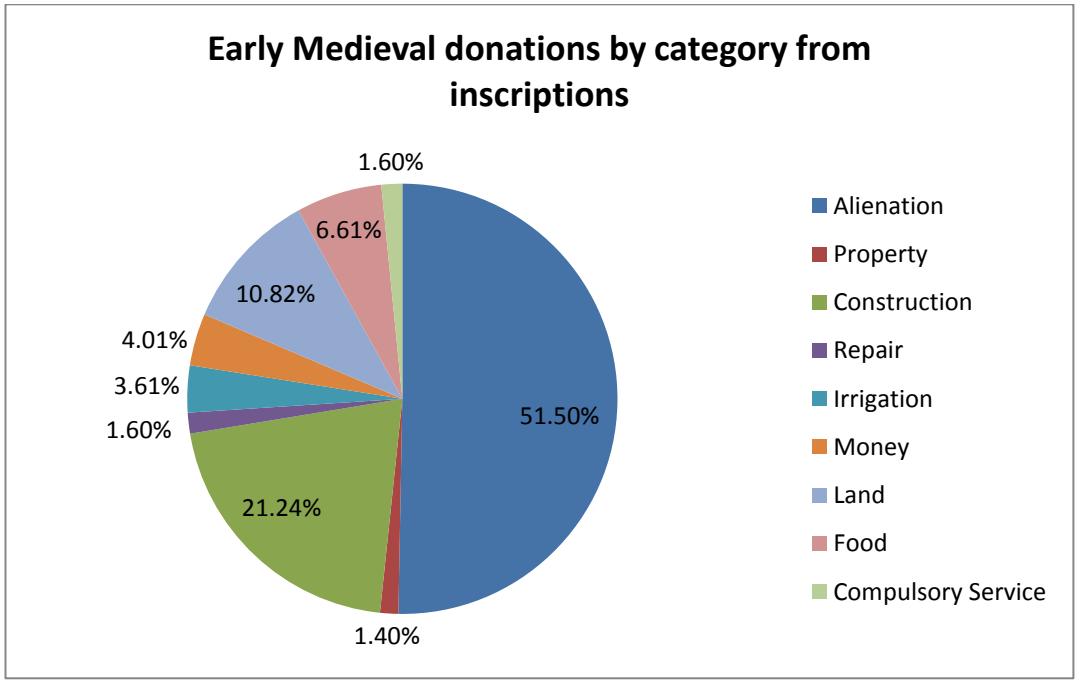



Figure 6.13: Early Medieval Period donation categories.

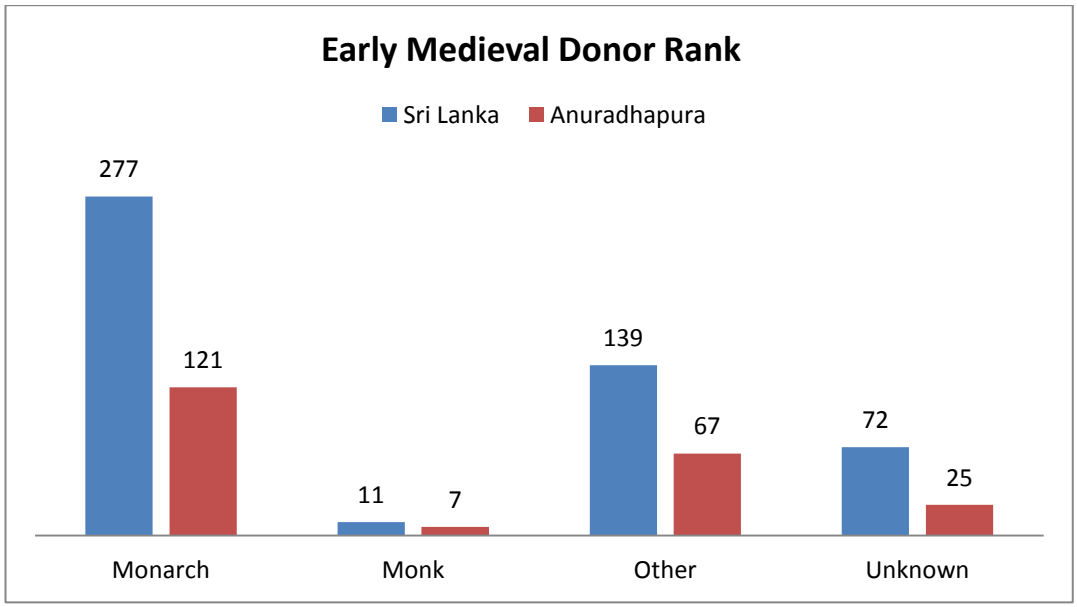



Figure 6.14: Donor rank from Early Medieval Inscriptions.

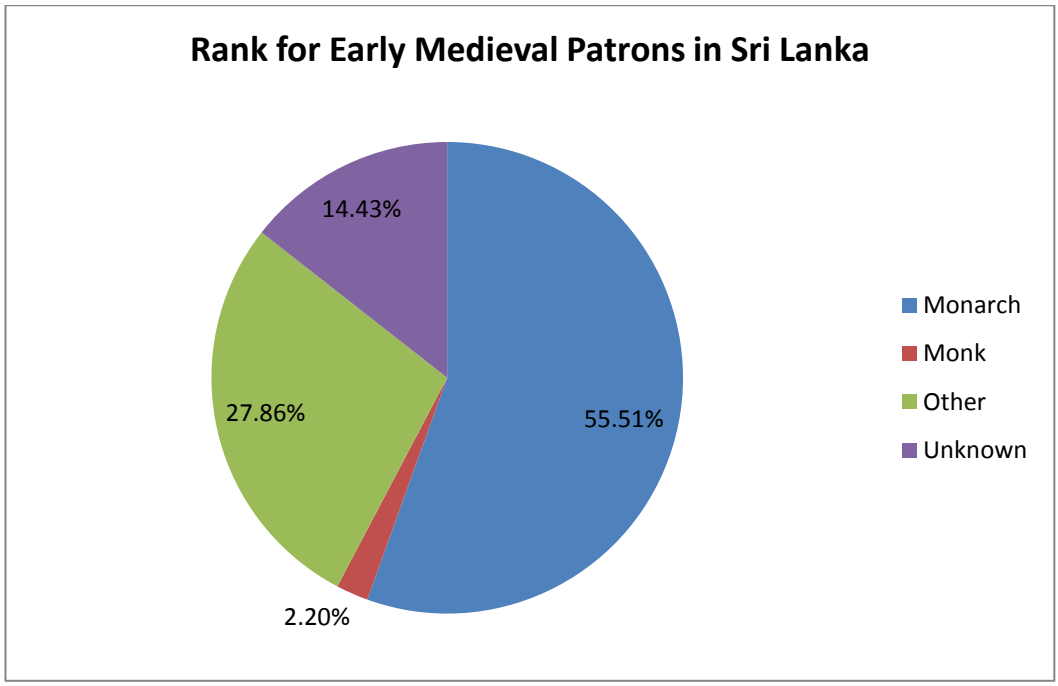



Figure 6.15: Donor rank in Early Medieval donations in Sri Lanka.

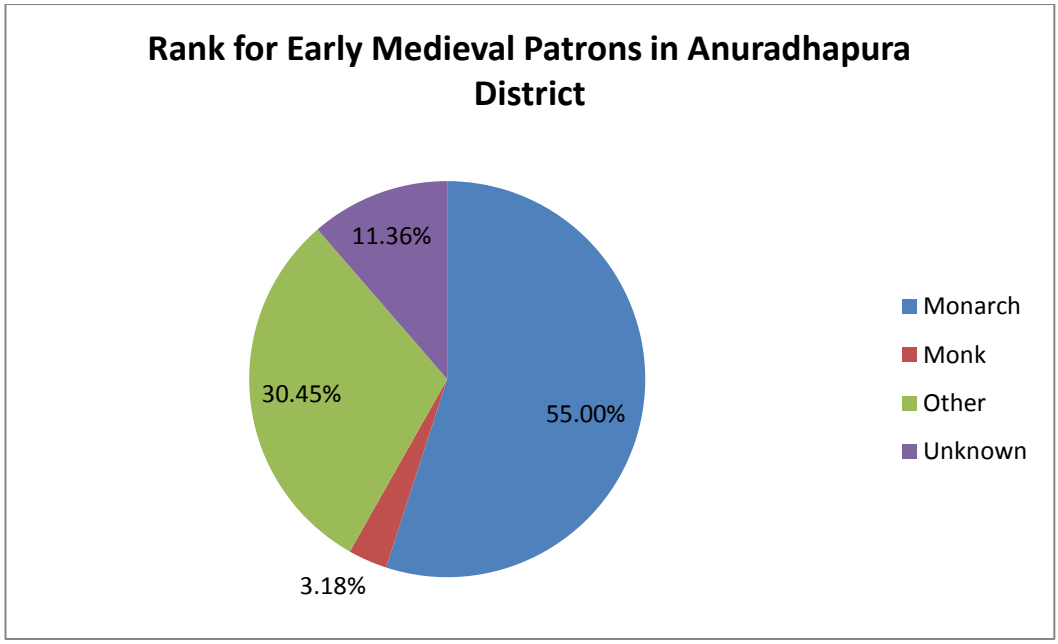



Figure 6.16: Donor rank in Early Medieval Donations in Anuradhapura District.

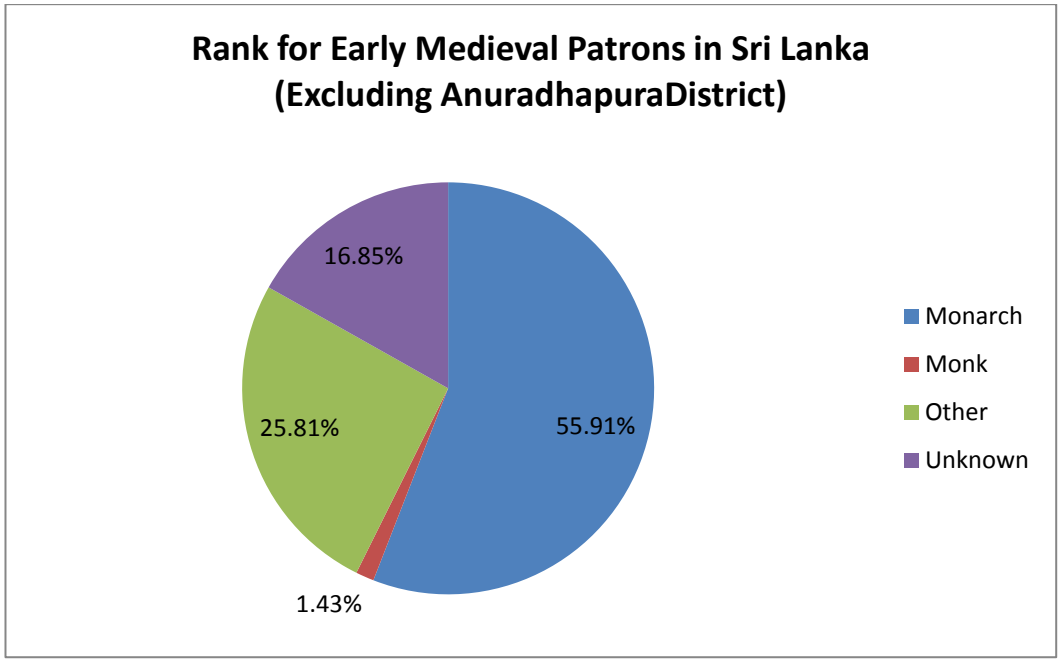



Figure 6.17: Donor rank in Early Medieval Donations in Sri Lanka, excluding Anuradhapura District.

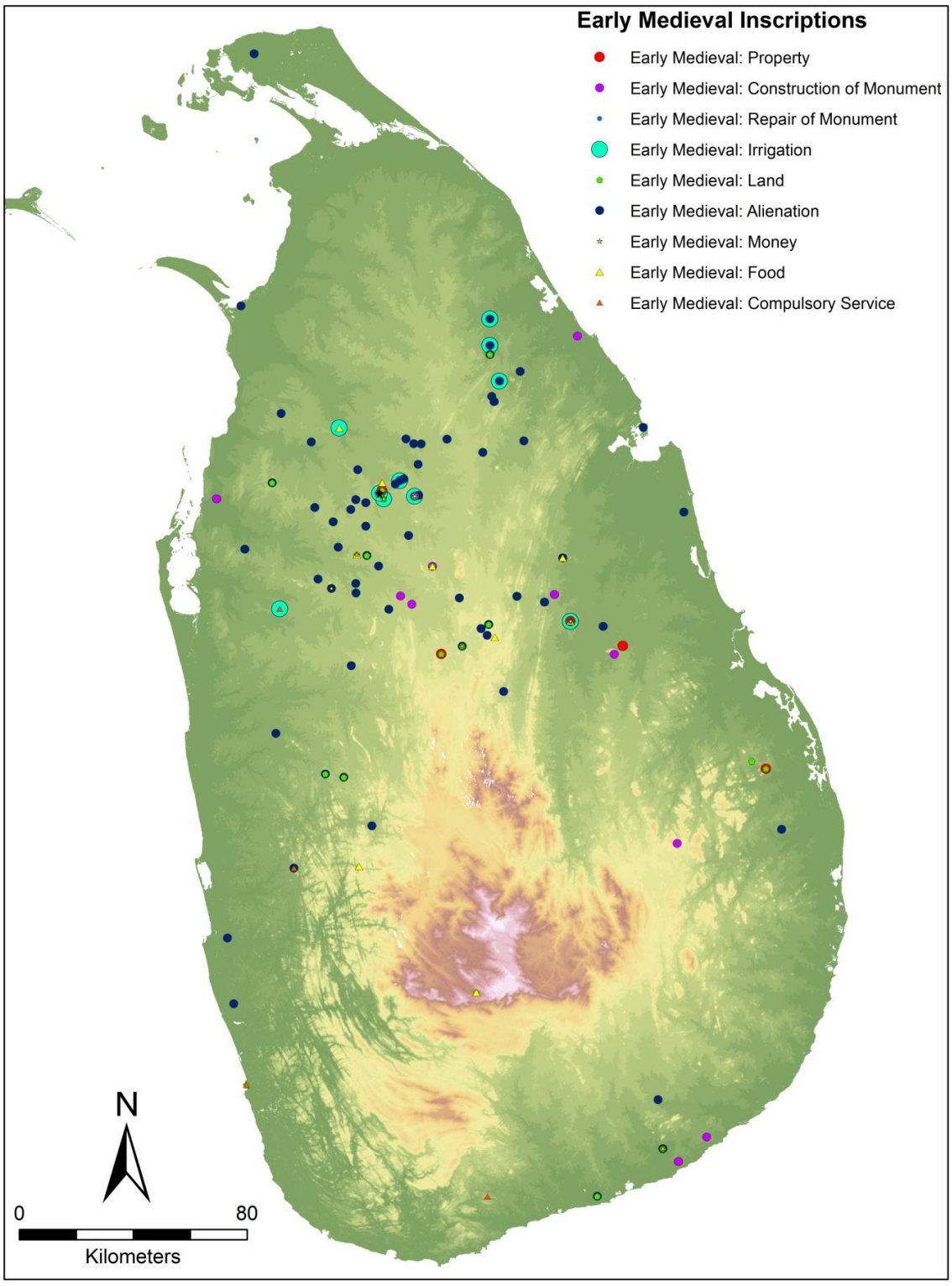



Figure 6.18: Donations to the *Sangha* by category in the Early Medieval Period.

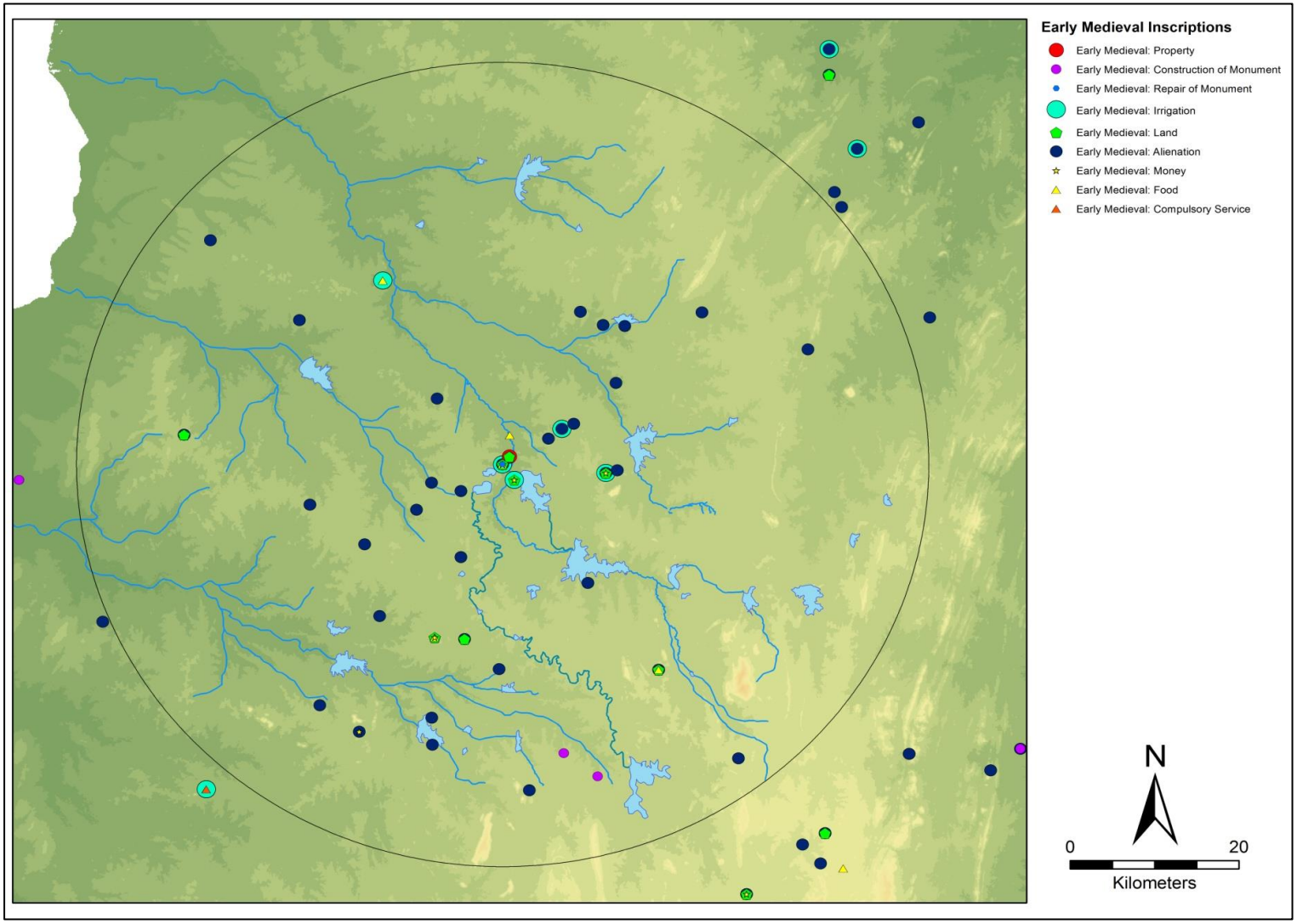



Figure 6.19: Donations to the *Sangha* by category in the Early Medieval Period in the Anuradhapura Hinterland.

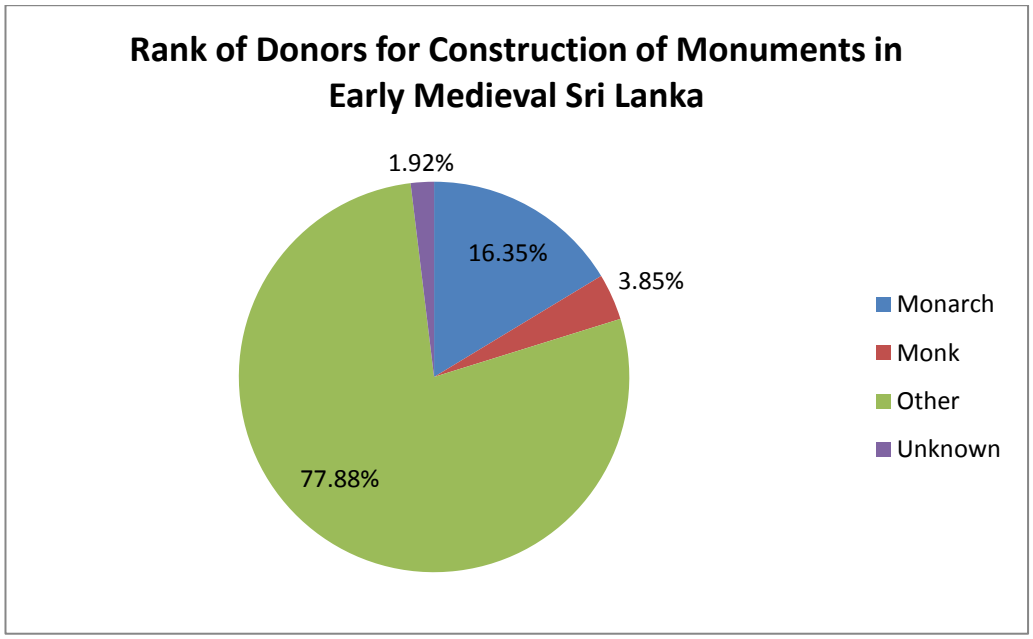



Figure 6.20: Donor rank for construction of monument donations in the Early Medieval Period.

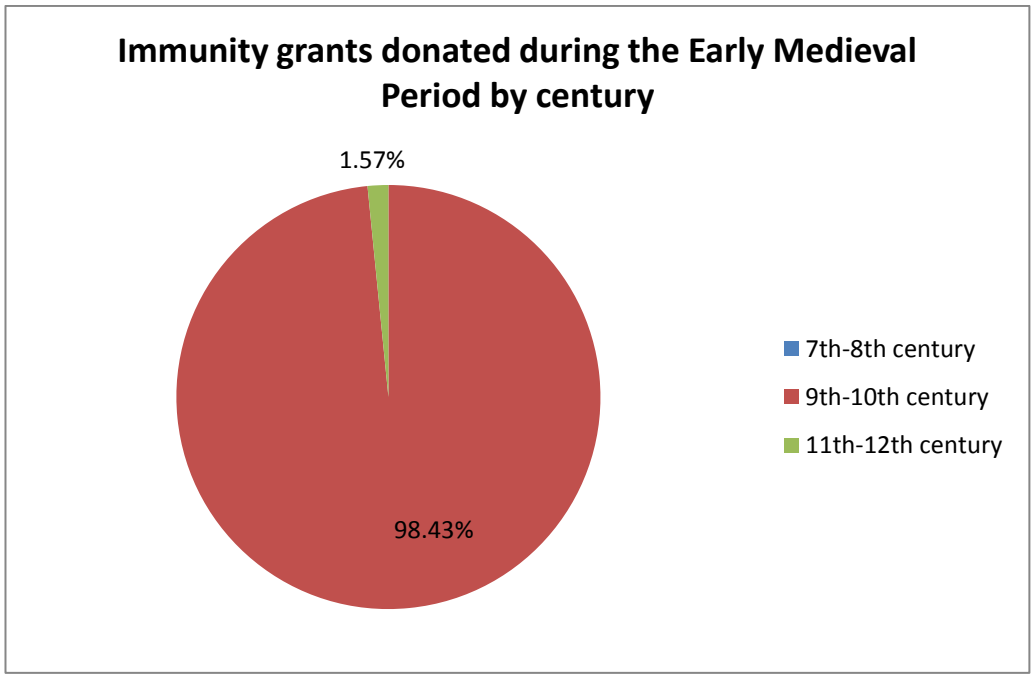



Figure 6.21: Early Medieval immunity grants by century.

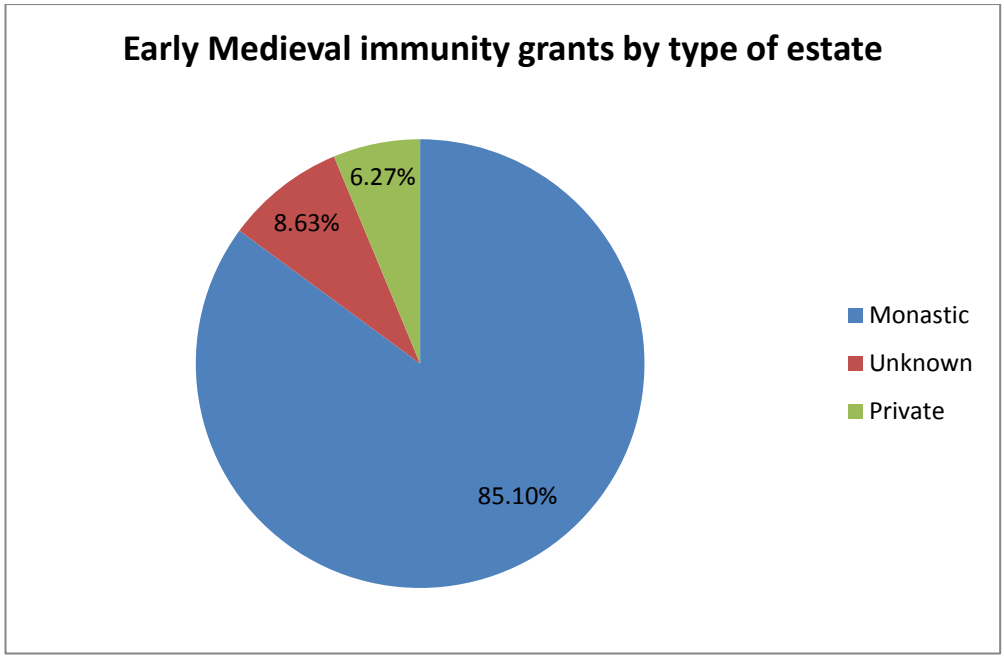



Figure 6.22: Type of estate Early Medieval immunity grants donated to.

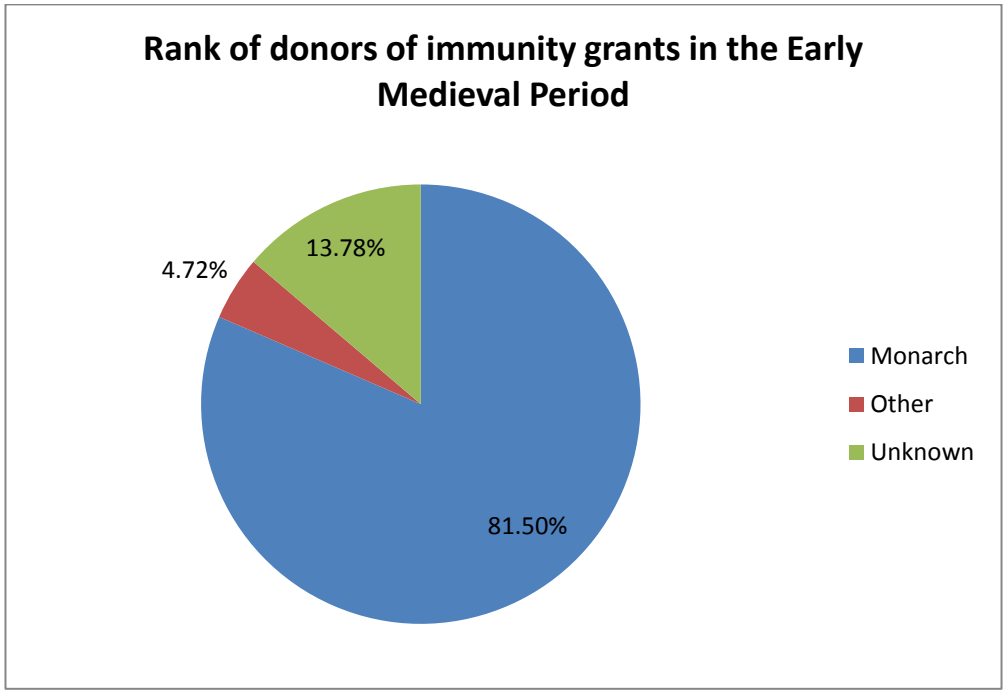



Figure 6.23: Donor rank for Immunity grants in the Early Medieval Period.

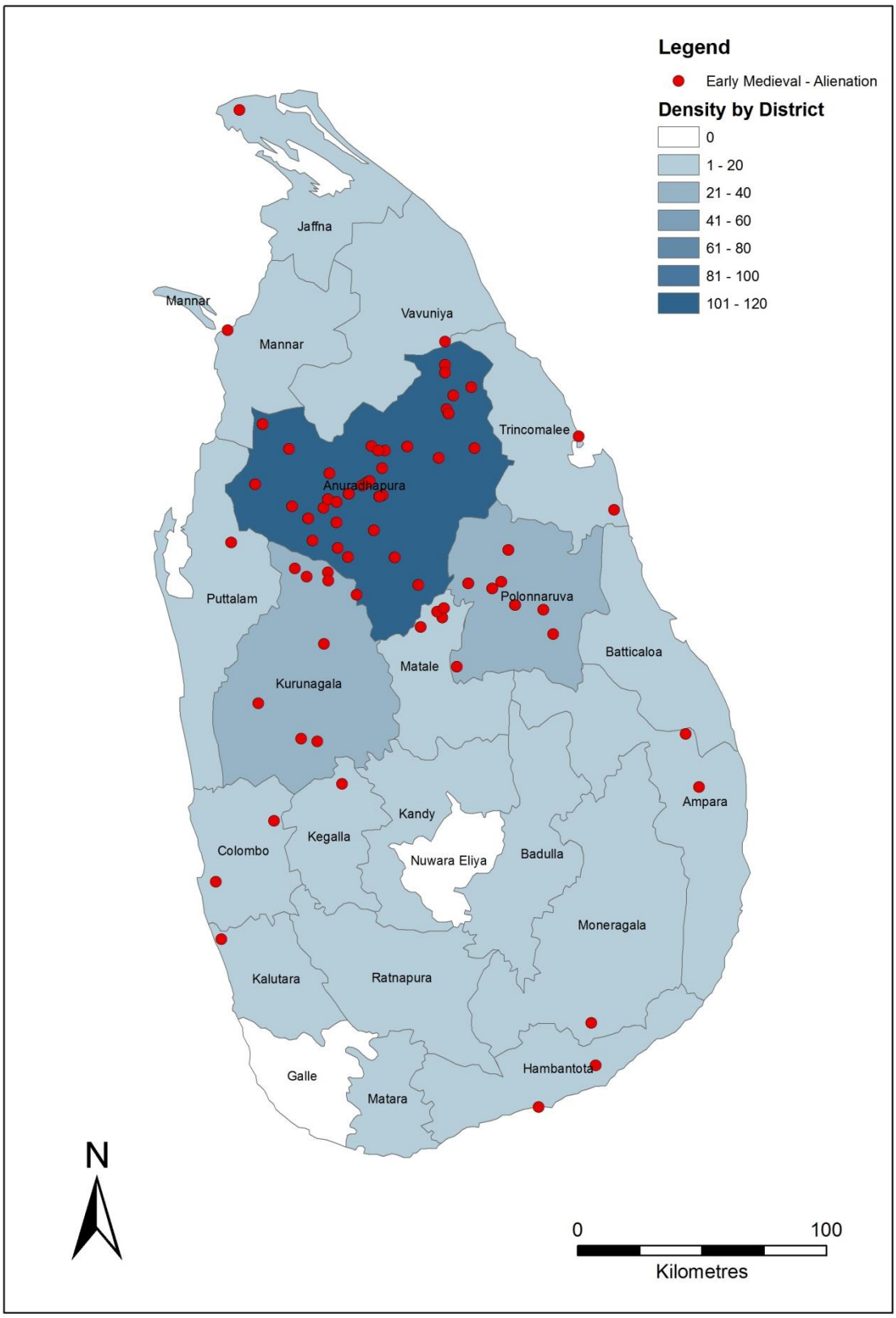



Figure 6.24: Distribution and density of Early Medieval immunity grants in Sri Lanka.

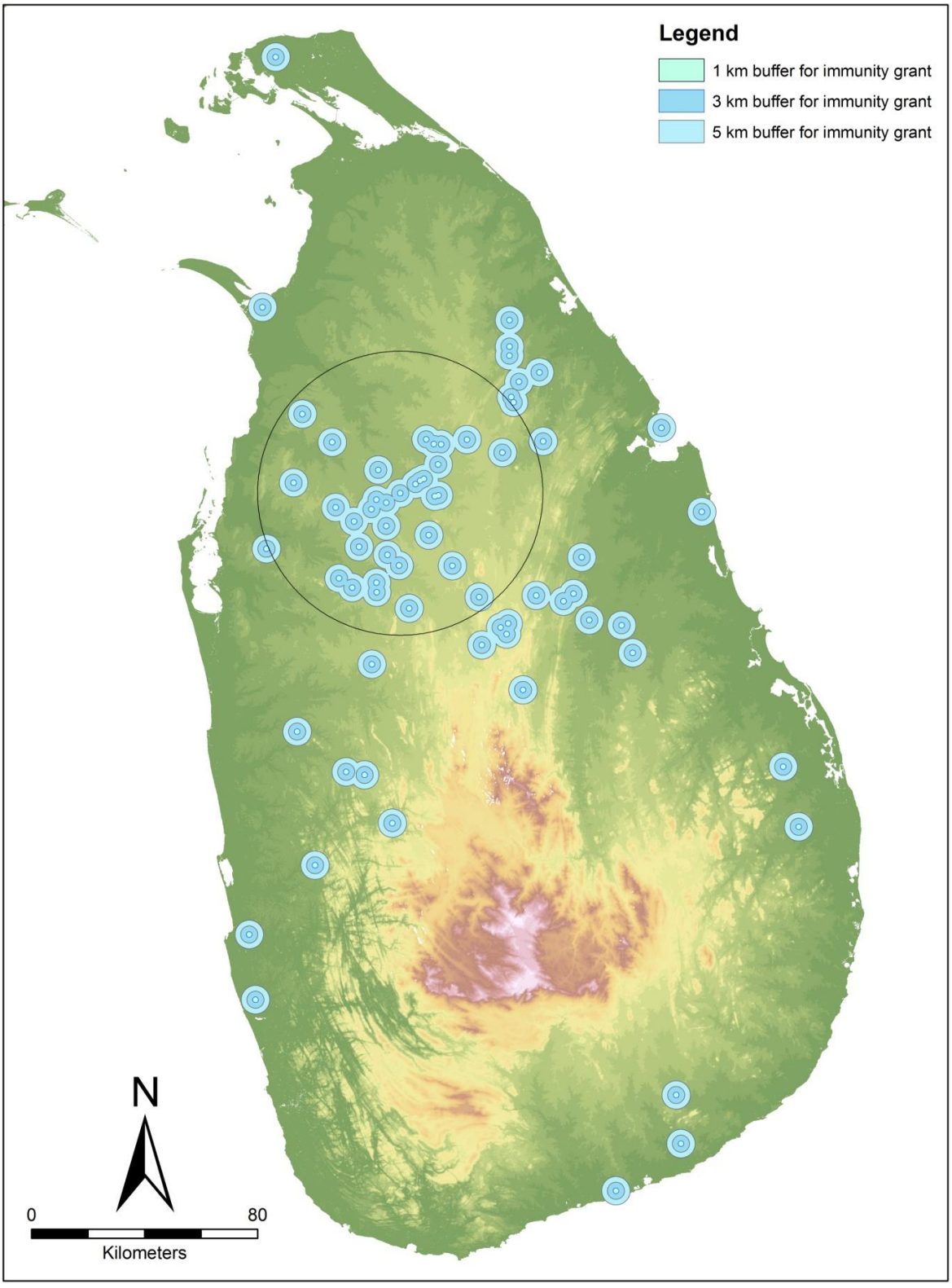



Figure 6.25: Distribution of Early Medieval immunity grants with one, three and five kilometre buffers. UMOEP survey universe is also shown.

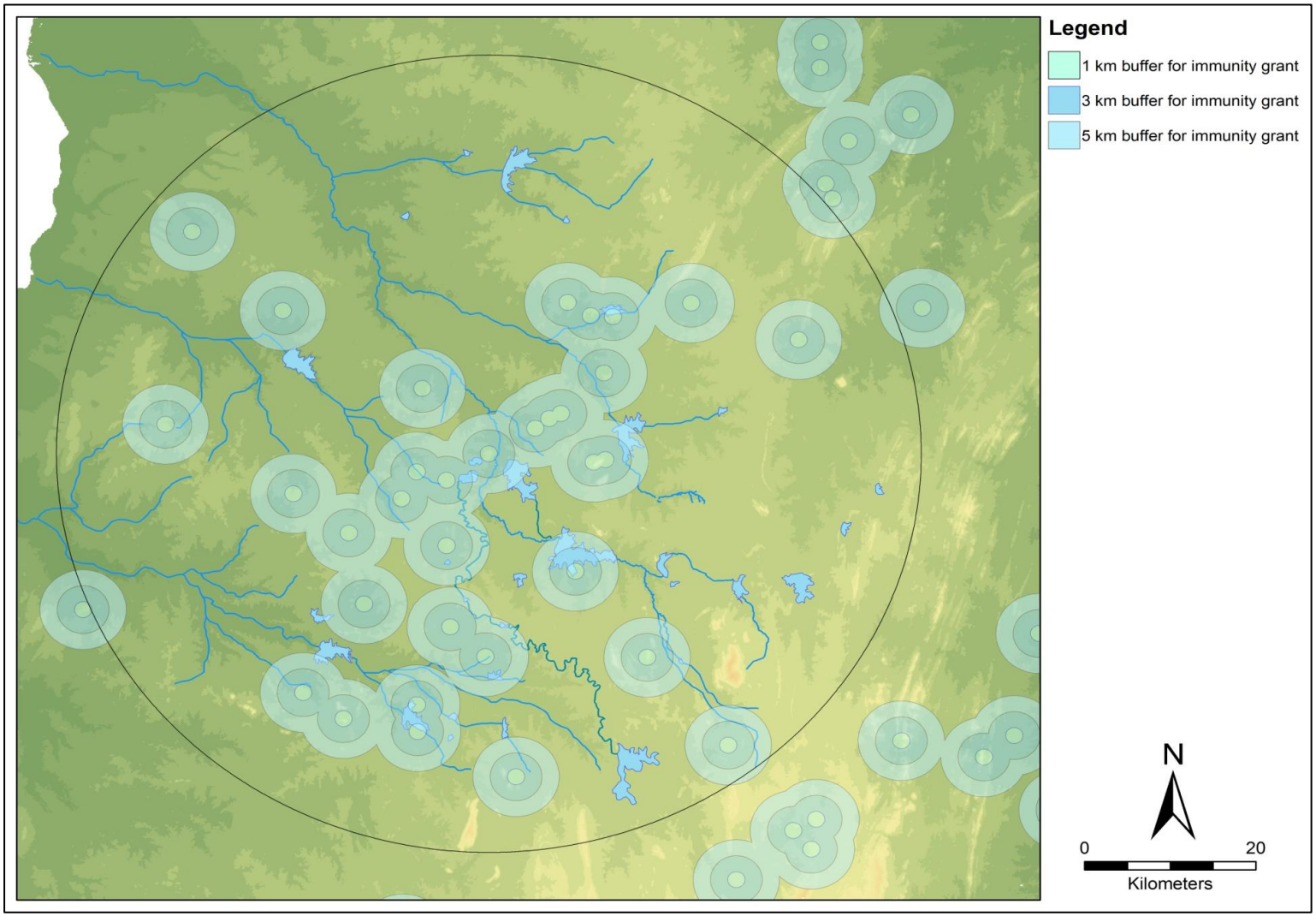



Figure 6.26: Distribution of Early Medieval immunity grants with one, three and five kilometre buffers in the Anuradhapura hinterland.

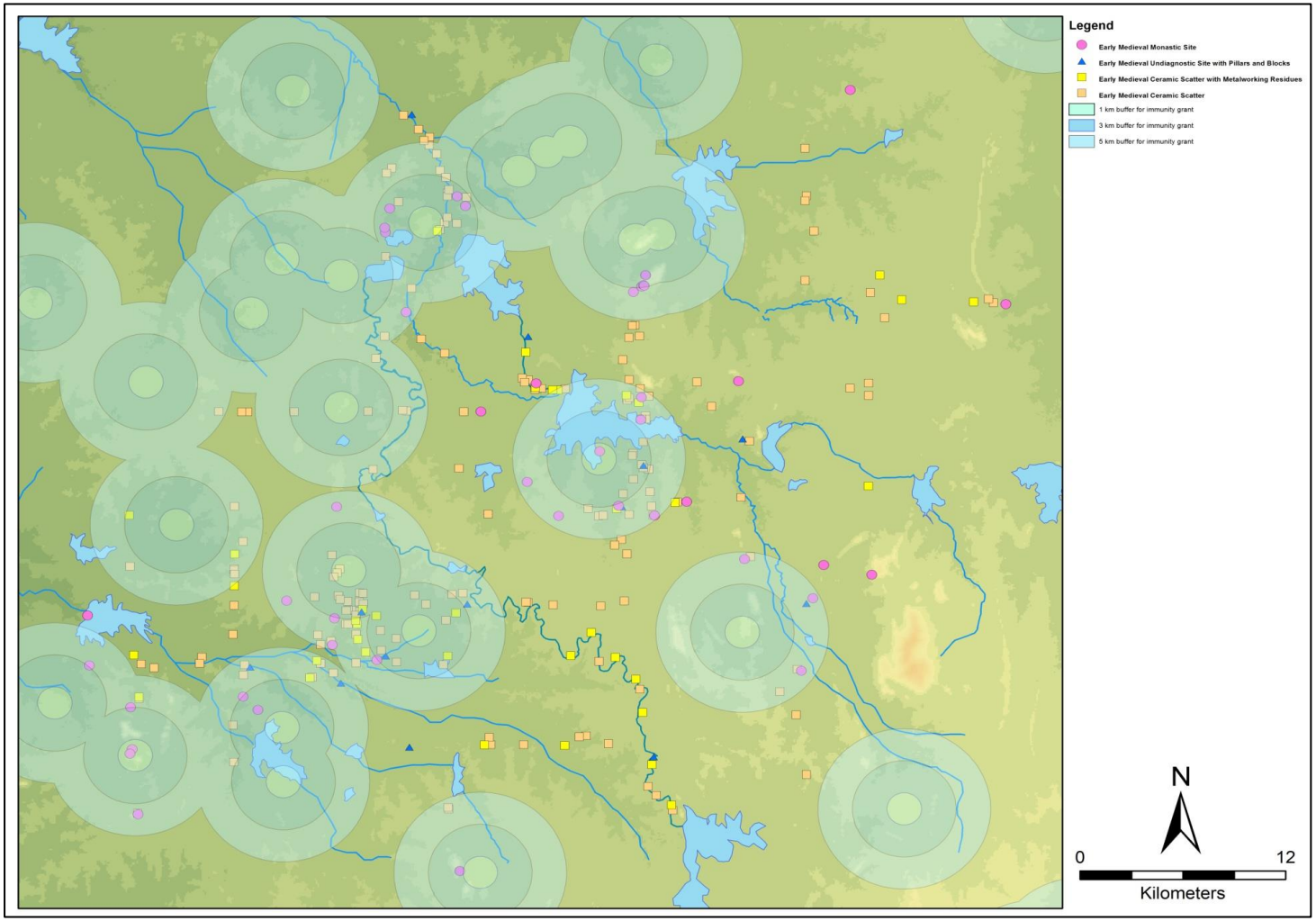



Figure 6.27: Distribution of Early Medieval immunity grants with one, three and five kilometre buffers in the Anuradhapura hinterland with Early Medieval sites from UMOEP survey.



Figure 6.28: Meditational pathway, *Padhanaghara Parivena* complex at Ritigala (Image: C.E. Davis).



Figure 6.29: Examples of decorated urinal stones from *padhanaghara parivenas* of the Western monasteries, Anuradhapura (Image: C.E. Davis).

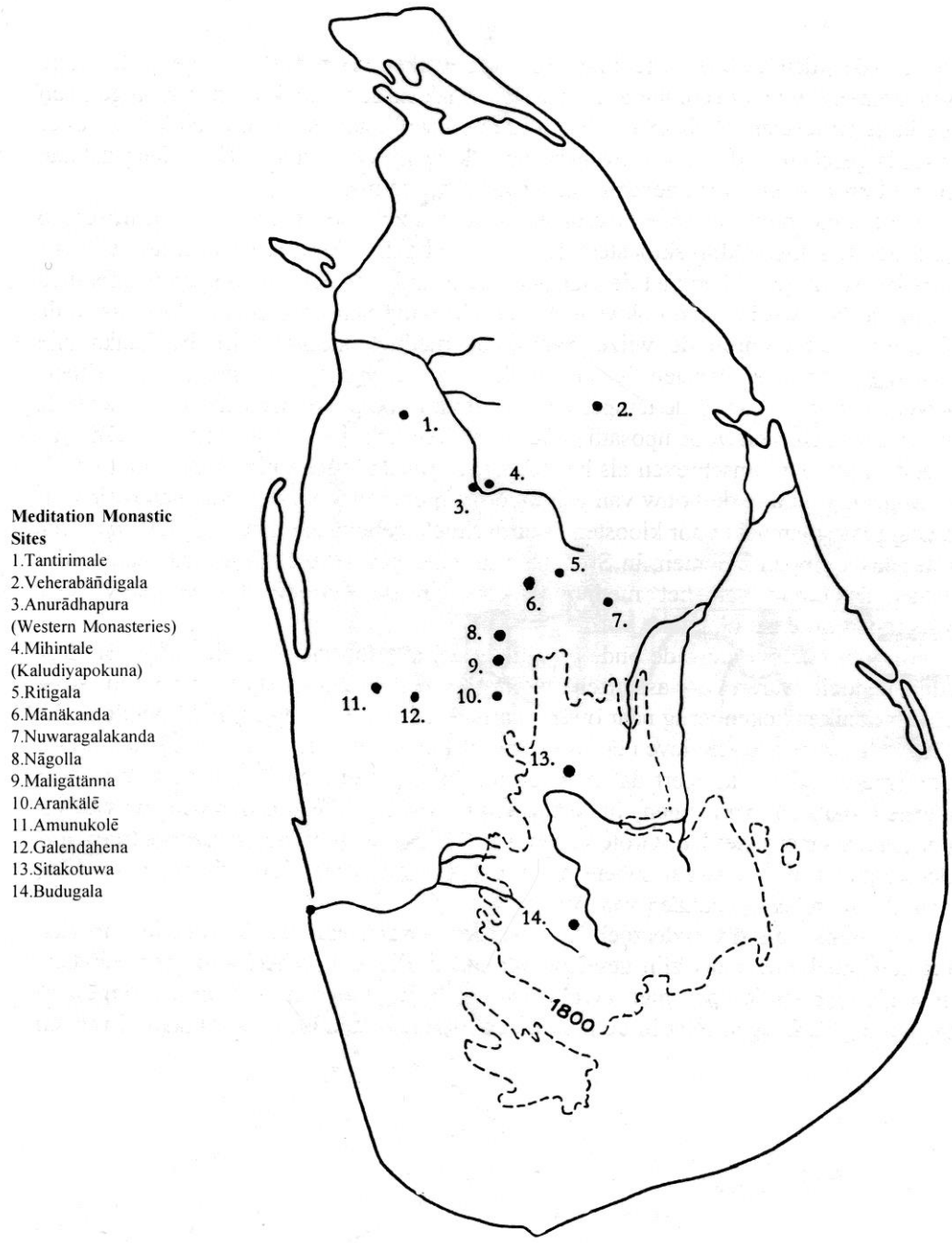



Figure 6.30: Locations of known *Padhanaghara Parivenas* in Sri Lanka prior to UMOEP survey (after Wijesuriya 1998: 171).



Figure 6.31: Terracotta artefacts during excavation in Trench 1, Context 103, Nikawewa (D339) (after Coningham *et al*. 2012: 5).

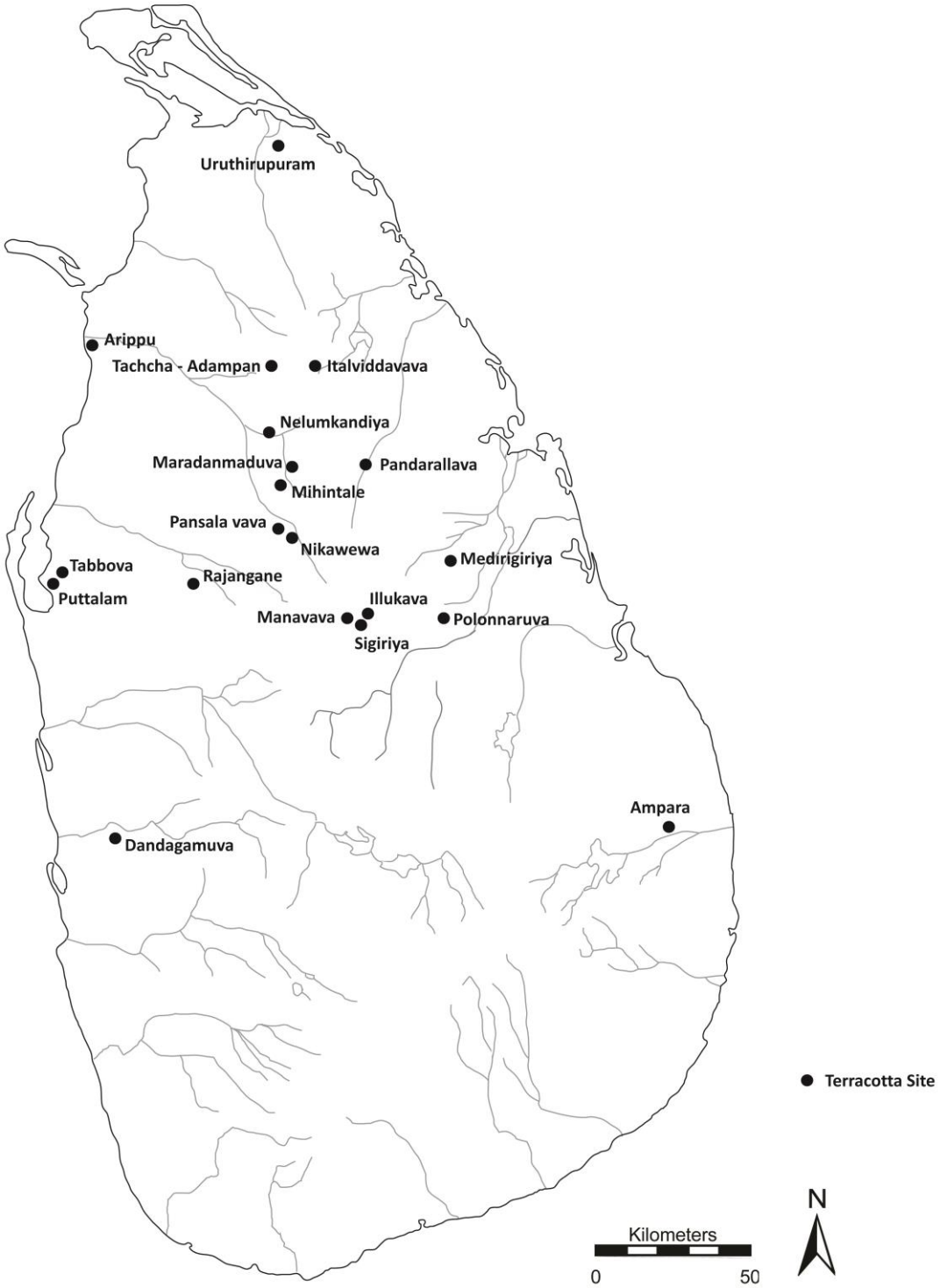



Figure 6.32: Distribution of known sites exhibiting terracotta artefacts of the Tabbova-Maradanmaduva 'culture' in Sri Lanka (after Coningham *et al*. 2012: 1).

# Chapter 7: Discussion

## 7.1 Introduction

The aim of this thesis was to test the working hypothesis that early Buddhist monasteries in Sri Lanka performed core administrative and economic functions in the Anuradhapura hinterland. Objectives 1 to 5 have now been completed and in each of the chronological periods devised in Objective 2 for the hinterland of Anuradhapura, the core administrative and economic functions of Buddhist monasteries have been determined and addressed through investigation of the following Objectives that ascertained; (3) the role of monasteries in the Anuradhapura hinterland in relation to craft production and exchange networks; (4) land and water rights to determine monastic control over agriculture and redistribution of agricultural surplus and the role of monasteries in the colonisation of land; (5) possible patterns and networks of religious patronage and the ritual role of monasteries in linking the hinterlands disparate communities.

Completion of Objective 1 highlighted the shared historical development of monastic archaeology in Europe and South Asia. Due to this shared research trajectory, and with the deconstruction of simplistic comparisons undertaken in Chapters 1 and 2, it is argued here that new comparisons based on functional attributes are necessary and useful to furthering understanding as to the role of monasteries in past societies. Indeed, new theoretical perspectives, such as low density urbanism as championed by Roland Fletcher (2009), utilise broader analogies and parallels, as well as comparative methodologies, in order to understand similar phenomenon in differing geographical regions and socio-political contexts. As such, this thesis follows such arguments for further methodological and theoretical cross-fertilisation. Therefore, whilst not suggesting chronological or historical links between Christian and Buddhist monasticism, it is argued that the results gained from the analysis of the high resolution data from the Anuradhapura hinterland, in the last three Chapters, affords the opportunity to pursue new comparative analyses with Christian monasteries in Europe, drawing upon functional analogies to forward case-studies that provide points of convergence that open up the

possibility of future dialogues into the nature of early monasticism from a global perspective.

Firstly this discussion will compile the data from the Anuradhapura hinterland for Objectives 3, 4 and 5 from Chapters 4, 5 and 6 in order to determine the administrative and economic functions performed by early Buddhist monasteries in Sri Lanka. This evidence will be augmented by evidence from studies relating to Buddhist monasteries from elsewhere in South Asia. This discussion will provide the platform with which to pursue analogies to medieval European monastic data later in this Chapter.

## 7.2 Buddhist monasteries as centres of production and their position in exchange networks

Objective 3 of this thesis was to ascertain the role, scale and importance of monasteries in the manufacture and production of goods and the position of monasteries in exchange networks. The role of monasteries as centres of production in the Anuradhapura hinterland will be discussed followed by a discussion of the position of Buddhist monasteries in exchange networks across the hinterland.

### 7.2.1 Buddhist monastic role in craft production

From analysing the presence or absence of metal residues at the Citadel, Sacred City and the hinterland it has been possible to reconstruct whether monasteries were centres of production in relation to metalworking. Whilst the Citadel at Anuradhapura was a major production centre, specialising in a number of crafts, it has also been shown that monasteries in the hinterland were centres of production during the Early Historic, Late Historic and Early Medieval Periods. Evidence of metal residues at non-monastic sites during these same periods has demonstrated that production was not restricted to the monastic realm. There is also the possibility that other ritual sites, such as those associated with terracotta artefacts in the Early Medieval Period, were involved with craft production (Section 6.3.1), though more excavations of such sites are required to clarify this position.

Whilst both monastic and non-monastic sites exhibited evidence of craftworking, through a landscape and chronological approach, it was possible to show the change in dynamics of this through time. For example, in the Early Medieval Period there is a large increase in ceramic scatters with metalworking, which parallels the huge increase in ceramic scatter sites (Figure 7.1). The increase in ceramic scatters and ceramic scatters with metalworking residues correlates with the appearance and proliferation of immunity grants. In Section 6.3.1 it has been argued that Early Medieval monasteries may have controlled production at non-monastic sites. This position is argued from the proliferation of immunity grants and the process of alienation of land and transference of powers and jurisdiction to monasteries. Therefore, metalworking at some of ceramic scatter sites may have been controlled by monasteries, but there is no definitive evidence that this was the case. Furthermore, craftworking at monasteries was not restricted to the hinterland and was identified at the monasteries of the Sacred City. Such evidence was limited due to the previous methodologies implemented at these sites and the quality of publication records available (See Section 8.3), but it is possible to make some assertions as to the nature of production at these monastic sites.

Crucible and furnace fragments were recorded from Abhayagiri (Hettiaratchi 1994: 67-68) as was the presence of lumps of iron, probable raw material for metalworking (Bouzek 1993: 107). It has been argued that a workshop was potentially located on site for the manufacture of these products, rather than the monasteries just receiving the finished articles (Wikramagamage 1984: 88). Such workshops at Abhayagiri were thought to be involved with smelting iron (Bouzek 1993: 109-110) and it has been suggested that translucent glass flakes found at Jetavana were evidence of debitage from the production of glass beads (Ratnayake 1984: 199). A tile glazing workshop dating to between the third and fourth century CE was also identified at Abhayagiri (Bouzek 1993: 13) and large volumes of glazed tile fragments were thought to indicate on-site tile production (*ibid*.: 94-95) (Section 5.3.1).

Textual evidence also attests to the role of monasteries in production. The *Culavamsa* records the production of religious imagery by specialist craftspeople

{*Culavamsa* 37.102} (Section 5.3.1), though it is not stated whether this occurred at monastic sites. In the Early Medieval Period it becomes clear through evidence in one of the Mihintale tablets (UID: 20), that a variety of craftspeople *were* present at monastic sites. The information recorded on this tablet reflects the needs of a large religious community, and in the case of Mihintale, possibly exceptionally wealthy from the site's association with the Mahinda's mission and the arrival of Buddhism. From this tablet it is possible to suggest, if Mihintale was not an anomaly, that large monasteries of this period, housed master-artisans, lapidaries, blacksmiths, lime-burners, artists and potters amongst a vast staff. Whilst, monasteries throughout the hinterland may have not been as large, they may still have retained some level of workforce relating to craft production. The evidence of other crafts mentioned in the Mihintale tablet, but as yet not archaeologically attested in the hinterland, thus provides a future avenue of enquiry and highlights the non-durable nature of the evidence of crafts that may have been practiced at monasteries, or other hinterland sites (Section 6.3.1). From the archaeological and textual evidence it is apparent that Buddhist monasteries were centres of production undertaking various forms of industry including metalwork, tile, glaze and bead manufacture as well a ceramic production. This role was not restricted to those monasteries in the vicinity of Anuradhapura and excavations at the monastic site of Pidurangala, near Sigiriya, uncovered evidence of Late Historic Period stone tool and iron production (Kilian and Weisshaar 1994: 217-218).

Though craftworking occurred at monastic and secular sites at both the core of Anuradhapura and throughout the hinterland, the level of production in these locations requires further investigation. From the results gained thus far, it can be argued that different processes were recorded in different locales. Recent field observations of slag from the Anuradhapura hinterland suggest that smithing may have been conducted outside the core (Coningham pers. com.). If the results of the ongoing analysis of these hinterland slags verify this, it provides evidence of a different level of production to that already identified at Anuradhapura's core. Slag residues analysed at Abhayagiri in the Sacred City were mainly from smelting (Bouzek 1993: 109-110) as are many examples from the Citadel (McDonnell *et al*. 2006: 85). Furthermore, the discovery of a tile glazing workshop at Abhayagiri

(Bouzek 1993: 13) (Section 5.3.1) links to modern ethnographic observations of UMOEP, which recorded that tile manufacture was a specialised and restricted craft limited to only a few centralised workshops such as the Elayapattuwa tile factory. This was in stark contrast to brick manufacture, which was ubiquitous across the landscape. Brick manufacture does not require as many processes, just the excavating of suitable clay rich soils, drying in the sun, and then firing in controlled, but not specifically specialised conditions. This is in disparity to tile manufacture which requires specialist processes and specialist individuals (Coningham pers. com.).

It seems possible that specialised processes may have been restricted to secular elites and large urban central monasteries that could materially support such processes and specialists, whereas processes requiring less specialism were conducted at local centres. Indeed, if the large monastic site, with strong links to the secular core is included in the same grouping as the Citadel and Sacred City, the Mihintale tablets support this pattern of restricted specialised processes. Processes such as smelting and tile manufacture occurred at the Citadel and Sacred City monasteries, whereas smithing and brick-making occurred throughout the hinterland. However, further excavations at hinterland monasteries and the complete results from the analysis of the metal residues of the hinterland are required before such hypotheses can be confirmed. These different levels of industry across the hinterland suggest that monasteries and other sites would have been linked through exchange networks. The role of monasteries as manufacturing centres combined with other qualities that such institutions possessed, may have led to these sites becoming market centres and nodes within exchange networks.

### 7.2.2 Position of Buddhist monasteries in exchange networks

As outlined in Section 7.2.1, some Buddhist monasteries acted as centres of production and this, along with other attributes, such as their predisposition to attracting gatherings, may have led monastic sites becoming market centres and important nodes in exchange networks. The possibility that monasteries were markets has been gleaned from textual sources and ethnographic evidence. Large

communal gatherings, such as the Jasmine flower festival at Anuradhapura, were a way of redistributing produce throughout the hinterland (Coningham *et al*. 2007: 716). During such gatherings Anuradhapura's population increased and temporary camps with stalls appeared highlighting the link between religious congregation and arenas for trade and exchange. It is recorded that during large pilgrimages at Anuradhapura, between 2000 and 5000 pilgrims attended in 1850, rising to 25,000 in 1897 and 200,000 in 1924. In 1932 it is recorded that a similar number of pilgrims attended the enshrining of relics at the Ruvenvelisaya stupa (Nissan 1998: 256). Such gatherings linked to festivals are recorded in the reign of Bhatika Abhaya (r. 22 BCE–7 CE) and annual festivals in Anuradhapura were initiated including the re-plastering of the Ruvenvelisaya stupa and the watering of the Bodhi tree {*Mahavamsa* 35.52-61}. Festivals, recorded from ethnography and the Chronicles, focus on large stupas and it has been estimated that the potential capacity of stupa courtyards at Ruvenvelisaya, Jetavana and Abhayagiri was between 9300 (at 3.6 metres$^2$ per person) and 75000 people (at 0.46 metres$^2$ per person), whilst Mirisivati could accommodate between 1100 and 9200 people. These calculations do not account for multiple visits throughout the duration of a festival that may last a number of days. Furthermore, pilgrims may also reside in the open areas surrounding monastic institutions suggesting that numbers of pilgrims could have been even higher (Manuel and Coningham forthcoming).

These temporary population rises increased the need for services, amenities and goods in these locations. Intentionally or unintentionally, Buddhist monasteries became market centres at specific times of the year. It is possible such a role was undertaken more regularly in the hinterland in the past and an edict concerning the jurisdiction of a bazaar is found at Horabora in Kandy District during the tenth century CE (UID: 1925) and a twelfth century grant records the construction of a platform for the trading of spices at a monastery (UID: 46). It is also probable that Early Medieval immunity grants led to jurisdiction over trade within monastic estates. Such activities were not restricted to later phases of the hinterland, and contemporary to the festivals of Bhatika Abhaya, an inscription at Godavaya (UID 1328) relates how custom duties were granted to a monastery in the Early Historic Period. The newly found inscription at B062, located advantageously on the arterial

route of the Malvatu-Oya, indicates that monasteries partially controlled exchange networks and break-of-bulk points. Therefore, monasteries were active in the management, passage and access to luxury items available through Indian Ocean trade networks (Section 4.3.2). Such evidence from the Anuradhapura hinterland links to Schopen's (1997b: 5) reassessment of evidence from Nagarjunikonda where second century CE lead coins were found along with an earthenware die for manufacturing coins and such evidence was indicative that Buddhist monasteries "were involved in trading and commercial enterprises and were empowered by the State to do so" (*ibid*.).

If monasteries were markets and commercial sites then it is likely they were principal nodes in trade and exchange networks. In Section 2.4 it was outlined how some scholars argued that monasteries were directly involved in trade (Kosambi 1955), located on major long-distance trade routes (Ray 1986, 1989, 1994, Heitzman 1984, Hawkes 2009, Rees 2010) and were pivotal to trade expansion (Morrison 1995: 205). Investigations have highlighted luxury items found at monastic sites and monasteries such as Thotlakanda exhibit archaeological evidence for local exchange links (Fogelin 2006: 154), as well as wider international networks through evidence of Rouletted ware plus Roman and Satavahana coins (*ibid*.: 92). Similarly, beads of precious and semi-precious stones, terracotta and shell were found at Bharhut (Hawkes 2009: 154). Coupled with the quantity of coins recovered, Hawkes suggested that Bharhut was in some way linked to organised forms of exchange and commercial activities, functioning as a local economic centre (*ibid*.: 163). Though Hawkes does not determine whether monasteries were "actively or consciously engaged in the socio-economic development of the area" (*ibid*.: 165), he does acknowledge that Bharhut was a catalyst for development and stimulating economic specialisation in the wider landscape (*ibid*.: 170). The evidence from the Anuradhapura hinterland suggests a similar process whereby monasteries acted as important nodes in exchange networks or exerted control over communication avenues.

Though the mapping of communication routes within the Anuradhapura hinterland has not been attempted, it is suggested that monastic sites were hubs within exchange networks. This has been identified through the presence or absence of what have been defined as elite artefactual evidence. Large quantities of elite artefactual evidence have been excavated at both the Citadel and monasteries of the Sacred City from the Early Historic through to the Early Medieval. In the Early Historic hinterland the majority of evidence of coins and fine ware ceramics were found at monasteries and not generally at other site categories. However, Rouletted ware and glass bangles were found at the site of F102. This large ceramic scatter has been viewed as an attempt at urbanism in the hinterland (Coningham *et al*. 2007: 707) but could also be argued to form a complex with the monastic site of F101, which exhibits an assemblage of similar artefactual character. It is thus possible that large secular centres and associated monasteries were linked to the urban and religious core of Anuradhapura. Furthermore, other Early Historic monastic sites were linked to these networks, evidenced by finds of NWBP at A155, B159 and C033 (Section 4.3.2).

In the Late Historic, exchange networks are only apparent through six glazed tile fragments at the new foundation of A030 (Section 5.3.2). The reduction in prestige artefacts in the hinterland may be result from a reduction in exchange networks or might be a factor of archaeological visibility of such artefact classes in this period. However, some form a link is still evident, and this requires further investigation in the future through further fieldwork including excavations at Late Historic monastic and non-monastic sites. In the Early Medieval Period, a further change in networks has been tentatively identified. The only monastic sites in the hinterland with evidence of fine ware ceramics were the new foundations C112 and F517. C112 was a *padhanaghara parivena*, and it is likely that it was linked to State patronage (Section 6.5.1). It is suggested that the immunities granted to established monasteries led to a change in exchange networks. Whilst it has been shown that monasteries were linked to the Sacred City monasteries (Section 6.3.1) there is less evidence of links to the Secular core. Exchange links of prestige goods between the Citadel and hinterland monasteries may have ceased, but were maintained at new foundations. Furthermore, though the Sacred City still exhibited similar artefacts to that of the

Citadel, it is argued that these institutions may have become increasingly wealthy and restricted the flow of such goods, collecting and centralising surpluses.

The change in exchange networks through time may be plotted through the frequency and location of fine and glazed ware ceramics. Though differing methodologies, scale of excavations and recording quality must be taken into consideration when interpreting the data, by analysing the quantities of these artefact types from the excavations of ASW2 and UMOEP, as well as at Bouzek's (1993) excavations of Abhayagiri, which is the only volume to fully publish ceramic frequencies from the Sacred City, exchange networks can be interpreted. Figures 7.2, 7.3 and 7.4 reveal a marked decline in fine and glazed ware ceramics in each period from the Citadel out into the hinterland. Though such artefacts are not present in the Late Historic hinterland (Figure 7.3) for reasons suggested above, the six fragments of glazed tile recovered suggest that links were still maintained on some level especially as glazed tile manufacture was found at Abhayagiri during this period (Section 5.3.1).

It is hypothesised from Figures 7.2 and 7.4 that commodities arrived at the Citadel or Sacred City, and were then redistributed in the hinterland in smaller quantities linking the monasteries in the hinterland with the major centres of redistribution at the core. In the Early Historic, though there is a visible drop-off, the hinterland is punctuated with fine wares (Figure 7.2). In the Early Medieval, though some fine wares were recorded in the hinterland, these were in smaller quantities and nearer to the urban core (Figure 7.4). This might be a reflection of the hypothesised breakdown of links, precipitated by the granting of immunities, between the majority of monasteries in the hinterland and the core. The artefactual record at the Citadel and Abhayagiri, as well as the port of Mantai (Prickett-Fernando 1990b), which is thought to be where ceramics and other goods entered networks within Sri Lanka, are exceptionally similar in the quantity and diversity of ceramic types. Therefore, there is not a decline in exchange over the Early Medieval Period, but perhaps an increase in restrictions. It would appear that the Citadel reduced its interactions with much of the hinterland, apart from possibly with new foundations, which were nearer

its sphere of influence. It is also suggested that the large central monasteries retained more wealth. Therefore in terms of the working hypothesis that Buddhist monasteries in Sri Lanka performed core administrative and economic functions, in completing Objective 3, it has been demonstrated that monasteries were active in the administration and economies of exchange networks and production. Furthermore, monasteries were active in other spheres of activity, such as management of irrigation and agriculture.

### 7.3 Buddhist monasteries as agricultural facilitators and agents of colonisation

Objective 4 of this thesis was to determine monastic land and water rights of monasteries and thus their control over water and irrigation for agriculture. It was also to assess their role in the redistribution of agricultural surplus and participation in colonising new land. Though it has been argued that "there is little evidence for the direct involvement of the Buddhist monastic *Sangha* in agricultural production during the Early Historic period in South Asia" (Rees 2010: 275), evidence from the Anuradhapura hinterland has demonstrated the integral role that monasteries played in establishing and managing agriculture through a multidisciplinary analysis of the Chronicles, epigraphs, geoarchaeological and archaeological evidence. The Chronicles portray monarchs as drivers behind the construction of irrigation infrastructure and its management. In the Protohistoric and Early Historic Period, large tanks in the immediate environs of Anuradhapura such as the Tissawewa and the Basawakulam are attributed to monarchs (Section 4.4) and this situation continues in the Late Historic under monarchs such as Mahasena and Dhutusena, who constructed large tanks further into the hinterland (Section 5.5). In the Early Medieval Period, monarchs like Parakramabahu are recorded as undertaking multitudes of irrigation projects, and monarchs, such as Gajabahu II, are more directly credited with turning wilderness into cultivable land (Section 6.5).

However, there is a discrepancy between the Chronicles and the epigraphic record, as will be further examined in Section 7.4. Whereas the Chronicles are fairly mute on monastic involvement, in each period donations of land and irrigation infrastructure to monasteries accounted for a major element of the epigraphic corpus. In each of the

three periods it was also apparent that these inscriptions generally located on the peripheries of land with agricultural potential. Therefore, it has been suggested in this thesis that monasteries were provided with land in more marginal areas for irrigation aided agriculture due to their ability to act as cohesive forces for new communities. It has been noted that the Sri Lankan Dry Zone is predisposed to opportunities of colonisation (Farmer 1954: 21) and it would appear that throughout the occupation of the Anuradhapura hinterland, Buddhist monasteries were utilised as colonising forces. In the Early Historic Period, though local elites provided monks with caves, it was mainly monarchs that provided monasteries with land and irrigation infrastructure, or the ability to develop these two donation categories (Section 4.4). This led to loyal monasteries bringing more of the hinterland under State control and increasing the revenues of the State, perpetuating more resources to expand control in the hinterland. In the Late Historic and Early Medieval, once the hinterland had been consolidated, the location of donations of land and irrigation infrastructure to monasteries continued near marginal land, and monasteries continued to be utilised to bring new areas of the hinterland under control and cultivation.

The evidence from the Anuradhapura hinterland supports Dias's suggestion that "territories beyond the control of the central authority were given to the monasteries to bring some control over them" (2001a: 115) and Coningham's assertion that monasteries acted as "community catalysts" (2011: 941). The attributes that monasteries required to provide such a role have been alluded to through ethnographic analogies, especially those outlines in Section 4.4 where it was demonstrated that monasteries could become rallying points for new communities and could shape community identity. Recently, in post-civil war Sri Lanka, Buddhist monks are taking a leading role in colonisation efforts in former LTTE areas of the country (Haviland 2010). The creation of new settlements is reported as often occurring in conjunction with the construction of new monasteries and the renovation of ancient temples (Tamilnet 2010a, 2010b). Though alleged, and for undoubtedly differing political motivations to the monks of the past, these examples highlight the role that monks can play in providing cohesion to new communities.

The reason why monasteries could lead populations into new areas stemmed partly from their charismatic ability to seemingly control the wild and supernatural (Section 4.5). For example, it has been reported in Myanmar that monks inhabiting jungle and mountain locations gained reputations for exhibiting supernatural powers through charismatic deeds and personalities. As a result, previously uninhabited land was donated to monks by the State and became a centre of pilgrimage and population leading to the infrastructure projects including road building programmes, water management and the promotion of education initiatives (Tosa 2009: 240, 252). In Thailand, Taylor (1993) has argued that forest monks played a crucial role in opening up, colonising and integrating peripheral jungle zones into the State. Indeed, the construction of a monastery by the local populace often accompanied the appearance and presence of a monk. This was seen as an opportunity to integrate various ethnic groups into the Buddhism sanctioned by the State and a means by which to further State control and influence (Tiyavanich 1997: 179, 201). This not only helped monks spread the Dharma, but also developed jungle areas economically. Once fear of the supernatural was eradicated by the presence of the monks, local populations were not afraid of clearing large tracts of forest, enabling the development of agriculture (*ibid*.: 198-199).

A picture thus emerges from the Chronicles, epigraphs, archaeology, geoarchaeology and ethnography for the development of irrigation and land management for agriculture in the Anuradhapura Hinterland. In the Proto- and Early Historic, the power of monarchs was confined to the direct environs of Anuradhapura. Due to this state of affairs, monarchs were able to oversee vast undertakings of tanks around Anuradhapura to increase agricultural productivity in the Citadel's immediate environs. Textual descriptions of these tanks are supported by evidence from excavated sequences at Anuradhapura, where irrigated crops such as rice appear and changes in the water table are detectable (Deraniyagala 1972: 159, Young and Coningham 2006: 630). Due to the limited reach of the State, monarchs utilised monasteries as a proxy of control. Supporting monasteries potentially loyal or sympathetic to the State, with endowments of land and irrigation infrastructure in the

wider hinterland, allowed such monastic establishments to prosper and geoarchaeological evidence suggests that small tank construction occurred around the third century BCE (Burbidge *et al*. 2008: 35). It is probable that monasteries were able to colonise these areas as they had the ability to unite communities and clear areas of supernatural danger. This is in contrast to the influence of local elites who only had the power to donate caves. It is hypothesised that over time, the State was able to influence and gain control over the wider hinterland, which led to the reduction of local elites and various charismatic individualistic monasteries, which were absorbed into the State and *Sangha* (Section 4.5).

In the Late Historic, with control over the hinterland established, the State was able to construct large tanks further afield, as recorded in the Chronicles. To make these systems maximise their potential, private enterprise was required to open up areas of previously uncultivable land for agriculture. Rather than being directly the preserve of monarchs, loyal ministers donated irrigation works to monasteries, and geoarchaeological evidence from bunds and channels at Z021a in the Nachchauwa system corroborated this tank's Late Historic date (Burbidge *et al*. 2008: 35). It is argued that monasteries, with their cohesive social role, facilitated the organisation and settlement of new communities in relation smaller irrigation systems feeding off these large tanks in the hinterland (Section 5.4). This system appears to have been maintained uninterrupted until the appearance of immunity grants in the ninth and tenth centuries.

Whilst monarchs continued to be recorded in the Chronicles as constructing large tanks and canals, monasteries continued to receive irrigation and land donations in epigraphic records, again mainly in the peripheries of land with agricultural potential. However, the transfer of power from the State to monasteries through alienation led to the disintegration of irrigation systems in the hinterland. Immunity grants meant that jurisdiction over large swathes of the hinterland was transferred from the State to monasteries (See Sections 6.5 and 7.4). This resulted in taxes, surplus and revenue remaining in the monastic domain, whether in the hinterland or directly back to the central monasteries of Anuradhapura. It is postulated that this

loss of revenue was of detriment to the State and a lack of funds from the hinterland meant that the large centralised irrigation system, that developed could not be maintained. As a result, maintenance of the centrally managed irrigation infrastructure diminished and it eventually disintegrated. Monasteries and other groups could manage smaller systems that fed-off the major infrastructure, but could not act collectively to mobilise populations to manage the large-scale, hinterland-wide network of large tanks and canals. Whilst monasteries were able to continue in the hinterland for a time after the abandonment of Anuradhapura, the eventual siltation of channels, due to the lack of management of larger systems is apparent. In the geoarchaeological record many monastic sites were abandoned in the eleventh and twelfth centuries at the same time that the de-siltation of small localised channels discontinued (Simpson *et al*. 2008: 27).

If irrigation aided agriculture began to fail, the appearance of eleventh and twelfth century terracotta figurines potentially indicates that the general populace linked agricultural prosperity to monasteries. The figurines are thought to relate to fertility, especially as many are representations of phalli and pregnant females (Coningham *et al*. 2012: 8). These artefacts and their associated rituals may have provided an alternative, or complimentary, ritual framework in which to receive further aid in matters of agricultural yields. If this was their purpose, the terracotta figurines are indirect evidence that monasteries were important in the management of agriculture and irrigation and the redistribution of agricultural surplus up to the latter stages of the Early Medieval Period (Section 6.4).

In completing Objective 4, it has been demonstrated that Buddhist monasteries possessed land and water rights, and were integral to the management of irrigation and agriculture. It has also been demonstrated that monasteries acted as colonising forces. However, such roles do not appear confined to Anuradhapura. Kosambi suggested this role for Buddhist monasteries asserting that land grants made by the Satavahanas demonstrated that monastic settlements formed the nuclei of agrarian expansion (Kosambi 1955: 60-61). Others suggested that monasteries were centres of political consolidation that possessed a pioneering quality (Ray 1989: 182-183,

1994: 135). Thapar argued that monasteries could become "a centre of loyalty to the state" (2000: 117), and in frontier and barren regions monasteries "could act as a channel of acculturation introducing the culture of the urban centres and the royal courts to the countryside" (*ibid*.). Indeed, in Early Historic Bengal it has been suggested, from copper-plate inscriptions, that land grants made by polities to Buddhist monasteries were an instrument to integrate economic and agriculturally peripheral areas (Prasad 2011b: 121).

Archaeologically it was suggested in the landscape of Sanchi, in central India, that bunds and artificial tanks were not isolated features but part of 'Early Historic complexes' associated with Buddhist monasteries and village settlements (Shaw 2007: 284, Shaw and Sutcliffe 2001: 61, Shaw and Sutcliffe 2003a: 1). It was postulated that artificial water management coincided with urbanisation and the establishment of Buddhism and was a response to increasing population pressure brought about by these new influences (*ibid*.). The assumed food requirements of monasteries were argued to be catered for by non-monastic communities. As monasteries became larger and more institutionalised an increased surplus requirement caused the development of irrigation agriculture (Shaw and Sutcliffe 2003a: 18). Though viewed as non-producing sections of society, monasteries may have been actively involved in the development and management of irrigation (*ibid*.: 19), though as no inscriptions are available to link this proposition to the archaeology, unlike in Sri Lanka, it is difficult to identify administrative responsibility for irrigation and not all share the view that monasteries were the drivers behind agricultural expansion.

Although a clear association between Buddhist sites and agricultural settlements in the Western Deccan under the Satavahana dynasty is identified by Morrison (1995: 216), this association is seen more in terms of the needs of monasteries as consumers that required proximity to cultivated land (*ibid*.: 217). Similarly, Hawkes suggested that the economic investment in Bharhut stimulated economic specialisation in the surrounding area leading to more intensive agricultural investment in the landscape (2009: 165). However, within this hypothesis, the monasteries were passive entities

rather than pioneering elements in the hinterland, indirectly stimulating economic and agricultural expansion. Evidence from the Anuradhapura hinterland suggests that this was not the scenario in Sri Lanka, especially due to the cornucopia of epigraphic evidence relating to agricultural related donations. This epigraphic data also concerned donations of other types, and this has been examined in the Anuradhapura hinterland.

### 7.4 Patronage of monasteries and the ritual role of monasteries in linking disparate communities

Objective 5 determined the place of Buddhist monasteries in patronage networks and the spiritual guidance they provided in the Anuradhapura hinterland. This Objective was achieved through analysing records of donations in the Chronicles and epigraphs, but also through monastic architecture and material culture. It is important to highlight the value of utilising several different strands of evidence to provide a coherent overview of the nature of patronage in Sri Lanka and the Anuradhapura hinterland. A quantifiable approach to donations has also highlighted the disparities between differing source materials. It has been shown that the Chronicles provide quite a static overview of patronage from the Early Historic through to the Early Medieval Period. In the categorisation of donation types devised in Section 3.6, donations of property, construction of monuments and the repair and elaboration of monuments dominated in each period. In the Early Historic there was an initial predominance of property donations, which one might expect to be provided at an early stage for a new religion with a monastic element. Later, construction and repair and elaboration of monuments provided a greater percentage of donations (Figure 7.5). The majority of recorded instances in the Chronicles were also provided by monarchs, portraying a relation of patronage by the State to Buddhist monasteries of gifts that did not transfer power. These were also donations that would not provide influence to monasteries, compared to those that would, such as alienation and irrigation, which were small in number.

Examination of the epigraphic record provides a completely different view of patronage. Similar to the Chronicles, Buddhism was initially supported through

property represented by donations of caves as residences. This changed in the Late Historic when irrigation and land donations began to dominate the corpus and donations of property almost entirely vanished. In addition, donations of money and practices such as compulsory service emerged and in the Early Medieval Period alienation donations dominated the corpus providing around 50% of the corpus (Figure 7.6). It is postulated that the Chronicles portray monarchs as pious and benevolent to the *Sangha*, and the *Sangha* as a supportive and strong body, not involved with the politics of the State, as this is how they both wished to be viewed. Therefore, these plentiful donations did not provide the *Sangha* with political or administrative control and did not erode the power of monarchs. In contrast, the epigraphic record recorded the administrative needs within the physical landscape. From the initial donation of property to the increasing donations of land and irrigation infrastructure through until the climax of immunity grants, the patronage recorded in inscriptions led to monasteries becoming actively engaged with the affairs of the State.

Furthermore, the disparity between the Chronicles and the inscriptions in terms of donor rank highlights the rewriting of certain aspects of history. The most obvious example of this is the deletion of local such as *parumakas*, *gamikas*, *gapatis* and Brahmans, in the early patronage of Buddhism. Individual monks who also provided gifts are erased, perhaps another example of the Chronicles attempting to portray the *Sangha* as unified and not engaged with worldly administrative functions. The political consolidation indicated by the disappearance of local elites in epigraphs in the Early Historic may have been formally recorded in the Chronicles, with their complete omission strengthening the position and legitimacy of monarchs and the *Sangha* that royalty supported (Section 4.5).

Some key points on patronage emerging from the epigraphic record will now be discussed. Firstly, Buddhism received patronage not just from monarchs but also local elites, presumably other sections of society also whose efforts were not recorded in stone. From Early Brahmi inscriptions of the third century BCE – first century CE, *parumakas*, *gamikas*, *gapatis*, Brahmans and individual monks donated

property to the *Sangha*. This highlights the plurality of patronage that was available to Buddhism, with a small percentage of royal donations. Large-scale resources such as land and irrigation, as outlined above in Section 7.3, were the preserve of monarchs. If royal power was limited to the immediate environs of Anuradhapura, then by gaining footholds in the wider landscape through economically viable and supportive monasteries, royalty could expand its reach, productivity, resources and support base. Through such a strategy, a strong centralised *Sangha* was nurtured and the strength of local elites was lessened, indicated by their rapid decline in the first to second century CE. This consolidation is mirrored in construction of monuments, where it has been demonstrated that whilst stupas of the first phase of the Early Historic were constructed by local elites, those from the first century onwards were the works of monarchs (Section 4.5).

What is even more striking in the Early Historic is the number of monks who provided gifts. Whilst there is a possibility such inscriptions record a practice similar to that of temporary ordination, such a hypothesis is impossible to prove at present. However, if it did, it highlights how such a practice was seen as beneficial to sections of the populace and that monks had earned great respect and influence. Furthermore, if these were donations by permanent monks, it demonstrates that individual Buddhist monks between the third century BCE and first century CE were powerful individuals who wielded influence within society parallel to secular elites.

It becomes clear, in the Late Historic epigraphic record, that monarchs consolidated control through its patronage strategy. Though those classed as 'other' in rank are the majority of donors, they are mainly Ministers of the State and either represent the incorporation or sidelining of earlier localised elites. The lessening of donations by monks also suggests that the proposed process that began in the Early Historic of centralising the *Sangha* had been successful. Key discussion points include the continued disparity between the Chronicles and inscriptions. Contrary to the Chronicles, individual patronage was important in the construction of large monuments, such as the stupas at the monasteries of the Sacred City. This was not restricted to the core and non-monarchs were important in providing patronage for

the construction of monuments throughout the hinterland, through smaller gifts of steps and pillars. Furthermore, whilst donations of land and irrigation continued to tie monasteries to worldly administrative tasks, evidence of compulsory service highlighted the labour that monasteries required to operate and that monasteries were becoming more complex and larger institutions (Section 5.5).

Whilst donations by monarchs increased in the Early Medieval Period, this actually signalled the gradual decline of the State. Not really referenced in the Chronicles, immunity grants are postulated to be a contributing factor to the eventual abandonment of the Anuradhapura hinterland (Sections 6.5 and 7.3). It has been argued that with various internal and external socio-political issues, the State transferred much of its jurisdiction to monasteries in the hinterland. Whilst jurisdiction of large temporalities became monastic and administration was dealt with outside the structure of the State, vast revenues were restricted to monasteries. Whilst the Chronicles may suggest that external political forces caused the collapse of Anuradhapura, it was partly the patronage record of monarchs in the hinterland that brought about such a situation. Though not discussing Anuradhapura and at a date somewhat distant from Early Medieval Period, Knox's description of the condition of seventeenth monasteries in Sri Lanka may highlight the continued impact of alienation of land from the Crown:

"Unto each of these pagodas there are great revenues of land belonging, which have been allotted by former kings, according to the state of the kingdom: but they have much impaired the revenues of the crown; there being more towns belonging to the church than unto the king… [and] Their temples have all sorts of officers belonging to them, as the palace hath" (Knox 1681: 146).

Moving away from discussing donation categories, textual references have highlighted diversity within Buddhism in the Anuradhapura hinterland, though these are difficult to detect archaeologically and architecturally. It has been suggested that reuse of Early Historic *lena* sites in later periods was evidence for a variety of practices, but the most definitive evidence is provided by new monastic complexes

in the Early Medieval. In addition to 'orthodox' Buddhist monasteries represented by focal stupas that, there had developed from earlier monasteries there was also evidence for organised asceticism and Mahayana monasteries. *Pabbata vihara* forms, identified as Mahayana in character (Section 3.7.2) have been mapped in the hinterland, such as the site of Z00 as have monasteries thought to belong to the *Pamsukulikas*, represented by *padhanaghara parivena* at the site of C112. These sites, in addition to known sites of these types in the immediate environs of Anuradhapura, provide evidence for the differing networks and heterarchies of patronage available in the hinterland. Furthermore, prior to these identifiable 'Buddhisms', it was argued in Section 4.5, that early Buddhism may have been diverse and not centralised (Perera 2001: 83), with several individual charismatic monks and groups. As outlined above, the consolidation of power through patronage of select monasteries by monarchs led to the *Sangha* becoming more centralised through the Early Historic Period. Therefore, unlike the unified doctrinal Buddhism purported by many scholars and summarised in Sections 1.1 and 1.3 for early Buddhism, there would have been a variety of practices. Indeed, it has been suggested that non-Buddhist practice would have always existed side-by-side with Buddhism in all periods since Buddhism's introduction in the mid-third century BCE (Bechert 1978b). Though previously based on assumption and ethnography, the excavation and dating of the terracotta corpus at Nikawewa in the early medieval hinterland provides evidence of Buddhism being practiced alongside localised and possibly regional cults (Section 6.5.2).

This evidence of these heterarchies is supported by ethnographic observations. In fieldwork conducted by Evers (1972: 10-12) in Sri Lanka, networks of large centralised monasteries connected to those in the hinterland, operated parallel to the *devale* network of small shrines dedicated to various deities. It was also recorded in the nineteenth and twentieth century that communities were not divided into those who reserved patronage for a specific systems (Sirr 1850: 53, Evers 1972: 47). In the Anuradhapura hinterland UMOEP noted that at Kattiyawa village, the community visited their local monastery, which was financially and religiously linked to the Mahavihara at Anuradhapura, as well as visiting a meditational forest monastery and

an *Aynayake* shrine. In addition, several members of the female population visited a *Bhikkhuni*.

Though the textual sources outlined above provide a detailed and quantifiable history of patronage, many geographic regions and periods are not as well represented. In order to facilitate future comparisons hypotheses for how early Buddhism may have gained patronage will be discussed. Traditionally the spread of Buddhism has been viewed as part of a top-down process whereby elites converted, provided patronage and local populations followed suit. This narrative is provided in the *Mahavamsa* for the conversion of Sri Lanka (Section 4.2) and is similar to the process of 'Mauryanisation' whereby it is recorded that the third century BCE Mauryan Emperor Asoka's conversion led to the patronage of Buddhism throughout territory under his sphere of influence (Coningham 2011: 935). However, archaeology has begun to challenge this narrative providing evidence of a more gradual and flexible adoption of Buddhism influenced by local traditions. Not only did the epigraphic evidence highlight the pivotal role of local elites in the adoption of Buddhism rather than a purely royal driven development, further hypotheses and evidence developed for Buddhism in South Asia suggest that there was probably also a dialogue with pre-existing beliefs.

It has been postulated that early Buddhist sites overlapped with pre-existing cult centres and that hills may have had symbolic and mythological associations as the abodes of *yakkhas*, or spirits. By constructing monasteries in locations that held earlier cultic associations, the *Sangha* could be viewed to be making a conscious effort to legitimise the area and was making a statement about its position in the local religious hierarchy (Tucci 1997: 184, Shaw 2009: 126-127, Hawkes 2009: 156-157). Indeed, Paranavitana suggested that the depictions of *yakkhas* in the sculptures around Bharhut stupa were part of a process of incorporation whereby familiar deities were integrated into aspects of Buddhism (1929: 315). Bandaranayake asserted that early monasteries in Sri Lanka "drew upon the existing eremitical, animistic and secular traditions of the area in which it existed and adapted them to its particular needs" (1974a: 1). It has been argued that existing tree cults may have

been incorporated into the earliest phase of development in Sri Lanka, hence the importance placed on the Bodhi tree (Paranavitana 1929: 318). There are textual references to pre-Buddhist tree-cults (Rahula 1956: 43) and Bandaranayake argued that the Bodhi tree and its relation to Buddha's enlightenment "provided a synthesising ideology during that process of transition from a large number of unevenly developed and relatively autonomous tribal cultures to a centralised agrarian and feudal society" (1974b: 137). The close association of Buddhist monasteries across Sri Lanka with Megalithic sites was suggested to be more than a co-incidence and that monasteries utilised simple identifiable symbols such as the stupa and Bodhi tree, to gain the patronage of communities by providing a recognisable and comparable religious system to that which had preceded (Seneviratne 1984: 288). Some scholars have gone further to suggest that megaliths formed the structural precursors to the *stupa* (Coningham and Mann 2005) and though never identified in Sri Lanka, Deraniyagala proposed that if the Thuparama Stupa at Anuradhapura was excavated to its earliest levels it might provide evidence of a Protohistoric cemetery (1992: 734). The evidence for such co-location is not startling in the Anuradhapura hinterland but sites that had evidence of Protohistoric occupation from sherds of Black and Red ware, such as A155, B159, C509, and C527, became monastic sites at a later date.

Such processes of acculturation and legitimisation have been found in excavations of Buddhist sites in the Swat valley, Pakistan, where Buddhist structures were purposefully placed over pre-existing cemeteries. It was noted that stupas and pre-Buddhist graveyards were found at the same sites and in some instances stupas were constructed directly over them, such as at Saidu where monastic structures were constructed over and cut through the pre-existing cemetery (Noci *et al*. 1997). It has been argued that when Buddhism spread to Swat, the building of a stupa on or near graveyards was a symbolic act showing that Buddhism would supersede the indigenous religious phenomenon (Tucci 1997: 168).

The themes that have emerged from this discussion of Buddhist monasteries in the Anuradhapura hinterland and South Asia can now be expanded by pursuing

analogies with archaeological evidence and hypotheses developed for medieval Christian monasteries in Europe. Such an approach can identify parallels and key areas of convergence to facilitate a fuller understanding of the socio-political roles of monasteries within past societies, regardless of religious background or geographic region.

### 7.5 Analogies to archaeological evidence from European Monasticism

The case-studies provided in this Section are necessarily selective. Whilst vast quantities have been written on the history and nature of medieval Christian monasticism in Europe, the excavation and publishing of early medieval monastic institutions across Europe is rare. In contrast, the archaeology of Britain, and especially the Northeast of England, is remarkably rich in regards to early monasticism. Indeed, Cramp's (2005, 2006) excavations at Wearmouth and Jarrow are unparalleled outside mainland Britain, in terms of scope, extent and detail (Turner *et al*. forthcoming). This may link back to the textual biases of nineteenth and twentieth century study, outlined in Sections 1.2 and 2.3. Perhaps due to the region's rich Christian heritage, recorded in the eighth century works of Bede, the ancient kingdom of Northumbria and the Northeast coast have been exceptionally well studied and documented with reference to its monastic past. As a consequence, many of the archaeological examples used in this section draw on this rich heritage to provide comparisons and counterpoints for the evidence and hypotheses outlined above for the roles of early Buddhist monasteries in the Anuradhapura hinterland

Following the outline of Chapters 4, 5 and 6 and the first part of this Chapter, initially, the role of European monasteries in craft production and position in exchange networks will be discussed. This will be followed by analogies to the roles of European monasteries in the management of agriculture and irrigation, including the ability of monasteries to act as colonising forces. Finally, theories and hypotheses postulated for the role of Christian monasteries in gaining legitimisation and patronage, and the diversity of such patronage will be explored.

#### 7.5.1.1 The role of European monasteries in craft production

In Europe, in between the seventh to eighth centuries, both secular and monastic centres produced craftworking evidence (Daniels 2007: 208). Evidence for high quality metalworking has been excavated at secular centres such as Dunadd, located in Mid Argyll in Scotland (Campbell and Lane 1993), as well as Yeavering (Harding 1981) and Bamburgh (Young *et al*. forthcoming) in Northumberland, pointing towards secular control of high status metalwork production. However, excavations at medieval monasteries in the same region, such as Whitby (Cramp 1993), Whithorn (Hill 1997) and Inchmarnock (Lowe 2008), have also provided vast quantities of data relating to the role of such institutions in craft production. These excavations, amongst others, have also highlighted the role of monasteries as hosts of specialised industries. This discussion will focus on the case-studies of Hartlepool, Wearmouth and Jarrow, as well as Portmahomack, exploring the archaeological evidence for the role of these monastic communities as productive sites.

Hartlepool was one of the key early Christian centres in seventh and eighth century England and this era sees the first evidence of extensive production activity (Daniels 2007: 10). It is suggested that there was a craftworking zone, distinct from the monks residential quarters, located in the areas known as Church Close and Lumley Street (*ibid*.: 202). Excavations not only recovered prestige items such as decorated copper alloy pins, but also evidence of craft production on site from finds of ferrous and non-ferrous metalworking crucibles and moulds, (*ibid*.: 143). Analysis of the crucibles suggested they were utilised for silver, copper alloy and ‘gunmetal’ (*ibid*.: 127). Clay moulds utilised for silver and copper-alloy objects contained decorations including a representation of an apocalyptic animal and a free-armed cross. The apocalyptic animal’s head was turned back over its shoulder and had an associated trumpet. This has been interpreted as the symbol of St Luke the Evangelist and such motifs were common in Northumbria, for instance, the Lion of St Mark in the Lindisfarne Gospels. This led Daniels to suggest that “it is difficult to imagine the object this represents being created in a secular context” (*ibid*.), although analogies to back biting beasts on secular metalworking are clear (Webster 2012).

Along the Northeast coast, the monastic sites of Wearmouth and Jarrow are located at the mouths of the Rivers Wear and Tyne respectively (Cramp 2005: 5). As outlined in Section 2.4, excavations at these sites have produced evidence for glass and metal working and the now fully published excavation reports provide evidence of high-status items in addition to industrial activity. In terms of production, the riverside buildings at Jarrow were identified as a workshop area (*ibid*.: 232). Used for a variety of crafts, Cramp noted that the most common artefact at the workshops was smithing slag, and that the area was mainly used for working iron, bronze and lead (*ibid*.: 241). There was also evidence of fine-metalworking in the form of copper droplets, a copper-alloy rod and the notion that *millefiori* rods would be placed in some form of metal setting (Cramp 2006: 480). Glass-melting crucibles containing residues similar in composition to the window glass from the site, suggest that production of glass occurred locally (*ibid*.: 470). Evidence of small-scale bone and antler working at both sites (*ibid*.: 267-268), broadens the evidence of production, though such items may have merely served the needs of the monastic community. Cramp suggests, due to the scale and quantity of craft-production, matched by elaborate stone sculpture, both freestanding and architectural, that stone carving is likely to have taken place in an unexcavated part of the site (Cramp 2005: 241). As will be touched upon briefly at the end of this Section, the evidence at these two sites open debates about whether monasteries were producing goods for circulation or for consumption.

Such traditions can be found further north and occurred at Portmahomack, in the late seventh to late eight century. Evidence of hearths and artefacts, such as mould fragments, crucibles and slag, attest to metalworking at this monastic site. Analysis of the crucibles suggested working of silver, copper, tin, zinc, lead, and the production of glass (Carver 2008a: 133). Portmahomack also provided artefactual evidence suggestive of vellum preparation (*ibid*.: 124-125). The raw products for this parchment production were slaughtered on site, indicated by an area rich in cattle bones. The rearing of cattle may have provided the community with food as well as the raw materials for scripts (*ibid*.: 125). Vellum manufacture has been identified at Lindisfarne too, where the faunal remains consisted mainly of cattle bones,

specifically juvenile and neonatal calves, were thought to result from production of parchment for a monastic *scriptorium* (O'Sullivan 2001: 42).

These few case-studies highlight the intensity and diversity of crafts undertaken at early medieval monasteries in northern Britain. Much like their Sri Lankan counterparts in the Anuradhapura hinterland, they seem to have operated alongside secular centres of power and production, although it seems plausible that high status production came more within the ambit of monastic sites and that production gradually became more of function within the remit of such sites as they increased their power and influence through the course of time. Furthermore, there are ongoing debates as to the scale of these early enterprises, and whether this activity was confined to supporting individual institutions, networks of monasteries or for more extensive markets. At Jarrow the workshop is debated in terms of whether the evidence represents productivity substantial enough to provide surplus material for exchange or is merely material of a self-sufficient community (Cramp 2005: 344). By contrast at Portmahomack, Carver has asserted that the large amount of debris may indicate industries concerned with parchment and metal were operational to the extent of producing more than was required by a single community and that the scale of production was to probably equip new foundations and dependant monasteries (Carver 2008b: 12). These analogies offer the scope for developing comparative studies in early medieval Europe and Sri Lanka that moves beyond an approach expanded away from isolated individual sites. Methods adopted in the Anuradhapura hinterland highlight the potential for understanding the wider landscape setting of monastic production. If such a scale of project were undertaken, a more detailed appraisal could be made of patterns of patronage, production and scales of enterprise. This could be linked to issues surrounding the secular patronage of monastic sites, as well the locations in which craft production occurred. Furthermore, excavation strategies outlined in Britain of early monastic sites, provide evidence for the types of archaeological evidence available from detailed and extensive excavations of monastic sites, something that until the work of UMOEP, has been lacking in the wider hinterland, and also at Buddhist sites in South Asia in general (See Section 8.3).

#### 7.5.1.2 The position of European monasteries in exchange networks

That monastic sites were centres of production has led to suggestions that some monasteries, later in time, became the focus of towns and markets (Aston 2009: 104, Doherty 1980: 83). Though archaeological evidence for such an assertion is not strong, churchyard markets, which were generally not recorded until the twelfth or thirteenth century, have been argued to be a continuation of practices that had occurred much earlier (Blair 2005: 335). Markets at monasteries have been noted elsewhere in Europe. Indeed, in Spain from the eleventh century onwards, military orders created self-sufficient settlements that incorporated churches, markets and shops (Pluskowski *et al*. 2011: 214).

The role of monasteries as markets may have placed these institutions on exchange networks in Northumbria. This is again pertinent to Hartlepool, Bamburgh, Whitby, Lindisfarne, Wearmouth and Jarrow, which were all located in coastal or estuarine locations overlooking most of the major rivers and positioned close to important secular centres in key social and economic areas (Petts 2009b: 79-80, Turner *et al*. forthcoming). Contemporary textual sources relate the importance of the coast in trade and communication and the North Sea coast was viewed as a "thriving and important corridor for communication and trade" (Petts 2009b: 82). Monasteries were also located on internal pre-existing communication routes, such as Dere Street, and also in Yorkshire along routes between key economic zones such as upland pasture and arable lowlands (*ibid*.: 89). Monasteries established in eleventh and twelfth century Scotland and Poland similarly developed alongside existing exchange networks and commercial centres and it has been suggested that "within this nexus, the monasteries may have acted as stimuli for more regular long-distance and commercial traffic, and perhaps for growth in specialist sectors which could not be met by local resources" (Oram 2008:110).

Many monastic estates benefited from increased trade from Frisian and Frankish merchants in the seventh and eighth century due to their locations on coastal and riverine heads. These locations were suitable for the concentration of production and benefited from distribution networks from developing commercial traffic, which was

in the main developed for sea, coastal and riverine trade (Blair 2005: 257). Artefactual evidence such as a small ivory box at Jarrow thought to be from continental Europe (Cramp 2006: 275) and coins dating to the eighth and ninth century from both Wearmouth and Jarrow (*ibid*.: 220) highlight the exchange systems that monasteries were linked to (Cramp 2005: 344).

It was not only finished products that travelled through these networks but raw materials too. It has been suggested that the Thames was a link between the continent and the productive Midlands and that monasteries were built along its banks regulating the movement of minerals, hides, and salt from inner Mercia, grain from the south Midlands and wool from the Cotswolds for local and international markets (Blair 2007). Indeed, the eighth century monasteries built by Kentish and East Saxon kings along the Thames estuary participated in international trade, and privileges granted to such institutions saw them become increasingly influential and powerful, such as Minster-in-Thanet, which acquired a small fleet of ships (*ibid*.: 257-258). It has been argued that rather than secular rulers representing the drivers behind growth, the expansion of sites in the eighth century CE was stimulated by the superior organisation, production capacity and privileges of monasteries (Ulmshneider 2000), although a counter argument is of course that secular centres facilitates such a role for monasteries through land endowments and the granting of special privileges. This counterpoint position draws favourable comparisons to the donations recorded in Sri Lankan epigraphic corpus, where it has been suggested that State investment in monasteries helped increase revenues and bring political control over disparate areas not previously under the control of dominant secular elites (Section 4.4).

Not only were natural routes of communication utilised in exchange routes by monasteries, but artificial creations such as canals can also be connected to monastic enterprise in Europe. Unlike in Sri Lanka, where discussions about artificial water management have focussed on agriculture, in Europe, the remodelling of water systems in Europe has been investigated in terms of movement of resources and exchange. Though secular elites initiated works that made rivers navigable, there is

also evidence that monasteries actively engaged in such practices (Bond 2001). In Norfolk both the River Bure and River Ant were artificially diverted by the Benedictine abbey of St Bennet in order to reduce flooding and maintain access for boats to the abbey's quay (Bond 2007: 157). The construction of water courses to transport construction materials and commodities may have been a consideration for monastic sites and estates (Bond 2001: 102-103). These include suggestions that canals were built to aid constructions of religious institutions, such as Ramsey Abbey, and that a series of land grants made to Rievaulx in the eleventh and twelfth centuries were to allow for canal construction to facilitate transport of stone from its associated quarries (Bond 2007: 181). Glastonbury abbey made improvements to several rivers in the thirteenth century and it is noted that these linked the abbey to its resources of corn, lime and stone (Rippon 2007: 215) and excavations of a canal on this estate uncovered wooden stakes and timbers indicative of a wharf (Hollinrake and Hollinrake 2007: 237). Indeed, there are many references to the use of rivers by monastic houses from the eleventh century onwards, and many riverside quays survive at monastic sites (Bond 2007: 188). Furthermore, it is recorded that tolls could also be levied on shipping that passed through monastic estates, such as those recorded in documentary sources for Abingdon abbey in the eleventh century (Blair 2007: 258).

Though much of this evidence comes from documentary sources dated to the eleventh century onwards, it is argued that these developments had antecedents and it is asserted for Glastonbury that "common sense dictates that a monastery which had depended on water transport from its original foundation would, over the centuries, have also learnt to manage and, when necessary, change or divert those rivers" (Hollinrake and Hollinrake 2007: 243). Whilst it has been highlighted that monasteries were centres of production and also central nodes in exchange networks, monasteries were also integral to facilitating agriculture and were agents of colonisation. Indeed, monasteries not only utilised water for communication networks, but also for agriculture.

#### 7.5.2.1 European monasteries, agricultural and irrigation management

Evidence for monastic control over irrigation for agriculture is not as forthcoming in Europe, but as a result of recent fieldwork conducted in the Huecha valley, one of the tributaries of the river Ebro in Northeast Spain, has provided evidence for the management of irrigation infrastructure in the twelfth century by Christian monasteries (Gerrard 2011: 4). The Huecha valley is one of the most arid inland regions in Europe with unreliable rainfall and unpredictable weather. Large sections of river beds remaining dry throughout the year leading to "insufficient available water to permit anything but the most tightly regulated irrigation" (*ibid*.: 7), a similar scenario to that of the Anuradhapura hinterland. To provide a regular supply of water, reservoirs and irrigation channels were constructed (*ibid*.: 11-12). From Gerrard's survey it was noted that the Cistercian monastery at Veruela may have been responsible for constructing reservoirs at Alcala and Bulbuente in the late fourteenth century (*ibid*.: 11) and it was suggested, that through water management, powerful communities such as "religious houses like Veruela had a significant part to play in moulding the landscape, often at some distinct from their precinct" (*ibid*.: 21). Through control of water and through purchases and donations of land the monastery at Veruela came to posses and control all the major centres of population in the Huecha valley (*ibid*.: 23). Even without organised irrigation infrastructure, monasteries in Europe also managed and facilitated agricultural productivity.

In North Atlantic Scotland analysis of *papar* place names (meaning priest or monk in Old Norse) have been combined with geoarchaeological investigation of agricultural land potential. Whilst it had originally been suggested that the majority of these place names were located in remote locales, more recently it has been argued that. some *papar* place names are located in areas of high quality land and that the *papar* were a 'missionary' group that introduced new techniques for agricultural land management such as manuring (Simpson *et al*. 2011: 1). It was suggested that "If the *papar* were practical agriculturalists, as well as spiritual leaders, then we might expect to find *papar* place name elements associated with areas of land that were suitable for agricultural, including arable, activity; conversely eremitic *papar* would not have had such requirements" (*ibid*.: 2). This analysis found that *papar* place names were associated with better quality soils, or soils where careful agricultural

management led to productive soils (*ibid*.: 8). Furthermore, soil samples at the *papar* site of Teampull Mhoire, South Uist, contained evidence for the use of animal manures, seaweed and turf to increase soil fertility suggestive of *papar* sites being responsible for introducing soil managing techniques (*ibid*.: 9).

This fits with evidence from other monastic sites elsewhere in Scotland, such as Iona, where increased phosphate levels between the seventh and eleventh centuries, coincided and was attributed to monastic activity (Barber 1981, Simpson 1993: 4). Similarly, it has been suggested that monasteries were responsible for introducing manuring elsewhere in Scotland such as in Orkney (Simpson 1993: 8, Simpson 1994: 100, 1997: 365), where geoarchaeological results have been argued to "indicate a clear link between spiritual and agricultural activity, suggesting that monastic communities were no strangers to agricultural innovation" (Simpson 1993: 9). Furthermore, it has been suggested that early monasteries intentionally located in good agricultural land and in Wales it is argued that "these early foundations are not remote hermitages, but ideally placed for ease of transport and access to plentiful economic resources" (Petts 2009a: 165) in locations where it was easier to produce agricultural surplus to support monasteries and their patrons (*ibid*.: 180).

In later periods monastic orders such as the Cistercians have also been seen as pivotal in reclaiming, improving and managing land for agriculture. Though contested due to the bias of textual sources praising the efforts of Cistercians to tame wilderness, it has been argued that to some extent they had an impact on the landscape by clearing woodland, draining marshes and constructing canals (Aston 2009: 85). Though it was argued that many early monks had withdrawn to marshes for solitude, such landscapes were drained to provide pasture and that monasteries reclaimed land by founding on 'islands' of raised topography and working their way into the marshes to create farmland (*ibid*.: 136-138). The construction and management of such schemes suggests that monasteries were foci for control and organisation, able to mobilise large populations for vast projects. Such attributes lead to the suggestion that monasteries may have been active in the colonisation and consolidation of new land.

#### 7.5.2.2 European monasteries as agents of colonisation

Section 7.5.2.1 has demonstrated that European monasteries could be agricultural managers and innovators. Furthermore, it has been argued that early European monasteries were a "special kind of potential nucleus" (Blair 2005: 335) that attracted populations. Though it has been suggested that monasteries were initially isolated, settlements sprung-up close by and it is said to be difficult to distinguish between deliberate stimulation or the natural attraction of monasteries for such a role (Aston 2009: 151). Indeed, Irish monasteries have been argued to be the foci for the agglomeration of population in the landscape, as well as centres of production and exchange (Doherty 1982: 302). Furthermore, such potential may have been utilised to open up areas of land for agriculture and it has been argued by Roberts (2007, 2008) that seventh to ninth century monasteries between the Rivers Tyne and Wear, acted as colonising forces forming a chain of islands of cultivable land within areas of moorland. Whether this was a process of improving uncultivated land has been questioned, and it has been suggested that Wearmouth and Jarrow monasteries may have taken advantage of existing agricultural land and populations and were also influenced by the availability of good quality stone from abandoned Roman sites and existing open quarries in the vicinity (Turner *et al*. forthcoming).

However, monasteries may still have intentionally or unintentionally become foci for communities and were built in a variety of locations exploiting both natural and spiritual resources (Bitel 1987: 470). Indeed, Bitel asserts that monasteries "provided their inhabitants with the security of walls and material support against the undeveloped and unfriendly wilderness" (*ibid*.: 50) and such protection extended to spiritual protection from supernatural elements in the landscape (*ibid*.: 50). As has been shown in the Anuradhapura hinterland, the harnessing of the supernatural in the landscape led to increased patronage and the ability to colonise new land, and a similar process may have occurred through early Christian monasteries, though has yet to be explored substantially.

As will be discussed in Section 7.5.3, a theme increasingly coming to the fore in debates on landscapes of conversion is the exploitation of spiritually charged

locations by early Christian monasteries (See Section 7.4). From the evidence outlined for Buddhist monasteries in South Asia, it is suggested that similar demonstrations of power over existing landscape features and forces may have facilitated colonisation. Though there is not archaeological evidence for this, textual sources, such as the *Vitae*, stories that describe the evangelizing of the English landscape, occasionally record the appropriation of pre-existing landscape features (Semple forthcoming). The example of the *Life of St. Guthlac*, written in the early eight century, records the interaction of a holy individual with a burial mound located on a haunted island (Colgrave 1956). The *Vita* stories were created to affirm the ancient sanctity of monasteries, recounting the spiritual endeavours of their founders and saintly incumbents and often recount the spiritual cleansing of landscape (Semple forthcoming). Guthlac, for example, sought uninhabited, inhospitable, wilderness for solitude and entered fenland. The *Vitae* stress the importance of pre-existing monuments and cemeteries as sources of supernatural power and Guthlac's story has been identified with the monastery at Crowland (Semple 1998). Indeed, though recorded in texts, it has been argued that the motifs and topographical descriptions were possibly reflective of the physical and social conditions of the landscape during the period of early holy individuals (Cubitt 2000: 57) and were "rooted in real places and landscapes and real popular beliefs" (Semple forthcoming). It has been argued that by tying such motifs into the local landscape the narratives of these stories legitimised foundation myths and the sanctity of later monastic foundations (*ibid*.).

What has not been explored, but is of interest in comparisons to hypotheses developed from early Buddhist monasticism (e.g. Coningham 1995), is how such processes may have led, intentionally or unintentionally, to the patronage and settlement of new populations in the landscape. Indeed, motifs in the *Vitae* such as sacred trees and wells probably had pre-Christian origins that potentially continued into the Christian period and may have been absorbed into the practices of the laity (Cubbit 2000: 57). These stories of the supernatural were linked to prehistoric monuments that are argued to have had liminal qualities in the early medieval psyche, associated with exile, despair, darkness and terror – a perfect location for spiritual battle (Semple forthcoming). This process of absorption and superseding of preceding beliefs in such locations leads to the tantalising possibility that these

narratives provide evidence for the potential colonising force of early medieval charismatic individuals, similar to the processes recorded ethnographically for Buddhist forest monks (Sections 4.4 and 7.3).

It is possible that Guthlac, and similar individuals, triumphed over spirits and demons in the landscape (Semple 1998: 113), clearing these untamed inhospitable regions of supernatural danger. Furthermore, Gowland and Western (2012) noted how fenlands were rife with malarial disease in the Medieval Period. Individuals such as Guthlac, may have provided focus for new communities in difficult circumstances and landscapes, just as Buddhist monasteries did in recolonisation schemes of the Sri Lankan Dry Zone (Farmer 1952). The battle versus the supernatural may be reflective of the battle of early communities and individuals over inhospitable natural environments and maladies. Therefore, control of spiritual landscapes and the ability of charismatic individuals and monasteries to forge community focus for disparate groups, may have led to new settlements overcoming adversity in marginal lands. Indeed, Guthlac's cell became the focus of a monastic foundation and the shrine in which his body was interred became a focus for pilgrimage. This was subsequently developed through royal patronage as a more elaborate early medieval monastic foundation (Semple forthcoming). There is the potential that pioneer colonies set up by monks were later recorded, in texts such as the *Vitae*, as foundation myths. Once consolidated, as in the case of Crowland, such sites gained secular elite patronage and were developed for agriculture and links to exchange networks.

The role of early monastic individuals as agricultural pioneers has also inferred from a textual study of Cistercians in Southern France (Berman 1986). Though literary sources argue that Cistercians founded monasteries in wild and desolate places these sources also stated that Cistercians should have the means to produce their own food from cultivation and stock rearing. The notion that Cistercian monasteries transformed wastelands into productive land was presented by both medieval advocates and critics. This view was generally accepted by historians and incorporated into the standard description of the order's early years with group of monks finding secluded sites in the company of wild animals, often owned by those who had appealed to them to make the foundation, which were subsequently settled

and aided by miraculous intervention survived and prospered (*ibid*.: 7). However, this view has been challenged and reappraisal of records suggests that land granted to Cistercians was already settled and Berman argued that "If twelfth century religious men in southern France undertook the kind of reclamation which has generally been attributed to the Cistercians, those "pioneers" were hermits, not Cistercians. Indeed, in many places in that region Cistercian abbeys had been preceded by hermitages or monasteries founded by earlier reformers" (*ibid*.: 11). Thus, the expansion of new religious orders in Europe from the eleventh century onwards was driven by hermits and the expansion of monasteries and their estates followed a pattern of "a hermit, an isolated hermitage, patron, building of an abbey, recognition by the papacy, establishment of a separate order with its own customs, expansion into neighbouring lands" (Aston 2001: 15-16). This appears to form a similar pattern to Early Historic Sri Lanka where charismatic individuals led colonisation into wilderness and once established these areas and individuals were brought under control by movements favoured and supported by the State.

Such a possibility has been identified in some landscapes of Cornwall, where it has been postulated that "early ecclesiastical centres lie at the heart of the 'core' areas of early medieval settlement" (Turner 2003: 182). Just as Roman towns in the area functioned as central places, monasteries between the sixth and ninth centuries CE continued this role acting "as centres not only through their control of spiritual power, but also by their control of temporal resources such as rural estates" (2003: 184). Through analyzing the development of monasteries within the landscape it has been shown that settlements initially concentrated around ecclesiastical centres and agricultural land but that between c.900–1080 CE monastic sites began the colonisation of marginal areas such as heath and moorland (*ibid*. 2003: 186).

Such a colonising role has not only been argued for agriculture, but also to consolidate political control. There is evidence that Christian monasteries were used during Crusades to bring frontiers under the control of secular political authorities (Pluskowski *et al*. 2011: 192). In the thirteenth century Baltic Crusades it is asserted that military gains were retained through the construction of castles by military

orders that "became nuclei for settlement, stimulated by a deliberate policy of colonisation" (*ibid*.: 203). Furthermore, documentary sources suggest that monastic orders became significant consumers of resources which in turn intensified agricultural production (*ibid*.: 206). Similarly in Spain, the small dispersed settlements nucleated around monastic institutions during the reconquest that began in the tenth century (*ibid*.: 212). The pioneering and consolidating attributes of monasteries were utilised by the State in the reconquest through donations of land and property. It is noted that "Some donations were actually offered before the territory was taken, presumably as an incentive for action, and once captured, sites like the Hospitaller fortification at Aliaga could serve as a base for incursions into Valencia. In the Maestrazgo, as elsewhere, many were attracted to the frontier by offers of houses, land, exemption from tolls and other privileges" (*ibid*.: 213). Such qualities of agricultural exploitation, frontier exploration, and occupation of land have also been utilised in the New World by individual missions and States to colonise and consolidate the North American lands from the sixteenth century onwards (Gentilcore 1961: 46). In these scenarios, mission monasteries served as religious, political, social and economic units (Blake and Smith 2000: 363). However, to perform such roles, as outlined above, Christian monasteries would need to engage with local populations and gain patronage in order to survive, and the next Section will review archaeological debates for the dynamics of patronage between early Christian monasteries and lay populations.

### 7.5.3 European monasteries, processes of legitimisation and diversity of patronage

Whilst there is a vast quantity of documentary evidence relating to European Christian monasteries, the majority of these sources date to the eleventh century onwards. Furthermore, they do not form the same coverage of landscape and time-depth as the Sri Lankan inscriptions so will not be examined in this thesis, though they do provide an opportunity for a future avenue of comparative research. However, as noted in Section 2.7, Blair argued that Christian monasteries of the ninth century had to impose themselves on the previous social structures, beliefs and practices of populations in a similar manner to Buddhist monasteries (2005: 181). From the analysis of the Anuradhapura hinterland and evidence from elsewhere in

South Asia, it is argued that archaeological evidence and theories developing in Europe for the transmission of new religious communities follow a similar trajectory.

Similar to the process of Mauryanisation, outlined in Section 7.4, which had a strong textual narrative, the process of Christianisation in Europe has laid an emphasis on Papal missions and Bede provides an account that describes immigration, nation building and conversion, and this view has been perpetuated by historians (Carver 2012). However, the archaeological evidence suggests principles of flexibility and incorporation as seen in Early Historic South Asian Buddhism and the monolithic nature of early Christianity and linear progression from paganism to Christianity is increasingly rejected. There is now widespread acknowledgement of the existence of plurality of practice, architecture, cult, beliefs, and differing intellectual and political strategies in terms of conversion with a negotiation of existing regional custom (Petts 2011, 17–29, Carver 2003, 3–14, 2012, Pluskowski and Patrick 2003: 29–58, Urbanczyk 2003). In Section 7.5.2.2 it was discussed that early monastic communities had an interest in, and cultural understanding of, prehistoric monuments and it has been hypothesised that newly arrived and emergent early medieval monastic communities in Britain utilised these locales to gain patronage.

Archaeologically it has been shown that early monasteries varied in expression and rather than a top-down imposition of a centralised Church, evidence suggests fairly independent monastic communities. For example, sculpture in the seventh and eighth century is argued to have developed within a number of monastic schools of production indicating that these institutions were founded with independence of mind (Carver 2012). Such diversity is also mirrored in monastic architecture (Cramp 2005: 362). Carver argues that such diversity was due to pre-Christian inheritance and that during conversion divergent factors of politics, local territories and their inherited prehistoric and Roman heritage led to a differential acceptance, reception and expression of Christianity (Carver 2012). Carver hypothesises that monasteries in the majority of England resembled Roman villae whereas in northern and western Britain, where Roman culture had not permeated, pre-existing architecture was

prehistoric and monasteries resembled raths, hillforts and promontory forts (2008b: 20). Furthermore, Carver argues that the Tarbat peninsula, where the monastic site of Portmahomack was founded, was an entire ritual landscape of prehistoric burial activity. Similar to Coningham's (1995: 238) assertions that early Buddhist monks were similar in practices to previous religious individuals, Carver suggests that on Tarbat, holy individuals and some form of druidic monasticism, possibly already existed (*ibid*.: 21). It is also suggested that there may have been a dialogue between these groups and the newly arrived Christian monastics in a long period of intellectual negotiation and that "the first monasteries were probably installed in previous hermitages, places that were already holy" (*ibid*.: 23).

Therefore, an integral element to the success of early Christian monasteries was gaining patronage through continuing similar practices and controlling prior landscape elements. It is argued that part of this process may have involved the charisma of monks battling with, and overcoming demons in specific locations. Due to this is has been argued that Christian monks chose sites with inherently supernatural characteristics (Bitel 1987: 80) and it has been suggested that early monastic foundations located within and adjacent to prehistoric monuments are evidence of de-paganising and syncretism (Morris 1989: 72–5, 81–4, Blair 2005: 183–91). As in the example of Guthlac (Section 7.5.2.2), barrows, if thought to be inhabited by demons offered monks opportunities to gain legitimisation, especially if there was a belief that control over ancestors in such prehistoric monuments facilitated claims and control over land and territories (Semple forthcoming). Furthermore, prehistoric monuments that evoked ideas of ancestors, spirits and demons, which may have also been associated with natural features such as caves, mountains, woodlands and fenlands, could be utilised as motifs in which biblical imagery was reworked in a familiar local setting. In this way monastic foundations could legitimise their presence in the landscape by drawing comparisons to the Desert Fathers, in local surroundings (*ibid*.).

Though not widespread, there is archaeological evidence for the appropriation of prehistoric monuments by early monastic foundations (Semple forthcoming), in a

similar situation to that at Buddhist sites, such as Saidu (Section 7.4). The most convincing example is from excavations at Bampton in Oxfordshire, where a pre-Christian ritual landscape including prehistoric tumuli and seventh-century burials in and around the barrows was adopted and Christianised by the foundation of an early monastery (Blair 1998, 1999). In the Mediterranean by contrast, the reuse of Roman masonry and sculpture has been viewed as a visible marker of the supplanting of paganism through the process of Christianisation (Leone 2007: 281-287). Indeed, the use of recycled Roman building material in church fabric in the seventh and eight centuries has been argued to be an assertion of the spiritual importance of Roman remains (Morris and Roxan 1980, Morris 1989: 17–45) and it is argued that the reuse of this material was a way for monastic communities and secular authorities to draw on the memory of the Roman past to provide authority to new elites (Semple forthcoming).

The interaction with divergent pre-Christian heritages as outlined above led to divergences in monastic expression, which parallels that of the Early Historic Anuradhapura hinterland. In Sri Lanka, diversity emerged due to the independent and autonomous position of early religious individuals, which through time were organised into a centralised body due to the increased direct power of royalty and the State. In early medieval Europe Carver hypothesises a similar scenario and argued that the orthodox rule of religion was only possible when there is a strong power that can enforce conformity, and that there was no such evidence in Northwest Europe between the fifth century and the eighth century. As a result, Christianity as a uniform practice or institution in all probability did not exist (Carver 2012). Therefore, there is the possibility that there was much diversity in patronage in the early medieval period in Europe.

Such diversity has been identified in post-conquest medieval Europe through the identification of various monastic orders through their architectural expressions (Gilchrist 1994: 4). Whilst studies into such orders have highlighted the diversity of monastic orders available for patronage within landscapes (e.g. Aston 2001), such enquiries have often been at the expense of those outside the presumed mainstream.

Other religious expressions, central to the life and needs of ordinary people in the medieval period have remained in the peripheries of historical and archaeological study (Gilchrist 1995: 1). Gilchrist led a reaction against study of the "monastic mainstream" (*ibid*.), as medieval hospitals, Military orders, hermits and religious women (Gilchrist 1994, 1995) would have interacted with secular populations forming bonds of patronage in the physical, economic and symbolic landscape (Gilchrist 1995: 2). As stated above, such diversity has been recognised for early Christian monasteries and it has been asserted that there was probably a high degree of differentiation and diversity of monasteries both in terms of size and character in the Anglo-Saxon period (Blair and Sharpe 1992: 1, Blair 1995: 194-196). However, though studied in detail on a site by site basis, such a study has not been extensively investigated across a single landscape.

Furthermore, the evidence of non-Christian patronage in medieval Europe has not received a great degree of study, excepting discussions of pagan and Christian interaction and processes of conversion. However, evidence of saints cults, may provide evidence for the roles of local cults outside the mainstream jurisdiction of the Church and it has been argued that "regional and national cults of individual saints encapsulate in many ways the breadth and variety within the Christian paradigm" (Pluskowski and Patrick 2003: 38). Saints cults are argued to push concerns of Christ or God to the peripheries and provided differing personalities and attributes (Wilson 1983: 2). Therefore, saints' were not only worshipped as deities but also supernatural beings that could be invoked in times of crisis providing reassurance for local and private circumstances (Williams 1980: 110). Saints and objects of popular devotion were argued to be more accessible were a mobile form of religion that could be moved into the domestic sphere (Pluskowski and Patrick 2003: 39). It has been suggested that major ecclesiastical centres did not have exclusive rights to the distributions of relics and their shrines which challenges traditional ideas on religious hierarchies (*ibid*.: 38). Indeed, Ó Carragáin (2003: 145-146) has proposed that in the landscapes of Iveragh/Dingle an autonomous system of independent shrine centres operated alongside the networks of the principle churches. Similarly, in the environs of Portmahomack, stones engraved with Pictish

symbols continued to be erected contemporary to Christian crosses (Carver 2008a: 96), suggesting co-existence and survival of differential practices and patronage.

Similar to the practices associated with terracotta objects in Early Medieval Sri Lanka, it has been recorded in medieval Europe, that votive offerings, occasionally models of body parts, were deposited at saints' shrines to invoke intervention in a community-wide or personal matter (Pluskowski and Patrick 2003: 38). Such co-existence of a variety of Holy sites has been argued for thirteenth century Estonia, after the conquest of Christianity and heterarchies of networks of parish churches, local chapels and a parallel system of sacred natural sites which preserved their importance into the nineteenth century as locales for offerings and healings (Valk 2003: 572-573). It is argued that these ideologies co-existed with Valk asserting that "the same congregation members who visited churches on Sundays [making] offerings to holy stones and house spirits… help is help, no matter from which sources it came" (*ibid*.: 577). The evidence from Early Medieval Sri Lanka of ritual and cult activities occurring alongside the major state-backed religion provides a comparative framework for developing such hypotheses.

### 7.6 Conclusion

Chapter 7 has discussed the results of the previous three Chapters and assessed their findings in relation to the social and political roles of Buddhist monasteries in the Anuradhapura hinterland. The review of each of Objectives 3, 4 and 5 in this Chapter has identified that in relation to the aim of this thesis, early Buddhist monasteries in the Anuradhapura hinterland performed core economic and administrative functions. By devising and defining a periodised chronology as part of Objective 2, it has been possible to trace the development of these functions from the arrival of Buddhism in Sri Lanka to the major shift of settlement to Polonnaruva after the Early Medieval Period. The key point to be drawn out of this discussion is that Buddhist monasteries were the major centres of both political and spiritual administration in the Anuradhapura hinterland. This dual role was conducted by monasteries from the Early Historic, through the Late Historic and into the Early Medieval Period. Building upon the working hypothesis outlined in Coningham *et al*. (2007) a detailed

narrative of the development of monasteries and the hinterland has been diachronically mapped. Furthermore, this discussion has broadened the framework of discussion by relating evidence from the Anuradhapura hinterland with reference to current debates and hypotheses regarding similar monastic institutions in medieval Christian Europe. These discussion points and findings will be concluded in the next chapter as well as outlining the challenges of undertaking this thesis and avenues of future research.

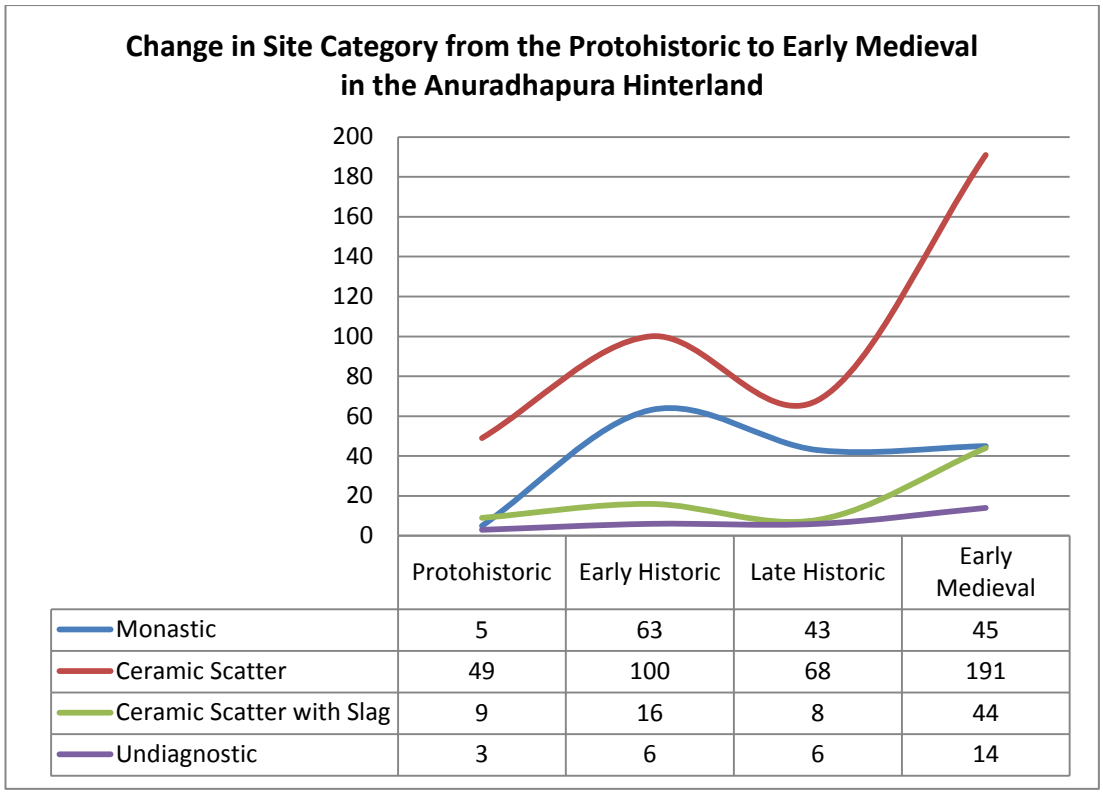



Figure 7.1: Change in the frequency of site categories in the Anuradhapura Hinterland from the Protohistoric through to the Early Medieval Period.

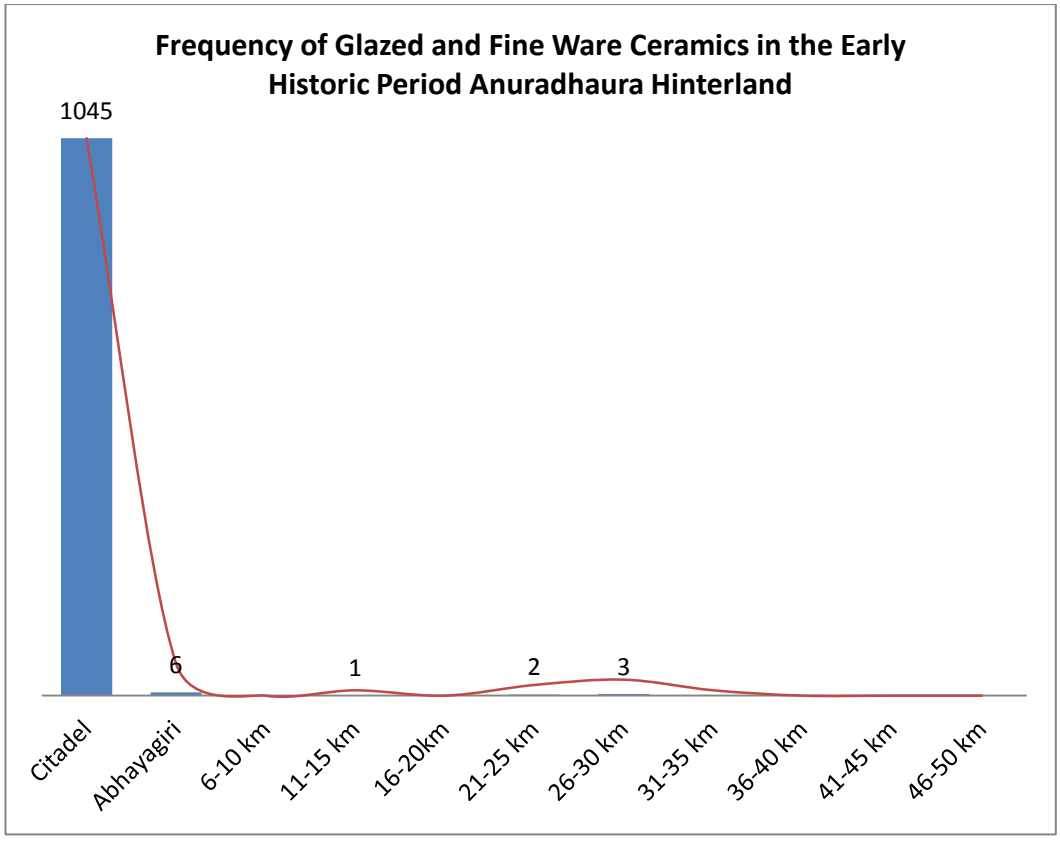



Figure 7.2: Frequencies of fine and glazed wares across the Anuradhapura Hinterland in the Early Historic Period.

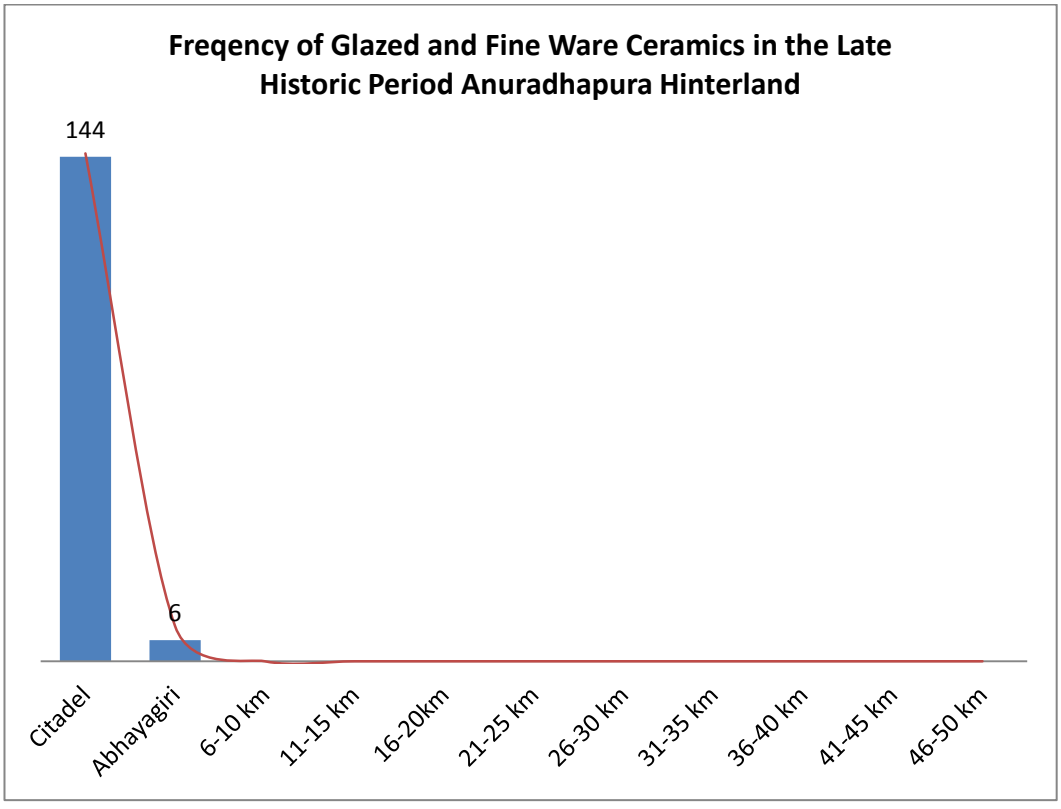



Figure 7.3: Frequencies of fine and glazed wares across the Anuradhapura Hinterland in the Late Historic Period.

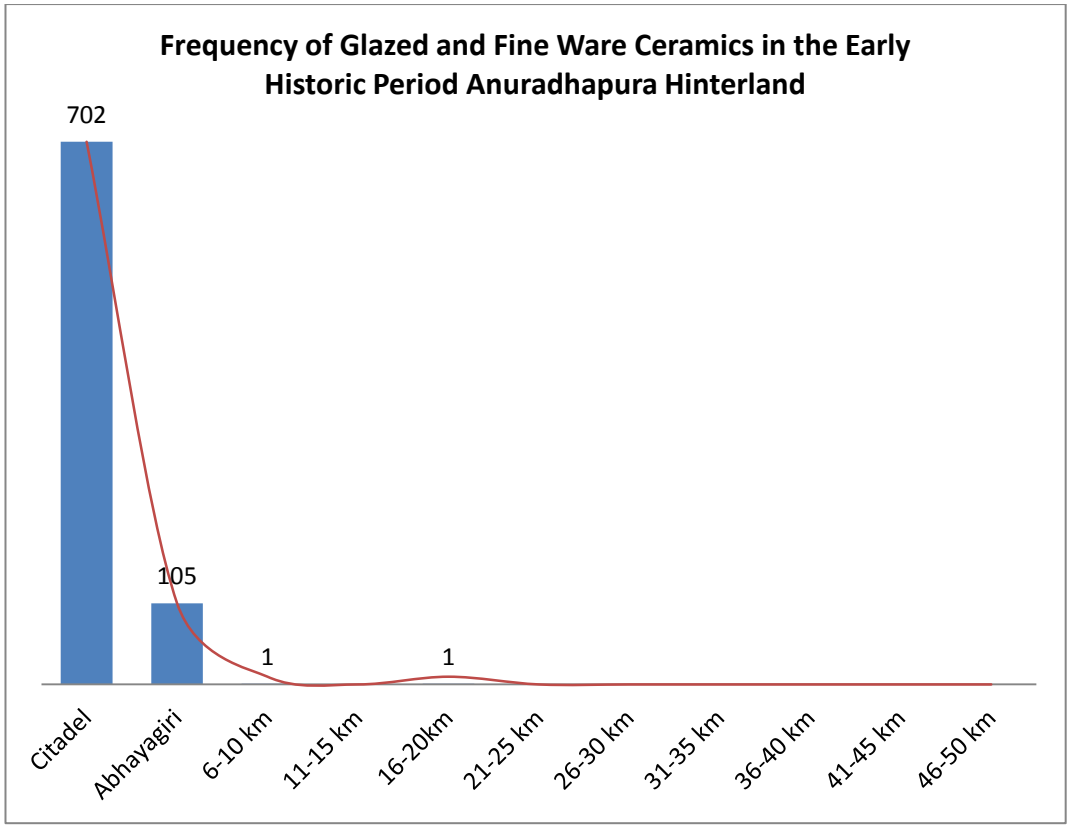



Figure 7.4: Frequencies of fine and glazed wares across the Anuradhapura Hinterland in the Early Medieval Period.

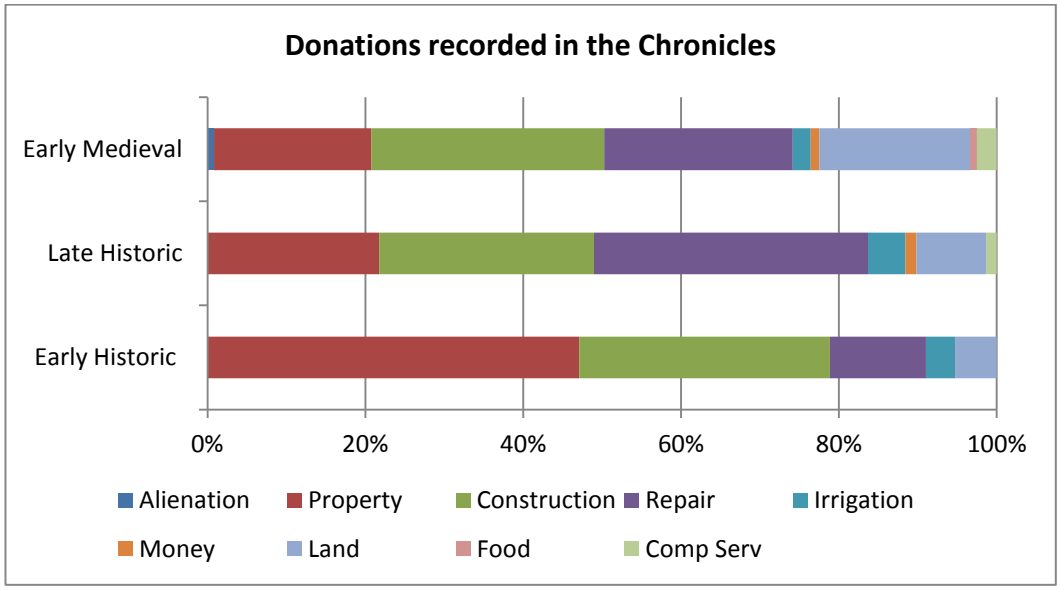



Figure 7.5: Percentage of different donation categories recorded in the Chronicles between the Early Historic Period and Early Medieval Periods in Sri Lanka.

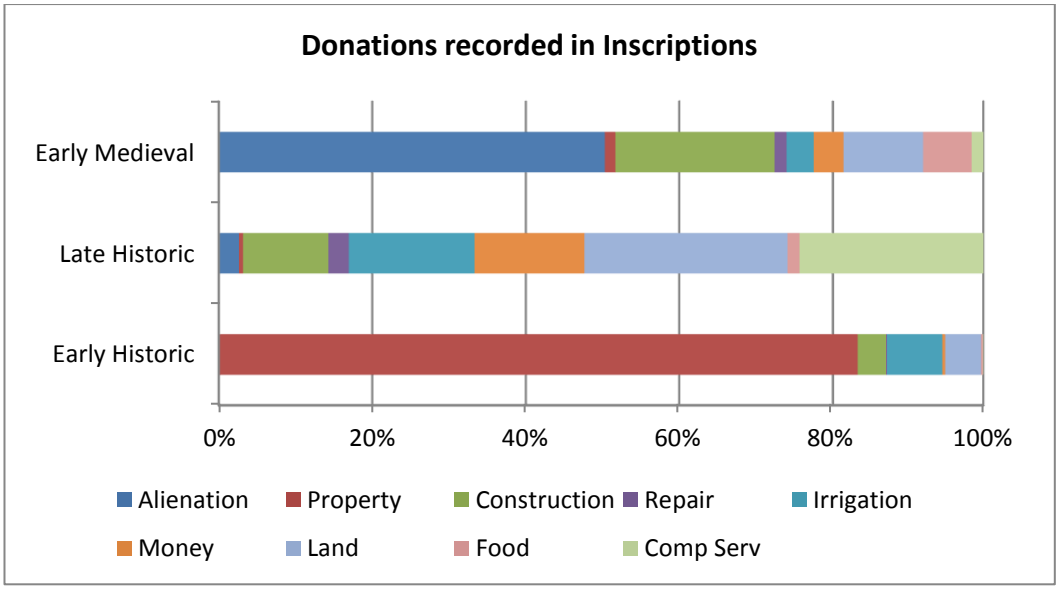



Figure 7.6: Percentage of different donation categories recorded in inscriptions between the Early Historic Period and Early Medieval Periods in Sri Lanka.

# Chapter 8: Conclusion

## 8.1 Introduction

The aim of this thesis was to test the working hypothesis that early Buddhist monasteries in Sri Lanka performed core administrative and economic functions in the Anuradhapura hinterland. It has been discussed in Chapter 7 that Buddhist monasteries were responsible for core administrative and economic functions. This was demonstrated in relation to the following Objectives which were defined to: (1) review the archaeological study of Buddhist monasticism in South Asia and Christian monasticism in Western Europe, comparing their development and research trajectories and previous attempts at comparative approaches; (2) ascertain the location and distribution of Buddhist monasteries in the key study area of this thesis – the hinterland of Anuradhapura - and devise and define a chronology for these sites; (3) ascertain the role, scale and importance of monasteries in the manufacture and production of goods and the position of monasteries in exchange networks; (4) determine monastic land and water rights and thus monastic control over water and irrigation for agriculture, redistribution of agricultural surplus and role in the opening of new land; and finally (5) reconstruct possible patterns and networks of religious patronage and the ritual role of monasteries in linking the hinterland's disparate communities.

Furthermore, the additional discussion of case-studies of Christian monasteries from medieval Europe has provided complimentary analogies to further the understanding of the socio-political place of monasteries in past societies. This Chapter will outline the key findings from each of these five Objectives and draw them to a conclusion. This Chapter will then highlight some of the challenges encountered during this research and finally, future academic enquiry and the significance of this research will be outlined.

### 8.2.1 An outline of comparative approaches to monastic studies

As stated above, the first Objective of this thesis was to review the archaeological study of Buddhist monasticism in South Asia and Christian monasticism in Western

Europe, to compare their research trajectories and previous comparative approaches. The early study of Buddhism, as with most World Religions, was biased towards textual studies to the detriment of archaeology. Views pertaining to religions were based on their texts rather than witnessed practice, and such selectivity in evidence impacted on the views formed of Buddhism. Comparisons based on textual precepts matched against actual practice provided early comparisons. Though these early comparisons were used for a multitude of reasons, some positive and some negative, their basis was in simplistic analogies of practice, or architecture. It is argued that such comparisons were made in the West, to explain a newly discovered religious system in terminology that would be understood by a European audience.

It was then demonstrated how such textual approaches affected the development and trajectory of archaeological studies into both Christian and Buddhist monasticism. In Section 2.3 it was illustrated that antiquarian approaches and early archaeological endeavour focussed on identifying architectural remains and uncovering ground plans. Such work was implemented to link to copious textual and documentary evidence that provided information on the day-to-day lives of the monastic inhabitants to physical remains. Artistic movements such as the Romantics, who utilised monastic ruins in many of their works, perpetuated the notion of wilderness and isolation. Coupled with studying ruins in isolation as well as textual precepts, this led to both Christian and Buddhist monasteries being viewed as isolated retreats located in desolate and wild locales.

In Section 2.4 it was highlighted that from the mid-twentieth century improved scientific excavation methods were implemented at monasteries in Europe. This provided evidence of craftworking and elite objects at monastic sites leading to suggestions that monasteries may have operated as artistic hubs and centres of patronage within exchange networks. Similarly, in South Asia with the development of Marxist perspectives and an engagement with epigraphic sources, it was suggested that monasteries may have become centres of patronage, but also nodes in trade networks. Though the idea that monasteries were isolated retreats was largely abandoned, such institutions were still analysed as nodes in networks divorced from

their landscape contexts and in Section 2.5 it was outlined how monastic studies moved beyond the cloister into wider landscape studies. Indeed, recent surveys in both Europe and South Asia have incorporated archaeological and textual sources in order to understand the socio-political context of monasteries and their development of the landscape.

However, though the archaeological study of both Christian and Buddhist monasteries broadly followed the same trajectories, these were mainly parallel and isolated developments, related to differing theoretical movements. The deconstruction of earlier comparative prejudices and the outlining of the comparable nature of archaeological enquiry into monasteries in Europe and South Asia provided the platform for pursuing a new comparative approach. Rather than the few limited, simplistic approaches that had been highlighted in Section 2.6, which were based on purely on location and architecture, it was outlined how comparative analogies could be pursued through analysing the functions of monasteries within a landscape context. It was argued that this was a valid means of discussion and would further understandings on how these institutions developed within past societies and the roles they may have undertaken within such political structures. To achieve this, the case study of Buddhist monasteries in the Anuradhapura hinterland would be investigated, later to be compared with case-studies drawn from European monasteries in order to fully address the aim.

### 8.2.2 Recording the distribution and defining a chronology for the sites in the Anuradhapura hinterland

The second Objective of this thesis was to ascertain the location and distribution of Buddhist monasteries in the key study area of this thesis – the hinterland of Anuradhapura - and devise and define a chronology for these sites. As part of the UMOEP survey, every archaeological site discovered within the 50 kilometre sample universe had its location recorded by GPS and its architectural and archaeological features noted, sketched and photographed (Section 3.4.1). Therefore, the location of each site could be mapped in the hinterland. Further to this, because archaeological and architectural features were recorded, sites could be categorised into type and

therefore the distribution of monastic sites, ceramic scatters, ceramic scatters with metal residues and undiagnostic sites with pillars and blocks could also be mapped (Section 3.4.1). Building on this data, the second part of Objective 2 was to devise a chronology for these sites, in order to understand the development of monasteries in the Anuradhapura hinterland.

Traditional chronologies based on texts and urban forms were rejected. Instead, archaeological, architectural, textual, epigraphic and sculptural evidence was combined to provide a chronology. The periodised chronology established for the Anuradhapura hinterland included the Protohistoric (c.800-350 BCE); Early Historic (c.350 BCE – 200 CE); Late Historic (c.200-600 CE) and Early Medieval (c.600-1200 CE). Once this chronology was established it was imposed on the UMOEP dataset. The data of UMOEP could be interrogated chronologically, and augmented by textual and epigraphic evidence, which was analysed in a quantifiable, rather than anecdotal fashion within each period. This facilitated the analysis of the development and changing roles of monasteries in the Anuradhapura hinterland and throughout Sri Lanka. Furthermore, due to the feasibility of undertaking a comparative approach to the study of monasticism, this development could be compared to case-studies in medieval Europe and the conclusions of these will be outlined in the following three Sections.

### 8.2.3 Monasteries as centres of production and position in exchange networks

Objective 3 was to ascertain the role, scale and importance of monasteries in the manufacture and production of goods and the position of monasteries in exchange networks. For the first part of this Objective it has been shown that in each period of occupation of the Anuradhapura hinterland that Buddhist monasteries were involved with craft production. However, monasteries were not the sole producers and operated alongside secular settlements in the hinterland and urban core. Though chronological resolution was not as good at the monasteries of the Sacred City, it was shown that in the Late Historic that glazed tiles were produced at Abhayagiri. Furthermore, when combined with ethnographic evidence of tile production and the potential results from analysis of the distribution of smelting and smithing residues,

it would appear that large-scale industrial processes were undertaken at the core, whereas processes like smithing, were managed in the hinterland to suit local demands. Indeed, the distribution of metalworking sites in areas of agricultural potential and near canals and river routes may point towards local requirements for the production and repair of tools relating to agriculture, or for the maintenance of canals and waterways for irrigation and communication networks. However, though such an interpretation remains a tempting hypothesis, as already stated further work is needed and the refutation or assertion of these ideas require the completion of analysis of metalwork residues in the hinterland. To a certain extent, this was a similar situation to early monasteries in the British Isles. Craftworking occurred at both secular and monastic centres, though it is argued that monasteries in Europe undertook a far wider array of specialised crafts. Rather than forming part of a network of production as the sites in the Anuradhapura hinterland, it has not yet been identified whether monasteries in Europe were linked in such a way and debates continue as to the markets that products at these sites were intended for.

The second part of Objective 3 related to the position of monasteries in exchange networks. Evidence of Fine wares at monastic sites in the hinterland exemplified the links between these centres and the Citadel as well as the monasteries of the Sacred City. Furthermore, in South Asia as a whole it has been shown that Buddhist monasteries, in all probability, located on communication routes to tap into the potential for trade and exchange. This is argued to also be a trait found in the early Christian monasteries of Europe, and many of these institutions located on natural routes such as rivers, the coast, and even constructed artificial channels and canals to facilitate the movement of commodities and further communication networks.

### 8.2.4 Monastic control over irrigation and agriculture as well as their colonising role

The first part of Objective 4 was to determine monastic land and water rights in order to ascertain their control over water and irrigation for agriculture, redistribution of agricultural surplus. It has been shown through the epigraphic record that in the Anuradhapura hinterland and throughout Sri Lanka, monasteries were the

beneficiaries of irrigation and land donations. Furthermore, geoarchaeological investigations in the Anuradhapura hinterland is indicative that monasteries were associated with the construction of tanks. In the Early Historic, the construction of small tank and bund systems correlates with the emergence of Buddhism in the hinterland. Also the development of monasteries seems to correlate to the expansion of irrigation systems further into the hinterland in the Late Medieval, whilst in the Early Medieval the abandonment of tank and bund systems corresponds to that of monastic decline. It is suggested that irrigation infrastructure disintegrated through a lack of investment by the State into the centralised network. This may have been because of diminishing revenues caused by grants of immunities to monasteries. Though not apparent to the same degree in terms of control over irrigation, except in arid regions in Spain (Gerrard 2011), early Christian monasteries were pivotal in facilitating and controlling agriculture. It has been suggested that monasteries developed and introduced soil management techniques (Simpson 1993, 1994, 1997, Simpson *et al*. 2011) and marginal land was cleared and drained to facilitate agriculture (Aston 2009: 85). Indeed, it has been shown that both monasteries in South Asia and Europe were agents of colonisation, the second aspect of investigation for Objective 4.

The distribution of inscriptions relating to land and irrigation in Sri Lanka for the Early Historic, Late Historic and Early Medieval Periods, were located at the peripheries of areas of agricultural potential. This suggests that marginal land was given to monasteries in an attempt to make these regions more productive. It is also suggested that in the Early Historic Period, royalty, with only had limited control of the hinterland around Anuradhapura, donated land and irrigation infrastructures to sympathetic monasteries in order to gain footholds in the hinterland (Section 4.4). The decrease in local elites mentioned in the epigraphic record over time in the Early Historic may suggest that this process was successful and that royalty, through monastic colonisation, was able to consolidate power (Section 4.5). Furthermore, ethnographic accounts of Buddhist forest monks indicate that these charismatic individuals were able to clear areas of spiritual and supernatural danger. It is argued that such an attribute would aid the colonisation of areas such as jungle and wilderness for agriculture, by facilitating the movement of communities into these

areas (Section 4.4). In addition, monasteries can be argued to be community foci, so were a rallying point of strength for settlements in new areas. Though not fully explored in the literature for European monasteries, it is suggested that a similar process of monastic colonisation for agriculture took place. Whilst Christian monasteries have been noted to attract population (e.g. Doherty 1985: 302), it has also been argued that monasteries provided spiritual protection (Bitel 1987: 50). Thus it could be argued that accounts of monks seeking solitude and places to undertake spiritual battle, was not only a literary motif and religious propaganda, but evidence of the control over supernatural elements allowing for the clearing of wilderness areas for the colonisation of land. Though such a claim cannot be substantiated, later military Orders were specifically utilised to control newly gained territories (Pluskowski *et al*. 2011) and suggests that monasteries could act in such a capacity.

### 8.2.5 Patronage of monasteries and spiritual guidance

The unparalleled textual and epigraphic records in Sri Lanka have facilitated a comprehensive understanding of the developments of patronage towards Buddhist monasteries. This facilitated the implementation of Objective 5 which was to reconstruct possible patterns and networks of religious patronage and the ritual role of monasteries in linking the hinterland's disparate communities. Rather than taking an anecdotal approach to these records, a similar approach to that of Coningham (1995), and Morrison and Lycett (1994, 1997) who treated epigraphic data in a quantitative way. In this analysis donations were categorised into type and donor rank.

One of the major findings through this approach was the disparity between the Chronicles and Epigraphic records. This again highlights the potential benefits to integrating all available evidence. Broadly, the pattern that emerges through donations categories is one of the donation of monastic property in the Early Historic, the consolidation of this property through land grants, irrigation systems and monument construction in the Late Historic, followed by the removal of monastic property from state interference in the Early Medieval, which contrasts to

the pattern evident from the Chronicles where there is much greater continuity over time. The donations of property, construction, renovation and elaboration of monuments recorded in the Chronicles portray the monarchs as they wished to be remembered in what is viewed as more of an elite court document describing acts which are not seen to erode the influence and power of Kings. In comparison, whilst also affirming their piety, the inscriptions provide an alternative landscape record, and therefore relate to the administrative needs of both secular and religious power. The lack of mention of such alienation to the degree present in the landscape in the Chronicles is again suggestive that the Chronicles do not wish to portray an erosion of power away from Royalty and the engagement of monasteries in 'worldly' affairs, whilst affirming the symbiotic relationship between the State and *Sangha*. Furthermore, whilst the Chronicles record the piety of monarchs, the epigraphic record highlights that other strata of society were also major patrons of Buddhism. This is especially apparent in the Early Historic Period where local elites were the major providers of donations (Section 4.5), though as mentioned above and in Section 4.4 monarchs dominated donations of irrigation and land, and over time this led to royal consolidation of power and the disappearance of many donor categories through time.

Though a comparable study of textual sources has not been conducted or provided as a counterpoint to the Sri Lankan epigraphic and Chronicle data, two themes emerge that is analogous in current archaeological theories towards monasteries and patronage. Firstly, it is suggested that monasteries, both Buddhist and Christian, utilised prior spiritual landscapes in order to gain legitimacy. This could be done through appropriating pre-existing cults and ritual practice or elements of structures from pre-existing monuments. Secondly, the variety of Buddhisms encountered in the Early Medieval Sri Lankan landscape (Section 6.5.1) is in some ways comparable to the variety of monastic orders found throughout Medieval Europe. Furthermore, the potential autonomous and divergent nature of early Buddhism in Sri Lanka led by a variety of charismatic individuals (Section 4.5.1) is comparable to that of the transition from pagan to Christian belief systems in Europe, where appropriation and flexibility were hallmarks of early monasticism. These divergent monasticisms highlight how monasticism was not a unified religious organisation as

portrayed in later texts, but constituted a variety of differing bodies of which the laity had a choice of patronising.

### 8.3 Summary Discussion

With each of the Objectives addressed, it is now possible to summarise the diachronical evolution of the of the Anuradhapura hinterland especially in reference to the nature of the relationship between Buddhist monasteries in the landscape and the monarchs of Anuradhapura. Before the arrival of Buddhism, though Anuradhapura was developing into one of the region's major urban centres, political power was limited to the urban core, and the record of succession in the Chronicles relates an unstable and often violent line of royal succession. Whilst no major irrigation projects were undertaken in the hinterland, local elites controlled large areas of the hinterland through access to natural water sources, whilst the influence of monarchs was confined to the urban core. In addition, craft production occurred at sites in the hinterland, as well as at the Citadel, suggesting that craft production was undertaken for local needs and was not centrally controlled. The arrival of Buddhism changed this dynamic dramatically to the advantage of monarchs.

The arrival of Buddhist monks in the Early Historic Period marks a water-shed for the development of the Anuradhapura hinterland and the influence of monarchs over the landscape. The link between monarchs and the Buddhist *Sangha* is made clear in the Chronicles, beginning with the conversion of Devanampiyatissa in the third century BCE. Whilst this source outlines a top-down model of conversion, the epigraphic evidence suggests a process of elite emulation, whereby local elites also provided patronage to Buddhist monks throughout the Anuradhapura hinterland in what has been interpreted as an attempt to bolster their own standing and legitimacy in the landscape. Further analysis of the inscriptions in this thesis suggests that whilst local elites were able to support Buddhist monks, this was limited to donations of property. Whilst monarchs had a limited sphere of influence outside the immediate environs of Anuradhapura, they were economically stronger and were able to provide more resources to Buddhist monasteries. The Early Historic epigraphic record shows how monarchs provided land and irrigation infrastructure to

monasteries. It is hypothesised that monarchs followed this strategy as a way of creating supportive hubs within the hinterland, which not only increased their influence in the landscape, but also the development of resources. Indeed, the geoarchaeological evidence suggests that many small tanks in the hinterland were created at around the same time that Buddhism emerged in Sri Lanka. It is possible that the two phenomenons are linked and that the creation of tanks as well as the establishment of Buddhist monasteries in the landscape was an attempt by the monarchs of Anuradhapura to create proxies of control in the hinterland. The artefactual evidence of coins as well as prestige ceramics at monastic sites and also the Citadel of Anuradhapura suggests the connectedness of hinterland monasteries to the urban core and monasteries of the Sacred City.

The epigraphic and textual evidence from the Early Historic and Late Historic Periods suggests that this policy was successful. Inscriptions recording local elites disappear during the Early Historic phase and this suggests that local elites could not compete with the resources that the State had developed through donations to supportive monasteries. Local elites were potentially marginalised or lost their autonomy and were subsequently incorporated into the State apparatus. With the control of the hinterland accomplished the monarchs of Anuradhapura undertook huge irrigation projects in the wider landscape. With these set up, private enterprise, mainly consisting of Buddhist monasteries, utilised this infrastructure to increase agricultural productivity. Inscriptions suggest that irrigation and land donations continued in the Late Historic and geoarchaeological evidence suggests that channels relating to the large hinterland tanks were also constructed in this period.

The Early Medieval period sees a huge transformation in the dynamics between monasteries and the State. Whilst the Chronicles portray a ‘golden age’ which is then shattered by continued pressures and incursions from South Indian polities, the epigraphic evidence suggests a more complex situation. Whatever the cause of political instability in the Anuradhapura kingdom, it would appear that monarchs garnered support through the granting of immunities to supporters, many of these sympathetic elements in the hinterland were Buddhist monasteries that had grown

strong through continued and generous patronage since the arrival of the religion and monks in the third century BCE. However, the granting of immunities alienated vast swathes of the Anuradhapura hinterland. It is hypothesised that this created large autonomous temporalities controlled by monasteries. With the appearance of these temporalities the State received fewer resources from the hinterland, weakening the monarchy's power, which subsequently led to the gradual disintegration of infrastructure that it supported, such as centralised irrigation networks that could not be maintained due to decreasing revenue. This led to the eventual decline of occupation in the hinterland and the abandonment of monasteries, which has been postulated from the silting up of channels recorded through geoarchaeolgy. The resultant hydraulically unstable hinterland may have led to the development of new ritual networks, seen through the appearance of activity at sites associated with terracotta figurines.

With the loss of control of the land and resources now granted to established monasteries, the State initiated the construction of new monasteries in the hinterland. In a strategy similar to the monarchs of the Early Historic Period, whereby supportive monasteries were granted land to create pockets of influence in the hinterland, the Early Medieval Period saw the development of *pabbata vihara*, *padhanaghara parivena* as well as orthodox monasteries. Such an assertion can be made through archaeological evidence as both *pabbata vihara*, *padhanaghara parivena*, monastic forms known to have gained State support through textual and epigraphic evidence, were located near to the Citadel of Anuradhapura and also had evidence of prestige ceramics, visible in the urban core, but not at long-established hinterland monasteries. Furthermore, newly founded monasteries that did not bear the hallmarks of these two distinct monastic forms, also had evidence of prestige ceramics and such sites were again located relatively near to the urban core of Anuradhapura. This suggests that the sphere of royal influence from Anuradhapura was not across the entire hinterland. It is postulated that the established monasteries that had been granted immunities established their own local networks of resources within their temporalities, whilst the State attempted to gain control in the hinterland through new monastic enterprise. Indeed, the alienation of land and immunities granted to the estates of monasteries may have eventually led to the movement of

political control from Anuradhapura into the new urban form of Polonnaruva and the relatively untouched potential of its hinterland. Thus, this brief summary has outlined how, from the Early Historic through to the Early Medieval period, the development and prosperity of the monarchy and Buddhist monasteries in the Anuradhapura hinterland were intrinsically linked.

Whilst this thesis has integrated archaeological, textual, epigraphic and geoarchaeological evidence in addition to utilising enthnographic analogies to provide a fuller understanding of the development of Buddhist monasteries in the Anuradhapura hinterland, it has also shown the possibilities of utilising comparative approaches from similar social phenomenon in different geographic regions, time-periods and religious contexts. However, there are still issues that need addressing to fully understand the nature of Buddhist monasticism in the Anuradhapura hinterland, as well as elsewhere in South Asia, and there are future perspectives that can go some way to achieving this.

### 8.4 Challenges and Future Directions

Before outlining issues with the quality and availability of data for this thesis, one of the major challenges of this research was integrating various datasets of differing resolutions, in terms of both archaeological visibility and chronological refinement. However, by completing Objective 2 by integrating these sources of evidence through a periodised chronology, it is hoped that the results gained in Objectives 3, 4 and 5 across the Anuradhapura hinterland has demonstrated the value of an integrated approach utilising numerous datasets including archaeology, historical Chronicles and epigraphy. Indeed, when compared to the bias towards the Chronicles in previously constructing the roles of monasteries as outlined in Section 1.3, or by focussing on just one line of evidence, this approach provides more comprehensive and complimentary evidence for ascertaining the nature of Buddhist monasteries.

However, this approach still had some limitations. It has been already noted in Section 3.7.1, the epigraphic archives of the Department of Archaeology, Sri Lanka, have yet to be published in their entirety. Indeed, falling into the pattern of focussing on the primary and terminal phases of Anuradhapura and the emergence of strong Buddhist rulers at Polonnaruva, there has been a gap in published inscriptions dating to between the reigns of Mahasena (r. 276-303 CE) and Dappula II (r. 815-831 CE) (Ranawella 2001: vii). If these were available, they would provide further evidence towards monastic roles in this period and also the development of monasteries and society through time.

Moving away from the limitations of textual sources, though comprehensive excavations and fieldwork has been conducted at the Citadel and hinterland, the Sacred City requires further enquiry. The results from large-scale and long-running excavations conducted at Abhayagiri and Jetavana remain in a poor state of publication. Whilst a series of preliminary reports have been produced for both Abhayagiri (Wikramagamage 1983, 1984, 1992, Hettiaratchi 1994) and Jetavana (Ratnayake 1984, 2001, 2002) no conclusive comprehensive overviews of these sites has been produced. Therefore, the complete artefact inventories are missing which could further elucidate the role and functions of these institutions in relation to both the Citadel and hinterland. Furthermore, such evidence may have helped elucidate the chronology of these monasteries, especially if they had been linked to a full programme of scientific dating. As a result, evidence from these excavations was used cautiously in this thesis, but if fully published could have provided further avenues of enquiry.

Nineteenth century archaeology set the tone for the types of structures and artefacts investigated and recorded at monasteries and there was a bias towards architecture and sculpture, whereas “slag heaps, potsherds, faunal remains from excavations did not evoke any interest” (Seneviratne 2009). Indeed, Seneviratne argues that the antiquarian mindset was still in operation during the Cultural Triangle excavations of the 1980s where the social and economic function of monasteries in trade,

production, and metalworking were ignored with the masses of iron slag and earthenware ceramics not studied or recorded.

Unfortunately, this is not a problem limited to Anuradhapura, but is an issue that besets investigations of Buddhist monasticism throughout South Asia. Furthermore, rather than undertaking stratigraphic excavation, there continues to be large-scale unscientific clearing of monastic remains recording only monumental and architectural features, whilst relying on texts and epigraphy for interpretation. It is clear that there is a need to move away from purely architectural approaches that have been undertaken thus far. Indeed, one of the only examples of a Buddhist monastic complex excavated to modern scientific standards is that of Saidu Sharif in the Swat valley of Pakistan. Excavations by IsMEO have documented the sites development from a pre-Buddhist graveyard to a monastic centre recording architectural developments as well as artefactual evidence (Callieri 1989, Faccenna 1995, Noci *et al*. 1997). More recently, fieldwork conducted as part of a UNESCO mission at Lumbini has conducted stratigraphic excavations in part of the monastic complex. Once completed, this will provide an artefactual, radiometric and archaeological sequence of development for the monastic site, rather than relying on traditional narratives derived from textual sources (Coningham and Acharya 2012). Indeed, the use of archaeological evidence combined with such textual narratives opens avenues for future research providing the opportunity further investigate the social interpretations of monasteries, which have, until recently, relied solely on textual sources due to the paucity of archaeological evidence.

Furthermore, prior to this research the majority of archaeologies of monasticism focussed on specific geographic, religious and temporal contexts, investigated by separate projects and separate individuals. It is hoped from the comparative approach engaged with in this thesis that foundations have been laid to provide a framework to explore and foster a multi-regional and multi-religious comparative approach to the study of monasticism. As outlined in Chapter 7, it is argued that future research into early monasticism and its development would benefit from comparative case-studies

from, not only medieval Europe, but many other different regions and religious traditions.

Even with the limitations outlined in Section 8.3, in terms of studies concerning Buddhist monasteries, this thesis points towards several future directions. A similar landscape approach to Buddhist monasteries can be broadened to other areas of Sri Lanka and South Asia. Excavations at the Citadel of Anuradhapura (Coningham 1999) combined with archaeological and geoarchaeological evidence from the Anuradhapura hinterland (Simpson *et al*. 2008, Section 6.4), appear to demonstrate that occupation in these locales reduces to an extremely low level at the end of the eleventh century CE. The *Culavamsa* states that Polonnaruva became the next political capital of Sri Lanka, and its fluorescence is often portrayed as a golden age of religious and ethnic harmony (Indrapala 2005). However, despite its pre-eminent position in Sri Lankan history, very little is known archaeologically of the landscape within which Polonnaruva developed, flourished, and subsequently collapsed in the thirteenth century. Therefore, it would be of interest to implement UMOEPs successful methodology through an archaeological survey in the environs of Polonnaruva.

Buddhist monasteries in the Anuradhapura hinterland have been shown to have performed as both secular and religious administrative centres, performing functions such as craft production, irrigation and agricultural management in addition to providing guidance to the laity in spiritual matters. Polonnaruva's society is described by textual sources as religiously poly-vocal rather than broadly Buddhist and it would be of interest to ascertain whether Buddhist monasteries continued to act in such a capacity in the hinterland of Polonnaruva or whether a series of heterarchies including Buddhist and Hindu institutions, as well as possible secular elites controlled areas of the hinterland. Furthermore, terracotta assemblages recorded in the Early Medieval Period of Anuradhapura, have also been reported in Polonnaruva District (Nandadeva 1990: 220), so further investigation could be conducted to ascertain whether such cult activity was linked to irrigation or related to other social concerns. Archaeological evidence from such a survey could be

augmented by an analysis of textual and epigraphic sources undertaken in this thesis to provide a comprehensive understanding of how the Polonnaruva hinterland developed and was administered. Similar analyses could be conducted elsewhere in South Asia for contemporary past landscapes and polities.

For instance, it has been suggested that, even without the wealth of epigraphic and textual data, that clusters of Buddhist monasteries in the Swat and Dir valleys and the Vale of Peshawar in Pakistan may have functioned in a similar role to that exhibited by Buddhist monasteries in Sri Lanka, operating as administrators of territories and temporalities within peripheral areas of Kushan controlled Gandhara (Coningham 2011: 942). Indeed, surveys by Ali (1994) in Charsadda District of the North West Frontier Province, recorded many sites with schist sculpture, a key indicator of monastic activity. Though not recorded as such, there is the possibility that the majority of sites recorded were of a monastic character (Davis 2007: 65-68). Therefore, it is possible that Buddhist monasteries in Gandhara, specifically Charsadda District, may have performed a dual role of secular and religious administration, akin to those recorded in Anuradhapura. Ali's survey was conducted with the stated aim of providing a gazetteer of sites for the purpose of conservation and protection and this led to a bias in the recovery of large, visible sites near modern settlement, due to interest in protecting ancient sites from looting, agriculture and population encroachment (Ali 1994: 5). However, if systematic survey was undertaken, it may support such a hypothesis of secular and religious heterarchies of administration that can tentatively be inferred from the available data.

Furthermore, the landscape surveys of Erdosy (1988) in Allahabad and Lal (1984) in Kanpur could be re-examined in light of the results of this thesis. This could be achieved by utilising systematic landscape survey rather than village to village methods in these survey areas, and also incorporating religious complexes into discussions, not only recording settlement size (Section 2.6). From such fieldwork it would be possible to identify whether religious complexes did have a central role in the administration of State, or whether in the Ganges region secular elites had a more predominant role with religious sites peripheral in these matters. Recent fieldwork

undertaken at Lumbini, Nepal, offers the opportunity to examine such dynamics in this region on a smaller-scale.

Excavations, as part of a UNESCO mission have been conducted within the Maya Devi Temple, the monastic complex and also an associated secular settlement (Coningham and Acharya 2011, 2012). Such investigations, when complete, will allow for the understanding of the development of a major pilgrimage centre, its associated monastic residences and secular settlement across a micro-landscape. This will be augmented in future by a twenty kilometre survey universe centred on Lumbini (Coningham pers. com.) allowing for the micro-landscape of the Lumbini complex to be compared with its wider environment, and further to this, compared with the findings of previous surveys conducted in the catchment of the Ganges.

One element of such approaches that needs further investigation is the visibility of secular elites. It has previously been noted that many scholars likened Sri Lanka's administration in the Early Historic and Medieval periods to that outlined in the *Arthasastra* (Coningham *et al*. 2007: 701). The *Arthasastra*, a political treatise advising on the administrative organisation of the State and matters of law, sociology and economics has traditionally been assigned to the late fourth century BCE (Thapar 1963: 225). In the administration of landscape the treatise advises that a five-tier hierarchy be implemented with secular settlements (Table 8.1). Paranavitana (1970: xciv) compared elite titles in the *Arthasastra* to those found in Sri Lankan inscriptions. Furthermore, textual sources have been utilised to reconstruct administrative units for the Island with provinces, known as *Danavu/Danaviya* and further subdivisions known as *ratas*, which were thought to be subdivided into groups of ten villages known as *Dasa-gama* (Rahula 1956: 237, De Silva 2005: 21, Perera 2005: 2-7). Furthermore, immunity grants of the Early Medieval period also record the land and estates of private individuals being alienated from the Crown (Section 6.5).

| Settlement Category | Function | Frequency |
|---|---|---|
| *Sthaniya* | Provincial headquarters | 1 |
| *Dronamukha* | Divisional headquarters | 2 |
| *Karvatika* | District headquarters | 4 |
| *Sangrahana* | Sub-district headquarters | 80 |
| *Grama* | Village | 800 |

Table 8.1: Ideal administrative settlement hierarchy prescribed by the *Arthasastra* (after Coningham *et al*. 2007: 701).

With such textual and epigraphic evidence for secular elites, it is perhaps surprising that UMOEP did not identify potential secular residences or sites. The pillared hall in Structural Period F in ASW2 was described as similar in form to either the *kuti* or *pasada*, both monastic buildings (Coningham 1999: 80). However, it is noted that "the precise function of the pillared structure is unclear but may not necessarily be monastic" (*ibid*.). Bandaranayake in his reinterpretation of the Temple of the Tooth in Anuradhapura, or Daladage, as a royal palace, he suggested that such secular structures would be similar in form, style and size, to monastic buildings (Bandaranayake 1974a: 384), and Coningham has suggested that "it should be logical to expect that other pillared structures in the Citadel might not represent monastic residences, but rather secular residences modelled on more minor monastic structures" (1999: 80). Furthermore, Bandaranyake's assertion that the Daladage at Anuradhapura was a royal palace was based on his assumption and suggestion that "the very large number of beads and other items of personal use unearthed during the three excavations in this area suggest a habitational site rather than a religious one" (Banadaranayake 1974a: 384). However, investigations in the Sacred City and those in the hinterland have uncovered items such as beads from monastic sites. There is also a possibility that some of the undiagnostic pillar sites in the hinterland may represent secular residences, and by extension the residences of elites. Whether such investigations would be fruitful is open to debate as the excavations at F517, B062 and D339 highlight that these sites seem to have very different cultural and artefactual characteristics even with the same principle visible standing features.

Whilst in Europe it has been suggested that monastic sites may have also housed secular elites (Loveluck 1998: 159), there are no ethnographic examples of such a practice. It might be suggested that a Kandyan model of secular elite presence in the hinterland may have operated in the Anuradhapura hinterland during the Early and Late Historic as well as during the Early Medieval Period. Indeed, Sri Vikrama, the last King of Kandy, organised his capital into twenty-one squares, the number of administrative units within his polity, and each of the twenty-one governors of these administrative units lived within the city (Duncan 1990: 93-94). Not only did this arrangement serve the microcosmic needs of the King and the design of the city, but also may provide evidence for the urban nature of elites in Sri Lankan kingdoms. Such a system would account for why elites are so archaeologically invisible in the Anuradhapura hinterland though well represented in epigraphic records. Such a hypothesis is strengthened by the evidence for similar elite material culture across Anuradhapura Citadel and its general paucity in the hinterland, save for monastic sites.

Furthermore, identification of elite sites, whether monastic or secular, is usually based on the identification of monumental and durable structures and in Sri Lanka, without epigraphic evidence the monastic nature of *lena* would not be known, possibly only tentatively suggested. This does not even account for the archaeological visibility of structures made of non-durable materials. For instance, in Buddhist archaeology wooden architecture is largely missing from discussions. For instance, the abode of the *Bhikkhuni* Dharmasila in Anuradhapura was constructed of mud and wood and incorporated a tree as part of her residence (Bartholomeusz 1994: 191-192), and such habitations, whether religious or secular are missing from discussions. At Lumbini, earlier wooden architecture has been identified at a monastic residence. In addition, excavations within the Maya Devi Temple revealed a posthole alignment later enshrined with brick, thought to be part of a railing around a shrine (Coningham *et al*. forthcoming). Therefore, future work might also require further excavations at monumental complexes in order to identify pre-brick and stonework architecture in the Anuradhapura hinterland. However, from the visible and known architecture and archaeology, the chronology devised for the

Anuradhapura hinterland is still workable and can be transferred to other regions in Sri Lanka, such as Polonnaruva.

### 8.5 Significance of the research

This thesis has refuted traditional assumptions as to the roles and functions of early monasteries. Rather than 'otherworldly' retreats, the analysis of Buddhist monasteries in the Anuradhapura hinterland, in conjunction with comparisons to case-studies of medieval Christian monasteries in Europe, has highlighted the active roles monasteries played in the landscape. Rather than regurgitating viewpoints based in historical narratives, this thesis has highlighted the limitations of such an approach. Instead it has promoted the value in combining multiple sources of evidence to ascertain the nature of past practices of monasticism. This thesis has demonstrated that monasteries were integral components in the administration of the hinterlands of major political centres and it can be suggested that monasteries can be reframed as economic and social centres, foci for urbanism, leaders in colonisation projects and facilitators for resource exploitation.

The other major impact of this research has been to show that monasticism is a phenomenon that is comparable in different religions and different geographic regions and who such enterprises operated is not unique. This thesis has highlighted how medieval Christian institutions in Europe and Buddhist monasteries in South Asia, were crucial to many similar aspects of society. It is hoped that the brief discussion utilising comparative approaches highlights that investigations into monasticism need not be isolated and limited to specific religious contexts or geographic regions, and it is hoped that in future a wide range of comparative analogies and case-studies are utilised to further our understanding of monasticism. Furthermore, it is suggested, due to the successful use of analogies between Christian and Buddhist monasteries, that such an approach should not be limited. Such attributes have been identified in other religions and regions and provide opportunities for future comparisons. Firstly, historical trajectories have been similar with regards to monasticism. For instance, it is accepted that the Protestant milieu and textual bias of reforming movements not only effected viewed of Christian and

Buddhist monasticism, but also led to views about Hindu monasteries (Salmond 2004) Jain mendicants (Babb 1994, Flugel 1999, Cort 1996, 2010) and Sufi orders (Pemberton 2009) being formed through textual traditions and biases, even when contradictory to observed practice. Secondly, recent research has provided avenues of convergence with themes highlighted in this thesis.

It has been argued that Sufi shrines became centres of population as well as pilgrimage (Insoll 1999) and that Sufi Shaykhs became administrators with political functions (Behrens-Abouseif 1988). Due to such roles it has been suggested that Sufi lodges were involved in the colonisation and consolidation of land, including organisation of agriculture (Layish 1987, Eaton 1993, Wolper 1995, Rodriguez-Manas 1996). Indeed, it is terms of colonisation where other striking examples occur. It has been reported in ethnographic observations that Jain mendicants were charismatic leaders in society and could cause populations to construct new temples (Carrithers 1988, 1989, 2000). Epigraphic studies are also revealing the colonisation roles of Hindu Temples. Heitzman (1987, 1997) suggested that Temples were utilised in such a way by Cola rulers to facilitate agrarian expansion in peripheral lands. Similarly Willis (2009) suggests a similar process occurred around Udayagiri, near Vidisa in central India where marginal land and outlying districts were granted to Temples indicative of the use of Temples for agricultural improvement consolidation of new regions and increased revenues for the State (*ibid*.: 159). Though these case-studies provide a only a few examples, it is hoped that in future comparative analogies utilising archaeology, epigraphy, ethnography and textual evidence will be combined to provide more coherent and reliable understandings of the past roles of monasticism and similar phenomenon.

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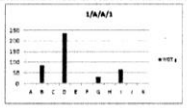
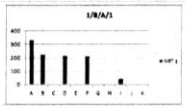
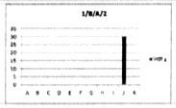
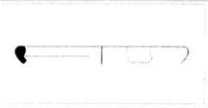
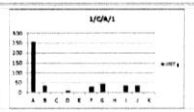
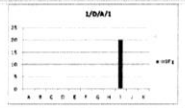
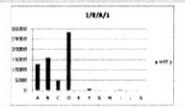
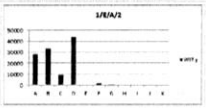
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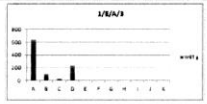
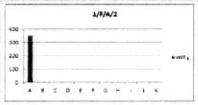
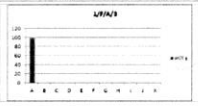
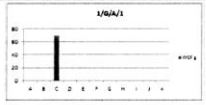
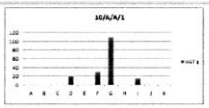
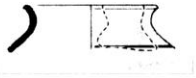
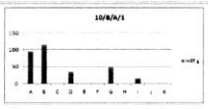
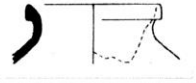
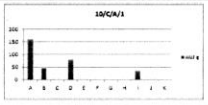
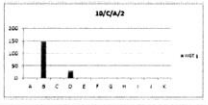
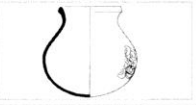
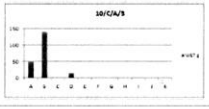
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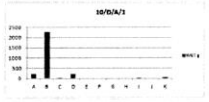
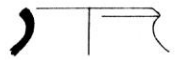
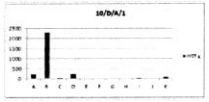
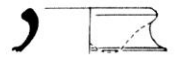
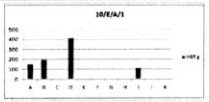
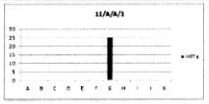
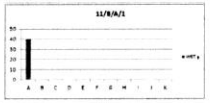
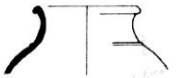
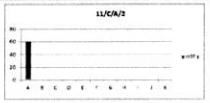
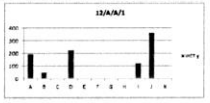
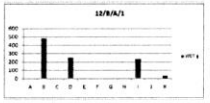
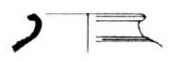
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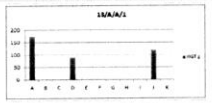
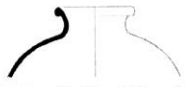
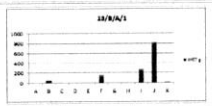
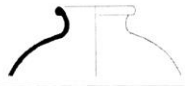
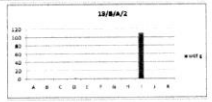
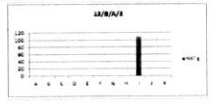
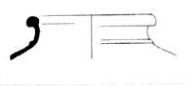
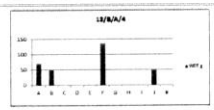
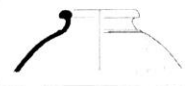
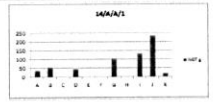
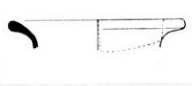
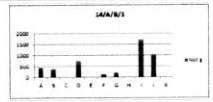
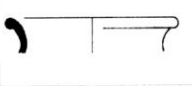
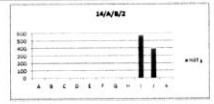
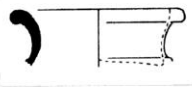
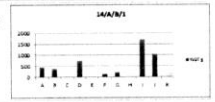
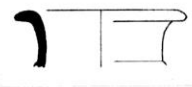
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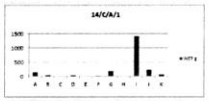
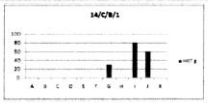
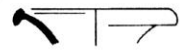
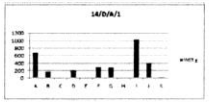
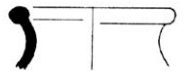
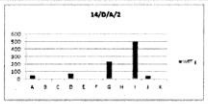
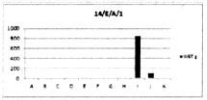
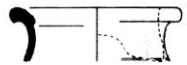
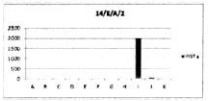
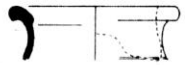
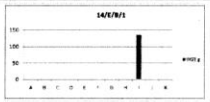
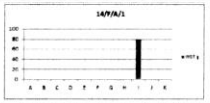
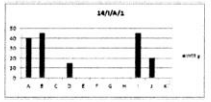
# Appendix A: Earthenware Ceramic Variants and Chronological Period from the ASW2 Sequence

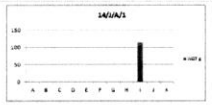
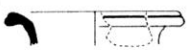
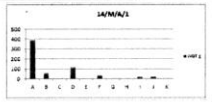
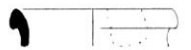
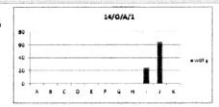
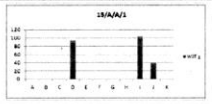
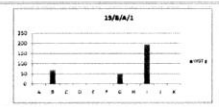
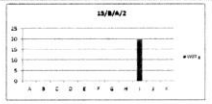
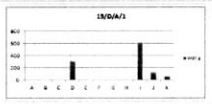
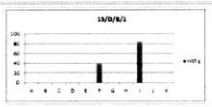
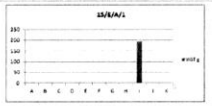
| Variant | Proto-historic | Early Historic | Late Historic | Early Medieval | No Period Predominates | Wgt_A | Wgt_B | Wgt_C | Wgt_D | Wgt_E | Wgt_F | Wgt_G | Wgt_H | Wgt_I | Wgt_J | Wgt_K | Graph | Image |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1/A/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | | 85 | | 235 | | | 30 | | 65 | | |  |  |
| 1/B/A/1 | ☐ | ☐ | ☑ | ☑ | ☐ | 330 | 220 | | 215 | | 210 | | | 45 | | |  |  |
| 1/B/A/2 | ☑ | ☐ | ☐ | ☐ | ☐ | | | | | | | | | | 30 | |  |  |
| 1/C/A/1 | ☐ | ☐ | ☐ | ☐ | ☑ | 225 | 35 | | 10 | | 30 | 45 | | 35 | 35 | |  |  |
| 1/D/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 20 | | |  |  |
| 1/E/A/1 | ☐ | ☐ | ☐ | ☐ | ☑ | 12865 | 15885 | 4595 | 28456 | | 350 | | 245 | | | |  |  |
| 1/E/A/2 | ☐ | ☐ | ☐ | ☐ | ☑ | 28005 | 33444 | 9130 | 43734 | | 2080 | 70 | | | | |  |  |

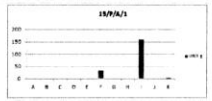
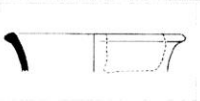
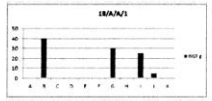
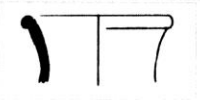
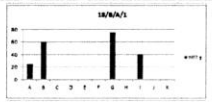
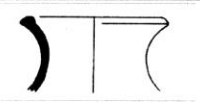
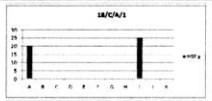
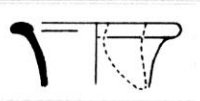
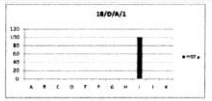
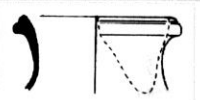
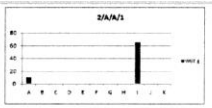
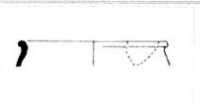
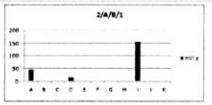
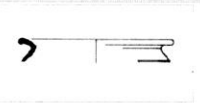
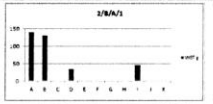
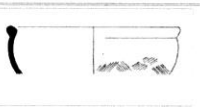
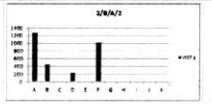
| Variant | Proto-historic | Early Historic | Late Historic | Early Medieval | No Period Predominates | Wgt_A | Wgt_B | Wgt_C | Wgt_D | Wgt_E | Wgt_F | Wgt_G | Wgt_H | Wgt_I | Wgt_J | Wgt_K | Graph | Image |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1/E/A/3 | ☐ | ☐ | ☐ | ☐ | ☑ | 640 | 100 | 25 | 235 | | | | | | | |  |  |
| 1/F/A/2 | ☐ | ☐ | ☐ | ☐ | ☑ | 355 | | | | | | | | | | |  |  |
| 1/F/A/3 | ☐ | ☐ | ☐ | ☐ | ☑ | 100 | | | | | | | | | | |  |  |
| 1/G/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | 70 | | | | | | | | | | |  |  |
| 10/A/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | 20 | | 30 | 110 | | 15 | | |  |  |
| 10/B/A/1 | ☐ | ☐ | ☐ | ☐ | ☑ | 95 | 115 | | 35 | | | 50 | | 15 | | |  |  |
| 10/C/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | 160 | 45 | | 80 | | | | | 35 | | |  |  |
| 10/C/A/2 | ☐ | ☐ | ☐ | ☑ | ☐ | | 150 | | 30 | | | | | | | |  |  |
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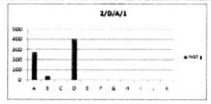
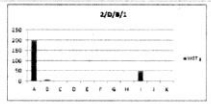
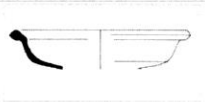
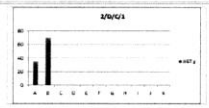
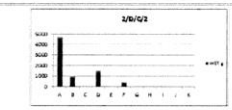
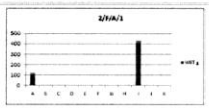
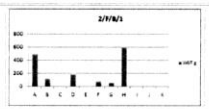
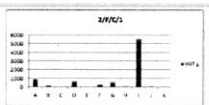
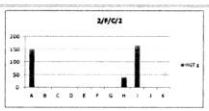
| Variant | Proto-historic | Early Historic | Late Historic | Early Medieval | No Period Predominates | Wgt_A | Wgt_B | Wgt_C | Wgt_D | Wgt_E | Wgt_F | Wgt_G | Wgt_H | Wgt_I | Wgt_J | Wgt_K | Graph | Image |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 10/D/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | 220 | 2280 | 25 | 235 | | | | | 35 | | 70 |  |  |
| 10/D/A/2 | ☐ | ☑ | ☐ | ☑ | ☐ | 90 | 35 | | | | | | | 40 | | |  |  |
| 10/E/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | 150 | 190 | | 410 | | | | | 110 | | |  |  |
| 11/A/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | 25 | | | | |  |  |
| 11/B/A/1 | ☐ | ☐ | ☐ | ☐ | ☑ | 40 | | | | | | | | | | |  |  |
| 11/C/A/2 | ☐ | ☐ | ☐ | ☐ | ☑ | 60 | | | | | | | | | | |  |  |
| 12/A/A/1 | ☑ | ☐ | ☐ | ☑ | ☐ | 190 | 50 | | 225 | | | | | 120 | 360 | |  |  |
| 12/B/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | | 480 | | 225 | | | | | 235 | | 35 |  |  |
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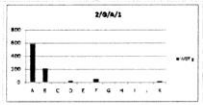
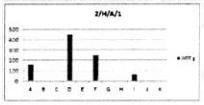
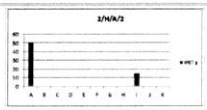
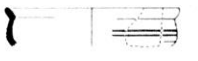
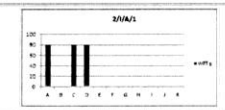
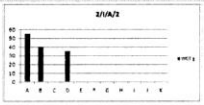
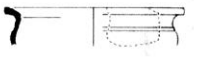
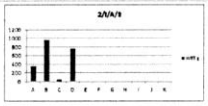
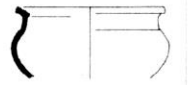
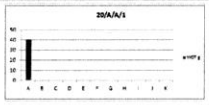
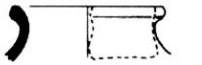
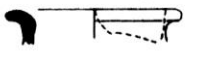
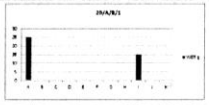
| Variant | Proto-historic | Early Historic | Late Historic | Early Medieval | No Period Predominates | Wgt_A | Wgt_B | Wgt_C | Wgt_D | Wgt_E | Wgt_F | Wgt_G | Wgt_H | Wgt_I | Wgt_J | Wgt_K | Graph | Image |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 13/A/A/1 | ☑ | ☐ | ☐ | ☑ | ☐ | 175 | | | 90 | | | | | | 120 | |  |  |
| 13/B/A/1 | ☑ | ☐ | ☐ | ☐ | ☐ | | 50 | | | | 165 | | | 275 | 820 | 15 |  |  |
| 13/B/A/2 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 110 | | |  |  |
| 13/B/A/3 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 110 | | |  |  |
| 13/B/A/4 | ☐ | ☐ | ☑ | ☐ | ☐ | 70 | 50 | | | | 135 | | | | 50 | |  |  |
| 14/A/A/1 | ☑ | ☑ | ☐ | ☐ | ☐ | 35 | 55 | | 45 | | 105 | | 135 | 235 | 20 | |  |  |
| 14/A/B/1 | ☑ | ☑ | ☐ | ☐ | ☐ | 445 | 390 | | 754 | | 130 | 220 | 1705 | 1035 | | |  |  |
| 14/A/B/2 | ☑ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 570 | 390 | |  |  |
| 14/B/A/1 | ☑ | ☑ | ☐ | ☐ | ☐ | 115 | | | | | 125 | | | 915 | 360 | 38 |  |  |

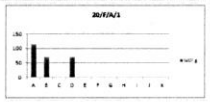
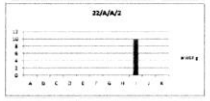
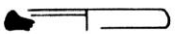
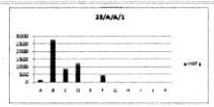
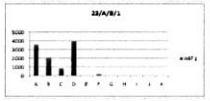
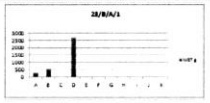
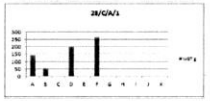
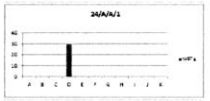
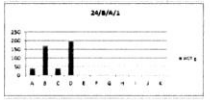
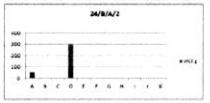
| Variant | Proto-historic | Early Historic | Late Historic | Early Medieval | No Period Predominates | Wgt_A | Wgt_B | Wgt_C | Wgt_D | Wgt_E | Wgt_F | Wgt_G | Wgt_H | Wgt_I | Wgt_J | Wgt_K | Graph | Image |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 14/C/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | 150 | 45 | | 35 | | 20 | 190 | | 1405 | 235 | 80 |  |  |
| 14/C/B/1 | ☑ | ☑ | ☐ | ☐ | ☐ | | | | | | | 30 | | 80 | 60 | |  |  |
| 14/D/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | 680 | 165 | | 200 | | 285 | 280 | | 1030 | 395 | 15 |  |  |
| 14/D/A/2 | ☐ | ☑ | ☐ | ☐ | ☐ | 50 | | | 70 | | | 225 | | 490 | 40 | |  |  |
| 14/E/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 850 | 110 | |  |  |
| 14/E/A/2 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | 20 | 2005 | 60 | |  |  |
| 14/E/B/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 135 | | |  |  |
| 14/F/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 80 | | |  |  |
| 14/I/A/1 | ☑ | ☑ | ☐ | ☑ | ☐ | 40 | 45 | | 15 | | | | | 45 | 20 | |  |  |

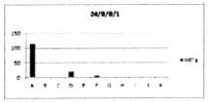
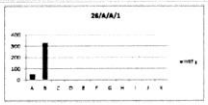
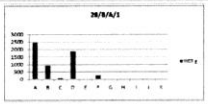
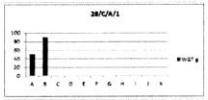
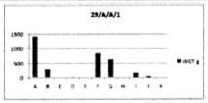
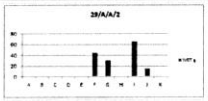
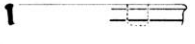
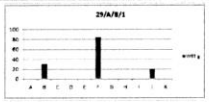
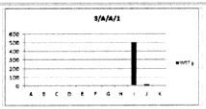
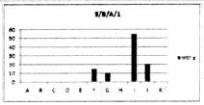
| Variant | Proto-historic | Early Historic | Late Historic | Early Medieval | No Period Predominates | Wgt_A | Wgt_B | Wgt_C | Wgt_D | Wgt_E | Wgt_F | Wgt_G | Wgt_H | Wgt_I | Wgt_J | Wgt_K | Graph | Image |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 14/J/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 115 | | |  |  |
| 14/M/A/1 | ☐ | ☐ | ☐ | ☐ | ☑ | 390 | 60 | | 120 | | 35 | | | 20 | 20 | |  |  |
| 14/O/A/1 | ☑ | ☐ | ☐ | ☐ | ☐ | | | | | | | | | | 25 | 65 |  |  |
| 15/A/A/1 | ☐ | ☑ | ☐ | ☑ | ☐ | | | | 95 | | | | | 105 | 40 | |  |  |
| 15/B/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | 70 | | | | | 50 | | 195 | | |  |  |
| 15/B/A/2 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 20 | | |  |  |
| 15/D/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | 305 | | | | | 610 | 120 | 55 |  |  |
| 15/D/B/1 | ☐ | ☑ | ☑ | ☐ | ☐ | | | | | | 40 | | | 85 | | |  |  |
| 15/E/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 195 | | |  |  |

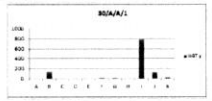
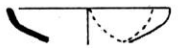
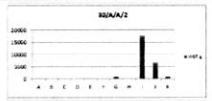
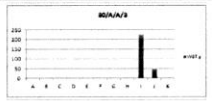
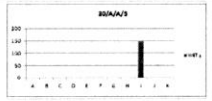
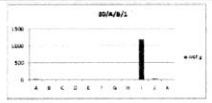
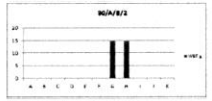
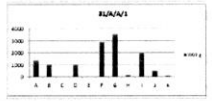
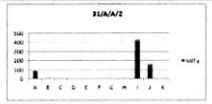
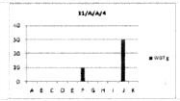
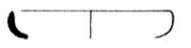
| Variant | Proto-historic | Early Historic | Late Historic | Early Medieval | No Period Predominates | Wgt_A | Wgt_B | Wgt_C | Wgt_D | Wgt_E | Wgt_F | Wgt_G | Wgt_H | Wgt_I | Wgt_J | Wgt_K | Graph | Image |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 15/F/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | 35 | | | 160 | | 5 |  |  |
| 18/A/A/1 | ☐ | ☑ | ☐ | ☑ | ☐ | | 40 | | | | | 30 | | 25 | 5 | |  |  |
| 18/B/A/1 | ☐ | ☑ | ☐ | ☑ | ☐ | 25 | 60 | | | | | 75 | | 40 | | |  |  |
| 18/C/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | 20 | | | | | | | | 25 | | |  |  |
| 18/D/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 100 | | |  |  |
| 2/A/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | 10 | | | | | | | | 65 | | |  |  |
| 2/A/B/1 | ☐ | ☑ | ☐ | ☐ | ☐ | 45 | | | 15 | | | | | 155 | | |  |  |
| 2/B/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | 140 | 130 | | 35 | | | | | 45 | | |  |  |
| 2/B/A/2 | ☐ | ☐ | ☑ | ☐ | ☐ | 1280 | 455 | | 230 | | 1020 | | | | | |  |  |

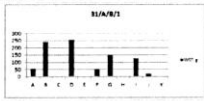
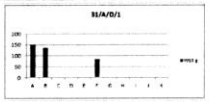
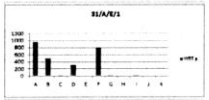
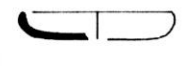
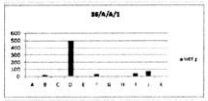
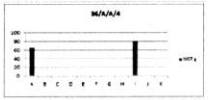
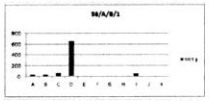
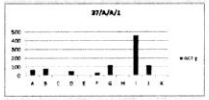
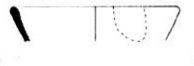
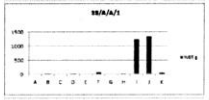
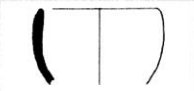
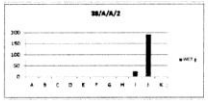
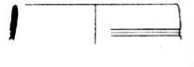
| Variant | Proto-historic | Early Historic | Late Historic | Early Medieval | No Period Predominates | Wgt_A | Wgt_B | Wgt_C | Wgt_D | Wgt_E | Wgt_F | Wgt_G | Wgt_H | Wgt_I | Wgt_J | Wgt_K | Graph | Image |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 2/D/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | 275 | 40 | | 410 | | | | | | | |  |  |
| 2/D/B/1 | ☐ | ☑ | ☐ | ☐ | ☐ | 200 | 5 | | | | | | | 50 | | |  |  |
| 2/D/C/1 | ☐ | ☐ | ☐ | ☑ | ☐ | 35 | 70 | | | | | | | | | |  |  |
| 2/D/C/2 | ☐ | ☐ | ☐ | ☑ | ☐ | 4695 | 975 | | 1490 | | 365 | | | | | |  |  |
| 2/E/A/1 | ☐ | ☑ | ☐ | ☑ | ☐ | 35 | 65 | | | | | | | 75 | | |  |  |
| 2/F/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | 120 | | | | | | | | 435 | | |  |  |
| 2/F/B/1 | ☐ | ☑ | ☐ | ☐ | ☐ | 490 | 115 | | 185 | | 75 | 50 | 595 | | | |  |  |
| 2/F/C/1 | ☐ | ☑ | ☐ | ☐ | ☐ | 895 | 110 | | 609 | | 265 | 540 | 70 | 5600 | 50 | |  |  |
| 2/F/C/2 | ☐ | ☑ | ☐ | ☐ | ☐ | 150 | | | | | | | 40 | 165 | | |  |  |

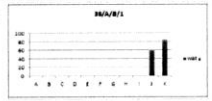
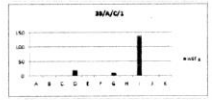
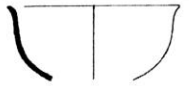
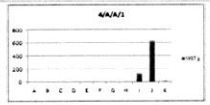
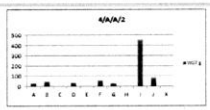
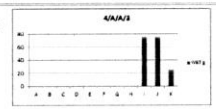
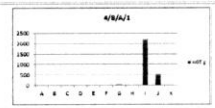
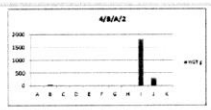
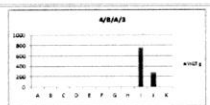
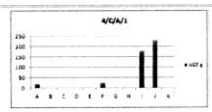
| Variant | Proto-historic | Early Historic | Late Historic | Early Medieval | No Period Predominates | Wgt_A | Wgt_B | Wgt_C | Wgt_D | Wgt_E | Wgt_F | Wgt_G | Wgt_H | Wgt_I | Wgt_J | Wgt_K | Graph | Image |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 2/G/A/1 | ☐ | ☐ | ☐ | ☐ | ☑ | 580 | 210 | | 25 | | 55 | | | | | 20 |  |  |
| 2/H/A/1 | ☐ | ☐ | ☑ | ☑ | ☐ | 160 | | | 445 | | 250 | | | 60 | | |  |  |
| 2/H/A/2 | ☐ | ☑ | ☐ | ☐ | ☐ | 50 | | | | | | | | 15 | | |  |  |
| 2/I/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | 80 | | 80 | 80 | | | | | | | |  |  |
| 2/I/A/2 | ☐ | ☐ | ☐ | ☑ | ☐ | 55 | 40 | | 35 | | | | | | | |  |  |
| 2/I/A/3 | ☐ | ☐ | ☐ | ☑ | ☐ | 345 | 955 | 45 | 765 | | | | | | | |  |  |
| 20/A/A/1 | ☐ | ☐ | ☐ | ☐ | ☑ | 40 | | | | | | | | | | |  |  |
| 20/A/A/2 | ☑ | ☐ | ☐ | ☐ | ☐ | | | | | | | | | | 65 | |  |  |
| 20/A/B/1 | ☐ | ☑ | ☐ | ☐ | ☐ | 25 | | | | | | | | 15 | | |  |  |

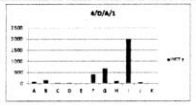
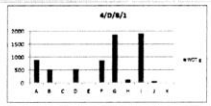
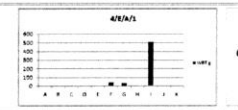
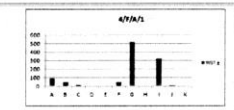
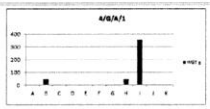
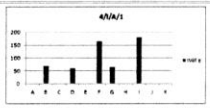
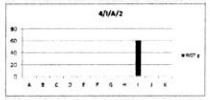
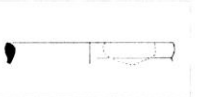
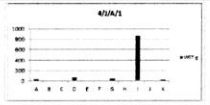
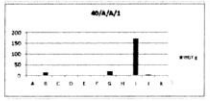
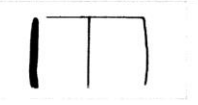
| Variant | Proto-historic | Early Historic | Late Historic | Early Medieval | No Period Predominates | Wgt_A | Wgt_B | Wgt_C | Wgt_D | Wgt_E | Wgt_F | Wgt_G | Wgt_H | Wgt_I | Wgt_J | Wgt_K | Graph | Image |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 20/F/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | 115 | 70 | | 70 | | | | | | | |  |  |
| 22/A/A/2 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 10 | | |  |  |
| 23/A/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | 130 | 2805 | 900 | 1245 | | 465 | | | | | |  |  |
| 23/A/B/1 | ☐ | ☐ | ☐ | ☑ | ☐ | 3610 | 2075 | 880 | 4025 | | 190 | 40 | | | | |  |  |
| 23/B/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | 275 | 545 | | 2704 | | | | | | | |  |  |
| 23/C/A/1 | ☐ | ☐ | ☑ | ☑ | ☐ | 145 | 55 | | 203 | | 265 | | | | | |  |  |
| 24/A/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | | | | 30 | | | | | | | |  |  |
| 24/B/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | 80 | | | | | | | | | | |  |  |
| 24/B/A/2 | ☐ | ☐ | ☐ | ☑ | ☐ | 55 | | | 305 | | | | | | | |  |  |

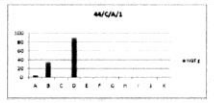
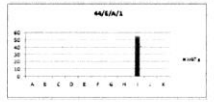
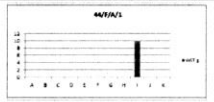
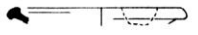
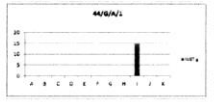
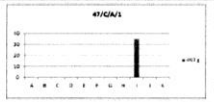
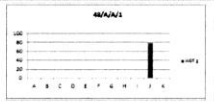
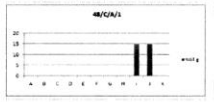
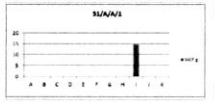
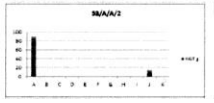
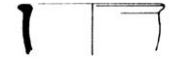
| Variant | Proto-historic | Early Historic | Late Historic | Early Medieval | No Period Predominates | Wgt_A | Wgt_B | Wgt_C | Wgt_D | Wgt_E | Wgt_F | Wgt_G | Wgt_H | Wgt_I | Wgt_J | Wgt_K | Graph | Image |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 24/B/B/1 | ☐ | ☐ | ☑ | ☑ | ☐ | 115 | | | 20 | | 5 | | | | | |  |  |
| 26/A/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | 50 | 330 | | | | | | | | | |  |  |
| 28/B/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | 2445 | 915 | 90 | 1850 | | 270 | | | | | |  |  |
| 28/C/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | 50 | 90 | | | | | | | | | |  |  |
| 29/A/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | 1405 | 295 | | 30 | | 855 | 630 | 15 | 170 | 55 | |  |  |
| 29/A/A/2 | ☐ | ☑ | ☑ | ☐ | ☐ | | | | | | 45 | 30 | | 65 | 15 | |  |  |
| 29/A/B/1 | ☐ | ☐ | ☑ | ☐ | ☐ | | 30 | | | | 85 | | | | 20 | |  |  |
| 3/A/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 500 | 20 | |  |  |
| 3/B/A/1 | ☑ | ☑ | ☐ | ☐ | ☐ | | | | | | 15 | 10 | | 55 | 20 | |  |  |

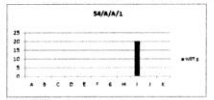
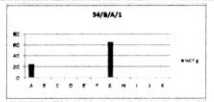
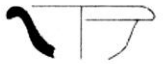
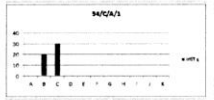
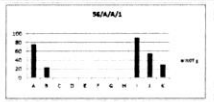
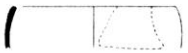
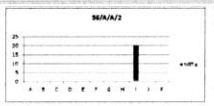
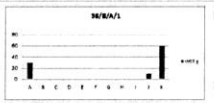
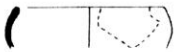
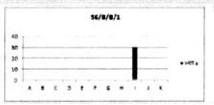
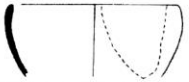
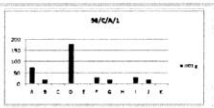
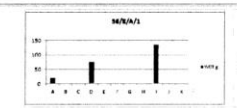
| Variant | Proto-historic | Early Historic | Late Historic | Early Medieval | No Period Predominates | Wgt_A | Wgt_B | Wgt_C | Wgt_D | Wgt_E | Wgt_F | Wgt_G | Wgt_H | Wgt_I | Wgt_J | Wgt_K | Graph | Image |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 30/A/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | 145 | | | | 15 | 15 | | 790 | 135 | 20 |  |  |
| 30/A/A/2 | ☐ | ☑ | ☐ | ☐ | ☐ | 130 | 145 | | 20 | | 30 | 814 | 85 | 17649 | 6674 | 815 |  |  |
| 30/A/A/3 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 225 | 45 | |  |  |
| 30/A/A/5 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 150 | | |  |  |
| 30/A/B/1 | ☐ | ☑ | ☐ | ☐ | ☐ | 15 | | | | | | 5 | | 1200 | 35 | |  |  |
| 30/A/B/2 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | 15 | 15 | | | |  |  |
| 31/A/A/1 | ☐ | ☑ | ☑ | ☐ | ☐ | 1375 | 1055 | | 1048 | | 2874 | 3535 | 130 | 2015 | 525 | 95 |  |  |
| 31/A/A/2 | ☐ | ☑ | ☐ | ☐ | ☐ | 90 | 10 | | | | | | | 430 | 160 | |  |  |
| 31/A/A/4 | ☑ | ☐ | ☑ | ☐ | ☐ | | | | | | 10 | | | | 30 | |  |  |

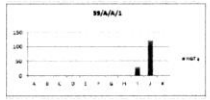
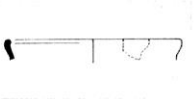
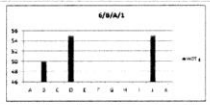
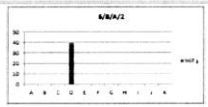
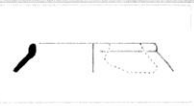
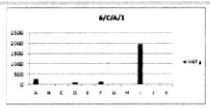
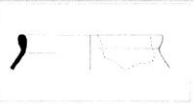
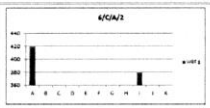
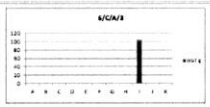
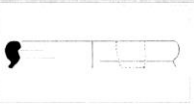
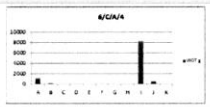
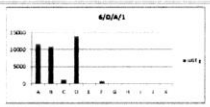
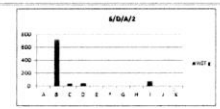
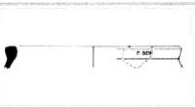
| Variant | Proto-historic | Early Historic | Late Historic | Early Medieval | No Period Predominates | Wgt_A | Wgt_B | Wgt_C | Wgt_D | Wgt_E | Wgt_F | Wgt_G | Wgt_H | Wgt_I | Wgt_J | Wgt_K | Graph | Image |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 31/A/B/1 | ☐ | ☑ | ☐ | ☑ | ☑ | 55 | 240 | | 255 | | 50 | 145 | | 125 | 20 | |  |  |
| 31/A/D/1 | ☐ | ☐ | ☑ | ☑ | ☐ | 150 | 135 | | | | 85 | | | | | |  |  |
| 31/A/E/1 | ☐ | ☐ | ☑ | ☑ | ☐ | 955 | 495 | 15 | 310 | | 810 | 20 | | 15 | | |  |  |
| 36/A/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | | 25 | | 490 | | 35 | | | 40 | 75 | |  |  |
| 36/A/A/4 | ☐ | ☑ | ☐ | ☐ | ☐ | 65 | | | | | | | | 80 | | |  |  |
| 36/A/B/1 | ☐ | ☐ | ☐ | ☑ | ☐ | 35 | 35 | 60 | 655 | | | | | 55 | | |  |  |
| 37/A/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | 65 | 75 | | 50 | | 30 | 120 | | 455 | 115 | |  |  |
| 38/A/A/1 | ☑ | ☑ | ☐ | ☐ | ☐ | | 10 | | 25 | | 70 | | 10 | 1230 | 1335 | 55 |  |  |
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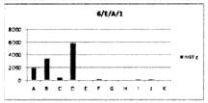
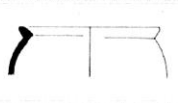
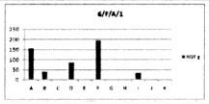
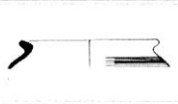
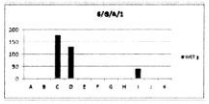
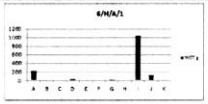
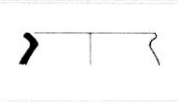
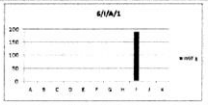
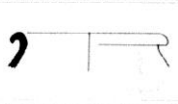
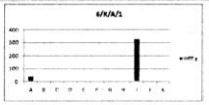
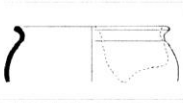
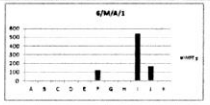
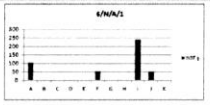
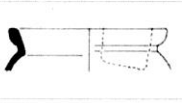
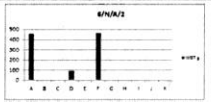
| Variant | Proto-historic | Early Historic | Late Historic | Early Medieval | No Period Predominates | Wgt_A | Wgt_B | Wgt_C | Wgt_D | Wgt_E | Wgt_F | Wgt_G | Wgt_H | Wgt_I | Wgt_J | Wgt_K | Graph | Image |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 38/A/B/1 | ☑ | ☐ | ☐ | ☐ | ☐ | | | | | | | | | | 60 | 85 |  |  |
| 38/A/C/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | 20 | | | 10 | | 140 | | |  |  |
| 4/A/A/1 | ☑ | ☐ | ☐ | ☐ | ☐ | | | | | | | | | 130 | 630 | 10 |  |  |
| 4/A/A/2 | ☐ | ☑ | ☐ | ☐ | ☐ | 30 | 50 | | 35 | | 55 | 30 | | 455 | 85 | |  |  |
| 4/A/A/3 | ☑ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 75 | 75 | 25 |  |  |
| 4/B/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | 20 | 25 | | | | | 35 | | 2210 | 530 | |  |  |
| 4/B/A/2 | ☐ | ☑ | ☐ | ☐ | ☐ | | 50 | | | | | | | 1820 | 315 | |  |  |
| 4/B/A/3 | ☑ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 765 | 285 | |  |  |
| 4/C/A/1 | ☑ | ☑ | ☐ | ☐ | ☐ | 20 | | | | | 25 | | | 180 | 230 | |  |  |

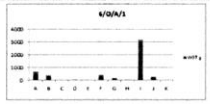
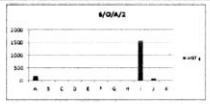
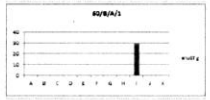
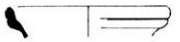
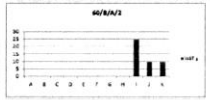
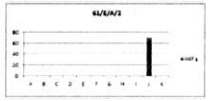
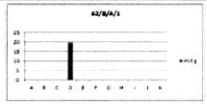
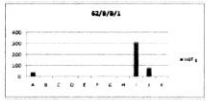
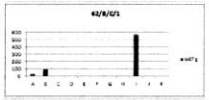
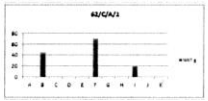
| Variant | Proto-historic | Early Historic | Late Historic | Early Medieval | No Period Predominates | Wgt_A | Wgt_B | Wgt_C | Wgt_D | Wgt_E | Wgt_F | Wgt_G | Wgt_H | Wgt_I | Wgt_J | Wgt_K | Graph | Image |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 4/D/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | 55 | 150 | 30 | 30 | | 404 | 680 | 100 | 1990 | 50 | |  |  |
| 4/D/B/1 | ☐ | ☐ | ☐ | ☐ | ☑ | 875 | 510 | | 525 | | 860 | 1865 | 125 | 1900 | 60 | |  |  |
| 4/E/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | 40 | 35 | | 510 | | |  |  |
| 4/F/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | 95 | 45 | 15 | | | 50 | 520 | | 325 | 10 | |  |  |
| 4/G/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | 45 | | | | | | 45 | 355 | | |  |  |
| 4/I/A/1 | ☐ | ☑ | ☑ | ☐ | ☐ | | 70 | | 60 | | 165 | 65 | | 180 | | |  |  |
| 4/I/A/2 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 60 | | |  |  |
| 4/J/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | 35 | | | 65 | | | 50 | | 865 | | 25 |  |  |
| 40/A/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | 15 | | | | | 20 | | 170 | 5 | |  |  |

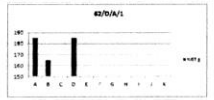
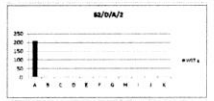
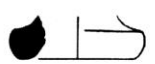
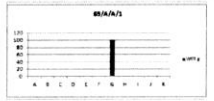
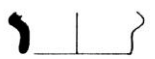
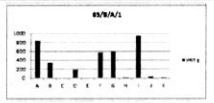
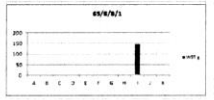
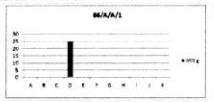
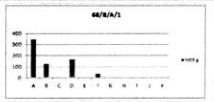
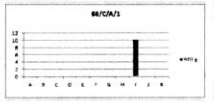
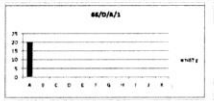
| Variant | Proto-historic | Early Historic | Late Historic | Early Medieval | No Period Predominates | Wgt_A | Wgt_B | Wgt_C | Wgt_D | Wgt_E | Wgt_F | Wgt_G | Wgt_H | Wgt_I | Wgt_J | Wgt_K | Graph | Image |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 44/C/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | 5 | 35 | | 90 | | | | | | | |  |  |
| 44/E/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 55 | | |  |  |
| 44/F/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 10 | | |  |  |
| 44/G/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 15 | | |  |  |
| 47/C/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 35 | | |  |  |
| 48/A/A/1 | ☑ | ☐ | ☐ | ☐ | ☐ | | | | | | | | | | 80 | |  |  |
| 48/C/A/1 | ☑ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 15 | 15 | |  |  |
| 51/A/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 15 | | |  |  |
| 53/A/A/2 | ☑ | ☐ | ☐ | ☐ | ☐ | 90 | | | | | | | | | 15 | |  |  |

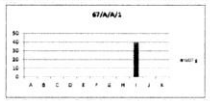
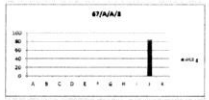
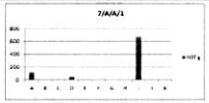
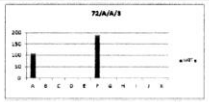
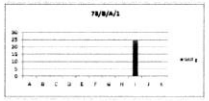
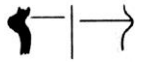
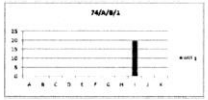
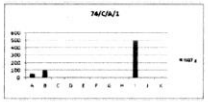
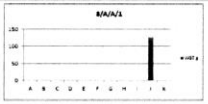
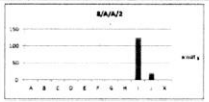
| Variant | Proto-historic | Early Historic | Late Historic | Early Medieval | No Period Predominates | Wgt_A | Wgt_B | Wgt_C | Wgt_D | Wgt_E | Wgt_F | Wgt_G | Wgt_H | Wgt_I | Wgt_J | Wgt_K | Graph | Image |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 54/A/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 20 | | |  |  |
| 54/B/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | 25 | | | | | | 65 | | | | |  |  |
| 54/C/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | | 20 | 30 | | | | | | | | |  |  |
| 56/A/A/1 | ☑ | ☑ | ☐ | ☐ | ☐ | 75 | 23 | | | | | | | 90 | 55 | 30 |  |  |
| 56/A/A/2 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 20 | | |  |  |
| 56/B/A/1 | ☑ | ☐ | ☐ | ☐ | ☐ | 30 | | | | | | | | | 10 | 60 |  |  |
| 56/B/B/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 30 | | |  |  |
| 56/C/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | 72 | 18 | | 177 | | 27 | 18 | | 28 | 20 | |  |  |
| 56/E/A/1 | ☐ | ☑ | ☐ | ☑ | ☐ | 20 | | | 75 | | | | | 135 | | |  |  |

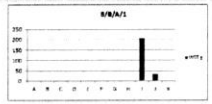
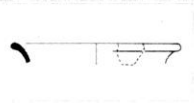
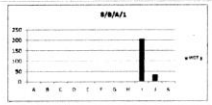
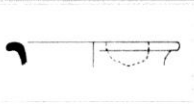
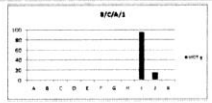
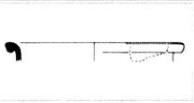
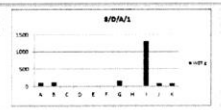
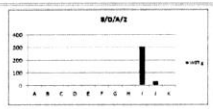
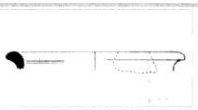
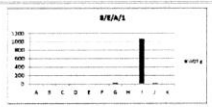
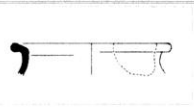
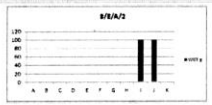
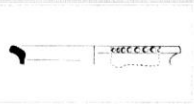
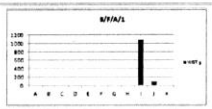
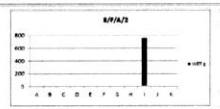
| Variant | Proto-historic | Early Historic | Late Historic | Early Medieval | No Period Predominates | Wgt_A | Wgt_B | Wgt_C | Wgt_D | Wgt_E | Wgt_F | Wgt_G | Wgt_H | Wgt_I | Wgt_J | Wgt_K | Graph | Image |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 59/A/A/1 | ☑ | ☐ | ☐ | ☐ | ☐ | | | | | | | | | 30 | 120 | |  |  |
| 6/B/A/1 | ☐ | ☑ | ☐ | ☑ | ☐ | | 50 | | 55 | | | | | | 55 | |  |  |
| 6/B/A/2 | ☐ | ☐ | ☐ | ☑ | ☐ | | | | 40 | | | | | | | |  |  |
| 6/C/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | 290 | | | 100 | | 155 | 25 | | 2005 | | |  |  |
| 6/C/A/2 | ☐ | ☑ | ☐ | ☐ | ☐ | 420 | | | | | | | | 380 | | |  |  |
| 6/C/A/3 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 105 | | |  |  |
| 6/C/A/4 | ☐ | ☑ | ☐ | ☐ | ☐ | 1160 | 130 | | | | | | | 8335 | 535 | |  |  |
| 6/D/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | 11600 | 10785 | 1130 | 13992 | | 740 | | | | | |  |  |
| 6/D/A/2 | ☐ | ☐ | ☐ | ☑ | ☐ | | 725 | 40 | 50 | | | | | 75 | | |  |  |

| Variant | Proto-historic | Early Historic | Late Historic | Early Medieval | No Period Predominates | Wgt_A | Wgt_B | Wgt_C | Wgt_D | Wgt_E | Wgt_F | Wgt_G | Wgt_H | Wgt_I | Wgt_J | Wgt_K | Graph | Image |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 6/E/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | 1910 | 3415 | 390 | 5815 | | 155 | | | 105 | 40 | |  |  |
| 6/F/A/1 | ☐ | ☐ | ☑ | ☐ | ☐ | 155 | 40 | | 85 | | 195 | | | 35 | | |  |  |
| 6/G/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | | | 175 | 130 | | | | | 40 | | |  |  |
| 6/H/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | 225 | | | 45 | | | 15 | | 1045 | 125 | |  |  |
| 6/I/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 190 | | |  |  |
| 6/K/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | 40 | | | | | | | | 325 | | |  |  |
| 6/M/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | 120 | | | 540 | 170 | |  |  |
| 6/N/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | 105 | | | | | 55 | | | 240 | 50 | |  |  |
| 6/N/A/2 | ☐ | ☐ | ☑ | ☐ | ☐ | 455 | | | 90 | | 465 | | | | | |  |  |

| Variant | Proto-historic | Early Historic | Late Historic | Early Medieval | No Period Predominates | Wgt_A | Wgt_B | Wgt_C | Wgt_D | Wgt_E | Wgt_F | Wgt_G | Wgt_H | Wgt_I | Wgt_J | Wgt_K | Graph | Image |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 6/O/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | 670 | 390 | | 45 | | 440 | 175 | 45 | 3210 | 625 | |  |  |
| 6/O/A/2 | ☐ | ☑ | ☐ | ☐ | ☐ | 185 | | | | | | | | 1580 | 75 | |  |  |
| 60/B/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 30 | | |  |  |
| 60/B/A/2 | ☑ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 25 | 10 | 10 |  |  |
| 61/E/A/2 | ☑ | ☐ | ☐ | ☐ | ☐ | | | | | | | | | | 70 | |  | |
| 62/B/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | | | | 20 | | | | | | | |  |  |
| 62/B/B/1 | ☐ | ☐ | ☐ | ☑ | ☐ | 40 | | | | | | | | 315 | 80 | |  |  |
| 62/B/C/1 | ☐ | ☑ | ☐ | ☐ | ☐ | 25 | 95 | | | | | | | 570 | | |  |  |
| 62/C/A/1 | ☐ | ☐ | ☑ | ☑ | ☐ | | 45 | | | | 70 | | | 20 | | |  |  |

| Variant | Proto-historic | Early Historic | Late Historic | Early Medieval | No Period Predominates | Wgt_A | Wgt_B | Wgt_C | Wgt_D | Wgt_E | Wgt_F | Wgt_G | Wgt_H | Wgt_I | Wgt_J | Wgt_K | Graph | Image |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 62/D/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | 185 | 165 | | 185 | | | | | | | |  |  |
| 62/D/A/2 | ☐ | ☐ | ☐ | ☐ | ☑ | 210 | | | | | | | | | | |  |  |
| 65/A/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | 100 | | | | |  |  |
| 65/B/A/1 | ☐ | ☑ | ☑ | ☑ | ☑ | 840 | 345 | | 190 | | 570 | 595 | 10 | 950 | 30 | 15 |  |  |
| 65/B/B/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 145 | | |  |  |
| 66/A/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | | | | 25 | | | | | | | |  |  |
| 66/B/A/1 | ☐ | ☐ | ☐ | ☑ | ☐ | 345 | 125 | | 165 | | 35 | | | | | |  |  |
| 66/C/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 10 | | |  |  |
| 66/D/A/1 | ☐ | ☐ | ☐ | ☐ | ☑ | 20 | | | | | | | | | | |  |  |

| Variant | Proto-historic | Early Historic | Late Historic | Early Medieval | No Period Predominates | Wgt_A | Wgt_B | Wgt_C | Wgt_D | Wgt_E | Wgt_F | Wgt_G | Wgt_H | Wgt_I | Wgt_J | Wgt_K | Graph | Image |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 67/A/A/1 | ☑ | ☐ | ☐ | ☐ | ☐ | | | | | | | | | 40 | | |  |  |
| 67/A/A/3 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | | 85 | |  |  |
| 7/A/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | 125 | | | 50 | | | | | 625 | | |  |  |
| 72/A/A/3 | ☐ | ☐ | ☑ | ☐ | ☐ | 110 | | | | | 190 | | | | | |  |  |
| 73/B/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | 475 | 425 | | | | | | | |  |  |
| 74/A/B/I | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 20 | | |  |  |
| 74/C/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | 50 | 110 | | | | | | | 500 | | |  |  |
| 8/A/A/1 | ☑ | ☐ | ☐ | ☐ | ☐ | | | | | | | | | | 125 | |  |  |
| 8/A/A/2 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 125 | 20 | |  |  |

| Variant | Proto-historic | Early Historic | Late Historic | Early Medieval | No Period Predominates | Wgt_A | Wgt_B | Wgt_C | Wgt_D | Wgt_E | Wgt_F | Wgt_G | Wgt_H | Wgt_I | Wgt_J | Wgt_K | Graph | Image |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 8/A/B/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 85 | | |  |  |
| 8/B/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 205 | 35 | |  |  |
| 8/C/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 95 | 15 | |  |  |
| 8/D/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | 100 | 115 | | | | | 160 | | 1304 | 90 | 90 |  |  |
| 8/D/A/2 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 305 | 30 | |  |  |
| 8/E/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | 30 | | 1064 | 5 | |  |  |
| 8/E/A/2 | ☑ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 100 | 100 | |  |  |
| 8/F/A/1 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 1085 | 100 | |  |  |
| 8/F/A/2 | ☐ | ☑ | ☐ | ☐ | ☐ | | | | | | | | | 755 | | |  |  |

# Appendix B: Earthenware Ceramic Variants and Dates at UMOEP Sites

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| A001 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A001 | 53/A/A/2 | Ceramic Scatter | Yes | No | No | No | No |
| A001 | 15/B/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| A001 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A001 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A001 | 18/A/A/1 | Ceramic Scatter | No | Yes | No | Yes | No |
| A001 | 4/E/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| A001 | 8/N/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| A004 | 2/H/A/1 | Monastic Site | No | No | Yes | Yes | No |
| A004 | 1/E/A/1 | Monastic Site | No | No | No | No | Yes |
| A004 | 2/I/A/3 | Monastic Site | No | No | No | Yes | No |
| A004 | 6/H/A/1 | Monastic Site | No | Yes | No | No | No |
| A005 | 6/E/A/1 | Monastic Site | No | No | No | Yes | No |
| A007 | 10/C/A/2 | Monastic Site | No | No | No | Yes | No |
| A010 | 6/E/A/1 | Monastic Site | No | No | No | Yes | No |
| A022 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A030 | 1/E/A/3 | Monastic Site | No | No | No | No | Yes |
| A030 | 6/D/A/1 | Monastic Site | No | No | No | Yes | No |
| A030 | 6/D/A/1 | Monastic Site | No | No | No | Yes | No |
| A030 | 6/D/A/1 | Monastic Site | No | No | No | Yes | No |
| A030 | 4/E/A/1 | Monastic Site | No | Yes | No | No | No |
| A030 | 1/E/A/2 | Monastic Site | No | No | No | No | Yes |
| A030 | 4/E/A/1 | Monastic Site | No | Yes | No | No | No |
| A030 | 4/A/A/2 | Monastic Site | No | Yes | No | No | No |
| A036 | 2/D/C/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| A044 | 15/B/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| A044 | 15/B/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| A044 | 14/I/A/1 | Ceramic Scatter | Yes | Yes | No | Yes | No |
| A044 | 6/E/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A045 | 1/E/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| A046 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| A046 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| A046 | 6/N/A/2 | Undiagnostic | No | No | Yes | No | No |
| A047 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A047 | 4/E/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| A047 | 6/E/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A047 | 2/I/A/2 | Ceramic Scatter | No | No | No | Yes | No |
| A053 | 8/D/A/2 | Ceramic Scatter | No | Yes | No | No | No |
| A101 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A101 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A102 | 36/A/A/4 | Ceramic Scatter | No | Yes | No | No | No |
| A102 | 36/A/A/4 | Ceramic Scatter | No | Yes | No | No | No |
| A102 | 14/A/A/1 | Ceramic Scatter | Yes | Yes | No | No | No |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| A104 | 28/B/A/1 | Ethnographic Site | No | No | No | Yes | No |
| A105 | 6/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A108 | 6/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A112 | 15/D/B/1 | Ceramic Scatter | No | Yes | Yes | No | No |
| A115 | 53/A/A/2 | Ceramic Scatter | Yes | No | No | No | No |
| A115 | 12/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A115 | 12/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A115 | 28/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A120 | 14/I/A/1 | Undiagnostic | Yes | Yes | No | Yes | No |
| A126 | 8/E/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| A126 | 14/I/A/1 | Ceramic Scatter | Yes | Yes | No | Yes | No |
| A126 | 4/C/A/1 | Ceramic Scatter | Yes | Yes | No | No | No |
| A126 | 18/B/A/1 | Ceramic Scatter | No | Yes | No | Yes | No |
| A126 | 14/I/A/1 | Ceramic Scatter | Yes | Yes | No | Yes | No |
| A126 | 8/O/A/1 | Ceramic Scatter | Yes | No | No | No | No |
| A126 | 14/C/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| A126 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A129 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| A132 | 6/O/A/2 | Ceramic Scatter | No | Yes | No | No | No |
| A132 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A146 | 18/B/A/1 | Ceramic Scatter | No | Yes | No | Yes | No |
| A146 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A147 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A147 | 6/E/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A147 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A147 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A147 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| A147 | 6/E/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A147 | 37/A/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| A147 | 6/E/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A147 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| A147 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A147 | 23/A/B/1 | Ceramic Scatter | No | No | No | Yes | No |
| A147 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A147 | 53/A/A/2 | Ceramic Scatter | Yes | No | No | No | No |
| A147 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A147 | 6/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A147 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A147 | 1/E/A/3 | Ceramic Scatter | No | No | No | No | Yes |
| A147 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A147 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A147 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A147 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A148 | 29/A/B/1 | Ceramic Scatter | No | No | Yes | No | No |
| A149 | 53/A/A/2 | Ceramic Scatter | Yes | No | No | No | No |
| A149 | 48/C/A/1 | Ceramic Scatter | Yes | Yes | No | No | No |
| A149 | 2/G/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| A151 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A151 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| A151 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A151 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| A153 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| A153 | 2/I/A/3 | Ceramic Scatter | No | No | No | Yes | No |
| A153 | 2/I/A/3 | Ceramic Scatter | No | No | No | Yes | No |
| A153 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| A153 | 2/I/A/3 | Ceramic Scatter | No | No | No | Yes | No |
| A153 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A153 | 6/E/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A153 | 24/B/B/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| A153 | 24/B/B/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| A153 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A153 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A153 | 62/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| A153 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A153 | 2/I/A/3 | Ceramic Scatter | No | No | No | Yes | No |
| A153 | 44/E/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| A153 | 28/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A153 | 28/C/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A153 | 6/I/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| A153 | 6/O/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| A153 | 1/E/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| A153 | 8/D/A/2 | Ceramic Scatter | No | Yes | No | No | No |
| A154 | 1/E/A/2 | Monastic Site | No | No | No | No | Yes |
| A154 | 37/A/A/1 | Monastic Site | No | Yes | No | No | No |
| A154 | 23/A/A/1 | Monastic Site | No | No | No | Yes | No |
| A155 | 38/A/B/1 | Monastic Site | Yes | No | No | No | No |
| A155 | 38/A/B/1 | Monastic Site | Yes | No | No | No | No |
| A155 | 30/A/A/2 | Monastic Site | No | Yes | No | No | No |
| A170 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A170 | 38/A/C/1 | Ceramic Scatter | No | Yes | No | No | No |
| A170 | 6/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A170 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A170 | 56/C/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A170 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A170 | 14/A/B/2 | Ceramic Scatter | Yes | Yes | No | No | No |
| A170 | 56/C/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A170 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A172 | 6/O/A/2 | Ceramic Scatter | No | Yes | No | No | No |
| A174 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A177 | 4/B/A/2 | Ceramic Scatter | No | Yes | No | No | No |
| A188 | 30/A/B/2 | Ceramic Scatter | No | Yes | No | No | No |
| A204 | 2/D/C/2 | Annicut | No | No | No | Yes | No |
| A204 | 11/C/A/2 | Annicut | No | No | No | No | Yes |
| A306 | 28/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A317 | 1/B/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| A317 | 30/A/A/2 | Ceramic Scatter | No | Yes | No | No | No |
| A317 | 2/D/C/2 | Ceramic Scatter | No | No | No | Yes | No |
| A317 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| A317 | 2/D/C/2 | Ceramic Scatter | No | No | No | Yes | No |
| A317 | 6/C/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| A320 | 14/M/A/1 | Tank | No | No | No | No | Yes |
| A323 | 28/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A323 | 14/C/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| A323 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A323 | 8/A/A/1 | Ceramic Scatter | Yes | No | No | No | No |
| A329 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| A329 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| A329 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A333 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A335 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A335 | 2/D/C/2 | Ceramic Scatter | No | No | No | Yes | No |
| A336 | 2/D/C/2 | Ceramic Scatter | No | No | No | Yes | No |
| A348 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| A348 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| A352 | 23/A/B/1 | Monastic Site | No | No | No | Yes | No |
| A352 | 6/E/A/1 | Monastic Site | No | No | No | Yes | No |
| A359 | 28/C/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A361 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A362 | 2/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A362 | 2/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A367 | 6/F/A/1 | Ceramic Scatter | No | No | Yes | No | No |
| A367 | 2/B/A/2 | Ceramic Scatter | No | No | Yes | No | No |
| A369 | 2/E/A/1 | Ceramic Scatter (Metal_Res) | No | Yes | No | Yes | No |
| A369 | 28/B/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| A375 | 6/C/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| A381 | 1/E/A/2 | Tank | No | No | No | No | Yes |
| A382 | 2/D/B/1 | Ceramic Scatter | No | Yes | No | No | No |
| A382 | 2/D/C/2 | Ceramic Scatter | No | No | No | Yes | No |
| A382 | 2/D/C/1 | Ceramic Scatter | No | No | No | Yes | No |
| A393 | 30/A/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| A397 | 4/A/A/1 | Ceramic Scatter | Yes | No | No | No | No |
| A397 | 31/A/D/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| A401 | 6/E/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| A403 | 2/I/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A403 | 6/E/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A404 | 1/B/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| A405 | 4/E/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| A406 | 18/D/A/1 | Ceramic Scatter (Metal_Res) | No | Yes | No | No | No |
| A406 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| A406 | 23/A/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| A415 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| A415 | 6/F/A/1 | Undiagnostic | No | No | Yes | No | No |
| A509 | 23/B/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| A509 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| A510 | 6/D/A/2 | Ceramic Scatter | No | No | No | Yes | No |
| A510 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| A510 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| A510 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A510 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| A510 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A510 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A510 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A510 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A517 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| A518 | 1/E/A/2 | Monastic Site | No | No | No | No | Yes |
| A521 | 1/E/A/2 | Monastic Site | No | No | No | No | Yes |
| A524 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| A524 | 14/D/A/1 | Ceramic Scatter (Metal_Res) | No | Yes | No | No | No |
| A524 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| A524 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| A524 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| A601 | 6/D/A/1 | Undiagnostic | No | No | No | Yes | No |
| A601 | 1/F/A/3 | Undiagnostic | No | No | Yes | No | Yes |
| A601 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| A601 | 1/C/A/1 | Undiagnostic | No | No | No | No | Yes |
| A605 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A606 | 23/A/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| A606 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| A606 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| A607 | 23/A/B/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| A607 | 23/C/A/1 | Ceramic Scatter (Metal_Res) | No | No | Yes | Yes | No |
| A607 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| A607 | 6/E/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| A607 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| A607 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| A611 | 59/A/A/1 | Ceramic Scatter | Yes | No | No | No | No |
| A612 | 4/A/A/1 | Ceramic Scatter | Yes | No | No | No | No |
| A612 | 2/D/B/1 | Ceramic Scatter | No | Yes | No | No | No |
| A612 | 2/D/B/1 | Ceramic Scatter | No | Yes | No | No | No |
| A612 | 4/A/A/1 | Ceramic Scatter | Yes | No | No | No | No |
| A616 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A617 | 1/E/A/3 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| A617 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| A617 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| A617 | 23/C/A/1 | Ceramic Scatter (Metal_Res) | No | No | Yes | Yes | No |
| A617 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| A618 | 23/A/B/1 | Ceramic Scatter | No | No | No | Yes | No |
| A618 | 6/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A618 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| A618 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| A618 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A620 | 2/D/B/1 | Ceramic Scatter (Metal_Res) | No | Yes | No | No | No |
| A620 | 28/B/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| A621 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| A621 | 1/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B003 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B003 | 15/F/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| B003 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B003 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B003 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B004 | 2/H/A/2 | Ethnographic Site | No | Yes | No | No | No |
| B004 | 3/B/A/1 | Ethnographic Site | Yes | Yes | No | No | No |
| B004 | 4/D/B/1 | Ethnographic Site | No | No | No | No | Yes |
| B004 | 18/D/A/1 | Ethnographic Site | No | Yes | No | No | No |
| B004 | 1/D/A/1 | Ethnographic Site | No | Yes | No | No | No |
| B004 | 2/F/C/1 | Ethnographic Site | No | Yes | No | No | No |
| B004 | 1/E/A/2 | Ethnographic Site | No | No | No | No | Yes |
| B004 | 1/E/A/2 | Ethnographic Site | No | No | No | No | Yes |
| B004 | 1/D/A/1 | Ethnographic Site | No | Yes | No | No | No |
| B004 | 4/D/A/1 | Ethnographic Site | No | Yes | No | No | No |
| B007 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 29/A/A/2 | Ceramic Scatter | No | Yes | Yes | No | No |
| B009 | 29/A/A/2 | Ceramic Scatter | No | Yes | Yes | No | No |
| B009 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B009 | 1/E/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B009 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 8/H/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| B009 | 23/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B009 | 23/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B009 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| B009 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| B009 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B009 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| B009 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| B009 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| B009 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| B009 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| B009 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| B009 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| B009 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| B009 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B009 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 8/H/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 23/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B009 | 56/A/A/2 | Ceramic Scatter | No | Yes | No | No | No |
| B009 | 2/D/C/2 | Ceramic Scatter | No | No | No | Yes | No |
| B009 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 8/H/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 6/D/A/2 | Ceramic Scatter | No | No | No | Yes | No |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B009 | 8/H/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B009 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B009 | 53/A/A/2 | Ceramic Scatter | Yes | No | No | No | No |
| B009 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B009 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B009 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B009 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B020 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B022 | 2/D/C/2 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| B023 | 14/I/A/1 | Ceramic Scatter | Yes | Yes | No | Yes | No |
| B023 | 48/C/A/1 | Ceramic Scatter | Yes | Yes | No | No | No |
| B024 | 6/E/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B024 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B024 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B024 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B024 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B024 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B025 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B025 | 1/G/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B026 | 4/B/A/2 | Ceramic Scatter | No | Yes | No | No | No |
| B026 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B028 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B028 | 2/H/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| B030 | 1/E/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B030 | 18/B/A/1 | Ceramic Scatter | No | Yes | No | Yes | No |
| B030 | 2/B/A/2 | Ceramic Scatter | No | No | Yes | No | No |
| B030 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B030 | 1/B/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| B030 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B030 | 1/B/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| B030 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B032 | 53/A/A/2 | Tank | Yes | No | No | No | No |
| B035 | 6/D/A/2 | Ceramic Scatter | No | No | No | Yes | No |
| B035 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B035 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B035 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B035 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B035 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B044 | 66/A/A/1 | Monastic Site | No | No | No | Yes | No |
| B045 | 2/B/A/1 | Monastic Site | No | No | No | Yes | No |
| B048 | 28/B/A/1 | Tank | No | No | No | Yes | No |
| B052 | 6/F/A/1 | Ceramic Scatter | No | No | Yes | No | No |
| B052 | 8/A/B/1 | Ceramic Scatter | No | Yes | No | No | No |
| B053 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B054 | 13/B/A/1 | Ceramic Scatter | Yes | No | No | No | No |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B054 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B056 | 36/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B056 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B058 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B058 | 10/B/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B060 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B060 | 1/E/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B060 | 6/E/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B060 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B060 | 11/A/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 18/A/A/1 | Undiagnostic | No | Yes | No | Yes | No |
| B062 | 12/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 2/A/B/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 2/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 2/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 14/I/A/1 | Undiagnostic | Yes | Yes | No | Yes | No |
| B062 | 2/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 14/M/A/1 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 2/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 12/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 10/C/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 10/D/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 2/D/C/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 2/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 2/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 2/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 2/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 2/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 2/B/A/2 | Undiagnostic | No | No | Yes | No | No |
| B062 | 2/D/C/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 2/D/C/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 2/D/C/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 10/C/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 14/A/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 1/B/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/1 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/1 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/1 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/1 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/1 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/1 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/1 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B062 | 36/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 36/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 36/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 36/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 36/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 31/A/E/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 36/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 36/A/A/4 | Undiagnostic | No | Yes | No | No | No |
| B062 | 36/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 36/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 36/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 36/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 36/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 36/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 36/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 36/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 36/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 36/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 36/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 36/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 36/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 36/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 36/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 36/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 36/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 36/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 36/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 36/A/A/4 | Undiagnostic | No | Yes | No | No | No |
| B062 | 36/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/F/A/1 | Undiagnostic | No | No | Yes | No | No |
| B062 | 36/A/A/4 | Undiagnostic | No | Yes | No | No | No |
| B062 | 36/A/A/4 | Undiagnostic | No | Yes | No | No | No |
| B062 | 36/A/A/4 | Undiagnostic | No | Yes | No | No | No |
| B062 | 36/A/A/4 | Undiagnostic | No | Yes | No | No | No |
| B062 | 36/A/A/4 | Undiagnostic | No | Yes | No | No | No |
| B062 | 36/A/A/4 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 36/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 36/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/E/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/E/A/1 | Undiagnostic | No | No | No | Yes | No |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B062 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/F/A/1 | Undiagnostic | No | No | Yes | No | No |
| B062 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 53/A/A/2 | Undiagnostic | Yes | No | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 31/A/D/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 6/E/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 31/A/E/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/K/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 30/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 3/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 30/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 30/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 30/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 30/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 30/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 30/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 29/A/A/2 | Undiagnostic | No | Yes | Yes | No | No |
| B062 | 30/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 29/A/A/2 | Undiagnostic | No | Yes | Yes | No | No |
| B062 | 30/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 30/A/A/3 | Undiagnostic | No | Yes | No | No | No |
| B062 | 30/A/A/5 | Undiagnostic | No | Yes | No | No | No |
| B062 | 30/A/A/5 | Undiagnostic | No | Yes | No | No | No |
| B062 | 30/A/B/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 30/A/B/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 31/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 31/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 31/A/A/4 | Undiagnostic | Yes | No | Yes | No | No |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B062 | 30/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/H/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 29/A/B/1 | Undiagnostic | No | No | Yes | No | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/C/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/C/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/C/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/C/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/C/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/C/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/C/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/C/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/C/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 38/A/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 38/A/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 38/A/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 38/A/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 38/A/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 38/A/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 38/A/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 38/A/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 38/A/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 4/E/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 38/A/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 4/C/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 4/C/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 4/C/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 4/C/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 4/C/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 4/C/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 4/C/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 4/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 4/D/B/1 | Undiagnostic | No | No | No | No | Yes |
| B062 | 4/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 4/E/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 4/E/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 4/E/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 4/E/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 4/E/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 47/C/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 48/C/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 48/C/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 53/A/A/2 | Undiagnostic | Yes | No | No | No | No |
| B062 | 4/D/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 38/A/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 38/A/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 38/A/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 38/A/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 38/A/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 38/A/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 38/A/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 38/A/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 4/B/A/1 | Undiagnostic | No | Yes | No | No | No |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B062 | 38/A/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 38/A/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 38/A/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 38/A/A/2 | Undiagnostic | Yes | No | No | No | No |
| B062 | 38/A/A/2 | Undiagnostic | Yes | No | No | No | No |
| B062 | 38/A/A/2 | Undiagnostic | Yes | No | No | No | No |
| B062 | 38/A/A/2 | Undiagnostic | Yes | No | No | No | No |
| B062 | 38/A/A/2 | Undiagnostic | Yes | No | No | No | No |
| B062 | 38/A/A/2 | Undiagnostic | Yes | No | No | No | No |
| B062 | 4/A/A/1 | Undiagnostic | Yes | No | No | No | No |
| B062 | 4/A/A/1 | Undiagnostic | Yes | No | No | No | No |
| B062 | 38/A/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 56/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 6/B/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/B/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/B/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 56/B/B/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 56/B/B/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 56/B/B/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 56/B/B/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 56/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 56/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 6/C/A/4 | Undiagnostic | No | Yes | No | No | No |
| B062 | 56/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 56/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 56/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 56/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 56/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 56/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 56/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 56/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 6/D/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/C/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 6/D/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/C/A/4 | Undiagnostic | No | Yes | No | No | No |
| B062 | 6/D/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/1 | Undiagnostic | No | No | No | Yes | No |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B062 | 6/D/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/C/A/4 | Undiagnostic | No | Yes | No | No | No |
| B062 | 6/C/A/4 | Undiagnostic | No | Yes | No | No | No |
| B062 | 56/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 6/D/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 56/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 56/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 56/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 56/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 56/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 56/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 56/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 56/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 56/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 2/D/C/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 56/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| B062 | 56/A/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 56/A/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 54/C/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 53/A/A/2 | Undiagnostic | Yes | No | No | No | No |
| B062 | 53/A/A/2 | Undiagnostic | Yes | No | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B062 | 56/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 2/D/C/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 2/D/C/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/O/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 20/F/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/O/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/O/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 20/A/A/2 | Undiagnostic | Yes | No | No | No | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 2/I/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 2/H/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 2/H/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 2/H/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 2/H/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 6/O/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 8/A/A/1 | Undiagnostic | Yes | No | No | No | No |
| B062 | 8/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/O/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 8/C/A/1 | Undiagnostic | No | Yes | No | No | No |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 8/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 2/H/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 2/D/C/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 8/E/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 8/H/A/1 | Undiagnostic | No | No | No | No | Yes |
| B062 | 8/H/A/1 | Undiagnostic | No | No | No | No | Yes |
| B062 | 8/K/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| B062 | 8/O/A/1 | Undiagnostic | Yes | No | No | No | No |
| B062 | 2/F/C/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 2/F/C/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 2/F/B/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 2/D/C/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 8/A/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 2/D/C/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 2/D/C/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B062 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 2/F/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/O/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/K/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 2/D/C/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 2/D/C/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 2/D/C/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 2/D/C/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 2/D/C/2 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/O/A/2 | Undiagnostic | No | Yes | No | No | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/O/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 6/K/A/1 | Undiagnostic | No | Yes | No | No | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B062 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| B106 | 1/E/A/3 | Ceramic Scatter | No | No | No | No | Yes |
| B106 | 6/H/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| B107 | 44/E/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| B108 | 10/C/A/3 | Ceramic Scatter | No | No | No | Yes | No |
| B110 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B110 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B110 | 14/I/A/1 | Ceramic Scatter | Yes | Yes | No | Yes | No |
| B110 | 6/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B110 | 6/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B113 | 10/B/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B113 | 6/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B118 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B118 | 14/I/A/1 | Ceramic Scatter | Yes | Yes | No | Yes | No |
| B118 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B118 | 14/I/A/1 | Ceramic Scatter | Yes | Yes | No | Yes | No |
| B119 | 36/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B127 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B127 | 48/C/A/1 | Ceramic Scatter | Yes | Yes | No | No | No |
| B127 | 14/I/A/1 | Ceramic Scatter | Yes | Yes | No | Yes | No |
| B127 | 15/B/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| B127 | 67/A/A/3 | Ceramic Scatter | No | Yes | No | No | No |
| B127 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B127 | 26/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B127 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B127 | 67/A/A/3 | Ceramic Scatter | No | Yes | No | No | No |
| B127 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B127 | 67/A/A/3 | Ceramic Scatter | No | Yes | No | No | No |
| B131 | 10/B/A/1 | Monastic Site | No | No | No | No | Yes |
| B131 | 10/B/A/1 | Monastic Site | No | No | No | No | Yes |
| B145 | 15/D/B/1 | Ceramic Scatter | No | Yes | Yes | No | No |
| B145 | 14/I/A/1 | Ceramic Scatter | Yes | Yes | No | Yes | No |
| B145 | 15/D/B/1 | Ceramic Scatter | No | Yes | Yes | No | No |
| B159 | 1/E/A/2 | Monastic Site | No | No | No | No | Yes |
| B159 | 1/E/A/2 | Monastic Site | No | No | No | No | Yes |
| B159 | 66/B/A/1 | Monastic Site | No | No | No | Yes | No |
| B159 | 31/A/A/2 | Monastic Site | No | Yes | No | No | No |
| B162 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B166 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B167 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B171 | 1/E/A/2 | Ethnographic Site | No | No | No | No | Yes |
| B181 | 2/D/C/2 | Ethnographic Site | No | No | No | Yes | No |
| B186 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B186 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B187 | 1/E/A/2 | Ethnographic Site | No | No | No | No | Yes |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B188 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B189 | 65/B/A/1 | Ceramic Scatter | No | Yes | Yes | Yes | Yes |
| B210 | 4/I/A/1 | Ceramic Scatter | No | Yes | Yes | No | No |
| B229 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B230 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B316 | 4/A/A/3 | Ceramic Scatter | Yes | Yes | No | No | No |
| B316 | 2/B/A/2 | Ceramic Scatter | No | No | Yes | No | No |
| B316 | 6/E/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B316 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B316 | 2/F/C/1 | Ceramic Scatter | No | Yes | No | No | No |
| B318 | 1/E/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B318 | 23/A/B/1 | Ceramic Scatter | No | No | No | Yes | No |
| B325 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B325 | 2/D/C/1 | Ceramic Scatter | No | No | No | Yes | No |
| B329 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B329 | 72/A/A/3 | Ceramic Scatter | No | No | Yes | No | No |
| B331 | 6/F/A/1 | Monastic Site | No | No | Yes | No | No |
| B332 | 1/E/A/2 | Monastic Site | No | No | No | No | Yes |
| B332 | 4/B/A/3 | Monastic Site | Yes | Yes | No | No | No |
| B346 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B346 | 13/B/A/2 | Ceramic Scatter | No | Yes | No | No | No |
| B346 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B346 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B350 | 2/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B372 | 2/F/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B377 | 4/E/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| B377 | 2/D/B/1 | Ceramic Scatter | No | Yes | No | No | No |
| B377 | 2/D/B/1 | Ceramic Scatter | No | Yes | No | No | No |
| B377 | 4/B/A/2 | Ceramic Scatter | No | Yes | No | No | No |
| B500 | 2/D/C/2 | Tank | No | No | No | Yes | No |
| B501 | 62/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B501 | 14/E/A/2 | Ceramic Scatter | No | Yes | No | No | No |
| B503 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| B503 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| B503 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| B503 | 23/B/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| B503 | 1/C/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| B503 | 1/C/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| B503 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| B503 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| B505 | 6/E/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B505 | 6/E/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B505 | 14/A/A/1 | Ceramic Scatter | Yes | Yes | No | No | No |
| B505 | 53/A/A/2 | Ceramic Scatter | Yes | No | No | No | No |
| B506 | 6/E/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B506 | 6/G/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B507 | 29/A/B/1 | Ceramic Scatter | No | No | Yes | No | No |
| B507 | 1/E/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B507 | 10/C/A/1 | Ceramic Scatter | No | No | No | Yes | No |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B507 | 28/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B507 | 15/D/B/1 | Ceramic Scatter | No | Yes | Yes | No | No |
| B507 | 2/H/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| B507 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B507 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B508 | 6/F/A/1 | Tank | No | No | Yes | No | No |
| B508 | 6/F/A/1 | Tank | No | No | Yes | No | No |
| B508 | 6/F/A/1 | Tank | No | No | Yes | No | No |
| B509 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| B509 | 1/B/A/1 | Ceramic Scatter (Metal_Res) | No | No | Yes | Yes | No |
| B509 | 6/F/A/1 | Ceramic Scatter (Metal_Res) | No | No | Yes | No | No |
| B510 | 6/D/A/2 | Ceramic Scatter | No | No | No | Yes | No |
| B510 | 6/D/A/2 | Ceramic Scatter | No | No | No | Yes | No |
| B510 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B511 | 1/E/A/2 | Quarry | No | No | No | No | Yes |
| B512 | 6/D/A/2 | Tank | No | No | No | Yes | No |
| B512 | 1/E/A/2 | Tank | No | No | No | No | Yes |
| B513 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B513 | 1/B/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| B513 | 23/A/B/1 | Ceramic Scatter | No | No | No | Yes | No |
| B513 | 53/A/A/2 | Ceramic Scatter | Yes | No | No | No | No |
| B513 | 1/D/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| B513 | 1/B/A/2 | Ceramic Scatter | Yes | No | No | No | No |
| B513 | 28/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B513 | 2/B/A/2 | Ceramic Scatter | No | No | Yes | No | No |
| B513 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B513 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B513 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B515 | 1/E/A/2 | Ethnographic Site | No | No | No | No | Yes |
| B520 | 66/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B520 | 1/B/A/2 | Ceramic Scatter | Yes | No | No | No | No |
| B520 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B520 | 1/E/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B521 | 1/E/A/2 | Ethnographic Site | No | No | No | No | Yes |
| B521 | 1/C/A/1 | Ethnographic Site | No | No | No | No | Yes |
| B523 | 12/A/A/1 | Ceramic Scatter | Yes | No | No | Yes | No |
| B524 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B524 | 1/E/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B524 | 6/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B527 | 1/E/A/3 | Tank | No | No | No | No | Yes |
| B528 | 1/E/A/3 | Ethnographic Site | No | No | No | No | Yes |
| B531 | 1/E/A/3 | Ceramic Scatter | No | No | No | No | Yes |
| B531 | 36/A/B/1 | Ceramic Scatter | No | No | No | Yes | No |
| B532 | 2/D/C/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| B533 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B534 | 28/B/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| B534 | 6/D/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| B535 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B535 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B535 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| B535 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B535 | 6/F/A/1 | Ceramic Scatter | No | No | Yes | No | No |
| B536 | 23/A/B/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| B536 | 2/D/C/2 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| B536 | 6/E/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| B537 | 14/I/A/1 | Ceramic Scatter | Yes | Yes | No | Yes | No |
| B537 | 2/D/B/1 | Ceramic Scatter | No | Yes | No | No | No |
| B537 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B537 | 1/E/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B537 | 1/D/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| B541 | 10/C/A/3 | Ceramic Scatter | No | No | No | Yes | No |
| B542 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B542 | 6/D/A/2 | Ceramic Scatter | No | No | No | Yes | No |
| B542 | 2/D/B/1 | Ceramic Scatter | No | Yes | No | No | No |
| B542 | 28/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B542 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B542 | 28/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B542 | 24/B/B/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| B543 | 8/K/A/1 | Ceramic Scatter | Yes | Yes | No | No | No |
| B543 | 6/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B543 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B545 | 1/B/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| B545 | 14/B/A/1 | Ceramic Scatter | Yes | Yes | No | No | No |
| B546 | 6/F/A/1 | Ceramic Scatter | No | No | Yes | No | No |
| B546 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B600 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| B604 | 53/A/A/2 | Ceramic Scatter | Yes | No | No | No | No |
| B605 | 30/A/A/2 | Ceramic Scatter (Metal_Res) | No | Yes | No | No | No |
| B605 | 6/K/A/1 | Ceramic Scatter (Metal_Res) | No | Yes | No | No | No |
| B605 | 6/D/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| B606 | 23/A/A/1 | Tank | No | No | No | Yes | No |
| B612 | 56/B/A/1 | Ceramic Scatter (Metal_Res) | Yes | No | No | No | No |
| B612 | 6/E/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| B612 | 23/A/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| B613 | 37/A/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| B615 | 1/E/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B617 | 1/E/A/2 | Ethnographic Site | No | No | No | No | Yes |
| B618 | 6/E/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B618 | 14/A/B/1 | Ceramic Scatter | Yes | Yes | No | No | No |
| B619 | 2/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B623 | 2/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| B625 | 30/A/A/5 | Ceramic Scatter | No | Yes | No | No | No |
| B625 | 2/F/C/1 | Ceramic Scatter | No | Yes | No | No | No |
| B625 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| B625 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| B628 | 66/A/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| B628 | 13/B/A/1 | Ceramic Scatter (Metal_Res) | Yes | No | No | No | No |
| B628 | 2/B/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| B628 | 36/A/B/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| B628 | 2/F/C/2 | Ceramic Scatter (Metal_Res) | No | Yes | No | No | No |
| B630 | 28/B/A/1 | Ethnographic Site | No | No | No | Yes | No |
| B632 | 44/C/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C002 | 2/F/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C002 | 36/A/B/1 | Ceramic Scatter | No | No | No | Yes | No |
| C002 | 30/A/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| C002 | 36/A/B/1 | Ceramic Scatter | No | No | No | Yes | No |
| C011 | 59/A/A/1 | Ceramic Scatter | Yes | No | No | No | No |
| C014 | 10/C/A/2 | Ceramic Scatter | No | No | No | Yes | No |
| C014 | 2/F/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C017 | 6/F/A/1 | Ceramic Scatter | No | No | Yes | No | No |
| C017 | 6/K/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| C017 | 14/I/A/1 | Ceramic Scatter | Yes | Yes | No | Yes | No |
| C017 | 44/C/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C017 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| C017 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C017 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| C017 | 4/C/A/1 | Ceramic Scatter | Yes | Yes | No | No | No |
| C017 | 36/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C018 | 30/A/A/1 | Monastic Site | No | Yes | No | No | No |
| C018 | 23/A/B/1 | Monastic Site | No | No | No | Yes | No |
| C018 | 23/C/A/1 | Monastic Site | No | No | Yes | Yes | No |
| C018 | 15/B/A/1 | Monastic Site | No | Yes | No | No | No |
| C018 | 23/C/A/1 | Monastic Site | No | No | Yes | Yes | No |
| C020 | 15/D/B/1 | Ceramic Scatter | No | Yes | Yes | No | No |
| C025 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| C025 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C032 | 56/C/A/1 | Undiagnostic | No | No | No | Yes | No |
| C033 | 1/E/A/2 | Monastic Site | No | No | No | No | Yes |
| C033 | 23/A/A/1 | Monastic Site | No | No | No | Yes | No |
| C033 | 2/F/C/1 | Monastic Site | No | Yes | No | No | No |
| C033 | 1/B/A/1 | Monastic Site | No | No | Yes | Yes | No |
| C033 | 1/E/A/2 | Monastic Site | No | No | No | No | Yes |
| C038 | 6/C/A/2 | Ceramic Scatter | No | Yes | No | No | No |
| C044 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| C044 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C044 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C044 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C046 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C101 | 36/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C109 | 14/C/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| C110 | 53/A/A/2 | Ceramic Scatter | Yes | No | No | No | No |
| C110 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| C110 | 14/I/A/1 | Ceramic Scatter | Yes | Yes | No | Yes | No |
| C110 | 6/B/A/1 | Ceramic Scatter | No | Yes | No | Yes | No |
| C110 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C110 | 14/C/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| C110 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| C110 | 6/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C112 | 6/D/A/2 | Monastic Site | No | No | No | Yes | No |
| C112 | 6/E/A/1 | Monastic Site | No | No | No | Yes | No |
| C112 | 6/D/A/2 | Monastic Site | No | No | No | Yes | No |
| C112 | 6/E/A/1 | Monastic Site | No | No | No | Yes | No |
| C112 | 10/C/A/3 | Monastic Site | No | No | No | Yes | No |
| C112 | 6/E/A/1 | Monastic Site | No | No | No | Yes | No |
| C117 | 6/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C121 | 12/B/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| C121 | 12/B/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| C121 | 12/B/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| C121 | 23/A/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| C121 | 12/B/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| C121 | 12/B/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| C129 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| C129 | 23/A/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| C129 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| C129 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| C130 | 24/B/B/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| C136 | 8/E/A/1 | Tank | No | Yes | No | No | No |
| C136 | 6/H/A/1 | Tank | No | Yes | No | No | No |
| C140 | 1/E/A/2 | Tank | No | No | No | No | Yes |
| C146 | 6/D/A/2 | Monastic Site | No | No | No | Yes | No |
| C146 | 23/C/A/1 | Monastic Site | No | No | Yes | Yes | No |
| C146 | 23/C/A/1 | Monastic Site | No | No | Yes | Yes | No |
| C146 | 2/D/C/2 | Monastic Site | No | No | No | Yes | No |
| C146 | 23/A/A/1 | Monastic Site | No | No | No | Yes | No |
| C148 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C152 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C152 | 65/B/A/1 | Ceramic Scatter | No | Yes | Yes | Yes | Yes |
| C161 | 28/C/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C161 | 2/H/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| C166 | 6/E/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C177 | 2/H/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| C186 | 44/C/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C189 | 6/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C190 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C192 | 1/E/A/2 | Annicut | No | No | No | No | Yes |
| C301 | 6/D/A/2 | Ceramic Scatter | No | No | No | Yes | No |
| C303 | 10/C/A/2 | Ceramic Scatter | No | No | No | Yes | No |
| C303 | 3/A/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| C303 | 6/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C307 | 74/C/A/1 | Monastic Site | No | Yes | No | No | No |
| C307 | 2/G/A/1 | Monastic Site | No | No | No | No | Yes |
| C307 | 4/E/A/1 | Monastic Site | No | Yes | No | No | No |
| C307 | 4/E/A/1 | Monastic Site | No | Yes | No | No | No |
| C307 | 2/F/B/1 | Monastic Site | No | Yes | No | No | No |
| C307 | 1/E/A/2 | Monastic Site | No | No | No | No | Yes |
| C307 | 1/E/A/1 | Monastic Site | No | No | No | No | Yes |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| C308 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C308 | 3/B/A/1 | Ceramic Scatter | Yes | Yes | No | No | No |
| C309 | 2/G/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| C316 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| C316 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| C316 | 13/B/A/1 | Ceramic Scatter (Metal_Res) | Yes | No | No | No | No |
| C322 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| C322 | 1/C/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| C322 | 4/A/A/1 | Ceramic Scatter (Metal_Res) | Yes | No | No | No | No |
| C322 | 23/B/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| C322 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| C325 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C325 | 28/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C325 | 4/A/A/2 | Ceramic Scatter | No | Yes | No | No | No |
| C325 | 1/E/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| C325 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C325 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C325 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C325 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C328 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| C334 | 6/H/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| C336 | 23/C/A/1 | Ethnographic Site | No | No | Yes | Yes | No |
| C336 | 2/F/C/2 | Ethnographic Site | No | Yes | No | No | No |
| C338 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C341 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C341 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C346 | 2/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C346 | 2/B/A/2 | Ceramic Scatter | No | No | Yes | No | No |
| C346 | 2/D/B/1 | Ceramic Scatter | No | Yes | No | No | No |
| C346 | 56/B/A/1 | Ceramic Scatter | Yes | No | No | No | No |
| C346 | 31/A/E/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| C346 | 36/A/B/1 | Ceramic Scatter | No | No | No | Yes | No |
| C347 | 56/B/B/1 | Ceramic Scatter | No | Yes | No | No | No |
| C350 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C364 | 1/E/A/3 | Ceramic Scatter | No | No | No | No | Yes |
| C364 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| C366 | 6/E/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C366 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C373 | 2/F/C/1 | Ceramic Scatter | No | Yes | No | No | No |
| C373 | 1/B/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| C501 | 1/C/A/1 | Tank | No | No | No | No | Yes |
| C502 | 6/E/A/1 | Tank | No | No | No | Yes | No |
| C503 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C503 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C503 | 20/A/A/2 | Ceramic Scatter | Yes | No | No | No | No |
| C504 | 23/A/B/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| C504 | 66/B/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| C504 | 44/C/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| C504 | 53/A/A/2 | Ceramic Scatter (Metal_Res) | Yes | No | No | No | No |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| C506 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C506 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C506 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C506 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C506 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C506 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C506 | 4/I/A/1 | Ceramic Scatter | No | Yes | Yes | No | No |
| C506 | 2/D/B/1 | Ceramic Scatter | No | Yes | No | No | No |
| C509 | 6/D/A/1 | Monastic Site | No | No | No | Yes | No |
| C509 | 36/A/B/1 | Monastic Site | No | No | No | Yes | No |
| C509 | 1/E/A/3 | Monastic Site | No | No | No | No | Yes |
| C509 | 10/C/A/1 | Monastic Site | No | No | No | Yes | No |
| C509 | 36/A/B/1 | Monastic Site | No | No | No | Yes | No |
| C509 | 2/G/A/1 | Monastic Site | No | No | No | No | Yes |
| C509 | 1/E/A/2 | Monastic Site | No | No | No | No | Yes |
| C509 | 1/F/A/2 | Monastic Site | No | No | No | No | Yes |
| C510 | 6/D/A/2 | Monastic Site | No | No | No | Yes | No |
| C513 | 1/E/A/2 | Monastic Site | No | No | No | No | Yes |
| C514 | 23/C/A/1 | Tank | No | No | Yes | Yes | No |
| C515 | 3/B/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| C515 | 2/F/A/1 | Undiagnostic | No | No | No | Yes | No |
| C515 | 4/B/A/1 | Undiagnostic | No | Yes | No | No | No |
| C517 | 23/A/A/1 | Tank | No | No | No | Yes | No |
| C518 | 1/E/A/2 | Tank | No | No | No | No | Yes |
| C519 | 6/F/A/1 | Ceramic Scatter | No | No | Yes | No | No |
| C519 | 6/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C519 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C519 | 23/A/B/1 | Ceramic Scatter | No | No | No | Yes | No |
| C521 | 6/F/A/1 | Ceramic Scatter | No | No | Yes | No | No |
| C521 | 6/E/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C521 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C521 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C521 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C521 | 6/D/A/2 | Ceramic Scatter | No | No | No | Yes | No |
| C521 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C521 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C523 | 28/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C523 | 1/E/A/3 | Ceramic Scatter | No | No | No | No | Yes |
| C523 | 28/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C523 | 13/B/A/1 | Ceramic Scatter | Yes | No | No | No | No |
| C523 | 6/D/A/2 | Ceramic Scatter | No | No | No | Yes | No |
| C523 | 6/G/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C523 | 28/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C523 | 6/D/A/2 | Ceramic Scatter | No | No | No | Yes | No |
| C523 | 28/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C523 | 18/A/A/1 | Ceramic Scatter | No | Yes | No | Yes | No |
| C523 | 13/B/A/1 | Ceramic Scatter | Yes | No | No | No | No |
| C523 | 28/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C523 | 28/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| C523 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C523 | 1/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C524 | 2/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C524 | 2/D/B/1 | Ceramic Scatter | No | Yes | No | No | No |
| C524 | 6/N/A/2 | Ceramic Scatter | No | No | Yes | No | No |
| C524 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| C525 | 1/B/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| C525 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| C525 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| C527 | 1/E/A/3 | Monastic Site | No | No | No | No | Yes |
| C527 | 2/D/B/1 | Monastic Site | No | Yes | No | No | No |
| C527 | 1/F/A/3 | Monastic Site | No | No | Yes | No | Yes |
| C531 | 48/A/A/1 | Ceramic Scatter | Yes | No | No | No | No |
| C533 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C535 | 2/D/B/1 | Ceramic Scatter | No | Yes | No | No | No |
| C535 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C535 | 2/D/C/2 | Ceramic Scatter | No | No | No | Yes | No |
| C535 | 8/A/A/1 | Ceramic Scatter | Yes | No | No | No | No |
| C600 | 2/I/A/2 | Ceramic Scatter | No | No | No | Yes | No |
| C600 | 4/G/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| C600 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| C601 | 2/D/C/2 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| C601 | 23/A/B/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| C601 | 6/D/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| C603 | 36/A/B/1 | Ceramic Scatter | No | No | No | Yes | No |
| C603 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C606 | 4/I/A/1 | Ceramic Scatter | No | Yes | Yes | No | No |
| C606 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| C606 | 4/E/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| C607 | 6/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C607 | 6/D/A/2 | Ceramic Scatter | No | No | No | Yes | No |
| C607 | 6/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| C607 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| D004 | 6/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| D004 | 2/F/C/1 | Ceramic Scatter | No | Yes | No | No | No |
| D004 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| D004 | 36/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| D004 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| D006 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| D006 | 15/B/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| D008 | 53/A/A/2 | Ceramic Scatter | Yes | No | No | No | No |
| D008 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| D111 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| D118 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| D119 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| D119 | 14/I/A/1 | Ceramic Scatter | Yes | Yes | No | Yes | No |
| D124 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| D127 | 48/C/A/1 | Tank | Yes | Yes | No | No | No |
| D129 | 1/E/A/2 | Monastic Site | No | No | No | No | Yes |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| D176 | 8/H/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| D176 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| D176 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| D176 | 2/D/B/1 | Ceramic Scatter | No | Yes | No | No | No |
| D176 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| D176 | 65/B/A/1 | Ceramic Scatter | No | Yes | Yes | Yes | Yes |
| D176 | 23/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| D180 | 28/C/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| D180 | 2/D/C/2 | Ceramic Scatter | No | No | No | Yes | No |
| D180 | 28/C/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| D180 | 6/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| D180 | 6/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| D180 | 6/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| D180 | 10/A/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| D180 | 66/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| D180 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| D180 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| D180 | 8/A/B/1 | Ceramic Scatter | No | Yes | No | No | No |
| D180 | 6/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| D180 | 6/D/A/2 | Ceramic Scatter | No | No | No | Yes | No |
| D180 | 6/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| D180 | 10/A/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| D181 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| D181 | 2/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| D181 | 53/A/A/2 | Ceramic Scatter | Yes | No | No | No | No |
| D183 | 10/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| D183 | 10/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| D183 | 28/C/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| D190 | 8/H/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| D190 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| D314 | 6/D/A/2 | Ceramic Scatter | No | No | No | Yes | No |
| D314 | 8/A/B/1 | Ceramic Scatter | No | Yes | No | No | No |
| D314 | 1/B/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| D314 | 23/A/B/1 | Ceramic Scatter | No | No | No | Yes | No |
| D314 | 23/A/B/1 | Ceramic Scatter | No | No | No | Yes | No |
| D336 | 2/D/C/2 | Monastic Site | No | No | No | Yes | No |
| D336 | 2/D/B/1 | Monastic Site | No | Yes | No | No | No |
| D339 | 6/E/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| D339 | 6/E/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 6/D/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 6/E/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| D339 | 6/E/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 53/A/A/2 | Undiagnostic | Yes | No | No | No | No |
| D339 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| D339 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| D339 | 47/C/A/1 | Undiagnostic | No | Yes | No | No | No |
| D339 | 48/C/A/1 | Undiagnostic | Yes | Yes | No | No | No |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| D339 | 6/D/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 1/C/A/1 | Undiagnostic | No | No | No | No | Yes |
| D339 | 6/D/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 1/C/A/1 | Undiagnostic | No | No | No | No | Yes |
| D339 | 6/D/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 6/E/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| D339 | 1/B/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| D339 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| D339 | 36/A/A/4 | Undiagnostic | No | Yes | No | No | No |
| D339 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| D339 | 18/C/A/1 | Undiagnostic | No | Yes | No | No | No |
| D339 | 23/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 31/A/D/1 | Undiagnostic | No | No | Yes | Yes | No |
| D339 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| D339 | 23/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 36/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| D339 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| D339 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| D339 | 6/E/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| D339 | 6/F/A/1 | Undiagnostic | No | No | Yes | No | No |
| D339 | 10/C/A/3 | Undiagnostic | No | No | No | Yes | No |
| D339 | 6/F/A/1 | Undiagnostic | No | No | Yes | No | No |
| D339 | 6/F/A/1 | Undiagnostic | No | No | Yes | No | No |
| D339 | 6/E/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 6/E/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 6/E/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 6/E/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| D339 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| D339 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| D339 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| D339 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| D339 | 2/I/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 2/I/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 2/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| D339 | 2/I/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 1/E/A/1 | Undiagnostic | No | No | No | No | Yes |
| D339 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| D339 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| D339 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 2/I/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| D339 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| D339 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| D339 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| D339 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 37/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| D339 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| D339 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| D339 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| D339 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| D339 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| D339 | 4/B/A/1 | Undiagnostic | No | Yes | No | No | No |
| D339 | 2/F/C/1 | Undiagnostic | No | Yes | No | No | No |
| D339 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| D339 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| D339 | 2/F/B/1 | Undiagnostic | No | Yes | No | No | No |
| D339 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| D339 | 2/F/C/2 | Undiagnostic | No | Yes | No | No | No |
| D339 | 2/F/C/1 | Undiagnostic | No | Yes | No | No | No |
| D339 | 53/A/A/2 | Undiagnostic | Yes | No | No | No | No |
| D339 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 2/F/C/1 | Undiagnostic | No | Yes | No | No | No |
| D339 | 2/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| D339 | 14/B/A/1 | Undiagnostic | Yes | Yes | No | No | No |
| D339 | 13/B/A/1 | Undiagnostic | Yes | No | No | No | No |
| D339 | 23/A/B/1 | Undiagnostic | No | No | No | Yes | No |
| D341 | 2/D/C/2 | Ceramic Scatter | No | No | No | Yes | No |
| D349 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| D359 | 6/C/A/2 | Ceramic Scatter | No | Yes | No | No | No |
| D360 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| D361 | 1/E/A/2 | Monastic Site | No | No | No | No | Yes |
| D361 | 44/C/A/1 | Monastic Site | No | No | No | Yes | No |
| D361 | 1/E/A/2 | Monastic Site | No | No | No | No | Yes |
| D361 | 1/E/A/3 | Monastic Site | No | No | No | No | Yes |
| D366 | 10/C/A/2 | Tank | No | No | No | Yes | No |
| D367 | 1/E/A/2 | Monastic Site | No | No | No | No | Yes |
| D373 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| D378 | 23/A/B/1 | Ceramic Scatter | No | No | No | Yes | No |
| D378 | 18/B/A/1 | Ceramic Scatter | No | Yes | No | Yes | No |
| D378 | 6/D/A/2 | Ceramic Scatter | No | No | No | Yes | No |
| D378 | 6/E/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| D378 | 36/A/B/1 | Ceramic Scatter | No | No | No | Yes | No |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| D378 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| D378 | 23/A/B/1 | Ceramic Scatter | No | No | No | Yes | No |
| D378 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| D378 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| D378 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| D378 | 13/B/A/1 | Ceramic Scatter | Yes | No | No | No | No |
| D378 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| D383 | 1/B/A/1 | Monastic Site | No | No | Yes | Yes | No |
| D384 | 2/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| D387 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| D500 | 37/A/A/1 | Ceramic Scatter (Metal_Res) | No | Yes | No | No | No |
| D500 | 14/M/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| D500 | 1/C/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| D500 | 23/A/B/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| D500 | 6/D/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| D500 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| D500 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| D500 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| D500 | 3/B/A/1 | Ceramic Scatter (Metal_Res) | Yes | Yes | No | No | No |
| D500 | 1/E/A/3 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| D503 | 2/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| D505 | 1/E/A/2 | Tank | No | No | No | No | Yes |
| D507 | 2/D/B/1 | Ceramic Scatter | No | Yes | No | No | No |
| D510 | 48/C/A/1 | Monastic Site | Yes | Yes | No | No | No |
| D510 | 10/C/A/2 | Monastic Site | No | No | No | Yes | No |
| D511 | 31/A/B/1 | Monastic Site | No | Yes | No | Yes | Yes |
| D511 | 1/E/A/2 | Monastic Site | No | No | No | No | Yes |
| D511 | 23/A/B/1 | Monastic Site | No | No | No | Yes | No |
| D511 | 1/E/A/2 | Monastic Site | No | No | No | No | Yes |
| D511 | 47/C/A/1 | Monastic Site | No | Yes | No | No | No |
| D511 | 1/E/A/3 | Monastic Site | No | No | No | No | Yes |
| D511 | 14/D/A/1 | Monastic Site | No | Yes | No | No | No |
| D523 | 1/F/A/2 | Tank | No | No | No | No | Yes |
| D525 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| D526 | 4/A/A/2 | Ceramic Scatter | No | Yes | No | No | No |
| D526 | 6/E/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| D526 | 15/B/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| D526 | 6/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| D526 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| D528 | 1/E/A/2 | Ethnographic Site | No | No | No | No | Yes |
| D533 | 1/E/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| D533 | 66/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| D534 | 62/B/B/1 | Ceramic Scatter | No | No | No | Yes | No |
| D535 | 6/D/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| D535 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| D535 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| D535 | 6/D/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| D535 | 23/B/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| D535 | 6/D/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| D535 | 6/D/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| D535 | 23/A/B/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| D535 | 1/C/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| D535 | 4/D/B/1 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| D535 | 10/D/A/2 | Ceramic Scatter (Metal_Res) | No | Yes | No | Yes | No |
| D535 | 6/D/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| D535 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| D536 | 6/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| D537 | 1/D/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| D600 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| D600 | 30/A/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| D602 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| D605 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| D606 | 28/C/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| D606 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| D606 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| D606 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| D606 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| D606 | 6/D/A/2 | Ceramic Scatter | No | No | No | Yes | No |
| D606 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| D612 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| D613 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| D613 | 23/B/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| D613 | 1/B/A/2 | Ceramic Scatter (Metal_Res) | Yes | No | No | No | No |
| D613 | 1/C/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| D614 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| D614 | 10/C/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| D615 | 2/H/A/2 | Ceramic Scatter | No | Yes | No | No | No |
| D615 | 1/D/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| D615 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| D616 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| D618 | 59/A/A/1 | Ceramic Scatter (Metal_Res) | Yes | No | No | No | No |
| D628 | 2/A/B/1 | Undiagnostic | No | Yes | No | No | No |
| D628 | 31/A/D/1 | Undiagnostic | No | No | Yes | Yes | No |
| D628 | 6/F/A/1 | Undiagnostic | No | No | Yes | No | No |
| D628 | 6/E/A/1 | Undiagnostic | No | No | No | Yes | No |
| D631 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| D631 | 23/A/B/1 | Ceramic Scatter | No | No | No | Yes | No |
| F101 | 1/B/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| F101 | 2/F/C/2 | Undiagnostic | No | Yes | No | No | No |
| F101 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| F101 | 1/E/A/3 | Undiagnostic | No | No | No | No | Yes |
| F101 | 30/A/B/2 | Undiagnostic | No | Yes | No | No | No |
| F101 | 23/C/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| F101 | 31/A/E/1 | Undiagnostic | No | No | Yes | Yes | No |
| F101 | 8/A/B/1 | Undiagnostic | No | Yes | No | No | No |
| F101 | 2/B/A/2 | Undiagnostic | No | No | Yes | No | No |
| F102 | 6/D/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| F102 | 1/E/A/3 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| F102 | 23/A/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| F502 | 8/D/A/2 | Ethnographic Site | No | Yes | No | No | No |
| F503 | 2/I/A/2 | Ceramic Scatter | No | No | No | Yes | No |
| F503 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| F503 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| F503 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| F503 | 6/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| F503 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| F503 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| F503 | 1/E/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| F503 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| F503 | 23/A/B/1 | Ceramic Scatter | No | No | No | Yes | No |
| F503 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| F503 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| F503 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| F503 | 2/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| F503 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| F504 | 1/E/A/2 | Ethnographic Site | No | No | No | No | Yes |
| F505 | 1/E/A/2 | Annicut | No | No | No | No | Yes |
| F506 | 6/D/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| F506 | 23/A/B/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| F506 | 6/D/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| F506 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| F506 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| F506 | 36/A/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| F506 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| F506 | 2/F/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| F506 | 31/A/A/4 | Ceramic Scatter (Metal_Res) | Yes | No | Yes | No | No |
| F506 | 2/D/B/1 | Ceramic Scatter (Metal_Res) | No | Yes | No | No | No |
| F506 | 1/C/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| F506 | 2/F/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| F506 | 12/B/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| F506 | 23/C/A/1 | Ceramic Scatter (Metal_Res) | No | No | Yes | Yes | No |
| F507 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| F507 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| F507 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| F507 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| F507 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| F507 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| F507 | 6/E/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| F507 | 1/C/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| F509 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| F511 | 6/B/A/1 | Ceramic Scatter (Metal_Res) | No | Yes | No | Yes | No |
| F511 | 23/C/A/1 | Ceramic Scatter (Metal_Res) | No | No | Yes | Yes | No |
| F511 | 26/A/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| F511 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| F511 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| F511 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| F511 | 2/A/B/1 | Ceramic Scatter (Metal_Res) | No | Yes | No | No | No |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| F511 | 23/A/B/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| F511 | 1/C/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| F511 | 20/F/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| F511 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| F512 | 2/D/B/1 | Ceramic Scatter | No | Yes | No | No | No |
| F512 | 28/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| F512 | 11/B/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| F512 | 2/D/B/1 | Ceramic Scatter | No | Yes | No | No | No |
| F512 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| F513 | 1/B/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| F513 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| F514 | 14/A/B/1 | Ceramic Scatter (Metal_Res) | Yes | Yes | No | No | No |
| F514 | 1/B/A/1 | Ceramic Scatter (Metal_Res) | No | No | Yes | Yes | No |
| F517 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| F517 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| F517 | 4/G/A/1 | Undiagnostic | No | Yes | No | No | No |
| F517 | 23/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| F517 | 14/M/A/1 | Undiagnostic | No | No | No | No | Yes |
| F517 | 11/B/A/1 | Undiagnostic | No | No | No | No | Yes |
| F517 | 2/F/C/2 | Undiagnostic | No | Yes | No | No | No |
| F517 | 10/A/A/1 | Undiagnostic | No | Yes | No | No | No |
| F517 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| F517 | 2/G/A/1 | Undiagnostic | No | No | No | No | Yes |
| F517 | 2/G/A/1 | Undiagnostic | No | No | No | No | Yes |
| F517 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| F517 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| F517 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| F517 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| F517 | 18/A/A/1 | Undiagnostic | No | Yes | No | Yes | No |
| F517 | 28/B/A/1 | Undiagnostic | No | No | No | Yes | No |
| F517 | 6/D/A/1 | Undiagnostic | No | No | No | Yes | No |
| F517 | 6/M/A/1 | Undiagnostic | No | Yes | No | No | No |
| F517 | 2/F/B/1 | Undiagnostic | No | Yes | No | No | No |
| F517 | 6/D/A/2 | Undiagnostic | No | No | No | Yes | No |
| F517 | 6/D/A/1 | Undiagnostic | No | No | No | Yes | No |
| F517 | 2/F/C/2 | Undiagnostic | No | Yes | No | No | No |
| F517 | 36/A/A/1 | Undiagnostic | No | No | No | Yes | No |
| F517 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| F517 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| F517 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| F517 | 8/N/A/1 | Undiagnostic | No | Yes | No | No | No |
| F517 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| F517 | 2/H/A/1 | Undiagnostic | No | No | Yes | Yes | No |
| F517 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| F517 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| F517 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| F517 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| F518 | 36/A/A/1 | Tank | No | No | No | Yes | No |
| F521 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| F521 | 6/F/A/1 | Ceramic Scatter | No | No | Yes | No | No |
| F521 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| F522 | 1/C/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| F522 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| F522 | 23/A/B/1 | Ceramic Scatter | No | No | No | Yes | No |
| F522 | 23/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| F522 | 23/C/A/1 | Ceramic Scatter | No | No | Yes | Yes | No |
| F522 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| F522 | 36/A/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| F524 | 10/A/A/1 | Monastic Site | No | Yes | No | No | No |
| F524 | 6/F/A/1 | Monastic Site | No | No | Yes | No | No |
| F540 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| F542 | 1/C/A/1 | Tank | No | No | No | No | Yes |
| F542 | 1/E/A/2 | Tank | No | No | No | No | Yes |
| F544 | 1/E/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| F551 | 23/A/B/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| F553 | 6/F/A/1 | Ceramic Scatter (Metal_Res) | No | No | Yes | No | No |
| F556 | 6/E/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| F558 | 6/D/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| F558 | 1/E/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| F559 | 6/D/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| F561 | 2/F/C/2 | Ceramic Scatter (Metal_Res) | No | Yes | No | No | No |
| F561 | 3/B/A/1 | Ceramic Scatter (Metal_Res) | Yes | Yes | No | No | No |
| F561 | 10/C/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| F564 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| F564 | 48/C/A/1 | Ceramic Scatter | Yes | Yes | No | No | No |
| F565 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| F566 | 14/A/A/1 | Ceramic Scatter (Metal_Res) | Yes | Yes | No | No | No |
| F569 | 3/B/A/1 | Ceramic Scatter | Yes | Yes | No | No | No |
| F570 | 1/E/A/2 | Undiagnostic | No | No | No | No | Yes |
| F571 | 10/C/A/2 | Ceramic Scatter (Metal_Res) | No | No | No | Yes | No |
| F571 | 6/O/A/2 | Ceramic Scatter (Metal_Res) | No | Yes | No | No | No |
| F573 | 6/E/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| F573 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| F573 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| F573 | 62/B/B/1 | Ceramic Scatter | No | No | No | Yes | No |
| F573 | 6/E/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| F573 | 1/E/A/1 | Ceramic Scatter | No | No | No | No | Yes |
| F573 | 6/E/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| F573 | 6/F/A/1 | Ceramic Scatter | No | No | Yes | No | No |
| F573 | 37/A/A/1 | Ceramic Scatter | No | Yes | No | No | No |
| F574 | 1/E/A/2 | Ceramic Scatter | No | No | No | No | Yes |
| F579 | 1/C/A/1 | Ceramic Scatter (Metal_Res) | No | No | No | No | Yes |
| F580 | 23/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| F580 | 6/O/A/2 | Ceramic Scatter | No | Yes | No | No | No |
| F580 | 10/C/A/2 | Ceramic Scatter | No | No | No | Yes | No |
| F580 | 2/B/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| F580 | 6/D/A/1 | Ceramic Scatter | No | No | No | Yes | No |
| F580 | 2/D/B/1 | Ceramic Scatter | No | Yes | No | No | No |

| Site Number | Form | Site Category | Protohistoric | Early Historic | Late Historic | Early Medieval | No Period Predominates |
|---|---|---|---|---|---|---|---|
| Z001 | 6/D/A/2 | Monastic Site | No | No | No | Yes | No |
| Z001 | 6/D/A/2 | Monastic Site | No | No | No | Yes | No |
| Z001 | 6/D/A/2 | Monastic Site | No | No | No | Yes | No |
| Z001 | 11/A/A/1 | Monastic Site | No | Yes | No | No | No |
| Z001 | 10/D/A/2 | Monastic Site | No | Yes | No | Yes | No |
| Z001 | 10/D/A/2 | Monastic Site | No | Yes | No | Yes | No |
| Z001 | 10/D/A/2 | Monastic Site | No | Yes | No | Yes | No |
| Z001 | 10/D/A/2 | Monastic Site | No | Yes | No | Yes | No |
| Z001 | 74/C/A/1 | Monastic Site | No | Yes | No | No | No |
| Z001 | 6/D/A/1 | Monastic Site | No | No | No | Yes | No |
| Z001 | 1/E/A/2 | Monastic Site | No | No | No | No | Yes |
| Z001 | 6/N/A/1 | Monastic Site | No | Yes | No | No | No |
| Z001 | 4/F/A/1 | Monastic Site | No | Yes | No | No | No |
| Z001 | 23/A/A/1 | Monastic Site | No | No | No | Yes | No |
| Z001 | 23/A/A/1 | Monastic Site | No | No | No | Yes | No |
| Z001 | 23/A/A/1 | Monastic Site | No | No | No | Yes | No |
| Z001 | 1/E/A/2 | Monastic Site | No | No | No | No | Yes |
| Z001 | 1/E/A/2 | Monastic Site | No | No | No | No | Yes |
| Z001 | 1/E/A/2 | Monastic Site | No | No | No | No | Yes |
| Z001 | 1/E/A/2 | Monastic Site | No | No | No | No | Yes |

# Appendix C: UMOEP Site Catalogue

| Site Number | Site Category | Lena | Stupa | Focal Stupa | Pabbata Vihara | Pasanagiraya Parivena | EBI | Pillar Inscription | Aniconic Sculpture | Iconic Sculpture | Metal_Res | BRW | NBPW | Glazed Ware | Rouletted Ware | Poss.FineWare | Bead | Bangle | Terracotta | Protohistoric | Early Historic | Late Historic | Early Medieval | Late Medieval | Kandyan | Colonial | Modern | Unknown |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| A001 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | No | No |
| A002 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A003 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A004 | Monastic | Yes | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| A005 | Monastic | Yes | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| A006 | Monastic | Yes | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| A007 | Monastic | Yes | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| A008 | Monastic | Yes | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| A009 | Monastic | Yes | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| A010 | Monastic | Yes | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| A011 | Monastic | Yes | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| A013 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A014 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A015 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A016 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A017 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A018 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A019 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A020 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A022 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| A027 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A028 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A029 | Quarry | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A030 | Monastic | No | Yes | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No |
| A036 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| A039 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A043 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A044 | Ceramic Scatter | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | No | No |
| A045 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| A046 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| A047 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| A048 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A050 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A052 | Lithic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A053 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | Yes | No |
| A054 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A055 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A056 | Monastic | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| A100 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A101 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| A102 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| A103 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A104 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A105 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| A106 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A107 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A108 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| A109 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No |
| A110 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A112 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No | No |
| A113 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A114 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A115 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| A116 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A117 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A118 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |

| Site Number | Site Category | Lena | Stupa | Focal Stupa | Pabbata Vihara | Paramagnara Parivena | EBI | Pillar Inscription | Aniconic Sculpture | Iconic Sculpture | Metal_Res | BRW | NBPW | Glazed Ware | Rouletted Ware | Poss.FineWare | Bead | Bangle | Terracotta | Protohistoric | Early Historic | Late Historic | Early Medieval | Late Medieval | Kandyan | Colonial | Modern | Unknown |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| A119 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A120 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| A121 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A122 | Irrigation Channel | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A123 | Sluice | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A124 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A125 | Ethnographic | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | Yes | No |
| A126 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| A127 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A128 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A129 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| A130 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A131 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A132 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| A133 | Rock-Cut Holes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A134 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A135 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A136 | Irrigation Channel | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A137 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A138 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A139 | Irrigation Channel | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A140 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A141 | Monastic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A142 | Monastic | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | Yes | No |
| A144 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A145 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A146 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| A147 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| A148 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| A149 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | Yes | No | No | No | No | No |
| A150 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A151 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No |
| A152 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A153 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No |
| A154 | Monastic | Yes | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| A155 | Monastic | No | Yes | Yes | No | No | No | Yes | Yes | Yes | Yes | Yes | Yes | No | No | Yes | Yes | No | No | Yes | Yes | Yes | Yes | Yes | No | No | Yes | No |
| A156 | Monastic | No | No | Yes | No | No | No | Yes | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| A157 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A158 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A159 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A160 | Monastic | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| A161 | Monastic | Yes | Yes | No | No | No | Yes | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No | No |
| A162 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A163 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A164 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A165 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A166 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A167 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A168 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A169 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A170 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| A171 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A172 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| A173 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A174 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| A175 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A176 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A177 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| A178 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A179 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A180 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |

| Site Number | Site Category | Lena | Stupa | Focal Stupa | Pabbata Vihara | Padanagnara Parivena | EBI | Pillar Inscription | Antonic Sculpture | Iconic Sculpture | Metal_Res | BRW | NBPW | Glazed Ware | Rouletted Ware | Poss.FineWare | Bead | Bangle | Terracotta | Protohistoric | Early Historic | Late Historic | Early Medieval | Late Medieval | Kandyan | Colonial | Modern | Unknown |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| A182 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A183 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A184 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A185 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A186 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A187 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A188 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| A189 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A190 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A191 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A192 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A193 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A194 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A195 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A196 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A197 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A198 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A199 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A200 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A201 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A203 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A204 | Annicut | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No |
| A205 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A206 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A207 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A208 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A209 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A210 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A300 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A301 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A302 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A303 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A304 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A305 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A306 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| A307 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A308 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A309 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A310 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A311 | Irrigation Channel | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A312 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A313 | Irrigation Channel | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A314 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A315 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A316 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A317 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | No | No |
| A318 | Quarry | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A319 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A320 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| A321 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A322 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A323 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | Yes | No | No | No | No | No |
| A324 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A325 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A326 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A327 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A328 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A329 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No |
| A330 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A331 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A332 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |

| Site Number | Site Category | Lena | Stupa | Focal Stupa | Pabbata Vihara | Paranagnara Pariyena | EBI | Pillar Inscription | Aniconic Sculpture | Iconic Sculpture | Metal_Res | BRW | NBPW | Glazed Ware | Rouletted Ware | Poss.FineWare | Bead | Bangle | Terracotta | Protohistoric | Early Historic | Late Historic | Early Medieval | Late Medieval | Kandyan | Colonial | Modern | Unknown |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| A333 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| A334 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A335 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No | No |
| A336 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | Yes | Yes | No | No | No | No | No |
| A337 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A338 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A339 | Monastic | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | Yes | No |
| A340 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes |
| A341 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A342 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A343 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A344 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A345 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes |
| A346 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A347 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A348 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| A349 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A350 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A351 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A352 | Monastic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| A353 | Monastic | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| A356 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A357 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A358 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A359 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| A360 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A361 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| A362 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | Yes | No | No |
| A363 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A364 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A365 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A366 | Crossing Point | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A367 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No | No |
| A368 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A369 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| A371 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A372 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A373 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No |
| A374 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No |
| A375 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| A376 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A377 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A378 | Rock-Cut Holes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A379 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A380 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A381 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| A382 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | Yes | No |
| A383 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A384 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A385 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A386 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A387 | Conical Holes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A388 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A389 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A390 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A391 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A392 | Irrigation Channel | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A393 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| A394 | Irrigation Channel | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A395 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A396 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |

| Site Number | Site Category | Lena | Stupa | Focal Stupa | Pabbata Vihara | Pancanagnara Parivena | EBI | Pillar Inscription | Aniconic Sculpture | Iconic Sculpture | Metal_Res | BRW | NBPW | Glazed Ware | Rouletted Ware | Poss.FineWare | Bead | Bangle | Terracotta | Protohistoric | Early Historic | Late Historic | Early Medieval | Late Medieval | Kandyan | Colonial | Modern | Unknown |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| A397 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| A398 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A399 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A400 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A401 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| A402 | Monastic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A403 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| A404 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No |
| A405 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| A406 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| A407 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A408 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A409 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A410 | Rock-Cut Holes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A411 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A412 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A413 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A414 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A415 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No |
| A416 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A417 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A500 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A501 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A502 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A503 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A504 | Quarry | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A505 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A506 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A507 | Monastic | Yes | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | Yes | No |
| A508 | Monastic | Yes | Yes | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | Yes | No |
| A509 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| A510 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | No | No |
| A511 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A512 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A513 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A514 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A515 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A516 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| A517 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| A518 | Monastic | Yes | No | No | No | No | Yes | Yes | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | Yes | No |
| A520 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A521 | Monastic | Yes | Yes | No | No | No | Yes | No | Yes | Yes | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | Yes | No | Yes | No |
| A522 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A523 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A524 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| A526 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| A601 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| A602 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A605 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| A606 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| A607 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| A608 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A611 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No | No | No |
| A612 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No | No | No |
| A615 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| A616 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| A617 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| A618 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| A620 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| A621 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| A622 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |

| Site Number | Site Category | Lena | Stupa | Focal Stupa | Pabbata Vihara | Padmanagnara Pariyena | EBI | Pillar Inscription | Aniconic Sculpture | Iconic Sculpture | Metal_Res | BRW | NBPW | Glazed Ware | Rouletted Ware | Poss.FineWare | Bead | Bangle | Terracotta | Protohistoric | Early Historic | Late Historic | Early Medieval | Late Medieval | Kandyan | Colonial | Modern | Unknown |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| A624 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B001 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B002 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B003 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | No | No |
| B004 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | Yes | No | No | No | No | No | Yes | No |
| B006 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B007 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| B008 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B009 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | No | No |
| B010 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B011 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B012 | Quarry | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B016 | Quarry | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B020 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| B022 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No | No |
| B023 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | Yes | No | No | No | No | No |
| B024 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| B025 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| B026 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | Yes | No | No | No | No | No |
| B027 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B028 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No |
| B029 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B030 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No |
| B031 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B032 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B033 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B034 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B035 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No |
| B036 | Monastic | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| B037 | Ethnographic | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B038 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B039 | Ethnographic | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | Yes | No |
| B040 | Monastic | Yes | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | Yes | No |
| B041 | Monastic | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| B042 | Monastic | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| B043 | Monastic | Yes | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| B044 | Monastic | Yes | No | No | No | No | Yes | No | No | No | Yes | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| B045 | Monastic | Yes | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| B046 | Monastic | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| B047 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B048 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| B049 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B050 | Lithic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B051 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B052 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | No | No |
| B053 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| B054 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| B055 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B056 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| B057 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B058 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| B059 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B060 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| B061 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B062 | Undiagnostic | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| B063 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B064 | Crossing Point | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B102 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B103 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B106 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| B107 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |

| Site Number | Site Category | Lena | Stupa | Focal Stupa | Pabbata Vihara | Pancanagnara Pariyena | EBI | Pillar Inscription | Aniconic Sculpture | Iconic Sculpture | Metal_Res | BRW | NBPW | Glazed Ware | Rouletted Ware | Poss.FineWare | Bead | Bangle | Terracotta | Protohistoric | Early Historic | Late Historic | Early Medieval | Late Medieval | Kandyan | Colonial | Modern | Unknown |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| B108 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| B109 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B110 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| B111 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B112 | Quarry | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B113 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| B114 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B115 | Irrigation Channel | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B116 | Lithic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B117 | Irrigation Channel | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B118 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| B119 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| B120 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes |
| B121 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B122 | Irrigation Channel | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B123 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B124 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B125 | Irrigation Channel | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B126 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B127 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | Yes | No | No | No | Yes | No |
| B128 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B129 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B130 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B131 | Monastic | Yes | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No | No |
| B134 | Monastic | Yes | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| B135 | Monastic | Yes | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| B136 | Monastic | Yes | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| B137 | Monastic | Yes | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| B138 | Monastic | Yes | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| B139 | Monastic | Yes | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| B140 | Monastic | Yes | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| B141 | Irrigation Channel | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B142 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B143 | Irrigation Channel | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B144 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B145 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| B146 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B147 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B148 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B149 | Irrigation Channel | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B150 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B151 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B152 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B153 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B154 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B155 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B156 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B157 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B158 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B159 | Monastic | No | No | No | No | No | No | Yes | No | No | No | Yes | Yes | No | No | No | No | No | No | Yes | Yes | No | Yes | No | No | No | No | No |
| B160 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B161 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B162 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | Yes | No |
| B163 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B164 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B165 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B166 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| B167 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | Yes | No | No | No | No | No |
| B168 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B169 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B170 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |

| Site Number | Site Category | Lena | Stupa | Focal Stupa | Pabbata Vihara | Pancanagnara Pariyena | EBI | Pillar Inscription | Aniconic Sculpture | Iconic Sculpture | Metal_Res | BRW | NBPW | Glazed Ware | Rouletted Ware | Poss.FineWare | Bead | Bangle | Terracotta | Protohistoric | Early Historic | Late Historic | Early Medieval | Late Medieval | Kandyan | Colonial | Modern | Unknown |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| B171 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B172 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| B173 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B174 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B175 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No |
| B176 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B177 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B178 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B179 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B180 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No | No |
| B181 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No |
| B182 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B183 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B185 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B186 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| B187 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No |
| B188 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| B189 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | No | No | No |
| B190 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B191 | Quarry | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No |
| B192 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B193 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B194 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B195 | Monastic | No | Yes | Yes | No | No | Yes | No | No | No | Yes | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | No | No | No |
| B196 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B197 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B198 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No |
| B199 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No |
| B200 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B201 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B202 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B203 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No |
| B204 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No |
| B205 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B206 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B207 | Monastic | No | Yes | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| B208 | Monastic | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| B209 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No |
| B210 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | No | No | No |
| B211 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B212 | Irrigation Channel | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B213 | Ethnographic | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No |
| B214 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B215 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B216 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B217 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B218 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B219 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B220 | Rock-Cut Holes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B221 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B222 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No |
| B223 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B224 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B226 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B227 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No |
| B229 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| B230 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| B231 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B234 | Irrigation Channel | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B235 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No |
| B236 | Irrigation Channel | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |

| Site Number | Site Category | Lena | Stupa | Focal Stupa | Pabbata Vihara | Pancanagnara Parivena | EBI | Pillar Inscription | Aniconic Sculpture | Iconic Sculpture | Metal_Res | BRW | NBPW | Glazed Ware | Rouletted Ware | Poss.FineWare | Bead | Bangle | Terracotta | Protohistoric | Early Historic | Late Historic | Early Medieval | Late Medieval | Kandyan | Colonial | Modern | Unknown |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| B237 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B238 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B239 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B240 | Irrigation Channel | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B241 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B243 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B244 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B245 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B246 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B247 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B248 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B249 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B251 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B252 | Quarry | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B253 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B254 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B300 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B301 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B302 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B303 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B304 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B305 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B306 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B307 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B308 | Monastic | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| B309 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B310 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B311 | Rock-Cut Holes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B312 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B313 | Monastic | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| B314 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B315 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B316 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| B317 | Quarry | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B318 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | Yes | No | No | No | No | No |
| B319 | Monastic | Yes | Yes | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No | No |
| B322 | Monastic | No | Yes | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No | No |
| B323 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B324 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B325 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| B326 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B327 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B328 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B329 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No |
| B330 | Rock-Cut Holes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B331 | Monastic | Yes | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No | No |
| B332 | Monastic | Yes | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| B333 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B334 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B335 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B336 | Monastic | Yes | Yes | No | No | No | Yes | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | Yes | No |
| B337 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B338 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B339 | Quarry | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B340 | Monastic | Yes | Yes | No | No | No | Yes | No | No | No | Yes | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No | No |
| B341 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B342 | Rock-Cut Holes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B343 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B344 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B345 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B346 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |

| Site Number | Site Category | Lena | Stupa | Focal Stupa | Pabbata Vihara | Paṇṇāsajātaka Paṭiṭṭhāna | EBI | Pillar Inscription | Aniconic Sculpture | Iconic Sculpture | Metal_Res | BRW | NBPW | Glazed Ware | Rouletted Ware | Poss.FineWare | Bead | Bangle | Terracotta | Protohistoric | Early Historic | Late Historic | Early Medieval | Late Medieval | Kandyan | Colonial | Modern | Unknown |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| B347 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B348 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B349 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B350 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| B351 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B352 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B353 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B354 | Rock-Cut Holes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B355 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B356 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B357 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B358 | Annicut | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B359 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B360 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No |
| B361 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B362 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B363 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B364 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B365 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B366 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B367 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B368 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B369 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B370 | Crossing Point | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B371 | Annicut | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B372 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| B373 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B374 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B375 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B376 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B377 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| B378 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B379 | Rock-Cut Holes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B380 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B381 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B500 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No |
| B501 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| B503 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| B504 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B505 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | Yes | No | No | No | No | No |
| B506 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| B507 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | No | No |
| B508 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | No | No |
| B509 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No |
| B510 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| B511 | Quarry | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B512 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| B513 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| B514 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B515 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B516 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B517 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B518 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B519 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B520 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | Yes | No | No | No | No | No |
| B521 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B522 | Rock-Cut Holes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B523 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| B524 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| B525 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B526 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |

| Site Number | Site Category | Lena | Stupa | Focal Stupa | Pabbata Vihara | Paṇṇāsajātaka Paṭiṭṭhāna | EBI | Pillar Inscription | Aniconic Sculpture | Iconic Sculpture | Metal_Res | BRW | NBPW | Glazed Ware | Rouletted Ware | Poss.FineWare | Bead | Bangle | Terracotta | Protohistoric | Early Historic | Late Historic | Early Medieval | Late Medieval | Kandyan | Colonial | Modern | Unknown |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| B527 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B528 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B529 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B530 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B531 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| B532 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| B533 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| B534 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| B535 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No | No |
| B536 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No |
| B537 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | No | No |
| B538 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B539 | Quarry | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B540 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B541 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| B542 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No | No |
| B543 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| B544 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B545 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| B546 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| B548 | Rock-Cut Holes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B600 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| B601 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B602 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B603 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B604 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | Yes | No | No | No | No | No | No | No | No |
| B605 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | Yes | Yes | No | Yes | No | No | No | No | No |
| B606 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| B607 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B609 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B610 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B611 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B612 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | Yes | No | No | Yes | No | No | No | No | No |
| B613 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| B615 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| B616 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B617 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B618 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| B619 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| B620 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B621 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B622 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| B623 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| B624 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B625 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| B626 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| B628 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | Yes | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| B629 | Quarry | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B630 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| B631 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| B632 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | Yes | No | No | No | No | No |
| B633 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C001 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C002 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | Yes | Yes | No | Yes | No | No | No | No | No |
| C003 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C004 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C005 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C006 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C007 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C008 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| C009 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |

| Site Number | Site Category | Lena | Stupa | Focal Stupa | Pabbata Vihara | Paranagnara Parivena | EBI | Pillar Inscription | Aniconic Sculpture | Iconic Sculpture | Metal_Res | BRW | NBPW | Glazed Ware | Rouletted Ware | Poss.FineWare | Bead | Bangle | Terracotta | Protohistoric | Early Historic | Late Historic | Early Medieval | Late Medieval | Kandyan | Colonial | Modern | Unknown |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| C010 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| C011 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No |
| C012 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C013 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| C014 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| C015 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C016 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C017 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| C018 | Monastic | No | Yes | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | Yes | No | No | No |
| C020 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No | No |
| C021 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C022 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C023 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C024 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C025 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| C027 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C028 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C029 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C030 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C031 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C032 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C033 | Monastic | No | Yes | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | No | No |
| C034 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C035 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C036 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C037 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C038 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| C039 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C040 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C042 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C043 | Undiagnostic | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C044 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C045 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C046 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C047 | Rock-Cut Holes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C048 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C049 | Monastic | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C050 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C052 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C053 | Rock-Cut Holes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C054 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | Yes | No | No | Yes | No | No | No | No | No |
| C100 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C101 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C102 | Irrigation Channel | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C103 | Irrigation Channel | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| c104 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C105 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C106 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C107 | Monastic | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| C108 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C109 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| C110 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| C111 | Monastic | Yes | Yes | No | No | No | No | Yes | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | No | No |
| C112 | Monastic | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | Yes | Yes | No | No | No | No |
| C113 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C114 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C116 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C117 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C118 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C119 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C120 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |

| Site Number | Site Category | Lena | Stupa | Focal Stupa | Pabbata Vihara | Paranagnara Parivena | EBI | Pillar Inscription | Aniconic Sculpture | Iconic Sculpture | Metal_Res | BRW | NBPW | Glazed Ware | Rouletted Ware | Poss.FineWare | Bead | Bangle | Terracotta | Protohistoric | Early Historic | Late Historic | Early Medieval | Late Medieval | Kandyan | Colonial | Modern | Unknown |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| C121 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| C123 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C124 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| C125 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C127 | Quarry | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C128 | Quarry | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C129 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C130 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No |
| C131 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C132 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C133 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No |
| C135 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C136 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C137 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| C138 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C139 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C140 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C141 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C142 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C144 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C145 | Irrigation Channel | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C146 | Monastic | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C147 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C148 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | Yes | Yes | No | No | No | No |
| C149 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C150 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| C151 | Monastic | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| C152 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | Yes | Yes | No | No | No | No | No |
| C153 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C154 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C155 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C156 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C158 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C159 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C160 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| C161 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | Yes | Yes | No | Yes | No | No | No | No | No |
| C162 | Quarry | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| C163 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C164 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C165 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C166 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C167 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No |
| C168 | Monastic | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C169 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C170 | Monastic | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C172 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C173 | Monastic | No | No | No | No | Yes | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C174 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C175 | Irrigation Channel | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C176 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C177 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No |
| C178 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C180 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C181 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C182 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C183 | Monastic | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C184 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C185 | Monastic | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C186 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C187 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C188 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |

| Site Number | Site Category | Lena | Stupa | Focal Stupa | Pabbata Vihara | Paranagnara Paniyana | EBI | Pillar Inscription | Aniconic Sculpture | Iconic Sculpture | Metal_Res | BRW | NBPW | Glazed Ware | Rouletted Ware | Poss.FineWare | Bead | Bangle | Terracotta | Protohistoric | Early Historic | Late Historic | Early Medieval | Late Medieval | Kandyan | Colonial | Modern | Unknown |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| C189 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C190 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C191 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C192 | Annicut | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C300 | Monastic | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| C301 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C302 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C303 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No |
| C304 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C305 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C306 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C307 | Monastic | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | No |
| C308 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | No |
| C309 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No |
| C310 | Monastic | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| C311 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C312 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C313 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C314 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| C315 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C316 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | Yes | No | No | Yes | No | No | No | No | No |
| C317 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C318 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C319 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C320 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C321 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C322 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | Yes | Yes | No | Yes | No | No | No | No |
| C323 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C324 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C325 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C326 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C327 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C328 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C329 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C330 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| C331 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C334 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| C335 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C336 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | Yes | No |
| C337 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| C338 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C339 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C340 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| C341 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C342 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C343 | Crossing Point | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C344 | Undiagnostic | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C346 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | Yes | No | No | No | No |
| C347 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| C348 | Crossing Point | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C349 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| C350 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C351 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C352 | Monastic | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| C353 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C354 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C355 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C356 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C357 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C358 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C359 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |

| Site Number | Site Category | Lena | Stupa | Focal Stupa | Pabbata Vihara | Paranagnara Parivena | EBI | Pillar Inscription | Aniconic Sculpture | Iconic Sculpture | Metal_Res | BRW | NBPW | Glazed Ware | Rouletted Ware | Poss.FineWare | Bead | Bangle | Terracotta | Protohistoric | Early Historic | Late Historic | Early Medieval | Late Medieval | Kandyan | Colonial | Modern | Unknown |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| C360 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C361 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| C362 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C363 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C364 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No |
| C365 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C366 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C367 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C368 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C369 | Rock-Cut Holes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C371 | Annicut | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C372 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| C373 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | No | No |
| C374 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| C375 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C376 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| C377 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C378 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C379 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C500 | Monastic | No | Yes | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No | No |
| C501 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C502 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C503 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | Yes | No | No | No | No | No |
| C504 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C505 | Quarry | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| C506 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| C507 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C508 | Monastic | Yes | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No | No |
| C509 | Monastic | No | No | No | No | No | No | Yes | No | No | No | Yes | No | No | No | No | No | No | No | Yes | Yes | No | Yes | No | No | No | No | No |
| C510 | Monastic | Yes | Yes | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | No | No |
| C511 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C512 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | Yes |
| C513 | Monastic | Yes | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | No | No |
| C514 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C515 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | Yes | No | No | No | No |
| C516 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C517 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C518 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C519 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No |
| C520 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C521 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C522 | Quarry | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C523 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | Yes | No | No | No | No | No |
| C524 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | No | No |
| C525 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No |
| C526 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C527 | Monastic | No | Yes | No | No | No | No | Yes | No | Yes | No | Yes | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| C528 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| C529 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| C530 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| C531 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No |
| C532 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| C533 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C535 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | Yes | No | No | No | No | No |
| C536 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No |
| C600 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | Yes | No | No | No | No |
| C601 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C602 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| C603 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C604 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| C605 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |

| Site Number | Site Category | Lena | Stupa | Focal Stupa | Pabbata Vihara | Paranagnara Parivena | EBI | Pillar Inscription | Aniconic Sculpture | Iconic Sculpture | Metal_Res | BRW | NBPW | Glazed Ware | Rouletted Ware | Poss.FineWare | Bead | Bangle | Terracotta | Protohistoric | Early Historic | Late Historic | Early Medieval | Late Medieval | Kandyan | Colonial | Modern | Unknown |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| C606 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | No | No |
| C607 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| C608 | Crossing Point | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| C610 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D001 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D002 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D003 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D004 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | No | No |
| D005 | Monastic | No | Yes | Yes | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No |
| D006 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| D007 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D008 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| D009 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D010 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D011 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D012 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D013 | Monastic | No | Yes | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| d100 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| d101 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| d102 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D103 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D104 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D105 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D106 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D107 | Lithic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D108 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D111 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| D112 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D113 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D114 | Irrigation Channel | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D115 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D116 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D117 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No |
| D118 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| D119 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| D120 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D121 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D122 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D124 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | Yes | No | No | Yes | No | No | No | No | No |
| D127 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No | No | No |
| D128 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D129 | Monastic | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No |
| D131 | Monastic | Yes | Yes | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No | No |
| D141 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D142 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D143 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D144 | Ethnographic | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | Yes | No |
| D145 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D147 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D148 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D149 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No |
| D150 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D151 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D152 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D153 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D154 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D155 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D156 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D157 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D159 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D160 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |

| Site Number | Site Category | Lena | Stupa | Focal Stupa | Pabbata Vihara | Paranagnara Parivena | EBI | Pillar Inscription | Aniconic Sculpture | Iconic Sculpture | Metal_Res | BRW | NBPW | Glazed Ware | Rouletted Ware | Poss.FineWare | Bead | Bangle | Terracotta | Protohistoric | Early Historic | Late Historic | Early Medieval | Late Medieval | Kandyan | Colonial | Modern | Unknown |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| D162 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D163 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D164 | Monastic | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| D165 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | Yes |
| D166 | Monastic | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| D167 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D168 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D169 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D170 | Monastic | Yes | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | Yes | No |
| D171 | Quarry | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D172 | Irrigation Channel | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D173 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D174 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D176 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| D177 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D178 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D179 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D180 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| D181 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| D182 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D183 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| D184 | Ethnographic | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D185 | Irrigation Channel | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D186 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D187 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D188 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D189 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D190 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| D191 | Monastic | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| D192 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D193 | Quarry | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D194 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D195 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D196 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D197 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D198 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D199 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D200 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D201 | Rock-Cut Holes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D202 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D203 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D204 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D205 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D300 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D301 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D302 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D304 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D305 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D306 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D307 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D308 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D309 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D310 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D311 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No |
| D312 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D313 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D314 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| D315 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D316 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D317 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D318 | Rock-Cut Holes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |

| Site Number | Site Category | Lena | Stupa | Focal Stupa | Pabbata Vihara | Padmanagnara Pariyana | EBI | Pillar Inscription | Aniconic Sculpture | Iconic Sculpture | Metal_Res | BRW | NBPW | Glazed Ware | Rouletted Ware | Poss.FineWare | Bead | Bangle | Terracotta | Protohistoric | Early Historic | Late Historic | Early Medieval | Late Medieval | Kandyan | Colonial | Modern | Unknown |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| D319 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D320 | Monastic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D321 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D322 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D323 | Quarry | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D324 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D325 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D326 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D327 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D328 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D329 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D330 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D331 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D332 | Ethnographic | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | Yes | No |
| D333 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D334 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D335 | Rock-Cut Holes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D336 | Monastic | Yes | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| D337 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D339 | Undiagnostic | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | Yes | No | No | No | Yes | Yes | No | No | No | No |
| D340 | Monastic | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No |
| D341 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| D342 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D343 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D344 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D345 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D346 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D347 | Quarry | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D348 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D349 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D350 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D351 | Monastic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D352 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D353 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D354 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D355 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D357 | Monastic | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| D358 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D359 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| D360 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| D361 | Monastic | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | Yes | No |
| D362 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D363 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D364 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D365 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D366 | Tank | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| D367 | Monastic | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | Yes | No |
| D368 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D369 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D370 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D371 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D372 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D373 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No |
| D374 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D375 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D376 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D377 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D378 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| D379 | Quarry | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D380 | Ceramic Scatter / Crossing Point | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D381 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |

| Site Number | Site Category | Lena | Stupa | Focal Stupa | Pabbata Vihara | Paranagnara Parivena | EBI | Pillar Inscription | Aniconic Sculpture | Iconic Sculpture | Metal_Res | BRW | NBPW | Glazed Ware | Rouletted Ware | Poss.FineWare | Bead | Bangle | Terracotta | Protohistoric | Early Historic | Late Historic | Early Medieval | Late Medieval | Kandyan | Colonial | Modern | Unknown |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| D382 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D383 | Monastic | No | No | No | No | Yes | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| D384 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| D385 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D386 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D387 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| D500 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| D501 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D502 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D503 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| D505 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D507 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| D508 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D510 | Monastic | Yes | Yes | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| D511 | Monastic | Yes | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| D512 | Monastic | Yes | Yes | No | No | Yes | Yes | No | Yes | Yes | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | Yes | No |
| D513 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D514 | Quarry | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D515 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D516 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D517 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D518 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D519 | Quarry | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D520 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D521 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D522 | Ethnographic | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D523 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| D524 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D525 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| D526 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| D527 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D528 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D529 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D530 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D531 | Monastic | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| D532 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D533 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| D534 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| D535 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| D536 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| D537 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| D538 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| D539 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D600 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| D601 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D602 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| D603 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D604 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D605 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| D606 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| D607 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | Yes |
| D608 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D609 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D610 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D611 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D612 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| D613 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | Yes | No | No | Yes | No | No | No | No | No |
| D614 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| D615 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| D616 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| D618 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No |

| Site Number | Site Category | Lena | Stupa | Focal Stupa | Pabbata Vihara | Paramagnara Parivena | EBI | Pillar Inscription | Aniconic Sculpture | Iconic Sculpture | Metal_Res | BRW | NBPW | Glazed Ware | Rouletted Ware | Poss.FineWare | Bead | Bangle | Terracotta | Protohistoric | Early Historic | Late Historic | Early Medieval | Late Medieval | Kandyan | Colonial | Modern | Unknown |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| D619 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D622 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D623 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D624 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D625 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D626 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D627 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D628 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | No | No |
| D629 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D630 | Quarry | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D631 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No | No |
| D632 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| D633 | Quarry | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| D635 | Rock-Cut Holes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes |
| D636 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| E001 | Monastic | No | Yes | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| E400 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| E401 | Sluice | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| E450 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| F101 | Monastic | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | Yes | No | No | No | No | No | Yes | Yes | Yes | No | No | No | No | No |
| F102 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | Yes | Yes | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| F501 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| F502 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| F503 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| F504 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | Yes | No |
| F505 | Annicut | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| F506 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | No | No |
| F507 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| F508 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| F509 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| F510 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| F511 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| F512 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| F513 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No |
| F514 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | No | No | No | No | No |
| F515 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| F516 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| F517 | Monastic | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | Yes | No | No | No | No | No | Yes | No | No | No | No | No | No |
| F518 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| F519 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| F520 | Irrigation Channel | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| F521 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| F522 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| F523 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| F524 | Monastic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | No | No | No | No |
| F525 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| F526 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| F527 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| F529 | Sluice | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| F530 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| F531 | Annicut | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| F532 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| F533 | Annicut | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| F534 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No |
| F535 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| F536 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| F537 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| F538 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| F539 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| F540 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| F541 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |

| Site Number | Site Category | Lena | Stupa | Focal Stupa | Pabbata Vihara | Padanagnara Parivena | EBI | Pillar Inscription | Aniconic Sculpture | Iconic Sculpture | Metal_Res | BRW | NBPW | Glazed Ware | Rouletted Ware | Poss.FineWare | Bead | Bangle | Terracotta | Protohistoric | Early Historic | Late Historic | Early Medieval | Late Medieval | Kandyan | Colonial | Modern | Unknown |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| F542 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| F543 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| F544 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| F551 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| F552 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| F553 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| F555 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| F556 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| F557 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| F558 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| F559 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| F560 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| F561 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| F562 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| F563 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| F564 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | Yes | No | Yes | No | No | No | No | No |
| F565 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| F566 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | Yes | No | Yes | No | Yes | No | No | No | No | No |
| F567 | Undiagnostic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| F568 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| F569 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |
| F570 | Undiagnostic | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| F571 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| F572 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| F573 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| F574 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No |
| F575 | Undiagnostic | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| F577 | Monastic | No | Yes | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No |
| F578 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| F579 | Ceramic Scatter (Metal_Res) | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No | No |
| F580 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | Yes | No | No | No | No | No |
| F581 | Crossing Point | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| F582 | Ceramic Scatter | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes |
| F583 | Tank | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No |
| G010 | Ethnographic | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No |
| Z001 | Monastic | No | Yes | No | Yes | No | No | No | No | Yes | Yes | No | No | No | No | No | No | No | No | No | Yes | Yes | Yes | Yes | No | No | No | No |
| Z021 | Tank and Sluice | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | No | Yes | No | No | No | No | No | No | No |

## Appendix D: Donations recorded in the Sri Lankan Chronicles - *Mahavamsa* and *Culavamsa*

The following records in Appendix D were published in the following works:

Geiger, W. (translated and edited) 1912 [2003]. *The Mahavamsa or The Great Chronicle of Ceylon*. New Delhi: Asian Educational Services.

Geiger, W. (translated and edited) 1929 [1992]. *Culavamsa, being the more recent part of the Mahavamsa*. Oxford: Pali Text Society.

| Location | Early Historic | Late Historic | Early Medieval | Date | Donor | Type of Donation | Alienation of land | Property | Construction of a monument | Repair of a monument | Irrigation | Money | Land/Property for Maintenance | Food | Compulsory Service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Anuradhapura | Yes | No | No | c. 4th - 3rd century BCE | Devanampiya Tissa | Mahamegha park | No | Yes | No | No | No | No | No | No | No | Mvs 15.25, 174-175 |
| Anuradhapura | Yes | No | No | c. 4th - 3rd century BCE | Devanampiya Tissa | Mahatitthaka garden | No | Yes | No | No | No | No | No | No | No | Mvs 15.73-74 |
| Anuradhapura | Yes | No | No | c. 4th - 3rd century BCE | Devanampiya Tissa | Nandana grove | No | Yes | No | No | No | No | No | No | No | Mvs 15.202-204 |
| Mahavihara, Anuradhapura | Yes | No | No | c. 4th - 3rd century BCE | Devanampiya Tissa | Built Lohapasada, salaka house and refectory | No | No | Yes | No | No | No | No | No | No | Mvs 15.205-206 |
| Anuradhapura | Yes | No | No | c. 4th - 3rd century BCE | Dighasandana, commander of King Devanampiya's troops | Built Pasada | No | No | Yes | No | No | No | No | No | No | Mvs 15.212-213 |
| Mihintale | Yes | No | No | c. 4th - 3rd century BCE | Devanampiya Tissa | Donated 68 rock cells/caves | No | Yes | No | No | No | No | No | No | No | Mvs 16.12-13 |
| Thuparama, Anuradhapura | Yes | No | No | c. 4th - 3rd century BCE | Devanampiya Tissa | Built stupa | No | No | Yes | No | No | No | No | No | No | Mvs 17.38, 62-6 |
| Bodhi tree, Anuradhapura | Yes | No | No | c. 4th - 3rd century BCE | Devanampiya Tissa | Constructed monument for Bodhi tree | No | No | Yes | No | No | No | No | No | No | Mvs 18.11-12 |

| Location | Early Historic | Late Historic | Early Medieval | Date | Donor | Type of Donation | Alienation of land | Property | Construction of a monument | Repair of a monument | Irrigation | Money | Land/Property for Maintenance | Food | Compulsory Service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Throughout Sri Lanka - specific sites not mentioned | Yes | No | No | c. 4th - 3rd century BCE | Devanampiya Tissa | Construction of monuments | No | No | Yes | No | No | No | No | No | No | Mvs 19.36 |
| Unknown | Yes | No | No | c. 4th - 3rd century BCE | Devanampiya Tissa | Bodhi tree sapling planted throughout island | No | No | Yes | No | No | No | No | No | No | Mvs 19.60 |
| Rohana | Yes | No | No | c. 3rd century BCE | Mahanaga, vice reagent | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 22.9 |
| Unknown | Yes | No | No | c. 4th - 3rd century BCE | Devanampiya Tissa | Bodhi tree sapling planted throughout island | No | No | Yes | No | No | No | No | No | No | Mvs 19.61 |
| Thuparama, Anuradhapura | Yes | No | No | c. 4th - 3rd century BCE | Devanampiya Tissa | Bodhi tree sapling planted throughout island | No | No | Yes | No | No | No | No | No | No | Mvs 19.61 |
| Anuradhapura | Yes | No | No | c. 4th - 3rd century BCE | Devanampiya Tissa | Bodhi tree sapling planted throughout island | No | No | Yes | No | No | No | No | No | No | Mvs 19.61 |
| Mihintale | Yes | No | No | c. 4th - 3rd century BCE | Devanampiya Tissa | Bodhi tree sapling planted throughout island | No | No | Yes | No | No | No | No | No | No | Mvs 19.62 |
| Kataragama | Yes | No | No | c. 4th - 3rd century BCE | Devanampiya Tissa | Bodhi tree sapling planted throughout island | No | No | Yes | No | No | No | No | No | No | Mvs 19.62-63 |
| Ruhona | Yes | No | No | c. 4th - 3rd century BCE | Devanampiya Tissa | Bodhi tree sapling planted throughout island | No | No | Yes | No | No | No | No | No | No | Mvs 19.62-63 |
| Throughout Sri Lanka - specific sites not mentioned | Yes | No | No | c. 4th - 3rd century BCE | Devanampiya Tissa | Bodhi tree sapling planted throughout island | No | No | Yes | No | No | No | No | No | No | Mvs 19.63 |
| Anuradhapura | Yes | No | No | c. 4th - 3rd century BCE | Samghamitta | Construction of monuments, including parts of ship she arrived on | No | No | Yes | No | No | No | No | No | No | Mvs 19.68-71 |
| Anuradhapura | Yes | No | No | c. 4th - 3rd century BCE | Devanampiya Tissa | Construction of a stupa | No | No | Yes | No | No | No | No | No | No | Mvs 19.76 |
| Anuradhapura | Yes | No | No | c. 4th - 3rd century BCE | Devanampiya Tissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 19.82-83 |
| Anuradhapura | Yes | No | No | c. 4th - 3rd century BCE | Devanampiya Tissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 20.20 |
| Anuradhapura | Yes | No | No | c. 4th - 3rd century BCE | Devanampiya Tissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 20.20 |
| Anuradhapura | Yes | No | No | c. 4th - 3rd century BCE | Devanampiya Tissa | Construction of stupa | No | Yes | No | No | No | No | No | No | No | Mvs 20.20 |
| Hambantota | Yes | No | No | c. 4th - 3rd century BCE | Devanampiya Tissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 20.26 |
| Nagadipa | Yes | No | No | c. 4th - 3rd century BCE | Devanampiya Tissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 20.26 |
| Unknown | Yes | No | No | c. 3rd century B | Uttiya | Built stupa | No | No | Yes | No | No | No | No | No | No | Mvs 20.43-45 |
| Mihintale | Yes | No | No | c. 3rd century B | Uttiya | Built stupa | No | No | Yes | No | No | No | No | No | No | Mvs 20.46 |
| Anuradhapura | Yes | No | No | c. 3rd century B | Uttiya | Built stupa | No | No | Yes | No | No | No | No | No | No | Mvs 20.52-53 |
| Anuradhapura | Yes | No | No | c. 3rd century B | Mahasiva | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 21.1-2 |
| Anuradhapura | Yes | No | No | c. 3rd century B | Suratissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 21.3-7 |
| Anuradhapura | Yes | No | No | c. 3rd century B | Suratissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 21.3-7 |
| Anuradhapura | Yes | No | No | c. 3rd century B | Suratissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 21.3-7 |

| Location | Early Historic | Late Historic | Early Medieval | Date | Donor | Type of Donation | Alienation of land | Property | Construction of a monument | Repair of a monument | Irrigation | Money | Land/Property for Maintenance | Food | Compulsory Service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Anuradhapura | Yes | No | No | c. 3rd century B | Suratissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 21.3-7 |
| Raheraka | Yes | No | No | c. 3rd century B | Suratissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 21.3-7 |
| Arittha/Ritigala | Yes | No | No | c. 3rd century B | Suratissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 21.3-7 |
| Arittha/Ritigala | Yes | No | No | c. 3rd century B | Suratissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 21.3-7 |
| Kandanagara | Yes | No | No | c. 3rd century B | Suratissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 21.3-7 |
| Throughout Sri Lanka - specific sites not mentioned | Yes | No | No | c. 3rd century B | Suratissa | Built 500 monasteries | No | Yes | No | No | No | No | No | No | No | Mvs 21.3-7 |
| Mihintale | Yes | No | No | c. 3rd - 2nd century BCE | Elara | Repair of a stupa | No | No | No | Yes | No | No | No | No | No | Mvs 21I.26 |
| Hambantota | Yes | No | No | c. 2nd - 1st century BCE | Kakavanna | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 22.23-24 |
| Rohana | Yes | No | No | c. 2nd - 1st century BCE | Kakavanna | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 22I.23-24 |
| Rohana | Yes | No | No | c. 2nd - 1st century BCE | Kakavanna | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 22.23-24 |
| Rohana | Yes | No | No | c. 2nd - 1st century BCE | Kakavanna | Constructed steps at stupa | No | No | Yes | No | No | No | No | No | No | Mvs 22.26-27 |
| Anuradhapura | Yes | No | No | c. 2nd - 1st century BCE | Viharadevi, consort of Kakavanna | Medicine and clothes | No | No | No | No | No | No | No | No | No | Mvs 22I.37-38 |
| Unknown | Yes | No | No | c. 2nd - 1st century BCE | Kakavanna | Built stupa | No | No | Yes | No | No | No | No | No | No | Mvs 24.8 |
| Throughout Sri Lanka - specific sites not mentioned | Yes | No | No | c. 2nd - 1st century BCE | Kakavanna | Built monasteries | No | Yes | No | No | No | No | No | No | No | Mvs 24.12-13 |
| Throughout Sri Lanka - specific sites not mentioned | Yes | No | No | c. 2nd century BCE | Dutthagamani | Built 68 monasteries | No | Yes | No | No | No | No | No | No | No | Mvs 24.47 |
| Mahavihara, Anuradhapura | Yes | No | No | c. 2nd century BCE | Dutthagamani | Construction of Lohapasada | No | No | Yes | No | No | No | No | No | No | Mvs 27.3-4, 20 |
| Mahavihara, Anuradhapura | Yes | No | No | c. 2nd century BCE | Dutthagamani | Construction of the Mahathupa | No | No | Yes | No | No | No | No | No | No | Mvs 28 Mvs 29, Mvs 30, Mvs 31 |
| Mahavihara, Anuradhapura | Yes | No | No | c. 2nd century BCE | Sadha Tissa | Continuing construction of Mahathupa | No | No | Yes | No | No | No | No | No | No | Mvs 32.3-6, 59-60, Mvs 23.5-6 |
| Throughout Sri Lanka - specific sites not mentioned | Yes | No | No | c. 2nd century BCE | Dutthagamani | Built 99 monasteries | No | Yes | No | No | No | No | No | No | No | Mvs 32.26 |
| Mahavihara, Anuradhapura | Yes | No | No | c. 2nd century BCE | Sadha Tissa | Construction of a monument | No | No | No | No | No | No | No | No | No | Mvs 33.6-7 |
| Mahavihara, Anuradhapura | Yes | No | No | c. 2nd century BCE | Sadha Tissa | Rebuilt Lohapasada | No | No | No | Yes | No | No | No | No | No | Mvs 33.7-9 |
| Unknown | Yes | No | No | c. 2nd century BCE | Sadha Tissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 33.7-9 |

| Location | Early Historic | Late Historic | Early Medieval | Date | Donor | Type of Donation | Alienation of land | Property | Construction of a monument | Repair of a monument | Irrigation | Money | Land/Property for Maintenance | Food | Compulsory Service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Unknown | Yes | No | No | c. 2nd century BCE | Sadha Tissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 33.7-9 |
| Unknown | Yes | No | No | c. 2nd century BCE | Sadha Tissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 33I.7-9 |
| Unknown | Yes | No | No | c. 2nd century BCE | Sadha Tissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 33.7-9 |
| Unknown | Yes | No | No | c. 2nd century BCE | Sadha Tissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 33.7-9 |
| Unknown | Yes | No | No | c. 2nd century BCE | Sadha Tissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 33.7-9 |
| Unknown | Yes | No | No | c. 2nd century BCE | Sadha Tissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 33.7-9 |
| Throughout Sri Lanka - specific sites not mentioned | Yes | No | No | c. 2nd century BCE | Sadha Tissa | Built monasteries on route from Anuradhapura to Dighavapi | No | Yes | No | No | No | No | No | No | No | Mvs 33.9 |
| Dighavapi | Yes | No | No | c. 2nd century BCE | Sadha Tissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 33.10 |
| Dighavapi | Yes | No | No | c. 2nd century BCE | Sadha Tissa | Built stupa | No | No | Yes | No | No | No | No | No | No | Mvs 33.10 |
| Unknown | Yes | No | No | c. 2nd century BCE | Lanjatissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 33.14 |
| Unknown | Yes | No | No | c. 2nd century BCE | Thulathana | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 33.15-16 |
| Unknown | Yes | No | No | c. 2nd century BCE | Sadha Tissa and Thulathana | Land/property for construction | No | No | No | No | No | No | Yes | No | No | Mvs 33.16 |
| Mahathupa, Anuradhapura | Yes | No | No | c. 2nd century BCE | Lanjatissa | Built stone terraces | No | No | No | Yes | No | No | No | No | No | Mvs 33.22-25 |
| Unknown | Yes | No | No | c. 2nd century BCE | Lanjatissa | Had mantling made of stone on a stupa | No | No | No | Yes | No | No | No | No | No | Mvs 33.25 |
| Mahavihara, Anuradhapura | Yes | No | No | c. 2nd century BCE | Khallatanga | Built pasadas around Lohapasada | No | No | Yes | No | No | No | No | No | No | Mvs 33.30-31 |
| Mahathupa, Anuradhapura | Yes | No | No | c. 2nd century BCE | Khallatanga | Built a court around Mahathupa | No | No | No | Yes | No | No | No | No | No | Mvs 33.31 |
| Unknown | Yes | No | No | c. 2nd century BCE | Khallatanga | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 33.32 |
| Unknown | Yes | No | No | c. 2nd - 1st century BCE | Vatagamani | Provided land for monastery | No | No | No | No | No | No | Yes | No | No | Mvs 33.50 |
| Abhayagiri Vihara, Anuradhapura | Yes | No | No | c. 2nd - 1st century BCE | Vatagamani | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 33.79-83 |
| Anuradhapura | Yes | No | No | c. 2nd - 1st century BCE | Vatagamani | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 33.84 |
| Lankarama, Anuradhapura | Yes | No | No | c. 2nd - 1st century BCE | Vatagamani | Built stupa | No | No | Yes | No | No | No | No | No | No | Mvs 33.87 |
| Dhakkhina Vihara, Anuradhapura | Yes | No | No | c. 2nd - 1st century BCE | Warrior Uttiya of the King Vatagamani | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 33.88-89 |
| Anuradhapura | Yes | No | No | c. 2nd - 1st century BCE | Minister Mula of Vatagamani | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 33.89-90 |
| Anuradhapura | Yes | No | No | c. 2nd - 1st century BCE | Minister Saliya of | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 33.90 |

| Location | Early Historic | Late Historic | Early Medieval | Date | Donor | Type of Donation | Alienation of land | Property | Construction of a monument | Repair of a monument | Irrigation | Money | Land/Property for Maintenance | Food | Compulsory Service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | Vatagamini | | | | | | | | | | | |
| Anuradhapura | Yes | No | No | c. 2nd - 1st century BCE | Minister Pabbata of Vatagamini | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 33.91 |
| Anuradhapura | Yes | No | No | c. 2nd - 1st century BCE | Minister Tissa of Vatagamini | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 33.91 |
| Unknown | Yes | No | No | c. 1st century BCE | Mahaculi Mahatissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 34.7 |
| Unknown | Yes | No | No | c. 1st century BCE | Mahaculi Mahatissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 34.8 |
| Unknown | Yes | No | No | c. 1st century BCE | Mahaculi Mahatissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 34.8-9 |
| Unknown | Yes | No | No | c. 1st century BCE | Mahaculi Mahatissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 34.9 |
| Unknown | Yes | No | No | c. 1st century BCE | Mahaculi Mahatissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 34.9 |
| Unknown | Yes | No | No | c. 1st century BCE | Mahaculi Mahatissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 34.9 |
| Anuradhapura | Yes | No | No | c. 1st century BCE | Tissa the wood carrier (King to Queen Anula) | Built bathing tank | No | No | Yes | No | No | No | No | No | No | Mvs 34.23-24 |
| Mihintale | Yes | No | No | c. 1st century BCE | Kutakanna Tissa | Construction of a monument including stupa and bodhi tree | No | No | Yes | No | No | No | No | No | No | Mvs 34.30-31 |
| Unknown | Yes | No | No | c. 1st century BCE | Kutakanna Tissa | Built monastery and canal in same place | No | Yes | No | No | Yes | No | No | No | No | Mvs 34.32 |
| Anuradhapura | Yes | No | No | c. 1st century BCE | Kutakanna Tissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 34.36 |
| Anuradhapura | Yes | No | No | c. 1st century BCE - 1st century CE | Bhatikabhaya | Repaired Lohapasada | No | No | No | Yes | No | No | No | No | No | Mvs 34.39 |
| Mahathupa, Anuradhapura | Yes | No | No | c. 1st century BCE - 1st century CE | Bhatikabhaya | Built vedikas for Mahathupa | No | No | No | Yes | No | No | No | No | No | Mvs 34.39 |
| Thuparama, Anuradhapura | Yes | No | No | c. 1st century BCE - 1st century CE | Bhatikabhaya | Built vedikas for Thuparama | No | No | No | Yes | No | No | No | No | No | Mvs 34.39 |
| Throughout Sri Lanka - specific sites not mentioned | Yes | No | No | c. 1st century BCE - 1st century CE | Bhatikabhaya | Provided stupas with land for maintenance | No | No | No | No | No | No | Yes | No | No | Mvs 34.63 |
| Mahathupa, Anuradhapura | Yes | No | No | c. 1st century BCE - 1st century CE | Mahadathikamahanaga | Stones placed at Mahathupa and created a court for it | No | No | No | Yes | No | No | No | No | No | Mvs 34.69-70 |
| Mihintale | Yes | No | No | c. 1st century BCE - 1st century CE | Mahadathikamahanaga | Built stupa | No | No | Yes | No | No | No | No | No | No | Mvs 34.71 |
| Unknown | Yes | No | No | c. 1st century BCE - 1st century CE | Mahadathikamahanaga | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 34.89 |
| Unknown | Yes | No | No | c. 1st century BCE - 1st century CE | Mahadathikamahanaga | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 34.89-90 |
| Unknown | Yes | No | No | c. 1st century BCE - 1st century CE | Mahadathikamahanaga | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 34.90 |
| Rohana | Yes | No | No | c. 1st century BCE - 1st century CE | Mahadathikamahanaga | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 34.90 |
| Unknown | Yes | No | No | c. 1st century BCE - 1st century CE | Mahadathikamahanaga | Built monastery and provided tract of land | No | Yes | No | No | No | No | Yes | No | No | Mvs 34.92 |

| Location | Early Historic | Late Historic | Early Medieval | Date | Donor | Type of Donation | Alienation of land | Property | Construction of a monument | Repair of a monument | Irrigation | Money | Land/Property for Maintenance | Food | Compulsory Service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Unknown | Yes | No | No | c. 1st century BCE - 1st century CE | Mahadathikamahanaga | Built monastery and provided tract of land | No | Yes | No | No | No | No | Yes | No | No | Mvs 34.93 |
| Mahathupa, Anuradhapura | Yes | No | No | c. 1st century BCE - 1st century CE | Amandagamani Abhaya | Added parasol and built a vedi at base and top | No | No | No | Yes | No | No | No | No | No | Mvs 35.2-3 |
| Anuradhapura | Yes | No | No | c. 1st century BCE - 1st century CE | Amandagamani Abhaya | Built inner courtyard and inner veranda for Lohapasada | No | No | No | Yes | No | No | No | No | No | Mvs 35.4 |
| Unknown | Yes | No | No | c. 1st century BCE - 1st century CE | Amandagamani Abhaya | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 35.5 |
| Dakkhina vihara, Anuradhapura | Yes | No | No | c. 1st century BCE - 1st century CE | Amandagamani Abhaya | Constructed tank and donated to monastery | No | No | No | No | Yes | No | No | No | No | Mvs 35.5-6 |
| Anuradhapura | Yes | No | No | c. 1st century BCE - 1st century CE | Culabhaya | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 35.13 |
| Mahagama | Yes | No | No | c. 1st century BCE - 1st century CE | Ilanga | Restored monastery and enlarged the stupa | No | No | No | Yes | No | No | No | No | No | Mvs 35.31-32 |
| Mahagama | Yes | No | No | c. 1st century BCE - 1st century CE | Ilanga | Provided monastery with more land | No | No | No | No | No | No | Yes | No | No | Mvs 35.31-32 |
| Anuradhapura | Yes | No | No | c. 1st century BCE - 1st century CE | Candamukha | Constructed tank and gave it to a monastery | No | No | No | No | Yes | No | No | No | No | Mvs 35.47 |
| Anuradhapura | Yes | No | No | c. 1st century BCE - 1st century CE | Kings Consort to Candamukha Damiladevi | Revenues from village owned by donor given to monastery | No | No | No | No | No | No | Yes | No | No | Mvs 35.48 |
| Abhayagiri, Anuradhapura | Yes | No | No | c. 1st century BCE - 1st century CE | Subharaja | Built monastic cells | No | No | Yes | No | No | No | No | No | No | Mvs 35.57-58 |
| Mahavihara, Anuradhapura | Yes | No | No | c. 1st century BCE - 1st century CE | Subharaja | Built monastic cells | No | No | Yes | No | No | No | No | No | No | Mvs 35.57-58 |
| Unknown | Yes | No | No | c. 1st century BCE - 1st century CE | Subharaja | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 35.58 |
| Unknown | Yes | No | No | c. 1st century BCE - 1st century CE | Subharaja | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 35.58 |
| Unknown | Yes | No | No | c. 1st century BCE - 1st century CE | Subharaja | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 35.58 |
| Yala | Yes | No | No | c. 1st - 2nd century CE | Vasabha | Built ten stupas at monastery | No | No | Yes | No | No | No | No | No | No | Mvs 35.81 |
| Throughout Sri Lanka - specific sites not mentioned | Yes | No | No | c. 1st - 2nd century CE | Vasabha | Repair of monuments throughout Sri Lanka | No | No | No | Yes | No | No | No | No | No | Mvs 35.82 |
| Unknown | Yes | No | No | c. 1st - 2nd century CE | Vasabha | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 35.82-83 |
| Mahagama | Yes | No | No | c. 1st - 2nd century CE | Vasabha | Built monastery and provided it with land and a village | No | Yes | No | No | No | No | Yes | No | No | Mvs 35.83-84 |
| Tissavaddhamanaka | Yes | No | No | c. 1st - 2nd century CE | Vasabha | Built monastery and provided share of water from a canal | No | Yes | No | No | Yes | No | No | No | No | Mvs 35.84 |
| Unknown | Yes | No | No | c. 1st - 2nd century CE | Vasabha | Added bricks to a stupa | No | No | No | Yes | No | No | No | No | No | Mvs 35.85 |
| Unknown | Yes | No | No | c. 1st - 2nd century CE | Vasabha | Built a uposatha house | No | No | Yes | No | No | No | No | No | No | Mvs 35.85 |
| Unknown | Yes | No | No | c. 1st - 2nd century CE | Vasabha | Constructed a tank which was given to monastery | No | No | No | No | Yes | No | No | No | No | Mvs 35.86 |
| Unknown | Yes | No | No | c. 1st - 2nd century CE | Vasabha | Built uposatha house | No | No | Yes | No | No | No | No | No | No | Mvs 35.87 |
| Anuradhapura | Yes | No | No | c. 1st - 2nd century CE | Vasabha | Built uposatha house | No | No | Yes | No | No | No | No | No | No | Mvs 35.87-88 |

| Location | Early Historic | Late Historic | Early Medieval | Date | Donor | Type of Donation | Alienation of land | Property | Construction of a monument | Repair of a monument | Irrigation | Money | Land/Property for Maintenance | Food | Compulsory Service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Thuparama, Anuradhapura | Yes | No | No | c. 1st - 2nd century CE | Vasabha | Built uposatha house | No | No | Yes | No | No | No | No | No | No | Mvs 35.88 |
| Mahavihara, Anuradhapura | Yes | No | No | c. 1st - 2nd century CE | Vasabha | Built monastic cells | No | No | Yes | No | No | No | No | No | No | Mvs 35.88 |
| Mahavihara, Anuradhapura | Yes | No | No | c. 1st - 2nd century CE | Vasabha | Repaired Catussala hall | No | No | No | Yes | No | No | No | No | No | Mvs 35.88 |
| Bodhi tree, Anuradhapura | Yes | No | No | c. 1st - 2nd century CE | Vasabha | Provided images and a temple for Bodhi tree | No | No | No | Yes | No | No | No | No | No | Mvs 35.89 |
| Mahavihara, Anuradhapura | Yes | No | No | c. 1st - 2nd century CE | Kings Consort to Vasabha Pottha | Built stupa and temple | No | No | Yes | No | No | No | No | No | No | Mvs 35.90 |
| Unknown | No | Yes | No | c. 2nd century CE | Vankanasikatissaka | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 35.113 |
| Unknown | No | Yes | No | c. 2nd century CE | Kings Consort to Vankanasikatissaka and son Gajabahukagamani | Built monastery and provided with land | No | Yes | No | No | No | No | Yes | No | No | Mvs 35.113-118 |
| Unknown | No | Yes | No | c. 2nd century CE | Gajabahukagamani | Built stupa | No | No | Yes | No | No | No | No | No | No | Mvs 35.118 |
| Abhayagiri, Anuradhapura | No | Yes | No | c. 2nd century CE | Gajabahukagamani | Built stupa and at four gates constructed vestibules | No | No | Yes | No | No | No | No | No | No | Mvs 35.119 |
| Abhayagiri, Anuradhapura | No | Yes | No | c. 2nd century CE | Gajabahukagamani | Built tank and donated it to monastery | No | No | No | No | Yes | No | No | No | No | Mvs 35.120 |
| Maricavatti, Anuradhapura | No | Yes | No | c. 2nd century CE | Gajabahukagamani | Made mantling for stupa | No | No | No | Yes | No | No | No | No | No | Mvs 35.121 |
| Maricavatti, Anuradhapura | No | Yes | No | c. 2nd century CE | Gajabahukagamani | Provided land for monastery | No | No | No | No | No | No | Yes | No | No | Mvs 35.121-122 |
| Unknown | No | Yes | No | c. 2nd century CE | Gajabahukagamani | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 35.122 |
| Anuradhapura | No | Yes | No | c. 2nd century CE | Gajabahukagamani | Built Mahajasana hall | No | No | Yes | No | No | No | No | No | No | Mvs 35.122 |
| Unknown | No | Yes | No | c. 2nd century CE | Mahallaka Naga | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 35.123-126 |
| Unknown | No | Yes | No | c. 2nd century CE | Mahallaka Naga | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 35.123-126 |
| Unknown | No | Yes | No | c. 2nd century CE | Mahallaka Naga | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 35.123-126 |
| Unknown | No | Yes | No | c. 2nd century CE | Mahallaka Naga | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 35.123-126 |
| Unknown | No | Yes | No | c. 2nd century CE | Mahallaka Naga | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 35.123-126 |
| Rohana | No | Yes | No | c. 2nd century CE | Mahallaka Naga | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 35.123-126 |
| Unknown | No | Yes | No | c. 2nd century CE | Mahallaka Naga | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 35.123-126 |
| Mahavihara, Anuradhapura | No | Yes | No | c. 2nd century CE | Bhatikatissaka | Built wall around Mahavihara | No | No | Yes | No | No | No | No | No | No | Mvs 36.2 |
| Unknown | No | Yes | No | c. 2nd century CE | Bhatikatissaka | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 36.2-3 |
| Unknown | No | Yes | No | c. 2nd century CE | Bhatikatissaka | Built tank and donated to monastery | No | No | No | No | Yes | No | No | No | No | Mvs 36.2-3 |
| Unknown | No | Yes | No | c. 2nd century CE | Bhatikatissaka | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 36.4 |

| Location | Early Historic | Late Historic | Early Medieval | Date | Donor | Type of Donation | Alienation of land | Property | Construction of a monument | Repair of a monument | Irrigation | Money | Land/Property for Maintenance | Food | Compulsory Service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Thuparama, Anuradhapura | No | Yes | No | c. 2nd century CE | Bhatikatissaka | Built uposatha house | No | No | Yes | No | No | No | No | No | No | Mvs 36.4 |
| Abhayagiri, Anuradhapura | No | Yes | No | c. 2nd century CE | Kanitthatissaka | Built Ratnapasada | No | No | Yes | No | No | No | No | No | No | Mvs 36.7-8 |
| Abhayagiri, Anuradhapura | No | Yes | No | c. 2nd century CE | Kanitthatissaka | Built wall around monastery | No | No | Yes | No | No | No | No | No | No | Mvs 36.8 |
| Abhayagiri, Anuradhapura | No | Yes | No | c. 2nd century CE | Kanitthatissaka | Built parivena | No | No | Yes | No | No | No | No | No | No | Mvs 36.8 |
| Anuradhapura | No | Yes | No | c. 2nd century CE | Kanitthatissaka | Built parivena | No | No | Yes | No | No | No | No | No | No | Mvs 36.8-9 |
| Anuradhapura | No | Yes | No | c. 2nd century CE | Kanitthatissaka | Built temple for stupa | No | No | Yes | No | No | No | No | No | No | Mvs 36.9 |
| Unknown | No | Yes | No | c. 2nd century CE | Kanitthatissaka | Built temple for stupa | No | No | Yes | No | No | No | No | No | No | Mvs 36.9 |
| Unknown | No | Yes | No | c. 2nd century CE | Kanitthatissaka | Restored a temple | No | No | No | Yes | No | No | No | No | No | Mvs 36.9-10 |
| Mahavihara, Anuradhapura | No | Yes | No | c. 2nd century CE | Kanitthatissaka | Removed wall and built monastic cells | No | No | Yes | No | No | No | No | No | No | Mvs 36.10-11 |
| Mahavihara, Anuradhapura | No | Yes | No | c. 2nd century CE | Kanitthatissaka | Built 12 pasadas | No | No | Yes | No | No | No | No | No | No | Mvs 36.11-12 |
| Dakkhinagiri, Anuradhapura | No | Yes | No | c. 2nd century CE | Kanitthatissaka | Added mantling to stupa | No | No | No | Yes | No | No | No | No | No | Mvs 36.12 |
| Dakkhinagiri, Anuradhapura | No | Yes | No | c. 2nd century CE | Kanitthatissaka | Built refectory | No | No | Yes | No | No | No | No | No | No | Mvs 36.12 |
| Unknown | No | Yes | No | c. 2nd century CE | Kanitthatissaka | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 36.14 |
| Unknown | No | Yes | No | c. 2nd century CE | Kanitthatissaka | Built Ramagonaka | No | No | Yes | No | No | No | No | No | No | Mvs 36.14 |
| Unknown | No | Yes | No | c. 2nd century CE | Kanitthatissaka | Built arama | No | No | Yes | No | No | No | No | No | No | Mvs 36.14 |
| Unknown | No | Yes | No | c. 2nd century CE | Kanitthatissaka | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 36.15 |
| Unknown | No | Yes | No | c. 2nd century CE | Kanitthatissaka | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 36.15 |
| Unknown | No | Yes | No | c. 2nd century CE | Kanitthatissaka | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 36.15 |
| Unknown | No | Yes | No | c. 2nd century CE | Kanitthatissaka | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 36.15 |
| Kelaniya | No | Yes | No | c. 2nd century CE | Kanitthatissaka | Built uposatha house | No | No | Yes | No | No | No | No | No | No | Mvs 36.16-17 |
| Unknown | No | Yes | No | c. 2nd century CE | Kanitthatissaka | Built uposatha house | No | No | Yes | No | No | No | No | No | No | Mvs 36.16-17 |
| Unknown | No | Yes | No | c. 2nd century CE | Kanitthatissaka | Built uposatha house | No | No | Yes | No | No | No | No | No | No | Mvs 36.16-17 |
| Mahathupa, Anuradhapura | No | Yes | No | c. 2nd - 3rd century CE | Sirinaga I | Gilded stupa and had parasol placed on top | No | No | No | Yes | No | No | No | No | No | Mvs 36.24 |
| Mahavihara, Anuradhapura | No | Yes | No | c. 2nd - 3rd century CE | Sirinaga I | Lohapasada | No | No | Yes | No | No | No | No | No | No | Mvs 36.25 |
| Bodhi tree, Anuradhapura | No | Yes | No | c. 2nd - 3rd century CE | Sirinaga I | Restored steps to Bodhi tree | No | No | No | Yes | No | No | No | No | No | Mvs 36.25 |
| Unknown | No | Yes | No | c. 3rd century CE | Voharika Tissa | Restored five buildings | No | No | No | Yes | No | No | No | No | No | Mvs 36.29-30 |
| Mahavihara, Anuradhapura | No | Yes | No | c. 3rd century CE | Voharika Tissa | Set up a pavilion | No | No | Yes | No | No | No | No | No | No | Mvs 36.31 |

| Location | Early Historic | Late Historic | Early Medieval | Date | Donor | Type of Donation | Alienation of land | Property | Construction of a monument | Repair of a monument | Irrigation | Money | Land/Property for Maintenance | Food | Compulsory Service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Abhayagiri, Anuradhapura | No | Yes | No | c. 3rd century CE | Voharika Tissa | Set up a pavilion | No | No | Yes | No | No | No | No | No | No | Mvs 36.31 |
| Bodhi tree, Anuradhapura | No | Yes | No | c. 3rd century CE | Voharika Tissa | Set up images at Bodhi tree | No | No | No | Yes | No | No | No | No | No | Mvs 36.32 |
| Unknown | No | Yes | No | c. 3rd century CE | Voharika Tissa | Built Sattapannakaspasada | No | No | Yes | No | No | No | No | No | No | Mvs 36.32 |
| Abhayagiri, Anuradhapura | No | Yes | No | c. 3rd century CE | Voharika Tissa | Put parasol on stupa | No | No | No | Yes | No | No | No | No | No | Mvs 36.33-35 |
| Dakkhinagiri, Anuradhapura | No | Yes | No | c. 3rd century CE | Voharika Tissa | Put parasol on stupa | No | No | No | Yes | No | No | No | No | No | Mvs 36.33-35 |
| Maricavatti, Anuradhapura | No | Yes | No | c. 3rd century CE | Voharika Tissa | Put parasol on stupa | No | No | No | Yes | No | No | No | No | No | Mvs 36.33-35 |
| Unknown | No | Yes | No | c. 3rd century CE | Voharika Tissa | Put parasol on stupa | No | No | No | Yes | No | No | No | No | No | Mvs 36.33-35 |
| Unknown | No | Yes | No | c. 3rd century CE | Voharika Tissa | Put parasol on stupa | No | No | No | Yes | No | No | No | No | No | Mvs 36.33-35 |
| Unknown | No | Yes | No | c. 3rd century CE | Voharika Tissa | Put parasol on stupa | No | No | No | Yes | No | No | No | No | No | Mvs 36.33-35 |
| Unknown | No | Yes | No | c. 3rd century CE | Voharika Tissa | Put parasol on stupa | No | No | No | Yes | No | No | No | No | No | Mvs 36.33-35 |
| Kelaniya | No | Yes | No | c. 3rd century CE | Voharika Tissa | Put parasol on stupa | No | No | No | Yes | No | No | No | No | No | Mvs 36.33-35 |
| Unknown | No | Yes | No | c. 3rd century CE | Voharika Tissa | Built wall | No | No | Yes | No | No | No | No | No | No | Mvs 36.35-37 |
| Unknown | No | Yes | No | c. 3rd century CE | Voharika Tissa | Built wall | No | No | Yes | No | No | No | No | No | No | Mvs 36.35-37 |
| Anuradhapura | No | Yes | No | c. 3rd century CE | Voharika Tissa | Built wall | No | No | Yes | No | No | No | No | No | No | Mvs 36.35-37 |
| Nagadipa | No | Yes | No | c. 3rd century CE | Voharika Tissa | Built wall | No | No | Yes | No | No | No | No | No | No | Mvs 36.35-37 |
| Mahagama | No | Yes | No | c. 3rd century CE | Voharika Tissa | Built uposatha house | No | No | Yes | No | No | No | No | No | No | Mvs 36.37 |
| Bodhi tree, Anuradhapura | No | Yes | No | c. 3rd century CE | Abhayanaga | Built vedi of stone around Bodhi tree | No | No | No | Yes | No | No | No | No | No | Mvs 36.52 |
| Anuradhapura | No | Yes | No | c. 3rd century CE | Abhayanaga | Built pavilion for Lohapasada | No | No | No | Yes | No | No | No | No | No | Mvs 36.52-53 |
| Bodhi tree, Anuradhapura | No | Yes | No | c. 3rd century CE | Sirinaga II | Restored wall around Bodhi tree | No | No | No | Yes | No | No | No | No | No | Mvs 36.55 |
| Bodhi tree, Anuradhapura | No | Yes | No | c. 3rd century CE | Sirinaga II | Built Hamsavatta in Bodhi tree court | No | No | No | Yes | No | No | No | No | No | Mvs 36.56 |
| Bodhi tree, Anuradhapura | No | Yes | No | c. 3rd century CE | Sirinaga II | Built pavilion in Bodhi tree court | No | No | No | Yes | No | No | No | No | No | Mvs 36.56 |
| Mahathupa, Anuradhapura | No | Yes | No | c. 3rd century CE | Samghatissa | Placed parasol on stupa and gilded it | No | No | No | Yes | No | No | No | No | No | Mvs 36.65 |
| Mahavihara, Anuradhapura | No | Yes | No | c. 3rd century CE | Sirisamghabodhi | Built salaka house | No | No | Yes | No | No | No | No | No | No | Mvs 36.74 |
| Mahavihara, Anuradhapura | No | Yes | No | c. 3rd century CE | Gothabhaya | Built pavilion | No | No | Yes | No | No | No | No | No | No | Mvs 36.102 |
| Mahavihara, Anuradhapura | No | Yes | No | c. 3rd century CE | Gothabhaya | Renewed pillars of Lohapasada | No | No | No | Yes | No | No | No | No | No | Mvs 36.103 |
| Bodhi tree, Anuradhapura | No | Yes | No | c. 3rd century CE | Gothabhaya | Built vedi of stone and a gateway | No | No | No | Yes | No | No | No | No | No | Mvs 36.103 |
| Mahavihara, Anuradhapura | No | Yes | No | c. 3rd century CE | Gothabhaya | Laid out area for meditation | No | Yes | No | No | No | No | No | No | No | Mvs 36.105 |

| Location | Early Historic | Late Historic | Early Medieval | Date | Donor | Type of Donation | Alienation of land | Property | Construction of a monument | Repair of a monument | Irrigation | Money | Land/Property for Maintenance | Food | Compulsory Service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Throughout Sri Lanka - specific sites not mentioned | No | Yes | No | c. 3rd century CE | Gothabhaya | Restored ruined buildings | No | No | No | Yes | No | No | No | No | No | Mvs 36.105-106 |
| Thuparama, Anuradhapura | No | Yes | No | c. 3rd century CE | Gothabhaya | Restored temple at Thuparama | No | No | No | Yes | No | No | No | No | No | Mvs 36.106 |
| Mihintale | No | Yes | No | c. 3rd century CE | Gothabhaya | Restored temple at stupa | No | No | No | Yes | No | No | No | No | No | Mvs 36.106 |
| Anuradhapura | No | Yes | No | c. 3rd century CE | Gothabhaya | Repaired uposatha houses | No | No | No | Yes | No | No | No | No | No | Mvs 36.107-108 |
| Thuparama, Anuradhapura | No | Yes | No | c. 3rd century CE | Gothabhaya | Repaired uposatha houses | No | No | No | Yes | No | No | No | No | No | Mvs 36.107-108 |
| Maricavatti, Anuradhapura | No | Yes | No | c. 3rd century CE | Gothabhaya | Repaired uposatha houses | No | No | No | Yes | No | No | No | No | No | Mvs 36.107-108 |
| Dakkhinagiri, Anuradhapura | No | Yes | No | c. 3rd century CE | Gothabhaya | Repaired uposatha houses | No | No | No | Yes | No | No | No | No | No | Mvs 36.107-108 |
| Unknown | No | Yes | No | c. 3rd century CE | Gothabhaya | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 36.108-109 |
| Mahavihara, Anuradhapura | No | Yes | No | c. 3rd century CE | Jetthatissa | Built seven storeys for Lohapasada | No | No | No | Yes | No | No | No | No | No | Mvs 36.124 |
| Bodhi tree, Anuradhapura | No | Yes | No | c. 3rd century CE | Jetthatissa | Built three gateways | No | No | No | Yes | No | No | No | No | No | Mvs 36.126 |
| Anuradhapura | No | Yes | No | c. 3rd century CE | Jetthatissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 36.127 |
| Mihintale | No | Yes | No | c. 3rd century CE | Jetthatissa | Donated tank to a monastery | No | No | No | No | Yes | No | No | No | No | Mvs 36.130 |
| Abhayagiri, Anuradhapura | No | Yes | No | c. 3rd - 4th century CE | Minister Sona to Mahasena | Took material from Mahavihara to add to Abhayagiri | No | No | No | Yes | No | No | No | No | No | Mvs 37.10-13 |
| Abhayagiri, Anuradhapura | No | Yes | No | c. 3rd - 4th century CE | Mahasena | Set up image in Abhayagiri | No | No | Yes | No | No | No | No | No | No | Mvs 37.15 |
| Abhayagiri, Anuradhapura | No | Yes | No | c. 3rd - 4th century CE | Mahasena | Set up temple for Bodhi tree | No | No | Yes | No | No | No | No | No | No | Mvs 37.15 |
| Abhayagiri, Anuradhapura | No | Yes | No | c. 3rd - 4th century CE | Mahasena | Built relic hall | No | No | Yes | No | No | No | No | No | No | Mvs 37.15 |
| Abhayagiri, Anuradhapura | No | Yes | No | c. 3rd - 4th century CE | Mahasena | Built hall | No | No | Yes | No | No | No | No | No | No | Mvs 37.15 |
| Anuradhapura | No | Yes | No | c. 3rd - 4th century CE | Mahasena | Restored Kukkuta | No | No | No | Yes | No | No | No | No | No | Mvs 37.16 |
| Mahavihara, Anuradhapura | No | Yes | No | c. 3rd - 4th century CE | Minister Meghavannabhaya | Built parivenas | No | No | Yes | No | No | No | No | No | No | Mvs 37.29 |
| Bodhi tree, Anuradhapura | No | Yes | No | c. 3rd - 4th century CE | Mahasena | Set up images at temple of Bodhi tree shrine | No | No | No | Yes | No | No | No | No | No | Mvs 37.31 |
| Jetavana, Anuradhapura | No | Yes | No | c. 3rd - 4th century CE | Thera Tissa | Built Jetavana monastery | No | Yes | No | No | No | No | No | No | No | Mvs 37.32-33 |
| Polonnaruva | No | Yes | No | c. 3rd - 4th century CE | Mahasena | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 37.40 |
| Unknown | No | Yes | No | c. 3rd - 4th century CE | Mahasena | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 37.41 |
| Rohana | No | Yes | No | c. 3rd - 4th century CE | Mahasena | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 37.41 |
| Rohana | No | Yes | No | c. 3rd - 4th century CE | Mahasena | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 37.41 |
| Unknown | No | Yes | No | c. 3rd - 4th century CE | Mahasena | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 37.41 |

| Location | Early Historic | Late Historic | Early Medieval | Date | Donor | Type of Donation | Alienation of land | Property | Construction of a monument | Repair of a monument | Irrigation | Money | Land/Property for Maintenance | Food | Compulsory Service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Unknown | No | Yes | No | c. 3rd - 4th century CE | Mahasena | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 37.41 |
| Unknown | No | Yes | No | c. 3rd - 4th century CE | Mahasena | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 37.42 |
| Rohana | No | Yes | No | c. 3rd - 4th century CE | Mahasena | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 37.42 |
| Anuradhapura | No | Yes | No | c. 3rd - 4th century CE | Mahasena | Repair of monument | No | No | No | No | No | No | No | No | No | Mvs 37.43 |
| Unknown | No | Yes | No | c. 3rd - 4th century CE | Mahasena | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 37.44 |
| Unknown | No | Yes | No | c. 3rd - 4th century CE | Mahasena | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 37.44 |
| Unknown | No | Yes | No | c. 3rd - 4th century CE | Mahasena | Built a stupa | No | No | Yes | No | No | No | No | No | No | Mvs 37.44 |
| Throughout Sri Lanka - specific sites not mentioned | No | Yes | No | c. 3rd - 4th century CE | Mahasena | Restored buildings | No | No | No | Yes | No | No | No | No | No | Mvs 37.44 |
| Maricavatti, Anuradhapura | Yes | No | No | c. 2nd century BCE | Dutthagamani | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 26.18-19 |
| Maricavatti, Anuradhapura | Yes | No | No | c. 2nd century BCE | Dutthagamani | Built stupa | No | No | Yes | No | No | No | No | No | No | Mvs 26.18-19 |
| Unknown | Yes | No | No | c. 2nd century BCE | Sadha Tissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 33.7-9 |
| Mahathupa, Anuradhapura | Yes | No | No | c. 2nd century BCE | Lanjatissa | Had earth levelled between Mahathupa and Thuparama | No | No | No | Yes | No | No | No | No | No | Mvs 33.22-25 |
| Mahavihara, Anuradhapura | No | Yes | No | c. 3rd century CE | Voharika Tissa | Provided money every month | No | No | No | No | No | Yes | No | No | No | Mvs 34.32 |
| Unknown | No | Yes | No | c. 3rd century CE | Voharika Tissa | Built wall | No | No | Yes | No | No | No | No | No | No | Mvs 36.35-37 |
| Unknown | No | Yes | No | c. 3rd century CE | Voharika Tissa | Built wall | No | No | Yes | No | No | No | No | No | No | Mvs 36.35-37 |
| Bodhi tree, Anuradhapura | No | Yes | No | c. 3rd century CE | Gothabhaya | Set up images at gateway | No | No | No | Yes | No | No | No | No | No | Mvs 36.104 |
| Unknown | Yes | No | No | c. 2nd century BCE | Lanjatissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 33.27 |
| Unknown | Yes | No | No | c. 2nd century BCE | Lanjatissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Mvs 33.27 |
| Anuradhapura | Yes | No | No | c. 1st century BCE | Mahaculi Mahatissa | Built monastic cells | No | No | Yes | No | No | No | No | No | No | Mvs 33.99 |
| Uposatha, Anuradhapura | Yes | No | No | c. 1st century BCE - 1st century CE | Bhatikabhaya | Built vedikas for Uposatha | No | No | No | Yes | No | No | No | No | No | Mvs 34.39 |
| Mahathupa, Anuradhapura | Yes | No | No | c. 1st century BCE - 1st century CE | Bhatikabhaya | Covered Mahathupa | No | No | No | Yes | No | No | No | No | No | Mvs 34.46-48 |
| Thuparama, Anuradhapura | Yes | No | No | c. 1st century BCE - 1st century CE | Amandagamani Abhaya | Built inner courtyard and inner verandah for Uposatha | No | No | No | Yes | No | No | No | No | No | Mvs 35.4 |

| Location | Early Historic | Late Historic | Early Medieval | Date | Donor | Type of donation | Alienation of Land | Property | Construction of monument | Repair of Monument | Irrigation | Money | Land/property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Unknown | No | No | Yes | c. 6th century CE | Aggabodhi | Built giri-vihara and donated fields to it | No | Yes | No | No | No | No | Yes | No | No | Clv 42: 9 |
| Unknown | No | Yes | No | c. 6th century CE | Aggabodhi | Built pirivena | No | Yes | No | No | No | No | No | No | No | Clv 42: 10 |
| Anuradhapura | No | Yes | No | c. 6th century CE | Aggabodhi | Built a pasada at Dakkina-vihara | No | No | Yes | No | No | No | No | No | No | Clv 42: 14 |
| Unknown | No | Yes | No | c. 6th century CE | Aggabodhi | Built vihara Kurunda and tank and cocopalm garden | No | Yes | No | No | Yes | No | Yes | No | No | Clv 42: 15-16 |
| Unknown | No | Yes | No | c. 6th century CE | Aggabodhi | Built Ambilapassava-vihara granted village to it | No | Yes | No | No | No | No | Yes | No | No | Clv 42: 17 |
| Unknown | No | Yes | No | c. 6th century CE | Aggabodhi | Unnavalli-vihara | No | No | No | No | No | No | Yes | No | No | Clv 42: 18 |
| Unknown | No | Yes | No | c. 6th century CE | Aggabodhi | Kelivata | No | Yes | No | No | No | No | No | No | No | Clv 42: 19 |
| Anuradhapura | No | Yes | No | c. 6th century CE | Aggabodhi | Bodhi tree terrace | No | No | No | Yes | No | No | No | No | No | Clv 42: 19 |
| Anuradhapura | No | Yes | No | c. 6th century CE | Aggabodhi | Lohapasada repaired and village donated to it | No | No | No | Yes | No | No | Yes | No | No | Clv 42: 20-21 |
| Anuradhapura | No | Yes | No | c. 6th century CE | Aggabodhi | Hatthikucchi-vihara built pasada | No | No | Yes | No | No | No | No | No | No | Clv 42: 21 |
| Unknown | No | Yes | No | c. 6th century CE | Aggabodhi | Mugasenapati vihara built, village donated | No | Yes | No | No | No | No | Yes | No | Yes | Clv 42: 23-24 |
| Unknown | No | Yes | No | c. 6th century CE | Aggabodhi | Aggabodhi-vihara | No | Yes | No | No | No | No | No | No | No | Clv 42: 24 |
| Unknown | No | Yes | No | c. 6th century CE | Aggabodhi | Bhinnorudipa-vihara and granted village | No | Yes | No | No | No | No | Yes | No | No | Clv 42: 26-27 |
| Unknown | No | Yes | No | c. 6th century CE | Aggabodhi | Built hall at Dakkinagiridalha | No | No | Yes | No | No | No | No | No | No | Clv 42: 27-28 |
| Unknown | No | Yes | No | c. 6th century CE | Aggabodhi | Built hall at Mahanagapabbata | No | No | Yes | No | No | No | No | No | No | Clv 42: 27-28 |
| Unknown | No | Yes | No | c. 6th century CE | Aggabodhi | Built hall at Kalavapi-vihara | No | No | Yes | No | No | No | No | No | No | Clv 42: 27-28 |
| Anuradhapura | No | Yes | No | c. 6th century CE | Aggabodhi | Built bathing tank at Abhayagiri | No | No | Yes | No | No | No | No | No | No | Clv 42: 28 |
| Anuradhapura | No | Yes | No | c. 6th century CE | Aggabodhi | Ornamented major monuments of Anuradhapura | No | No | No | Yes | No | No | No | No | No | Clv 42: 29-33 |
| Unknown | No | Yes | No | c. 6th century CE | Aggabodhi | Constructed cell at Nilageha | No | No | Yes | No | No | No | No | No | No | Clv 42: 39 |
| Unknown | No | No | Yes | c. 6th - 7th century CE | Aggabodhi II | Jamburantaragalla vihara | No | No | Yes | No | No | No | No | No | No | Clv 42: 43 |
| Unknown | No | No | Yes | c. 6th - 7th century CE | Aggabodhi II | Matikapitthi vihara | No | No | Yes | No | No | No | No | No | No | Clv 42: 43 |
| Unknown | No | No | Yes | c. 6th - 7th century CE | Aggabodhi II | Vettavasa-vihara | No | No | Yes | No | No | No | No | No | No | Clv 42: 48 |
| South of Anuradhapura | No | No | Yes | c. 6th - 7th century CE | Aggabodhi II | Built practising house at Culagalla-vihara | No | No | No | Yes | No | No | No | No | No | Clv 42: 49 |
| Unknown | No | No | Yes | c. 6th - 7th century CE | Aggabodhi II | Built practising house at Palamnagara-vihara | No | No | No | Yes | No | No | No | No | No | Clv 42: 49 |
| Anuradhapura | No | No | Yes | c. 6th - 7th century CE | Aggabodhi II | Repaired Thuparama | No | No | No | Yes | No | No | No | No | No | Clv 42: 52-61 |
| Anuradhapura | No | No | Yes | c. 6th - 7th century CE | Aggabodhi II | Village for maintenance of Thuparama | No | No | No | No | No | No | Yes | No | No | Clv 42: 61-62 |
| Unknown | No | No | Yes | c. 6th - 7th century CE | Aggabodhi II | Granted village | No | No | No | No | No | No | Yes | No | No | Clv 42: 63 |

| Location | Early Historic | Late Historic | Early Medieval | Date | Donor | Type of donation | Alienation of Land | Property | Construction of monument | Repair of Monument | Irrigation | Money | Land/property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Unknown | No | No | Yes | c. 6th - 7th century CE | Aggabodhi II | Granted village | No | No | No | No | No | No | Yes | No | No | Clv 42: 64 |
| Unknown | No | No | Yes | c. 6th - 7th century CE | Queen of Aggabodhi II | Built and donated monastery | No | Yes | No | No | No | No | No | No | No | Clv 42: 65 |
| Jetavana, Anuradhapura | No | No | Yes | c. 6th - 7th century CE | Aggabodhi II | Erected monument with glittering crowning ornament | No | No | Yes | No | No | No | No | No | No | Clv 42: 66 |
| Anuradhapura | No | No | Yes | c. 6th - 7th century CE | Aggabodhi II | Enlarged Mahapali Hall | No | No | No | Yes | No | No | No | No | No | Clv 42: 67 |
| Anuradhapura | No | No | Yes | c. 6th - 7th century CE | Aggabodhi II | Set up stone canoes | No | No | No | No | No | No | No | No | No | Clv 42: 67 |
| Anuradhapura | No | No | Yes | c. 6th - 7th century CE | Aggabodhi II | Ordered permanent gifts of rice | No | No | No | No | No | No | No | Yes | No | Clv 42: 68 |
| Anuradhapura | No | No | Yes | c. 7th century CE | Mogallana III | Covered three stupas with new material | No | No | No | Yes | No | No | No | No | No | Clv 44: 44 |
| Throughout Sri Lanka | No | No | Yes | c. 7th century CE | Mogallana III | Made images and repaired what was decayed | No | No | Yes | Yes | No | No | No | No | No | Clv 44: 48 |
| Unknown | No | No | Yes | c. 7th century CE | Mogallana III | Provided 300 salt pans to the sangha | No | No | No | No | No | No | No | Yes | No | Clv 44: 49 |
| Karapitthi | No | No | Yes | c. 7th century CE | Mogallana III | Built monastery | No | Yes | No | No | No | No | No | No | No | Clv 44: 50 |
| Unknown | No | No | Yes | c. 7th century CE | Mogallana III | Donation of village to monastery | No | No | No | No | No | No | Yes | No | No | Clv 44: 50 |
| Unknown | No | No | Yes | c. 7th century CE | Mogallana III | Built a cetiya temple at monastery | No | No | Yes | No | No | No | No | No | No | Clv 44: 51 |
| Throughout Sri Lanka | No | No | Yes | c. 7th century CE | Mogallana III | Granted villages to monasteries | No | No | No | No | No | No | Yes | No | No | Clv 44: 51 |
| Anuradhapura | No | No | Yes | c. 7th century CE | Silameghavanna | Enlarged the Mahapali hall | No | No | No | Yes | No | No | No | No | No | Clv 44: 65 |
| Abhayagiri, Anuradhapura | No | No | Yes | c. 7th century CE | Silameghavanna | Restored temple and decorated | No | No | No | Yes | No | No | No | No | No | Clv 44: 68 |
| Kolavapi | No | No | Yes | c. 7th century CE | Silameghavanna | Donated tank | No | No | No | No | Yes | No | No | No | No | Clv 44: 69 |
| Anuradhapura and throughout Sri Lanka | No | No | Yes | c. 7th century CE | Jetthatissa | Donated villages to many monasteries | No | No | No | No | No | No | Yes | No | No | Clv 44: 96-101 |
| Throughout Sri Lanka | No | No | Yes | c. 7th century CE | Jetthatissa | Repaired Monastic dwellings | No | No | No | Yes | No | No | No | No | No | Clv 44: 102 |
| Anuradhapura and throughout Sri Lanka | No | No | Yes | c. 7th century CE | Aggabodhi III | Built monastery | No | Yes | No | No | No | No | No | No | No | Clv 44: 119 |
| Mihintale | No | No | Yes | c. 7th century CE | Aggabodhi III | Donated villages to monasteries | No | No | No | No | No | No | Yes | No | No | Clv 44: 122 |
| Unknown | No | No | Yes | c. 7th century CE | Aggabodhi III | Built monastery | No | Yes | No | No | No | No | No | No | No | Clv 44: 122 |
| Unknown | No | No | Yes | c. 7th century CE | Dathopatissa I | Founded monastery and provided revenues | No | Yes | No | No | No | No | Yes | No | No | Clv 44: 135 |
| Thuparama, Anuradhapura | No | No | Yes | c. 7th century CE | Dathopatissa I | Restored Thuparama | No | No | No | Yes | No | No | No | No | No | Clv 44: 142 |
| Thuparama, Anuradhapura | No | No | Yes | c. 7th century CE | Kassapa II | Granted Thuparama a village | No | No | No | No | No | No | Yes | No | No | Clv 44: 148 |
| Mirisevati, Anuradhapura | No | No | Yes | c. 7th century CE | Kassapa II | Erected pasada | No | No | Yes | No | No | No | No | No | No | Clv 44: 149-150 |
| Unknown | No | No | Yes | c. 7th century CE | Kassapa II | Repair of monument, granted along with village | No | Yes | No | Yes | No | No | Yes | No | No | Clv 44: 151 |

| Location | Early Historic | Late Historic | Early Medieval | Date | Donor | Type of donation | Alienation of Land | Property | Construction of monument | Repair of Monument | Irrigation | Money | Land/property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Throughout Sri Lanka | No | No | Yes | c. 7th century CE | Kassapa II | Repair of monuments | No | No | No | Yes | No | No | No | No | No | Clv 45: 4 |
| Anuradhapura | No | No | Yes | c. 7th century CE | Dappula I | Gave money to the three orders | No | No | No | No | No | Yes | No | No | No | Clv 45: 17 |
| Unknown | No | No | Yes | c. 7th century CE | Dathopatissa II | Granted village to monastery | No | No | No | No | No | No | Yes | No | No | Clv 45: 28 |
| Thuparama, Anuradhapura | No | No | Yes | c. 7th century CE | Dathopatissa II | Granted village | No | No | No | No | No | No | Yes | No | No | Clv 45: 28 |
| Abhayagiri, Anuradhapura | No | No | Yes | c. 7th century CE | Dathopatissa II | Built a parivena at monastery | No | No | Yes | No | No | No | No | No | No | Clv 45: 29 |
| Abhayagiri, Anuradhapura | No | No | Yes | c. 7th century CE | Dathopatissa II | Built monastery | No | Yes | No | No | No | No | No | No | No | Clv 45: 29-35 |
| Rohana | No | No | Yes | c. 7th century CE | Mahatissa | Built Mahapali hall | No | No | Yes | No | No | No | No | No | No | Clv 45: 42 |
| Rohana | No | No | Yes | c. 7th century CE | Mahatissa | Built Parivena | No | Yes | No | No | No | No | No | No | No | Clv 45: 42 |
| Rohana | No | No | Yes | c. 7th century CE | Mahatissa | Built image house | No | No | Yes | No | No | No | No | No | No | Clv 45: 43 |
| Rohana | No | No | Yes | c. 7th century CE | Mahatissa | Built three monasteries | No | Yes | No | No | No | No | No | No | No | Clv 45: 45 |
| Rohana | No | No | Yes | c. 7th century CE | Mahatissa | Construction of new buildings | No | No | Yes | No | No | No | No | No | No | Clv 45: 46 |
| Rohana | No | No | Yes | c. 7th century CE | Mahatissa | Granted village to monastery | No | No | No | No | No | No | Yes | No | No | Clv 45: 47 |
| Rohana | No | No | Yes | c. 7th century CE | Dappula | Built many monasteries | No | Yes | No | No | No | No | No | No | No | Clv 45: 54-56 |
| Rohana | No | No | Yes | c. 7th century CE | Dappula | Repaired many buildings at monasteries | No | No | No | Yes | No | No | No | No | No | Clv 45: 57 |
| Rohana | No | No | Yes | c. 7th century CE | Dappula | Granted villages to many monasteries | No | No | No | No | No | No | Yes | No | No | Clv 45: 58-60 |
| Rohana | No | No | Yes | c. 7th century CE | Dappula | Built image house | No | No | Yes | No | No | No | No | No | No | Clv 45: 60-61 |
| Rohana | No | No | Yes | c. 7th century CE | Dappula | Restored stupas | No | No | No | Yes | No | No | No | No | No | Clv 45: 62 |
| Rohana | No | No | Yes | c. 7th century CE | Elite at time of Dappula | Built monasteries | No | Yes | No | No | No | No | No | No | No | Clv 45: 64 |
| Anuradhapura | No | No | Yes | c. 7th century CE | Aggabodhi IV | Enlarged Mahapali hall | No | No | No | Yes | No | No | No | No | No | Clv 46: 3 |
| Anuradhapura | No | No | Yes | c. 7th century CE | Aggabodhi IV | Restored ruined monasteries and revenues | No | No | No | Yes | No | No | Yes | No | No | Clv 46: 9 |
| Anuradhapura | No | No | Yes | c. 7th century CE | Aggabodhi IV | Provided individuals for compulsory service | No | No | No | No | No | No | No | No | Yes | Clv 46: 10, 14 |
| Anuradhapura | No | No | Yes | c. 7th century CE | Aggabodhi IV | Granted villages to monastery | No | No | No | No | No | No | Yes | No | No | Clv 46: 12-15 |
| Anuradhapura | No | No | Yes | c. 7th century CE | Aggabodhi IV | Granted 1000 villages | No | No | No | No | No | No | Yes | No | No | Clv 46: 16 |
| Anuradhapura | No | Yes | No | c. 6th century CE | Mahanaga | Grant of fields watered by tank | No | No | No | No | Yes | No | Yes | No | No | Clv 41: 99 |
| Anuradhapura | No | Yes | No | c. 6th century CE | Mahanaga | Renovations | No | No | No | Yes | No | No | No | No | No | Clv 41: 99 |
| Anuradhapura | No | Yes | No | c. 6th century CE | Mahanaga | Granted canal to vihara | No | No | No | No | Yes | No | No | No | No | Clv 41: 100 |
| Kasikhanda District | No | Yes | No | c. 6th century CE | Mahanaga | Renovations | No | No | No | Yes | No | No | No | No | No | Clv 41: 101 |

| Location | Early Historic | Late Historic | Early Medieval | Date | Donor | Type of donation | Alienation of Land | Property | Construction of monument | Repair of Monument | Irrigation | Money | Land/property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Unknown | No | No | Yes | c. 7th century CE | Potthakuttha | Built monastery and donated tank/land/slaves to it | No | Yes | No | No | Yes | No | Yes | No | Yes | Clv 46: 19-21 |
| Unknown | No | No | Yes | c. 7th century CE | Potthakuttha | Built Pasadas | No | No | Yes | No | No | No | Yes | No | No | Clv 46: 21-22 |
| Unknown | No | No | Yes | c. 7th century CE | Senapati Potthasata | Built monastery | No | Yes | No | No | No | No | No | No | No | Clv 46: 23 |
| Unknown | No | No | Yes | c. 7th century CE | Mahakanda | Built monastery | No | Yes | No | No | No | No | No | No | No | Clv 46: 24 |
| Unknown | No | No | Yes | c. 7th century CE | Uparaja of the King | Built monastery | No | Yes | No | No | No | No | No | No | No | Clv 46: 24 |
| Unknown | No | No | Yes | c. 7th century CE | Mahesi of the King | Built monastery and granted villages | No | Yes | No | No | No | No | Yes | No | No | Clv 46: 27-28 |
| Unknown | No | No | Yes | c. 7th century CE | Malayaraja | Built relic house and elaborated Lohapasada | No | No | Yes | Yes | No | No | No | No | No | Clv 46: 29-30 |
| Unknown | No | No | Yes | c. 7th century CE | Bodhitissa | Built monastery | No | Yes | No | No | No | No | No | No | No | Clv 46: 31 |
| Throughout Sri Lanka | No | No | Yes | c. 7th century CE | District heads | Built monasteries | No | Yes | No | No | No | No | No | No | No | Clv 46: 31 |
| Unknown | No | No | Yes | c. 7th century CE | Datta | Built monastery | No | Yes | No | No | No | No | No | No | No | Clv 46: 43 |
| Unknown | No | No | Yes | c. 7th century CE | Hatthadatha | Built practicing house | No | No | Yes | No | No | No | No | No | No | Clv 46: 46 |
| Unknown | No | No | Yes | c. 7th - 8th century CE | Manavamma | Founded villages with monastery | No | Yes | No | No | No | No | Yes | No | No | Clv 47: 64-65 |
| Anuradhapura | No | No | Yes | c. 7th - 8th century CE | Manavamma | Roofed Thuparama and Lohapasada | No | No | No | Yes | No | No | No | No | No | Clv 47: 65 |
| Unknown | No | No | Yes | c. 7th - 8th century CE | Manavamma | Pasada provided for Ascetics | No | Yes | No | No | No | No | No | No | No | Clv 47: 66 |
| Unknown | No | No | Yes | c. 8th century CE | Aggabodhi V | Donated monastery, built cells and village | No | Yes | Yes | No | No | No | Yes | No | No | Clv 48: 1-3 |
| Unknown | No | No | Yes | c. 8th century CE | Aggabodhi V | Built monasteries, one to ascetics | No | Yes | No | No | No | No | No | No | No | Clv 48: 3-5 |
| Unknown | No | No | Yes | c. 8th century CE | Aggabodhi V | Built practicing house | No | No | Yes | No | No | No | No | No | No | Clv 48: 5 |
| Unknown | No | No | Yes | c. 8th century CE | Aggabodhi V | Restored a Bodhi tree | No | No | No | Yes | No | No | No | No | No | Clv 48: 6 |
| Unknown | No | No | Yes | c. 8th century CE | Aggabodhi V | Restored many monasteries | No | No | No | Yes | No | No | No | No | No | Clv 48: 7-8 |
| Unknown | No | No | Yes | c. 8th century CE | Aggabodhi V | Donated village | No | No | No | No | No | No | Yes | No | No | Clv 48: 8 |
| Unknown | No | No | Yes | c. 8th - 9th century CE | Kassapa III | Donated monasteries, built practicing house | No | Yes | Yes | No | No | No | No | No | No | Clv 48: 25 |
| Unknown | No | No | Yes | c. 8th century CE | Kassapa III | Donation of village | No | No | No | No | No | No | Yes | No | No | Clv 48: 25 |
| Unknown | No | No | Yes | c. 8th century CE | Mahinda I | Built monastery and village | No | Yes | No | No | No | No | Yes | No | No | Clv 48: 36 |
| Unknown | No | No | Yes | c. 8th century CE | Mahinda I | Built monastery | No | Yes | No | No | No | No | No | No | No | Clv 48: 37 |
| Unknown | No | No | Yes | c. 8th century CE | Aggabodhi VI | Built monasteries | No | Yes | No | No | No | No | No | No | No | Clv 48: 64 |
| Unknown | No | No | Yes | c. 8th century CE | Aggabodhi VI | Constructed Pasadas | No | No | Yes | No | No | No | No | No | No | Clv 48: 65 |
| Thuparama, Anuradhapura | No | No | Yes | c. 8th century CE | Aggabodhi VI | Restored doors at Thuparama | No | No | No | Yes | No | No | No | No | No | Clv 48: 66 |

| Location | Early Historic | Late Historic | Early Medieval | Date | Donor | Type of donation | Alienation of Land | Property | Construction of monument | Repair of Monument | Irrigation | Money | Land/property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Bodhi tree, Anuradhapura | No | No | Yes | c. 8th century CE | Aggabodhi VII | Restored Bodhi tree | No | No | No | Yes | No | No | No | No | No | Clv 48: 70 |
| Unknown | No | No | Yes | c. 8th century CE | Aggabodhi VII | Built monasteries | No | Yes | No | No | No | No | No | No | No | Clv 48: 70 |
| Anuradhapura | No | No | Yes | c. 8th century CE | Aggabodhi VII | Rice provided for three sects and ascetics | No | No | No | No | No | No | No | Yes | No | Clv 48: 73 |
| Unknown | No | No | Yes | c. 8th - 9th century CE | Mahinda II | Built monasteries | No | Yes | No | No | No | No | No | No | No | Clv 48: 134 |
| Abhayagiri | No | No | Yes | c. 8th - 9th century CE | Mahinda II | Built Ratnapasada and a parivena | No | No | Yes | No | No | No | No | No | No | Clv 48: 135-136 |
| Unknown | No | No | Yes | c. 8th - 9th century CE | Mahinda II | Created images of silver and gold | No | No | Yes | No | No | No | No | No | No | Clv 48: 137-139 |
| Thuparama, Anuradhapura | No | No | Yes | c. 8th - 9th century CE | Mahinda II | Made gold casing and repaired pasada | No | No | No | Yes | No | No | No | No | No | Clv 48: 140-141 |
| Unknown | No | No | Yes | c. 8th - 9th century CE | Mahinda II | Repaired decayed temples of the Gods | No | No | No | No | No | No | No | No | No | Clv 48: 124 |
| Mahavihara, Anuradhapura | No | No | Yes | c. 10th century CE | Udaya I | Built food distribution house. Village granted | No | No | Yes | No | No | No | Yes | No | No | Clv 49: 14-15 |
| Unknown | No | No | Yes | c. 10th century CE | Udaya I | Renovated monastery and granted village | No | No | No | Yes | No | No | Yes | No | No | Clv 49: 16 |
| Unknown | No | No | Yes | c. 10th century CE | Udaya I | Granting of villages to monasteries | No | No | No | No | No | No | Yes | No | No | Clv 49: 17 |
| Unknown | No | No | Yes | c. 10th century CE | Udaya I | Repaired and built monasteries and monuments | No | Yes | Yes | Yes | No | No | No | No | No | Clv 49: 18 |
| Unknown | No | No | Yes | c. 10th century CE | Udaya I | Granting villages | No | No | No | No | No | No | Yes | No | No | Clv 49: 21 |
| Mihintale | No | No | Yes | c. 10th century CE | Queen of Udaya I | Built stupa | No | No | Yes | No | No | No | No | No | No | Clv 49: 24 |
| Unknown | No | No | Yes | c. 10th century CE | Queen of Udaya I | Built monastery and village | No | Yes | No | No | No | No | Yes | No | No | Clv 49: 24 |
| Unknown | No | No | Yes | c. 10th century CE | Queen of Udaya I | Built monastery and village | No | No | No | No | No | No | No | No | No | Clv 49: 25-26 |
| Unknown | No | No | Yes | c. 10th century CE | Udaya I | Built pasada and granted village | No | No | Yes | No | No | No | Yes | No | No | Clv 49: 28 |
| Unknown | No | No | Yes | c. 10th century CE | Udaya I | Restored monastery and granted villages | No | No | No | Yes | No | No | Yes | No | No | Clv 49: 29 |
| Unknown | No | No | Yes | c. 10th century CE | Udaya I | Built dwelling house at monastery | No | No | Yes | No | No | No | No | No | No | Clv 49: 30 |
| Unknown | No | No | Yes | c. 10th century CE | Udaya I | Built canal for irrigating monastic lands | No | No | No | No | Yes | No | Yes | No | No | Clv 49: 31 |
| Unknown | No | No | Yes | c. 10th century CE | Udaya I | Repair of monastery, built food distribution hall | No | No | Yes | Yes | No | No | No | No | No | Clv 49: 32 |
| Unknown | No | No | Yes | c. 10th century CE | Udaya I | Built pasada | No | No | No | Yes | No | No | No | No | No | Clv 49: 33 |
| Anuradhapura | No | No | Yes | c. 9th century CE | Mahinda III | Repairs at Ratnapasada, canal granted | No | No | No | Yes | Yes | No | No | No | No | Clv 49: 41 |
| Throughout Sri Lanka | No | No | Yes | c. 9th century CE | Mahinda III | Repaired ruined monuments | No | No | No | Yes | No | No | No | No | No | Clv 49: 42 |
| Unknown | No | No | Yes | c. 9th century CE | Aggabodhi VIII | Built monastery | No | Yes | No | No | No | No | No | No | No | Clv 49: 45 |
| Unknown | No | No | Yes | c. 9th century CE | Aggabodhi VIII | Built parivena | No | Yes | No | No | No | No | No | No | No | Clv 49: 46 |
| Unknown | No | No | Yes | c. 9th century CE | Aggabodhi VIII | Granted villages to monasteries | No | No | No | No | No | No | Yes | No | No | Clv 49: 47 |

| Location | Early Historic | Late Historic | Early Medieval | Date | Donor | Type of donation | Alienation of Land | Property | Construction of monument | Repair of Monument | Irrigation | Money | Land/property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Unknown | No | No | Yes | c. 9th century CE | Mother of Aggabodhi VIII | Gifted Aggabodhi VIII as slave | No | No | No | No | No | Yes | No | No | Yes | Clv 49: 63 |
| Unknown | No | No | Yes | c. 9th century CE | Dappula II | Renovated monastery | No | No | No | Yes | No | No | No | No | No | Clv 49: 74 |
| Unknown | No | No | Yes | c. 9th century CE | Dappula II | Rebuilt ruined pasadas | No | No | No | Yes | No | No | No | No | No | Clv 49: 76 |
| Anuradhapura | No | No | Yes | c. 9th century CE | Dappula II | Built an image for Bodhi tree | No | No | Yes | No | No | No | No | No | No | Clv 49: 77 |
| Anuradhapura | No | No | Yes | c. 9th century CE | Dappula II | Enlarged Mahapali hall | No | No | No | Yes | No | No | No | No | No | Clv 49: 78 |
| Throughout Sri Lanka | No | No | Yes | c. 9th century CE | Dappula II | Repaired ruined buildings | No | No | No | Yes | No | No | No | No | No | Clv 49: 79 |
| Unknown | No | No | Yes | c. 9th century CE | Senapati of Dappula II | Built monastery for ascetics | No | Yes | No | No | No | No | No | No | No | Clv 49: 80 |
| Thuparama, Anuradhapura | No | No | Yes | c. 9th century CE | Dappula II | Thuparama covered with golden bricks | No | No | No | Yes | No | No | No | No | No | Clv 49: 81 |
| Unknown | No | No | Yes | c. 9th century CE | Aggabodhi IX | Granted villages to smaller monasteries | No | No | No | No | No | No | Yes | No | No | Clv 49: 89 |
| Unknown | No | No | Yes | c. 9th century CE | Aggabodhi IX | Granted canal to monastery | No | No | No | No | Yes | No | No | No | No | Clv 49: 90 |
| Ritigala | No | No | Yes | c. 9th century CE | Sena I | Built monastery for ascetics and given revenues | No | Yes | No | No | No | No | Yes | No | No | Clv 50: 63 |
| Ritigala | No | No | Yes | c. 9th century CE | Sena I | Provided individuals for comp-service for ascetics | No | No | No | No | No | No | No | No | Yes | Clv 50: 64 |
| Jetavana, Anuradhapura | No | No | Yes | c. 9th century CE | Sena I | Built a Pasada and revenues provided | No | No | Yes | No | No | No | Yes | No | No | Clv 50: 65 |
| Jetavana, Anuradhapura | No | No | Yes | c. 9th century CE | Sena I | Rebuilt a Pasada | No | No | No | Yes | No | No | No | No | No | Clv 50: 67-68 |
| Abhayagiri, Anuradhapura | No | No | Yes | c. 9th century CE | Sena I | Built a monument | No | No | Yes | No | No | No | No | No | No | Clv 50: 68 |
| Unknown | No | No | Yes | c. 9th century CE | Sena I and royal consort Samgha | Built monastery | No | Yes | No | No | No | No | No | No | No | Clv 50: 69-70 |
| Mahavihara, Anuradhapura | No | No | Yes | c. 9th century CE | Sena I and royal consort Samgha | Built dwelling house | No | No | Yes | No | No | No | Yes | No | No | Clv 50: 70-71 |
| Mihintale | No | No | Yes | c. 9th century CE | Sena I | Assigned tank to monastery | No | No | No | No | Yes | No | No | No | No | Clv 50: 72 |
| Unknown | No | No | Yes | c. 9th century CE | Sena I | Built bodhi shrine, eating hall, revenues, helpers | No | No | Yes | No | No | No | Yes | No | Yes | Clv 50: 74 |
| Unknown | No | No | Yes | c. 9th century CE | Sena I | Built separate kitchen for ascetics | No | No | Yes | No | No | No | No | No | No | Clv 50: 76 |
| Unknown | No | No | Yes | c. 9th century CE | Sena I | Built individual cell | No | No | Yes | No | No | No | No | No | No | Clv 50: 77 |
| Unknown | No | No | Yes | c. 9th century CE | Sena I | Built individual cell | No | No | Yes | No | No | No | No | No | No | Clv 50: 77 |
| Unknown | No | No | Yes | c. 9th century CE | Royal Consort Samgha of Sena I | Built monastery | No | Yes | No | No | No | No | No | No | No | Clv 50: 79 |
| Unknown | No | No | Yes | c. 9th century CE | Royal Consort Samgha of Sena I | Constructed dwelling at monastery | No | No | Yes | No | No | No | No | No | No | Clv 50: 79 |

| Location | Early Historic | Late Historic | Early Medieval | Date | Donor | Type of donation | Alienation of Land | Property | Construction of monument | Repair of Monument | Irrigation | Money | Land/property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Unknown | No | No | Yes | c. 9th century CE | Sena I | Finished building monasteries | No | No | No | Yes | No | No | No | No | No | Clv 50: 80-81 |
| Unknown | No | No | Yes | c. 9th century CE | Senapati Bhaddu of Sena I | Built monastery, endowed with revenue and slaves | No | Yes | No | No | No | No | Yes | No | Yes | Clv 50: 82 |
| Abhayagiri, Anuradhapura | No | No | Yes | c. 9th century CE | Dignitary Uttara of Sena I | Built dwelling house | No | No | Yes | No | No | No | No | No | No | Clv 50: 83 |
| Abhayagiri, Anuradhapura | No | No | Yes | c. 9th century CE | Vajira (in reign of Sena I) | Built dwelling house | No | No | Yes | No | No | No | No | No | No | Clv 50: 84 |
| Abhayagiri, Anuradhapura | No | No | Yes | c. 9th century CE | Rakkhasa (in reign of Sena I) | Built dwelling house | No | No | Yes | No | No | No | No | No | No | Clv 50: 84 |
| Throughout Sri Lanka | No | No | Yes | c. 9th century CE | Sena II | Restored monasteries possessions and riches | No | No | No | Yes | No | No | No | No | No | Clv 51: 48-49 |
| Bodhi tree, Anuradhapura | No | No | Yes | c. 9th century CE | Yuvaraja Mahinda | Rebuilt bodhi house | No | No | No | Yes | No | No | No | No | No | Clv 51: 54 |
| Unknown | No | No | Yes | c. 9th century CE | Yuvaraja Mahinda | Built Parivena with revenues | No | Yes | No | No | No | No | Yes | No | No | Clv 51: 60 |
| Anuradhapura | No | No | Yes | c. 9th century CE | Sena II | Restored Lohapasada and granted it villages | No | No | No | Yes | No | No | Yes | No | No | Clv 51: 69-71 |
| Unknown | No | No | Yes | c. 9th century CE | Sena II | Granted villages to four monasteries | No | No | No | No | No | No | Yes | No | No | Clv 51: 75-76 |
| Unknown | No | No | Yes | c. 9th century CE | Sena II | Built a Pasada | No | No | Yes | No | No | No | No | No | No | Clv 51: 76 |
| Unknown | No | No | Yes | c. 9th century CE | Sena II | Restored image houses | No | No | No | Yes | No | No | No | No | No | Clv 51: 78 |
| Abhayagiri, Anuradhapura | No | No | Yes | c. 9th century CE | Mahesi Samgha of Sena II | Built monument | No | No | Yes | No | No | No | Yes | No | No | Clv 51: 86 |
| Unknown | No | No | Yes | c. 9th century CE | Senapati Kutthaka of Sena II | Built parivena | No | No | Yes | No | No | No | No | No | No | Clv 51: 88 |
| Thuparama, Anuradhapura | No | No | Yes | c. 10th century CE | Udaya II | Covered in gold plates | No | No | No | Yes | No | No | No | No | No | Clv 51: 128-129 |
| Thuparama, Anuradhapura | No | No | Yes | c. 10th century CE | Udaya II | Built a Pasada | No | No | Yes | No | No | No | No | No | No | Clv 51: 129 |
| Anuradhapura | No | No | Yes | c. 10th century CE | Udaya II | Enlarged Mahapali hall | No | No | No | Yes | No | No | No | No | No | Clv 51: 132-133 |
| Anuradhapura | No | No | Yes | c. 10th century CE | Kassapa IV | Erected images at three main fraternities | No | No | Yes | No | No | No | No | No | No | Clv 52: 12 |
| Abhayagiri, Anuradhapura | No | No | Yes | c. 10th century CE | Kassapa IV | Built Pasada and assigned village | No | No | Yes | No | No | No | Yes | No | No | Clv 52: 13 |
| Unknown | No | No | Yes | c. 10th century CE | Kassapa IV | Donated village to a stupa | No | No | No | No | No | No | Yes | No | No | Clv 52: 14 |
| West of Thuparama | No | No | Yes | c. 10th century CE | Senapati Sena Ilanga of Kassapa IV | Built monastery | No | Yes | No | No | No | No | No | No | No | Clv 52: 16 |
| Unknown | No | No | Yes | c. 10th century CE | Senapati Sena Ilanga of Kassapa IV | Built two monasteries | No | Yes | No | No | No | No | No | No | No | Clv 52: 17 |
| Mihintale | No | No | Yes | c. 10th century CE | Senapati Sena Ilanga of Kassapa IV | Built monastery | No | Yes | No | No | No | No | No | No | No | Clv 52: 18 |
| Mihintale | No | No | Yes | c. 10th century CE | Senapati Sena Ilanga of Kassapa IV | Built hut for ascetics | No | No | No | Yes | No | No | No | No | No | Clv 52: 19 |

| Location | Early Historic | Late Historic | Early Medieval | Date | Donor | Type of donation | Alienation of Land | Property | Construction of monument | Repair of Monument | Irrigation | Money | Land/property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Unknown | No | No | Yes | c. 10th century CE | Senapati Sena Ilanga of Kassapa IV | Built hut for ascetics | No | No | No | Yes | No | No | No | No | No | Clv 52: 20 |
| Mahavihara, Anuradhapura | No | No | Yes | c. 10th century CE | Senapati Sena Ilanga of Kassapa IV | Parivena built for ascetics | No | No | No | Yes | No | No | No | No | No | Clv 52: 21 |
| Western monasteries | No | No | Yes | c. 10th century CE | Senapati Sena Ilanga of Kassapa IV | Dwelling built for ascetics | No | No | Yes | No | No | No | No | No | No | Clv 52: 22 |
| Throughout Sri Lanka | No | No | Yes | c. 10th century CE | Senapati Sena Ilanga of Kassapa IV | Undertook renovations | No | No | No | Yes | No | No | No | No | No | Clv 52: 23 |
| Unknown | No | No | Yes | c. 10th century CE | Senapati Sena Ilanga of Kassapa IV | Constructed building | No | No | Yes | No | No | No | No | No | No | Clv 52: 24 |
| Unknown | No | No | Yes | c. 10th century CE | Senapati Sena Ilanga of Kassapa IV | Constructed dwellings and granted villages | No | No | Yes | No | No | No | Yes | No | No | Clv 52: 26 |
| Unknown | No | No | Yes | c. 10th century CE | General Rukkha, time of Kassapa IV | Built monastery | No | Yes | No | No | No | No | No | No | No | Clv 52: 32 |
| Mahavihara, Anuradhapura | No | No | Yes | c. 10th century CE | Scribe Sena, Kassapa IV | Constructed building | No | No | Yes | No | No | No | No | No | No | Clv 52: 33 |
| Unknown | No | No | Yes | c. 10th century CE | Minister Colaraja | Renovated parivena | No | No | No | Yes | No | No | No | No | No | Clv 52: 34 |
| Anuradhapura | No | No | Yes | c. 10th century CE | Kassapa IV | Constructed mandapas at three fraternities | No | No | Yes | No | No | No | No | No | No | Clv 52: 35 |
| Mirisevati, Anuradhapura | No | No | Yes | c. 10th century CE | Kassapa V | Restored Mirisevati | No | No | No | Yes | No | No | No | No | No | Clv 52: 45 |
| Throughout Sri Lanka | No | No | Yes | c. 10th century CE | Kassapa V | Donated 500 villages to monasteries | No | No | No | No | No | No | Yes | No | No | Clv 52: 46 |
| Unknown | No | No | Yes | c. 10th century CE | Kassapa V | Built monastery | No | Yes | No | No | No | No | No | No | No | Clv 52: 51 |
| Unknown | No | No | Yes | c. 10th century CE | Kassapa V | Restored monastery | No | No | No | Yes | No | No | No | No | No | Clv 52: 57 |
| Abhayagiri, Anuradhapura | No | No | Yes | c. 10th century CE | Kassapa V | Built Parivena | No | No | Yes | No | No | No | No | No | No | Clv 52: 58 |
| Unknown | No | No | Yes | c. 10th century CE | Kassapa V | Built monastery and granted villages | No | Yes | No | No | No | No | Yes | No | No | Clv 52: 58-59 |
| Abhayagiri, Anuradhapura | No | No | Yes | c. 10th century CE | Kassapa V | Granted village | No | No | No | No | No | No | Yes | No | No | Clv 52: 59 |
| Unknown | No | No | Yes | c. 10th century CE | Kassapa V | Granted villages to three monasteries | No | No | No | No | No | No | Yes | No | No | Clv 52: 59-61 |
| Unknown | No | No | Yes | c. 10th century CE | Son of Kassapa V | Built monastery and granted villages | No | Yes | No | No | No | No | Yes | No | No | Clv 52: 61 |
| Unknown | No | No | Yes | c. 10th century CE | Wife of son of Kassapa V | Built monastery and granted villages | No | Yes | No | No | No | No | Yes | No | No | Clv 52: 62 |
| Unknown | No | No | Yes | c. 10th century CE | Wife? Of Kassapa V | Built dwelling for ascetics | No | Yes | No | No | No | No | No | No | No | Clv 52: 64 |
| Unknown | No | No | Yes | c. 10th century CE | Kassapa V | Built pasada | No | No | Yes | No | No | No | No | No | No | Clv 52: 66 |

| Location | Early Historic | Late Historic | Early Medieval | Date | Donor | Type of donation | Alienation of Land | Property | Construction of monument | Repair of Monument | Irrigation | Money | Land/property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Unknown | No | No | Yes | c. 10th century CE | Consort Rajini of King Kassapa V | Covered stupa with cloth | No | No | No | Yes | No | No | No | No | No | Clv 52: 67 |
| Unknown | No | No | Yes | c. 10th century CE | Kassapa V | Built hall | No | Yes | No | No | No | No | No | No | No | Clv 52: 69 |
| Mirisevati, Anuradhapura | No | No | Yes | c. 10th century CE | Dappula III | Granted village | No | No | No | No | No | No | Yes | No | No | Clv 53: 2 |
| Mahavihara, Anuradhapura | No | No | Yes | c. 10th century CE | Dappula IV | Granted village | No | No | No | No | No | No | Yes | No | No | Clv 53: 10-11 |
| Unknown | No | No | Yes | c. 10th century CE | In time of Udaya III | Alienation of land - ascetics? | Yes | No | No | No | No | No | No | No | No | Clv 53: 14-23 |
| Throughout Sri Lanka | No | No | Yes | c. 10th century CE | Sena III | Built pasadas and granted villages | No | No | Yes | No | No | No | Yes | No | No | Clv 53: 31 |
| Throughout Sri Lanka | No | No | Yes | c. 10th century CE | Sena III | Monuments around Sri Lanka restored | No | No | No | Yes | No | No | No | No | No | Clv 53: 32 |
| Abhayagiri, Anuradhapura | No | No | Yes | c. 10th century CE | Sena III | Stone paving at stupa | No | No | Yes | No | No | No | No | No | No | Clv 53: 33 |
| Unknown | No | No | Yes | c. 10th century CE | Sena III | Granted monastery village | No | No | No | No | No | No | Yes | No | No | Clv 53: 36 |
| Unknown | No | No | Yes | c. 10th century CE | Sena III | In four monasteries set up images and mandapas | No | No | Yes | No | No | No | No | No | No | Clv 53: 37 |
| Unknown | No | No | Yes | c. 10th century CE | Udaya IV | Distributed articles of equipment to ascetics | No | No | No | No | No | No | No | No | No | Clv 53: 48 |
| Unknown | No | No | Yes | c. 10th century CE | Udaya IV | Began rebuilding the Manipasada | No | No | No | Yes | No | No | No | No | No | Clv 53: 51 |
| Throughout Sri Lanka | No | No | Yes | c. 10th - 11th century CE | Mahinda IV | Alienation of revenues | Yes | No | No | No | No | No | No | No | No | Clv 54: 28 |
| Unknown | No | No | Yes | c. 10th - 11th century CE | Mahinda IV | Built alms hall | No | No | Yes | No | No | No | No | No | No | Clv 54: 30 |
| Mirisevati, Anuradhapura | No | No | Yes | c. 10th - 11th century CE | Mahinda IV | Built pasada and granted villages | No | No | Yes | No | No | No | Yes | No | No | Clv 54: 40-41 |
| Thuparama, Anuradhapura | No | No | Yes | c. 10th - 11th century CE | Mahinda IV | Covered in gold | No | No | No | Yes | No | No | No | No | No | Clv 54: 42 |
| Anuradhapura? | No | No | Yes | c. 10th - 11th century CE | Mahinda IV | Restored relic temple and temple of four stupas | No | No | No | Yes | No | No | No | No | No | Clv 54: 44 |
| Anuradhapura | No | No | Yes | c. 10th - 11th century CE | Mahinda IV | Restored Temple of the Tooth | No | No | No | Yes | No | No | No | No | No | Clv 54: 45 |
| Anuradhapura | No | No | Yes | c. 10th - 11th century CE | Mahinda IV | Restored Mahapali hall | No | No | No | Yes | No | No | No | No | No | Clv 54: 46 |
| Unknown | No | No | Yes | c. 10th - 11th century CE | Mahinda IV | Revenues from Betel pavilion to monastery | No | No | No | No | No | Yes | No | No | No | Clv 54: 46 |
| Unknown | No | No | Yes | c. 10th - 11th century CE | Mahinda IV | Donated house to become a dwelling | No | Yes | No | No | No | No | No | No | No | Clv 54: 47 |
| Unknown | No | No | Yes | c. 10th - 11th century CE | Mahinda IV | Completed Manipasada | No | No | No | Yes | No | No | No | No | No | Clv 54: 48 |
| Jetavana, Anuradhapura | No | No | Yes | c. 10th - 11th century CE | Mahinda IV | Four parivenas built | No | No | Yes | No | No | No | No | No | No | Clv 54: 49 |
| West of Thuparama, Anuradhapura | No | No | Yes | c. 10th - 11th century CE | Consort Kitti of Mahinda IV | Built Parivena and bathing tank | No | No | Yes | No | No | No | No | No | No | Clv 54: 50 |
| Unknown | No | No | Yes | c. 10th - 11th century CE | Consort Kitti of Mahinda IV | Built bathing tanks at two monasteries | No | No | Yes | No | No | No | No | No | No | Clv 54: 51 |
| Unknown | No | No | Yes | c. 10th - 11th century CE | Consort Kitti of Mahinda IV | Golden banner for stupa | No | No | No | Yes | No | No | No | No | No | Clv 54: 52 |

| Location | Early Historic | Late Historic | Early Medieval | Date | Donor | Type of donation | Alienation of Land | Property | Construction of monument | Repair of Monument | Irrigation | Money | Land/property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Unknown | No | No | Yes | c. 10th - 11th century CE | Mahinda IV | Four mandapas built | No | No | Yes | No | No | No | No | No | No | Clv 54: 54 |
| Polonnaruva | No | No | Yes | c. 11th - 12th century | Vijayabahu I | Many monasteries built | No | Yes | No | No | No | No | No | No | No | Clv 60: 9-10 |
| Polonnaruva | No | No | Yes | c. 11th - 12th century | Vijayabahu I | Vihara with five-storeyed pasada | No | Yes | No | No | No | No | No | No | Yes | Clv 60: 11-12 |
| Polonnaruva | No | No | Yes | c. 11th - 12th century | Vijayabahu I | Granted vihara a district for maintenance | No | No | No | No | Yes | No | Yes | No | No | Clv 60: 14 |
| Polonnaruva | No | No | Yes | c. 11th - 12th century | Vijayabahu I | Built tooth relic Temple | No | Yes | No | No | No | No | No | No | No | Clv 60: 16 |
| Polonnaruva | No | No | Yes | c. 11th - 12th century | Vijayabahu I | Provided gifts of money to scholars at monastery | No | No | No | No | No | Yes | No | No | No | Clv 60: 19-20 |
| Polonnaruva | No | No | Yes | c. 11th - 12th century | Vijayabahu I | Restored relic shrines | No | No | No | Yes | No | No | No | No | No | Clv 60: 56 |
| Polonnaruva/Anuradhapura | No | No | Yes | c. 11th - 12th century | Vijayabahu I | Restored Thuparamas | No | No | No | Yes | No | No | No | No | No | Clv 60: 56 |
| Polonnaruva | No | No | Yes | c. 11th - 12th century | Vijayabahu I | Erected five large dwelling houses | No | No | Yes | No | No | No | No | No | No | Clv 60: 58 |
| Unknown | No | No | Yes | c. 11th - 12th century | Vijayabahu I | Restored and provided villages | No | No | No | Yes | No | No | Yes | No | No | Clv 60: 59-62 |
| Anuradhapura | No | No | Yes | c. 11th - 12th century | Vijayabahu I | Restored Bodhi tree shrine and provided villages | No | No | No | Yes | No | No | Yes | No | No | Clv 60: 62-64 |
| Pilgrimage routes | No | No | Yes | c. 11th - 12th century | Vijayabahu I | Provided monastery/rest houses for pilgrims | Yes | Yes | No | No | No | No | Yes | No | No | Clv 60: 65-68 |
| Near Polonnaruva | No | No | Yes | c. 11th - 12th century | Vijayabahu I | Provided three villages to monastery | No | No | No | No | No | No | Yes | No | No | Clv 60: 68 |
| Unknown | No | No | Yes | c. 11th - 12th century | Vijayabahu I | Provided villages to ascetic monastery | No | No | No | No | No | No | Yes | No | No | Clv 60: 69 |
| Unknown | No | No | Yes | c. 11th - 12th century | Vijayabahu I | Restored stupa, given villages and tank | No | No | No | Yes | Yes | No | Yes | No | No | Clv 60: 80-83 |
| Unknown | No | No | Yes | c. 11th - 12th century | Daughter of Vijayabahu I | Built image house and Pasada | No | No | Yes | No | No | No | No | No | No | Clv 60: 83-84 |
| Deduru-oya | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built Bodhi tree shrine on the causeway | No | No | Yes | No | No | No | No | No | No | Clv 68: 28 |
| Pandava tank | No | No | Yes | c. 12th century CE | Parakkamabahu I | Stupa constructed | No | No | Yes | No | No | No | No | No | No | Clv 68: 41 |
| Polonnaruva | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built four alms houses | No | No | Yes | No | No | No | No | No | No | Clv 73: 26 |
| Polonnaruva | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built structure for Paritta ceremonies | No | No | Yes | No | No | No | No | No | No | Clv 73: 73 |
| Polonnaruva | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built sermon house | No | No | Yes | No | No | No | No | No | No | Clv 73: 74 |
| Polonnaruva | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built Mandapa | No | No | Yes | No | No | No | No | No | No | Clv 73: 87 |
| Polonnaruva | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built pasada | No | No | Yes | No | No | No | No | No | No | Clv 73: 92 |
| Polonnaruva | No | No | Yes | c. 12th century CE | Mahinda in rule of Parakkamabahu I | Built Pasada for Tooth relic | No | No | Yes | No | No | No | No | No | No | Clv 73: 129 |
| Polonnaruva | No | No | Yes | c. 12th century CE | Queen Rupavati of Parakkamabahu I | Built golden stupa | No | No | Yes | No | No | No | No | No | No | Clv 73: 147 |
| Polonnaruva | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built monasteries and image houses | No | No | Yes | No | No | No | No | No | No | Clv 73: 154-155 |

| Location | Early Historic | Late Historic | Early Medieval | Date | Donor | Type of donation | Alienation of Land | Property | Construction of monument | Repair of Monument | Irrigation | Money | Land/property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Anuradhapura | No | No | Yes | c. 12th century CE | Parakkamabahu I | Restored structures of Anuradhapura | No | No | No | Yes | No | No | No | No | No | Clv 74: 1-14 |
| Polonnaruva | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built Tooth Relic Temple | No | No | Yes | No | No | No | No | No | No | Clv 74: 198 |
| Mahavihara, Anuradhapura | No | No | Yes | c. 12th century CE | Parakkamabahu I | Repair of stupa | No | No | No | Yes | No | No | No | No | No | Clv 76: 103 |
| Polonnaruva | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built mandapa | No | No | Yes | No | No | No | No | No | No | Clv 78: 29-30 |
| Polonnaruva | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built Jetavana | No | Yes | No | No | No | No | No | No | No | Clv 78: 31-32 |
| Polonnaruva | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built pasada | No | No | Yes | No | No | No | No | No | No | Clv 78: 33 |
| Polonnaruva | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built 75 parivenas | No | Yes | No | No | No | No | No | No | No | Clv 78: 36 |
| Polonnaruva | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built temple for Tooth Relic with monastery | No | Yes | Yes | No | No | No | No | No | No | Clv 78: 41-43 |
| Polonnaruva | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built Alahana Parivena | No | Yes | No | No | No | No | No | No | No | Clv 78: 48-51 |
| Polonnaruva | No | No | Yes | c. 12th century CE | Parakkamabahu I | Image house Lankatilika | No | No | Yes | No | No | No | No | No | No | Clv 78: 52-55 |
| Polonnaruva | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built uposatha house | No | No | Yes | No | No | No | No | No | No | Clv 78: 55-56 |
| Polonnaruva | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built monastery | No | Yes | No | No | No | No | No | No | No | Clv 78: 73 |
| Polonnaruva | No | No | Yes | c. 12th century CE | Parakkamabahu I | Galvihara constructed | No | No | Yes | No | No | No | No | No | No | Clv 78: 74-75 |
| Polonnaruva | No | No | Yes | c. 12th century CE | Parakkamabahu I | Constructed stupa | No | No | Yes | No | No | No | No | No | No | Clv 78: 76 |
| Polonnaruva | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built monastery for ascetics | No | Yes | No | No | No | No | No | No | No | Clv 78: 79 |
| Polonnaruva | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built monastery | No | Yes | No | No | No | No | No | No | No | Clv 78: 84 |
| Polonnaruva | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built monastery | No | Yes | No | No | No | No | No | No | No | Clv 78: 87 |
| Polonnaruva | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built monastery for ascetics | No | Yes | No | No | No | No | No | No | No | Clv 78: 92-95 |
| Anuradhapura | No | No | Yes | c. 12th century CE | Parakkamabahu I | Resorted monuments of Anuradhapura | No | No | No | Yes | No | No | No | No | No | Clv 78: 97-108 |
| Polonnaruva | No | No | Yes | c. 12th century CE | Parakkamabahu I | Had gardens and bathing ponds constructed | No | No | Yes | No | No | No | No | No | No | Clv 79: 5 |
| Throughout Rajarattha | No | No | Yes | c. 12th century CE | Parakkamabahu I | 99 stupas built in villages and market towns | No | No | Yes | No | No | No | No | No | No | Clv 79: 13-14 |
| Throughout Rajarattha | No | No | Yes | c. 12th century CE | Parakkamabahu I | 73 relic shrines repaired (stupas?) | No | No | No | Yes | No | No | No | No | No | Clv 79: 14 |
| Throughout Rajarattha | No | No | Yes | c. 12th century CE | Parakkamabahu I | Restored 6100 image shrines | No | No | No | Yes | No | No | No | No | No | Clv 79: 15 |
| Throughout Rajarattha | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built 300 new image houses | No | No | Yes | No | No | No | No | No | No | Clv 79: 15 |
| Throughout Rajarattha | No | No | Yes | c. 12th century CE | Parakkamabahu I | 91 bodhi trees planted | No | No | Yes | No | No | No | No | No | No | Clv 79: 16 |
| Throughout Rajarattha | No | No | Yes | c. 12th century CE | Parakkamabahu I | Constructed many monasteries with various building | No | Yes | No | No | No | No | No | No | No | Clv 79: 16 |
| Throughout Rajarattha | No | No | Yes | c. 12th century CE | Parakkamabahu I | Constructed parks, monasteries for foreign monks | No | Yes | No | No | No | No | No | No | No | Clv 79: 20 |

| Location | Early Historic | Late Historic | Early Medieval | Date | Donor | Type of donation | Alienation of Land | Property | Construction of monument | Repair of Monument | Irrigation | Money | Land/property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Throughout Rajarattha | No | No | Yes | c. 12th century CE | Parakkamabahu I | Repair of monastic property | No | No | No | Yes | No | No | No | No | No | Clv 79: 21 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built stupa | No | No | Yes | No | No | No | No | No | No | Clv 79: 61 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built 22 relic shrines erected | No | No | Yes | No | No | No | No | No | No | Clv 79: 62-63 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built 37 Bodhi trees planted | No | No | Yes | No | No | No | No | No | No | Clv 79: 62-63 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built 100 image houses | No | No | Yes | No | No | No | No | No | No | Clv 79: 62-63 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built 15 caves | No | No | Yes | No | No | No | No | No | No | Clv 79: 62-63 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built 21 dwellings | No | No | Yes | No | No | No | No | No | No | Clv 79: 62-63 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built 87 rest houses | No | No | Yes | No | No | No | No | No | No | Clv 79: 64 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built 29 chapels | No | No | Yes | No | No | No | No | No | No | Clv 79: 64 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built 43 images | No | No | Yes | No | No | No | No | No | No | Clv 79: 65 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Restored 24 image houses | No | No | No | Yes | No | No | No | No | No | Clv 79: 66 |
| Rohana | No | No | Yes | c. 12th century CE | Parakkamabahu I | Divers buildings erected in villages and markets | No | No | Yes | No | No | No | No | No | No | Clv 79: 70 |
| Badalkumbura | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built stupa | No | No | Yes | No | No | No | No | No | No | Clv 79: 71 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built 16 relic shrines | No | No | Yes | No | No | No | No | No | No | Clv 79: 72 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built 7 Bodhi tree shrines | No | No | Yes | No | No | No | No | No | No | Clv 79: 72 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Terraced Bodhi tree shrines | No | No | Yes | No | No | No | No | No | No | Clv 79: 73 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built 43 image houses | No | No | Yes | No | No | No | No | No | No | Clv 79: 73 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built 2 sermon halls | No | No | Yes | No | No | No | No | No | No | Clv 79: 73 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built 75 images | No | No | Yes | No | No | No | No | No | No | Clv 79: 74 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built 37 dwellings | No | No | Yes | No | No | No | No | No | No | Clv 79: 74 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Built 59 rest houses | No | No | Yes | No | No | No | No | No | No | Clv 79: 75 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Repaired 37 stupas | No | No | No | Yes | No | No | No | No | No | Clv 79: 76 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Repaired 22 Bodhi tree terraces | No | No | No | Yes | No | No | No | No | No | Clv 79: 77 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Repaired 274 image houses | No | No | No | Yes | No | No | No | No | No | Clv 79: 77 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Repaired relic temple | No | No | No | Yes | No | No | No | No | No | Clv 79: 78 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Repaired 7 temples of recumbent images | No | No | No | Yes | No | No | No | No | No | Clv 79: 78 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Repaired 40 caves | No | No | No | Yes | No | No | No | No | No | Clv 79: 78 |

| Location | Early Historic | Late Historic | Early Medieval | Date | Donor | Type of donation | Alienation of Land | Property | Construction of monument | Repair of Monument | Irrigation | Money | Land/property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Repaired 10 pasadas | No | No | No | Yes | No | No | No | No | No | Clv 79: 79 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Repaired 29 sermon halls | No | No | No | Yes | No | No | No | No | No | Clv 79: 80 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Repaired three cloisters | No | No | No | Yes | No | No | No | No | No | Clv 79: 80 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Repaired 126 dwelling houses | No | No | No | Yes | No | No | No | No | No | Clv 79: 80 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Repaired 128 libraries | No | No | No | Yes | No | No | No | No | No | Clv 79: 80 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Repaired 4 rest houses | No | No | No | Yes | No | No | No | No | No | Clv 79: 80 |
| Unknown | No | No | Yes | c. 12th century CE | Parakkamabahu I | Repaired 24 temples for gods | No | No | No | Yes | No | No | No | No | No | Clv 79: 81 |
| Polonnaruva | No | No | Yes | c. 12th century CE | Kittinissanka | Constructed Temple for Tooth Relic | No | No | No | No | No | No | No | No | No | Clv 80: 19 |
| Polonnaruva | No | No | Yes | c. 12th century CE | Kittinissanka | Built stupa | No | No | Yes | No | No | No | No | No | No | Clv 80: 20 |
| Polonnaruva | No | No | Yes | c. 12th century CE | Kittinissanka | Built monastery | No | Yes | No | No | No | No | No | No | No | Clv 80: 21 |
| Dambulla | No | No | Yes | c. 12th century CE | Kittinissanka | Rebuilt monastery | No | No | No | Yes | No | No | No | No | No | Clv 80: 22-24 |
| Throughout Sri Lanka | No | No | Yes | c. 12th century CE | Kittinissanka | Built number of monasteries | No | Yes | No | No | No | No | No | No | No | Clv 80: 25-26 |
| Unknown | No | No | Yes | c. 12th century CE | Queen Kalyanavati | Built monastery and granted villages, land, slaves | No | Yes | No | No | No | No | Yes | No | Yes | Clv 80: 36 |
| Unknown | No | No | Yes | c. 12th century CE | General Ayasmanta of Kalyanavati | Built monastery | No | Yes | No | No | No | No | No | No | No | Clv 80: 37-38 |
| Unknown | No | No | Yes | c. 12th century CE | General Ayasmanta of Kalyanavati | Built monastery and granted villages, land, slaves | No | Yes | No | No | No | No | Yes | No | Yes | Clv 80: 40 |
| Unknown | No | Yes | No | c. 4th century CE | Buddhadasa | Built monastery | No | Yes | No | No | No | No | No | No | No | Clv 37: 174-175 |
| Anuradhapura | No | Yes | No | c. 5th century CE | Mittasena | Gateway constructed | No | No | Yes | No | No | No | No | No | No | Clv 38: 10 |
| Anuradhapura | No | Yes | No | c. 5th century CE | Dhatusena | Structure for Bodhi tree | No | No | Yes | No | No | No | No | No | No | Clv 38: 43-44 |
| Throughout the island | No | Yes | No | c. 5th century CE | Dhatusena | Constructed 18 viharas | No | Yes | No | No | No | No | No | No | No | Clv 38: 45 |
| Throughout the island | No | Yes | No | c. 5th century CE | Dhatusena | Constructed 18 smaller monasteries | No | Yes | No | No | No | No | No | No | No | Clv 38: 51 |
| Throughout the island | No | Yes | No | c. 5th century CE | Dhatusena | Tanks donated to the 18 smaller monasteries | No | No | No | No | Yes | No | No | No | No | Clv 38: 51 |
| Anuradhapura | No | Yes | No | c. 5th century CE | Dhatusena | Rebuilt the Mayura-parivena | No | No | No | Yes | No | No | No | No | No | Clv 38: 52 |
| Anuradhapura | No | Yes | No | c. 5th century CE | Dhatusena | Renovated Lohapasada and umbrellas on three stupas | No | No | No | Yes | No | No | No | No | No | Clv 38: 54 |
| Anuradhapura | No | Yes | No | c. 5th century CE | Dhatusena | Enlargement of vihara | No | No | Yes | No | No | No | No | No | No | Clv 38: 61 |
| Anuradhapura | No | Yes | No | c. 5th century CE | Dhatusena | Structure for Bodhi tree | No | No | No | Yes | No | No | No | No | No | Clv 38: 69 |
| Anuradhapura | No | Yes | No | c. 5th century CE | Dhatusena | Thuparama | No | No | No | Yes | No | No | No | No | No | Clv 38: 70 |

| Location | Early Historic | Late Historic | Early Medieval | Date | Donor | Type of donation | Alienation of Land | Property | Construction of monument | Repair of Monument | Irrigation | Money | Land/property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Anuradhapura | No | Yes | No | c. 5th century CE | Dhatusena | Tooth relic temple | No | No | No | Yes | No | No | No | No | No | Clv 38: 71 |
| Mihintale | No | Yes | No | c. 5th century CE | Dhatusena | Built vihara | No | Yes | No | No | No | No | No | No | No | Clv 38: 76 |
| Anuradhapura | No | Yes | No | c. 5th century CE | Kassapa | Repaired Issarasamanarama | No | No | No | Yes | No | No | No | No | No | Clv 39: 10 |
| Anuradhapura | No | Yes | No | c. 5th century CE | Kassapa | Villages granted to Issarasamanarama | No | No | No | No | No | No | Yes | No | No | Clv 39: 10 |
| Unknown | No | Yes | No | c. 5th century CE | Kassapa | Built vihara and garden donated to it | No | Yes | No | No | No | No | Yes | No | No | Clv 39: 14 |
| Unknown | No | Yes | No | c. 5th -6th century CE | Moggallana I | Granted monasteries to individual monks | No | Yes | No | No | No | No | No | No | No | Clv 39: 41 |
| Anuradhapura | No | Yes | No | c. 6th century CE | Silakala | Given a canal to Abhayagiri | No | No | No | No | Yes | No | No | No | No | Clv 41: 31 |
| Throughout the island | No | Yes | No | c. 5th -6th century CE | Mogallana | Built viharas | No | Yes | No | No | No | No | No | No | No | Clv 41: 57 |
| Anuradhapura | No | Yes | No | c. 6th century CE | Mahanaga | Repaired viharas | No | No | No | Yes | No | No | No | No | No | Clv 41: 95 |
| Anuradhapura | No | Yes | No | c. 6th century CE | Mahanaga | Grants fields and villages to monasteries | No | No | No | No | No | No | Yes | No | No | Clv 41: 97-98 |
| Anuradhapura | No | Yes | No | c. 4th century CE | Sirimeghavanna | Repair of Lohapasada | No | No | No | Yes | No | No | No | No | No | Clv 37: 62 |
| Anuradhapura | No | Yes | No | c. 4th century CE | Sirimeghavanna | Monk's cells at Mahavihara | No | No | Yes | No | No | No | No | No | No | Clv 37: 63 |
| Anuradhapura | No | Yes | No | c. 4th century CE | Sirimeghavanna | Mahavihara revenues restored | No | No | No | No | No | No | Yes | No | No | Clv 37: 64 |
| Anuradhapura | No | Yes | No | c. 4th century CE | Sirimeghavanna | Unfinished work completed at Mahavihara | No | No | No | Yes | No | No | No | No | No | Clv 37: 65-66 |
| Anuradhapura | No | Yes | No | c. 4th century CE | Sirimeghavanna | Vihara Sottiyakara built near eastern gate | No | No | Yes | No | No | No | No | No | No | Clv 37: 81-82 |
| Anuradhapura (Abhayagiri) | No | Yes | No | c. 4th century CE | Sirimeghavanna | Constructed terracing around Bodhi tree | No | No | Yes | No | No | No | No | No | No | Clv 37: 91 |
| Anuradhapura | No | Yes | No | c. 4th century CE | Sirimeghavanna | New function for Dhammacakka | No | No | Yes | No | No | No | No | No | No | Clv 37: 95 |
| Unknown | No | Yes | No | c. 4th century CE | Sirimeghavanna | Built 18 new viharas | No | No | Yes | No | No | No | No | No | No | Clv 37: 98 |
| Throughout Sri Lanka | No | Yes | No | c. 4th century CE | Buddhadasa | Constructed refuges | No | No | Yes | No | No | No | No | No | No | Clv 37: 145-149, 171 |
| Unknown | No | Yes | No | c. 4th century CE | Buddhadasa | Fixed salaries for monks | No | No | No | No | No | Yes | No | No | No | Clv 37: 149 |
| Anuradhapura | No | Yes | No | c. 4th century CE | Buddhadasa | Built Parivena | No | No | Yes | No | No | No | No | No | No | Clv 37: 172 |
| Anuradhapura | No | Yes | No | c. 4th century CE | Buddhadasa | Villages and their revenues and servants | No | No | No | No | No | No | Yes | No | Yes | Clv 37: 173 |
| Throughout Sri Lanka | No | Yes | No | c. 4th century CE | Buddhadasa | Two villages for maintenance | No | No | No | No | No | No | Yes | No | No | Clv 37: 174-175 |
| Throughout Sri Lanka | No | Yes | No | c. 4th - 5th century CE | Upatissa I | Built nursing shelter and almshall | No | No | Yes | No | No | No | No | No | No | Clv 37: 182-183 |
| Unknown | No | Yes | No | c. 4th - 5th century CE | Upatissa I | Stupa and image house | No | No | Yes | No | No | No | No | No | No | Clv 37: 183 |
| Unknown | No | Yes | No | c. 4th - 5th century CE | Upatissa I | Donated tanks | No | No | No | No | Yes | No | No | No | No | Clv 37: 185-186 |
| Anuradhapura | No | Yes | No | c. 4th - 5th century CE | Upatissa I | Built Image house | No | No | Yes | No | No | No | No | No | No | Clv 37: 201-202 |

| Location | Early Historic | Late Historic | Early Medieval | Date | Donor | Type of donation | Alienation of Land | Property | Construction of monument | Repair of Monument | Irrigation | Money | Land/property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Anuradhapura | No | Yes | No | c. 4th - 5th century CE | Upatissa I | Added to Thuparama | No | No | No | Yes | No | No | No | No | No | Clv 37: 207-208 |
| Throughout Sri Lanka | No | Yes | No | c. 5th century CE | Mahanama | Constructed refuges | No | No | Yes | No | No | No | No | No | No | Clv 37: 211-212 |
| Unknown | No | Yes | No | c. 5th century CE | Mahanama | Enlarged Mahapali Hall | No | No | No | Yes | No | No | No | No | No | Clv 37: 212 |
| Unknown | No | Yes | No | c. 5th century CE | Mahanama | Built monastery | No | Yes | No | No | No | No | No | No | No | Clv 37: 212-213 |
| Unknown | No | Yes | No | c. 5th century CE | Mahanama | Built monastery | No | Yes | No | No | No | No | No | No | No | Clv 37: 212-213 |
| Unknown | No | Yes | No | c. 5th century CE | Mahanama | Built monastery | No | Yes | No | No | No | No | No | No | No | Clv 37: 212-213 |
| East of Polonnaruva | No | Yes | No | c. 5th century CE | Mahanama | Built monastery | No | Yes | No | No | No | No | No | No | No | Clv 37: 213 |

## Appendix E: Donations recorded in Sri Lankan Epigraphs

The epigraphic records in Appendix E were published in the following works:


Codrington, H.W. and Paranavitana, S. 1934. *Epigraphia Zeylanica Volume IV*. Oxford: Oxford University Press.

Dias, M. 2000. *Epigraphical Notes. Nos. 1-18*. Colombo: Department of Archaeology.

Dias, M. 2001b. *Epigraphical Notes. No. 21*. Colombo: Department of Archaeology.

Karunaratne, W.S. 1971. Dakkhina Vihara Slab inscription. *Ancient Ceylon* 1: 127-140.

Velupillai, A. 1990. Some New Findings from a Critical Study of the Three Earliest Tamil Inscriptions Discovered in Sri Lanka. *Ancient Ceylon* 7(2): 414-420.

Wickremasinghe, D.M.de Z. 1912. *Epigraphia Zeylanica Volume I 1904-1912*. Oxford: Oxford University Press.

Wickremasinghe, D.M.de Z. 1928. *Epigraphia Zeylanica Volume II 1912-1927*. Oxford: Oxford University Press.

Wickremasinghe, D.M.de Z. and Codrington, H.W. 1933. *Epigraphia Zeylanica Volume III 1928-1933*. Oxford: Oxford University Press.

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | Vessagiri | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphia Zelanica 1: 18 |
| 2 | Vessagiri | Anuradhapura | Yes | No | No | No | c. 3rd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 19 |
| 3 | Vessagiri | Anuradhapura | Yes | No | No | No | c. 3rd century BCE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 19 |
| 4 | Vessagiri | Anuradhapura | Yes | No | No | No | c. 3rd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 19 |
| 5 | Vessagiri | Anuradhapura | Yes | No | No | No | c. 3rd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 19 |
| 6 | Vessagiri | Anuradhapura | Yes | No | No | No | c. 3rd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 19 |
| 7 | Vessagiri | Anuradhapura | Yes | No | No | No | c. 3rd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 20 |
| 8 | Vessagiri | Anuradhapura | Yes | No | No | No | c. 3rd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 20 |
| 9 | Vessagiri | Anuradhapura | Yes | No | No | No | c. 3rd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 20 |
| 10 | Vessagiri | Anuradhapura | Yes | No | No | No | c. 3rd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 20 |
| 11 | Vessagiri | Anuradhapura | Yes | No | No | No | c. 3rd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 20 |
| 12 | Vessagiri | Anuradhapura | Yes | No | No | No | c.3rd century BCE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 21 |
| 13 | Vessagiri | Anuradhapura | Yes | No | No | No | c. 3rd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 21 |
| 14 | Vessagiri | Anuradhapura | Yes | No | No | No | c. 1st - 2nd century CE | Other | Flight of steps | No | No | Yes | No | No | No | No | No | No | Epigraphia Zeylanica 1: 21-22, Inscriptions of Ceylon 2(2): 222-223 |
| 15 | Vessagiri | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Grant of 200 Kalandas weight gold | No | No | No | No | No | Yes | No | No | No | Epigraphia Zeylanica 1: 23-29 |
| 16 | Vessagiri | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Provide water from the Tissa tank for irrigating and cultivating lands (specifically for paddy) adjoining the Royal monastery, as well as cattle | No | No | No | No | Yes | Yes | Yes | No | No | Epigraphia Zeylanica 1: 29-38, Inscriptions of Ceylon 5(2): 258-261 |
| 17 | Anuradhapura (Jetavanava) | Anuradhapura | No | No | Yes | No | c. 10th century CE | Unknown | Donation unknown | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 39-40 |
| 18 | Anuradhapura (Abhayagiri) | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Rebuilt Mirisaveti vihara, and built royal hospitals and new monasteries. Immunities granted. | Yes | No | Yes | Yes | No | No | No | No | No | Epigraphia Zeylanica 1: 41-57, Inscriptions of Ceylon 5(1): 329-336 |
| 19 | Maha-ratmale | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Gruel, boiled rice and robes for several monasteries. | No | No | No | No | No | No | No | Yes | No | Epigraphia Zeylanica 1: 58-65 |
| 20 | Mihintale | Anuradhapura | No | No | Yes | No | c. late 10th century CE | Monarch | Feudal system of craftspeople, water rights. | No | No | No | No | Yes | No | No | No | No | Epigraphia Zeylanica 1: 75-113, Inscriptions of Ceylon 5(2): 272- |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | | | | | | 285 |
| 21 | Anuradhapura (Thuparama) | Anuradhapura | No | No | Yes | No | c. late 10th century CE | Monarch | Mortgaged and gifted villages | No | No | No | No | No | No | Yes | No | No | Epigraphia Zeylanica 1: 113-120, Inscriptions of Ceylon 5(2): 267-272 |
| 22 | Dambulla | Matale | No | No | Yes | No | c.12th century CE | Monarch | Gifts of land, serfs, cattle. Restored permanent grants and inheritances. Annual donations of gold, precious stones, pearls, silver. Only taxed good land. Built Hindu temple and restored and built more Buddhist temples. Statues gilt at Dambulla, puja held | Yes | No | No | No | No | Yes | Yes | No | No | Epigraphia Zeylanica 1: 121-135 |
| 23 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 144 |
| 24 | Ritigala | Anuradhapura | Yes | No | No | No | c.3rd century BCE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 144 |
| 25 | Ritigala | Anuradhapura | Yes | No | No | No | c.3rd century BCE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 144 |
| 26 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 144 |
| 27 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 144 |
| 28 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 145 |
| 29 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE | Brahman | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 145 |
| 30 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 145 |
| 31 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 145 |
| 32 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 145 |
| 33 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 145 |
| 34 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 145 |
| 35 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 146 |
| 36 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 146 |
| 37 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 146-147 |
| 38 | Ritigala | Anuradhapura | No | Yes | No | No | c. 2nd -3rd centuries CE | Monarch | Construction of monastic structures and donated tank | No | No | Yes | No | Yes | No | No | No | No | Epigraphia Zeylanica 1: 147-149 |
| 39 | Ritigala | Anuradhapura | No | Yes | No | No | c. 2nd -3rd centuries CE | Monarch | Bestowed tracks of fields (land) | No | No | No | No | No | No | Yes | No | No | Epigraphia Zeylanica 1: 147-149 |
| 40 | Ritigala | Anuradhapura | No | Yes | No | No | c. 2nd -3rd centuries CE | Monarch | Maintenance of monastery | No | No | No | No | No | No | Yes | No | No | Epigraphia Zeylanica 1: 147-149 |
| 41 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE | Parumaka | Stupa constructed | No | No | Yes | No | No | No | No | No | No | Epigraphia Zeylanica 1: 149-150 |
| 42 | Ritigala | Anuradhapura | Yes | No | No | No | c. 2nd-1st centuries BCE | Parumaka | Founded village | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 150-153 |
| 43 | Anuradhapura (Kiribat Vehera) | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to land attached to a dispensary | Yes | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 153-162, Inscriptions of Ceylon 5(1): 259-261 |
| 44 | Iripinniyava | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities and water courses attached to monastery | Yes | No | No | No | Yes | No | No | No | No | Epigraphia Zeylanica 1: 163-171, Ranawella 1999: 109-112, |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | | | | | | Inscriptions of Ceylon 5(1): 107-110 |
| 45 | Rambava | Anuradhapura | No | No | Yes | No | c. late 10th century CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 172-175 |
| 46 | Unknown, although belief it may have been from Puliyan-kulam (village 2 and half miles NE of Anuradhapura) | Anuradhapura | No | No | Yes | No | c. 12th century | Monarch | Created, protected and maintained an almshouse. Built a platform for traders to supply spices. Granted land, serfs, oxen and buffaloes | No | Yes | Yes | No | No | No | Yes | No | No | Epigraphia Zeylanica 1: 176-182 |
| 47 | Buddhannehala | Vavuniya | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to monastery lands and water rights. | Yes | No | No | No | Yes | No | No | No | No | Epigraphia Zeylanica 1: 191-200, Inscriptions of Ceylon 5(2): 146-151 |
| 48 | Moragoda | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Immunities granted to lands attached to monastery. Distribution of water shares continued to monastery lands. | Yes | No | No | No | Yes | No | No | No | No | Epigraphia Zeylanica 1: 200-207, Inscriptions of Ceylon 5(1): 267-270 |
| 49 | Palu Makiccava | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Built tank which was subsequently granted | No | No | No | No | Yes | No | No | No | No | Epigraphia Zeylanica 1: 208-212 |
| 50 | Anuradhapura (Abhayagiri) | Anuradhapura | No | No | Yes | No | c. 11th century CE | Monarch | Repaired monastic buildings | No | No | No | Yes | No | No | No | No | No | Epigraphia Zeylanica 1: 213-229, Inscriptions of Ceylon 5(2): 245-252 |
| 51 | Anuradhapura (Abhayagiri) | Anuradhapura | No | No | Yes | No | c. 11th century CE | Monarch | Regulations Mahinda V instituted at Abhayagiri-vihara after the renewal of the stupa and other buildings attached to the monastery. Also monks gaining an income. Feudal expenditure of the monasteries | No | No | No | Yes | No | No | No | No | No | Epigraphia Zeylanica 1: 230-241, Inscriptions of Ceylon 5(2): 253-257 |
| 52 | Vevalkatiya | Anuradhapura | No | No | Yes | No | c. 11th century CE | Monarch | No donation | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 241-251, Inscriptions of Ceylon 5(2): 173-182 |
| 53 | Anuradhapura (Abhayagiri) | Anuradhapura | No | Yes | No | No | c. 3rd century CE | Monarch | Tract of field | No | No | No | No | Yes | No | Yes | No | No | Epigraphia Zeylanica 1: 252-259, Inscriptions of Ceylon 2(2): 150-154 |
| 54 | Kirigallavam | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting immunities to a village (not known whether belonged to religious institution or not) | Yes | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 2: 1-5, Ranawella 1999: 113-115, Inscriptions of Ceylon 5(1): 111-113 |
| 55 | Noccipotana | Polonnaruva | No | No | Yes | No | c. 9th century CE | Monarch | Granting immunities | Yes | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 2: 5-8 |
| 56 | Timbirivava | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities for village attached to monastery. Fines exacted on village should be delivered to the monastery not the state. | Yes | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 2: 9-14, Inscriptions of Ceylon 5(1): 147-151 |
| 57 | Kukurumahan-Damana, Vilpattu National Park | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Grant of immunities to the village belonging to a hospital set up by Kassapa's Commander in Chief Sena opposite nunnery on high street in Anuradhapura | Yes | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 2: 19-25, Inscriptions of Ceylon 5(1): 235-238 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 58 | Madiligiriya (or Madirigiriya) | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to a meditation hall attached to a monastery. Carcasses of goats and foul should be deposited with monastic hospital. | Yes | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 2: 25-33, Inscriptions of Ceylon 5(1): 285-289 |
| 59 | Madiligiriya (or Madirigiriya) | Anuradhapura | No | No | Yes | No | c. 11th century CE | Unknown | No donation | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 2: 26 |
| 60 | Ayitigevavaa | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to land belonging to nunnery built on high street in Anuradhapura by Commander in chief Sena. | Yes | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 2: 34-38, Inscriptions of Ceylon 5(1): 323-325 |
| 61 | Bilibava (in Ihala Kalagam Tulana) | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to a village which belonged to a Monastery (part of the Mahavihara) | Yes | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 2: 38-43 |
| 62 | Polonnaruva (Royal palace) | Polonnaruva | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to a village attached to a monastery (Mahavihara fraternity) Also granting of plants and shrubs within land in village irrigated by canal | Yes | No | No | No | Yes | No | No | No | No | Epigraphia Zeylanica 2: 49-57, Inscriptions of Ceylon 5(2): 241-245 |
| 63 | Mayilagastota | Hambantota | No | No | Yes | No | c. 10th century CE | Monarch | Dedication of village to monastery. Granting immunities to this land | Yes | No | No | No | No | No | Yes | No | No | Epigraphia Zeylanica 2: 57-63, Inscriptions of Ceylon 5(1): 372-376 |
| 64 | Anuradhapura (Ruvanvali Dagaba) | Anuradhapura | No | No | Yes | No | c. 12th century CE | Monarch | Established alms houses. Restoring religious buildings such as Mirisaveti | No | No | Yes | Yes | No | No | No | No | No | Epigraphia Zeylanica 2: 70-83 |
| 65 | Polonnaruva (Hata-da-ge portico) | Polonnaruva | No | No | Yes | No | c. 12th century CE | Monarch | Established alms houses. Built religious structures. Dedicated villages and serfs to monasteries. | Yes | No | Yes | No | No | No | Yes | No | No | Epigraphia Zeylanica 2: 84-90 |
| 66 | Polonnaruva (Hata-da-ge portico) | Polonnaruva | No | No | Yes | No | c. 12th century CE | Monarch | Established alms houses | No | No | Yes | No | No | No | No | No | No | Epigraphia Zeylanica 2: 91-96 |
| 67 | Polonnaruva (Hata-da-ge portico) | Polonnaruva | No | No | Yes | No | c. 12th century CE | Monarch | No donation mentioned | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 2: 96-98 |
| 68 | Polonnaruva (Galpota) | Polonnaruva | No | No | Yes | No | c. 12th century CE | Monarch | Caused the Buddha images at Dambulla. Built other religious structures and institutions. Built alms houses. | No | No | Yes | No | No | No | No | No | No | Epigraphia Zeylanica 2: 98-123 |
| 69 | Polonnaruva (Topa-vava quadrangle) | Polonnaruva | No | No | Yes | No | c. 12th century CE | Monarch | Provide alms for foreigners and own countrymen. | No | No | No | No | No | No | No | Yes | No | Epigraphia Zeylanica 2: 123-125 |
| 70 | Polonnaruva (Topa-vava quadrangle) | Polonnaruva | No | No | Yes | No | c. 12th century CE | Monarch | Established alms houses | No | No | Yes | No | No | No | No | No | No | Epigraphia Zeylanica 2: 125-127 |
| 71 | Polonnaruva (found at NE corner of Topa-vava quadrangle - but said to be from Thuparama. Unsure of original location) | Polonnaruva | No | No | Yes | No | c. 12th century CE | Monarch | Restored viharas and Stupas that had long been in ruin (Anuradhapura?). Established alms houses. | No | No | Yes | Yes | No | No | No | No | No | Epigraphia Zeylanica 2: 128-130 |
| 72 | Polonnaruva (Nissanka-Malla's council chamber - overlooking Topa-vava tank) | Polonnaruva | No | No | Yes | No | c. 12th century CE | Monarch | Established alms houses | No | No | Yes | No | No | No | No | No | No | Epigraphia Zeylanica 2: 130-133 |
| 73 | Polonnaruva (Near Ran-kot-vihara) | Polonnaruva | No | No | Yes | No | c. 12th century CE | Monarch | Established alms houses in Sri Lanka as well as abroad | No | No | Yes | No | No | No | No | No | No | Epigraphia Zeylanica 2: 134-137 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 74 | Polonnaruva (Rankot Dagoba) | Polonnaruva | No | No | Yes | No | c. 12th century CE | Monarch | No donation mentioned | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 2: 137-142 |
| 75 | Polonnaruva (Topa-vava - stone baths) | Polonnaruva | No | No | Yes | No | c. 12th century CE | Monarch | No donation mentioned | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 2: 143-145 |
| 76 | Polonnaruva (Siva Devalaya) | Polonnaruva | No | No | Yes | No | c. 12th century CE | Monarch | No donation mentioned | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 2: 146-148 |
| 77 | Polonnaruva (Kiri Vehera) | Polonnaruva | No | No | Yes | No | c. 12th century CE | Monarch | Building of temple in S. India | No | No | Yes | No | No | No | No | No | No | Epigraphia Zeylanica 2: 148-152 |
| 78 | Polonnaruva (original location in Polonnaruva not known) | Polonnaruva | No | No | Yes | No | c. 12th century CE | Monarch | Grants, but specifics not mentioned | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 2: 153-156 |
| 79 | Polonnaruva (North gate of the Citadel) | Polonnaruva | No | No | Yes | No | c. 12th century CE | Monarch | No donation mentioned | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 2: 157-164 |
| 80 | Polonnaruva (c. 1 mile North of Topa-vava) | Polonnaruva | No | No | Yes | No | c. 12th century CE | Monarch | Renovated and constructed religious buildings and institutions and granted some of these lands. Established almshouses in Sri Lanka and abroad. | Yes | No | Yes | Yes | Yes | No | Yes | No | No | Epigraphia Zeylanica 2: 165-178 |
| 81 | Polonnaruva (near ancient irrigation canal) | Polonnaruva | No | No | Yes | No | c. 12th century CE | Monarch | No donation mentioned | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 2: 179-184 |
| 82 | Dimbulagala | Polonnaruva | No | No | Yes | No | c. 12th century CE | Monarch | Had caves established with statues, stupas and bodhi trees. Construction of a monastery. | No | Yes | Yes | No | No | No | No | No | No | Epigraphia Zeylanica 2: 184-189 |
| 83 | Bopitiya | Colombo | No | No | Yes | No | c. 12th century CE | Unknown | No donation mentioned | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 2: 190-192 |
| 84 | Rakitipe | Unknown | No | No | No | Yes | c. 13th century CE | Monarch | No donation made. | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 2: 192-194 |
| 85 | Dimbulagala | Polonnaruva | No | No | Yes | No | c. 12th century CE | Monarch | Had statues stupas and bodhi trees created for the caves. | No | No | Yes | No | No | No | No | No | No | Epigraphia Zeylanica 2: 194-202 |
| 86 | Ambagamuva (Nawalapitiya) | Kegalla | No | No | Yes | No | c. late 11th early 12th centuries CE | Monarch | Lighting of lamps up to sacred footprint at Adam's peak. Provide food and other necessary things for community of monks who go on pilgrimage there. Constructed things to protect the footprint. | No | No | No | No | No | No | No | Yes | No | Epigraphia Zeylanica 2: 202-218 |
| 87 | Polonnaruva | Polonnaruva | No | No | No | Yes | c. 13th century | Monarch | Gave a minister perpetual grants of land and riches. These lands granted immunity. | Yes | No | No | No | No | No | Yes | No | No | Epigraphia Zeylanica 2: 219-229 |
| 88 | Alutvava | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Grant of land and immunity to those lands to individual Tindi Kitu. Immunities granted if share of income paid to guards of image house at monastery | Yes | No | No | No | No | No | Yes | No | No | Epigraphia Zeylanica 2: 229-235, Inscriptions of Ceylon 5(1): 190-194 |
| 89 | Anaulundava | Polonnaruva | No | No | Yes | No | c. 12 or 13th centuries CE | Unknown | No donation mentioned | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 2: 235-237 |
| 90 | Polonnaruva (Pot-Gul Vehera) | Polonnaruva | No | No | No | Yes | c. 13th century CE | Monarch | Monastery built and renovated | No | No | Yes | Yes | No | No | No | No | No | Epigraphia Zeylanica 2: 238-241 |
| 91 | Polonnaruva | Polonnaruva | No | No | Yes | No | c. 12th century CE | Other | Building of a new permanent tooth temple. | No | No | Yes | No | No | No | No | No | No | Epigraphia Zeylanica 2: 242-255 |
| 92 | Polonnaruva (Gal Vihara) | Polonnaruva | No | No | Yes | No | c. 12th century CE | Monarch | Costly monasteries to be built such as Jetavana. | No | Yes | No | No | No | No | No | No | No | Epigraphia Zeylanica 2: 256-283 |
| 93 | Kantalai | Trincomolee | No | No | Yes | No | c. 12th century CE | Monarch | Grants to loyal subjects (does not say monasteries) | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 2: 283-290 |
| 94 | Samgamu | Kurunagala | No | No | Yes | No | c. 12th century CE | Monarch | No donation mentioned | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 4: 1-8 |
| 95 | Gadaladeniya | Kandy | No | No | No | Yes | c. 16th century CE | Monarch | Tax used by King for restoration of monasteries | No | No | No | Yes | No | No | No | No | No | Epigraphia Zeylanica 4: 8-15 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 96 | Gadaladeniya | Kandy | No | No | No | Yes | c. 16th century CE | Monarch | No donation mentioned | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 4: 16-27 |
| 97 | Kandy (Natha Devale) | Kandy | No | No | No | Yes | c. 16th century CE | Monarch | No donation mentioned | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 4: 27-34 |
| 98 | Kandy (Natha Devale) | Kandy | No | No | No | Yes | c. 16th century CE | Unknown | No donation mentioned | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 4: 34 |
| 99 | Polonnaruva (Near Nissamka Malla's council chamber - on embankment of the Topa-vava) | Polonnaruva | No | No | Yes | No | c. 9th century CE | Other | Granting of immunities to allotments of village land | Yes | No | No | No | No | Yes | No | No | No | Epigraphia Zeylanica 4: 34-49, Ranawella 1999: 135-139, Inscriptions of Ceylon 5(1): 133-137 |
| 100 | Viharegama (Rajamaha Vihara) | Kurunagala | No | No | Yes | No | c. 10th century CE | Monarch | Grant of land and village to private individual Niligalu Bud and his family for future generations. Immunities granted to estate. | Yes | No | No | No | No | No | Yes | No | No | Epigraphia Zeylanica 4: 50-54, Inscriptions of Ceylon 5(1): 369-371 |
| 101 | Mada-Ulpota | Polonnaruva | No | No | Yes | No | c. late 9th early 10th centuries CE | Monarch | Seems to be granting an immunity to some location (does not say if secular or monastic) | Yes | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 4: 54-58 |
| 102 | Polonnaruva (Eastern porch of the quadrangle) | Polonnaruva | No | No | Yes | No | c. late 10th early 11th centuries CE | Monarch | Granting of immunities to land in a village belonging to a 'royal' monastery. | Yes | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 4: 59-67, Inscriptions of Ceylon 5(2): 130-134 |
| 103 | Polonnaruva (Mandapa near royal palace) | Polonnaruva | No | No | Yes | No | c. 12th century CE | Monarch | No donation mentioned | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 4: 67-72 |
| 104 | Batalagoda-vava (ancient irrigation tank) | Kurunagala | No | No | No | Yes | c. 13th century CE | Monarch | Repaired the monastery in town next to the tank. Endowed land to the monastery for agriculture | No | No | No | Yes | Yes | No | Yes | No | No | Epigraphia Zeylanica 4: 73-82 |
| 105 | Kottange | Kurunagala | No | No | No | Yes | c. 13th century CE | Monarch | Grant of village to a general by King for service against the Colas. Any disputes in the land settled by head of fraternity of monks known as Vilgammula. | Yes | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 4: 82-88 |
| 106 | Kottange | Kurunagala | No | No | No | Yes | c. 13th century CE | Unknown | Granted village to Sangha | No | No | No | No | No | No | Yes | No | No | Epigraphia Zeylanica 4: 88-90 |
| 107 | Gadaladeniya | Kandy | No | No | No | Yes | c. 14th century CE | Monk | Foundation of a shrine and lands were dedicated to this shrine by feudal lords, Princes, generals, bankers etc... | No | No | Yes | Yes | No | No | No | No | No | Epigraphia Zeylanica 4: 90-110 |
| 108 | Anuradhapura (Abhayagiri) | Anuradhapura | No | Yes | No | No | c. 5th century CE | Monarch | Land | No | No | No | No | No | No | Yes | No | No | Epigraphia Zeylanica 4: 111-115 |
| 109 | Nagirikanda | Anuradhapura | No | Yes | No | No | c. 6th or 7th centuries CE | Monarch | Gift of tanks and paddy | No | No | No | No | Yes | No | Yes | No | No | Epigraphia Zeylanica 4: 115- 128 |
| 110 | Vessagiri | Anuradhapura | No | Yes | No | No | c. 6th century CE | Other | Donation to free individuals from compulsory service | No | No | No | No | No | No | No | No | Yes | Epigraphia Zeylanica 4: 128-136 |
| 111 | Vessagiri | Anuradhapura | No | Yes | No | No | c. 6th century CE | Other | Donation to free individuals from compulsory service | No | No | No | No | No | No | No | No | Yes | Epigraphia Zeylanica 4: 128-136 |
| 112 | Vessagiri | Anuradhapura | No | Yes | No | No | c. 6th century CE | Other | Donation to free individual from compulsory service | No | No | No | No | No | No | No | No | Yes | Epigraphia Zeylanica 4: 128-136 |
| 113 | Vessagiri | Anuradhapura | No | Yes | No | No | c. 6th century CE | Other | Donation to free individuals from compulsory service | No | No | No | No | No | No | No | No | Yes | Epigraphia Zeylanica 4: 128-136 |
| 114 | Anuradhapura (Steps near the 'Burrows Pavilion) | Anuradhapura | No | Yes | No | No | c. late 6th early 7th centuries CE | Other | Donation to maintain individuals for compulsory service at Abhayagiri monastery | No | No | No | No | No | No | No | No | Yes | Epigraphia Zeylanica 4: 136-141 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 115 | Anuradhapura (Steps near the 'Burrows Pavilion) | Anuradhapura | No | Yes | No | No | c. late 6th early 7th centuries CE | Other | Donation to maintain individuals for compulsory service at Abhayagiri monastery | No | No | No | No | No | No | No | No | Yes | Epigraphia Zeylanica 4: 136-141 |
| 116 | Anuradhapura (Steps near the 'Burrows Pavilion) | Anuradhapura | No | Yes | No | No | c. late 6th early 7th centuries CE | Other | Donation to maintain individuals for compulsory service at Abhayagiri monastery | No | No | No | No | No | No | No | No | Yes | Epigraphia Zeylanica 4: 136-141 |
| 117 | Anuradhapura (Steps near the 'Burrows Pavilion) | Anuradhapura | No | Yes | No | No | c. late 6th early 7th centuries CE | Other | Donation to maintain individuals for compulsory service at Abhayagiri monastery | No | No | No | No | No | No | No | No | Yes | Epigraphia Zeylanica 4: 136-141 |
| 118 | Anuradhapura (Steps near the 'Burrows Pavilion) | Anuradhapura | No | Yes | No | No | c. late 6th early 7th centuries CE | Other | Donation to maintain individuals for compulsory service at Abhayagiri monastery | No | No | No | No | No | No | No | No | Yes | Epigraphia Zeylanica 4: 136-141 |
| 119 | Anuradhapura (Steps near the 'Burrows Pavilion) | Anuradhapura | No | Yes | No | No | c. late 6th early 7th centuries CE | Other | Donation to maintain individuals for compulsory service at Abhayagiri monastery | No | No | No | No | No | No | No | No | Yes | Epigraphia Zeylanica 4: 136-141 |
| 120 | Anuradhapura (Steps near the 'Burrows Pavilion) | Anuradhapura | No | Yes | No | No | c. late 6th early 7th centuries CE | Other | Donation to maintain individuals for compulsory service at Abhayagiri monastery | No | No | No | No | No | No | No | No | Yes | Epigraphia Zeylanica 4: 136-141 |
| 121 | Anuradhapura (Steps near the 'Burrows Pavilion) | Anuradhapura | No | Yes | No | No | c. late 6th early 7th centuries CE | Other | Donation to maintain individuals for compulsory service at Abhayagiri monastery | No | No | No | No | No | No | No | No | Yes | Epigraphia Zeylanica 4: 136-141 |
| 122 | Veherakema | Hambantota | No | No | Yes | No | c. 7th - 8th centuries CE | Monarch | Built a caitya at a monastery and made donations to this monastery | No | No | Yes | No | No | No | No | No | No | Epigraphia Zeylanica 4: 142-143 |
| 123 | Madagama Vihara | Kurunagala | No | No | Yes | No | c. 7th - 8th centuries CE | Monarch | Donation to free individuals from compulsory service | No | No | No | No | No | No | No | No | Yes | Epigraphia Zeylanica 4: 142-144 |
| 124 | Madagama Vihara | Kurunagala | No | No | Yes | No | c. 7th - 8th centuries CE | Unknown | Donation to free individuals from compulsory service | No | No | No | No | No | No | No | No | Yes | Epigraphia Zeylanica 4: 142-144 |
| 125 | Unknown | Unknown | No | No | Yes | No | c. 7th - 8th centuries CE | Other | Donation of the step. | No | No | Yes | No | No | No | No | No | No | Epigraphia Zeylanica 4: 142-145 |
| 126 | Mihintale (Ambasthala Ceitya) | Anuradhapura | No | No | Yes | No | c. 7th - 8th centuries CE | Other | No Donation | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 4: 142-148 |
| 127 | Tammannagala Vihara | Anuradhapura | No | No | Yes | No | c. 7th - 8th centuries CE | Other | Gift of step (moonstone) | No | No | Yes | No | No | No | No | No | No | Epigraphia Zeylanica 4: 142-149 |
| 128 | Anuradhapura (Abhayagiri stone canoe) | Anuradhapura | No | No | Yes | No | c. 7th - 8th centuries CE | Monk | Giving merit to all beings the merit of the stone boat granted by him | No | No | Yes | No | No | No | No | No | No | Epigraphia Zeylanica 4: 142-150 |
| 129 | Tiriyay | Trincomalee | No | No | Yes | No | c. late 7th early 8th centuries CE | Other | Girikandi-caitya founded by merchants | No | No | Yes | No | No | No | No | No | No | Epigraphia Zeylanica 4: 151-160 |
| 130 | Magul-maha-vihara | Hambantota | No | No | No | Yes | c. 14th century CE | Monarch | Restored monastery and lands that maintain the monastery for the Sangha | No | No | No | Yes | No | No | Yes | No | No | Epigraphia Zeylanica 4: 161-168 |
| 131 | Magul-maha-vihara | Hambantota | No | No | No | Yes | c. 14th century CE | Monarch | Rebuilding of monastery. | No | No | No | Yes | No | No | No | No | No | Epigraphia Zeylanica 4: 161-169 |
| 132 | Rassahela | Batticaloa | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Granted land | No | No | No | No | No | No | Yes | No | No | Epigraphia Zeylanica 4: 169-176 |
| 133 | Rassahela | Batticaloa | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Granted land | No | No | No | No | No | No | Yes | No | No | Epigraphia Zeylanica 4: 169-176 |
| 134 | Rassahela | Batticaloa | No | No | Yes | No | c. late 8th century CE | Other | Granted land | No | No | No | No | No | No | Yes | No | No | Epigraphia Zeylanica 4: 169-176 |
| 135 | Viyaulpata | Matale | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to lands belonging to a monastery | Yes | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 4: 176-180, Ranawella 1999:14-16, Inscriptions of Ceylon 5(1): 13-15 |
| 136 | Malagane | Kurunagala | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to religious foundation at a monastery. | Yes | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 4: 180-186 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 137 | Gonnava Devale | Kurunagala | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities. Share of paddy granted to the inner monastery of the Mahavihara. | Yes | No | No | No | No | No | Yes | No | No | Epigraphia Zeylanica 4: 186-191, Inscriptions of Ceylon 5(2): 81-85 |
| 138 | Palamottai | Trincomalee | No | No | Yes | No | c. 11th - 12th centuries CE | Other | To Siva | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 4: 191-196 |
| 139 | Galapata, Bentota | Kalutara | No | No | Yes | No | c. 12th century CE | Monarch | Grants of lands and serfs given to temple by its founders | No | No | No | No | No | No | Yes | No | Yes | Epigraphia Zeylanica 4: 196-211 |
| 140 | Polonnaruva (Lankatilika) | Polonnaruva | No | No | No | Yes | c. 13th century CE | Monarch | Building of Lankatilika | No | No | Yes | No | No | No | No | No | No | Epigraphia Zeylanica 3: 48-50 |
| 141 | Oruvala | Unknown | No | No | No | Yes | c. late 15th - early 16th century CE | Monarch | Two Brahmans who served as chief domestic chaplains, granted village. Village and land granted immunities. | Yes | No | No | No | No | No | Yes | No | No | Epigraphia Zeylanica 3: 51-71 |
| 142 | Mannar (brought here from either Mantai or Tirukketisvaram) | Mannar | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to three villages belonging to a house of meditation in the Mahavihara. | Yes | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 3: 100-113, Inscriptions of Ceylon 5(1): 255-258 |
| 143 | Anuradhapura (Thuparama) | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Income derived from tank/tract of paddy fields granted to monks of a monastery. | No | No | No | No | Yes | No | No | No | No | Epigraphia Zeylanica 3: 114-119 |
| 144 | Anuradhapura (Ruvanvalisaya) | Anuradhapura | No | Yes | No | No | c. 4th - 5th centuries CE | Other | Gift of the pillar. | No | No | Yes | No | No | No | No | No | No | Epigraphia Zeylanica 3: 120-126 |
| 145 | Anuradhapura (citadel) | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monk | Part of their rice allocation from stone canoe for works at Jetavana monastery. | No | No | No | No | No | No | No | Yes | No | Epigraphia Zeylanica 3: 131-137 |
| 146 | Anuradhapura (citadel) | Anuradhapura | No | No | Yes | No | c. 10th century CE | Other | Rice | No | No | No | No | No | No | No | Yes | No | Epigraphia Zeylanica 3: 131-137 |
| 147 | Anuradhapura (citadel) | Anuradhapura | No | No | Yes | No | c. 10th century CE | Other | Gift of stone canoe | No | No | Yes | No | No | No | No | Yes | No | Epigraphia Zeylanica 3: 131-137 |
| 148 | Giritale | Polonnaruva | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to land in respect to two henas of fenugreek (not sure if monastic or not) | Yes | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 3: 138-148, Inscriptions of Ceylon 5(2): 118-125 |
| 149 | Polonnaruva (Topa-vava) | Polonnaruva | No | No | Yes | No | c. 12th century CE | Monarch | No donation. | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 3: 149-152 |
| 150 | Molahitiyavelegala (near Dimbulagala) | Polonnaruva | Yes | No | No | No | c. 1st century BCE | Monarch | Gift of canal | No | No | No | No | Yes | No | No | No | No | Epigraphia Zeylanica 3: 153-157 |
| 151 | Molahitiyavelegala (near Dimbulagala) | Polonnaruva | Yes | No | No | No | c. 1st century CE | Monarch | No donation | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 3: 153-157 |
| 152 | Kuccaveli | Trincomalee | No | Yes | No | No | c. 5th - 8th century CE | Unknown | No donation | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 3: 158-161 |
| 153 | Pahala Kayinattama/Viharegala | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Gift of a tank to a monastery | No | No | No | No | Yes | No | No | No | No | Epigraphia Zeylanica 3: 162 |
| 154 | Mahakalagama (Viharegala) | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Gift of a tank to a monastery after King had paid for its repair and dredging. | No | No | No | No | Yes | No | No | No | No | Epigraphia Zeylanica 3: 163-165 |
| 155 | Mahakalagama (Viharegala) | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Gift of a tank to a monastery. | No | No | No | No | Yes | No | No | No | No | Epigraphia Zeylanica 3: 163-169 |
| 156 | Tonigala (Nagaragala) | Puttalam | No | Yes | No | No | c. 4th century CE | Other | Deposited quantities of grain and beans with a guild on the stipulation that it should be used to provide meals to monks at a monastery. Any interest received from deposit should be used to buy fine foods for monastery. | No | No | No | No | No | No | No | Yes | No | Epigraphia Zeylanica 3: 172-188 |
| 157 | Eppavala | Anuradhapura | No | No | Yes | No | c. 10th century CE | Other | Offerings of rice to image house and Bho tree at a | No | No | No | No | No | Yes | No | Yes | No | Epigraphia Zeylanica 3: 188-194 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | monastery. Gold spent for supplying curd, honey and flowers for altar | | | | | | | | | | |
| 158 | Eppavala | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monk | Sangha provide gifts of rice, betel, sesame, chillies. Laity provide some quantities of grain. | No | No | No | No | No | No | No | Yes | No | Epigraphia Zeylanica 3: 188-194 |
| 159 | Garandigala (Damunumulla) | Matale | No | No | Yes | No | c. 8th - 9th centuries CE | Monarch | Grants of land to the caves. Immunities granted to these lands. Boundary stones set up to mark land. | Yes | No | No | No | No | No | Yes | No | No | Epigraphia Zeylanica 3: 195-199, Ranawella 1999: 17-20 |
| 160 | Mihintale (Indikatusaya) | Anuradhapura | No | No | Yes | No | c. 8th - 9th centuries CE | Unknown | No donation | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 3: 199-212 |
| 161 | Kataragama (Kirivehera) | Moneragala | Yes | No | No | No | c. 1st - 2nd centuries CE | Monk | Enlarged cetiya and laid steps there | No | No | No | Yes | No | No | No | No | No | Epigraphia Zeylanica 3: 212-216, Inscriptions of Ceylon 2(2): 269-270 |
| 162 | Kataragama (Kirivehera) | Moneragala | Yes | No | No | No | c. 1st century CE | Monarch | Repair of dilapidated buildings, offerings of 'sacred' food, oil and butter | No | No | No | Yes | No | No | No | Yes | No | Epigraphia Zeylanica 3: 212-219 |
| 163 | Kataragama (Detagamuva) | Moneragala | No | No | Yes | No | c. 10th century CE | Monarch | Immunities granted to monastery | Yes | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 3: 212-225 |
| 164 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 10th century CE | Unknown | No donation mentioned. | No | No | No | No | No | No | Yes | No | No | Epigraphia Zeylanica 3: 226-229, Inscriptions of Ceylon 5(2): 239-241 |
| 165 | Kevulgama | Kandy | No | No | No | Yes | c. 13th century CE | Monarch | Grant of land to Gulpiti (a private individual) for loyalty to the King, receiving wounds in his service. | No | No | No | No | No | No | Yes | No | No | Epigraphia Zeylanica 3: 230-235 |
| 166 | Madavala | Kandy | No | No | No | Yes | c. 15th century CE | Monarch | Grant of land to Paramanaya and his son Suriya (a private individual - seen here as a silver smith). | No | No | No | No | No | No | Yes | No | No | Epigraphia Zeylanica 3: 235-240 |
| 167 | Harispattuva (located in the Palkumbura Vihara) | Kandy | No | No | No | Yes | c. 16th century CE | Monarch | Grant of land. | No | No | No | No | No | No | Yes | No | No | Epigraphia Zeylanica 3: 240-247 |
| 168 | Labuatabandigala (near Moravava) | Unknown | No | Yes | No | No | c. 5th century CE | Other | Private individual deposited money, from which interest paid to a monastery for expenses at a festival. | No | No | No | No | No | Yes | No | No | No | Epigraphia Zeylanica 3: 247-251 |
| 169 | Labuatabandigala (near Moravava) | Unknown | No | Yes | No | No | c. 5th century CE | Other | Private individual deposited money for benefit of monastery to pay for expenses of a festival. | No | No | No | No | No | Yes | No | No | No | Epigraphia Zeylanica 3: 247-253 |
| 170 | Kalupokana (Kaludiyapokuna) | Matale | No | No | Yes | No | c. 7th century CE | Unknown | No donation | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 3: 253-254 |
| 171 | Kalupokana (Kaludiyapokuna) | Matale | No | No | Yes | No | c. 10th century CE | Monk | Gifts to provide food for monastery - 'meal tickets' | No | No | No | No | No | No | No | Yes | No | Epigraphia Zeylanica 3: 253-260, Inscriptions of Ceylon 5(1): 251-254 |
| 172 | Kalupokana (Kaludiyapokuna) | Matale | No | No | Yes | No | c. 10th century CE | Monarch | No donation | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 3: 260-269 |
| 173 | Unknown | Unknown | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities estate of a lying-in-home. Lying-in-home an endowment by and founded by Chief secretary Sena | Yes | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 3: 270-277, Inscriptions of Ceylon 5(1): 239-242 |
| 174 | Dadigama | Kegalla | No | No | No | Yes | c. 15th century CE | Monarch | No donation. | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 3: 278-286 |
| 175 | Anuradhapura | Anuradhapura | No | No | No | Yes | c. 13th century CE | Monarch | Grant of land to a monastery. | No | No | No | No | No | No | Yes | No | No | Epigraphia Zeylanica 3: 286-288 |
| 176 | Kivulekada | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting immunities to Ritigala monasteries | Yes | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 3: 287-291 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 177 | Polonnaruva (Vatadage) | Polonnaruva | No | No | Yes | No | c. 9th century CE | Monarch | Granting immunities to a village. Not known what immunities were or who village belonged to. | Yes | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 3: 287-294, Ranawella 1999: 10-11 |
| 178 | Velmilla | Kalutara | No | No | Yes | No | c. 10th century CE | Monarch | Granting immunities to land belonging to an individual named Kitlana (for this holder had to pay tax on land and harvests) | Yes | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 3: 294-302, Inscriptions of Ceylon 5(2): 151-157 |
| 179 | Budumuttava | Kurunagala | No | No | Yes | No | c. 12th century CE | Monarch | No donation mentioned | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 3: 302-307 |
| 180 | Devanagala | Kegalla | No | No | Yes | No | c. 12th century CE | Monarch | Grant of lands to General Kit Nuvaragal. | No | No | No | No | No | No | Yes | No | No | Epigraphia Zeylanica 3: 312-325 |
| 181 | Katugaha-galge | Moneragala | No | No | Yes | No | c. 12th century CE | Monarch | No donation | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 3: 325-331 |
| 182 | Galle | Galle | No | No | No | Yes | c. 15th century CE | Foreign monarch | Offerings to Lord of Tenavarai. | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 3: 331-341 |
| 183 | Minvila | Polonnaruva | Yes | No | No | No | c. 1st century BCE | Monarch | Channel of Kutakanna Abhaya | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 1-2 |
| 184 | Rajagala | Ampara | Yes | No | No | No | c. 1st century BCE | Monarch | Granting of villages to supply food and robes to monastery | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 2-4 |
| 185 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 1 |
| 186 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 1 |
| 187 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 1 |
| 188 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 1 |
| 189 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 1 |
| 190 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 1 |
| 191 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 1 |
| 192 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 1 |
| 193 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 2 |
| 194 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 2 |
| 195 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 2 |
| 196 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 2 |
| 197 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 2 |
| 198 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk/Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 2 |
| 199 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk/Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 2 |
| 200 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 2 |
| 201 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 2 |
| 202 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 2 |
| 203 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 2 |
| 204 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 2 |
| 205 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 2 |
| 206 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 2 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 207 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 3 |
| 208 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 3 |
| 209 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 3 |
| 210 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 3 |
| 211 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 3 |
| 212 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 3 |
| 213 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 3 |
| 214 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 3 |
| 215 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 3 |
| 216 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 3 |
| 217 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 3 |
| 218 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 3 |
| 219 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 3 |
| 220 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 4 |
| 221 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 4 |
| 222 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 4 |
| 223 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 4 |
| 224 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 4 |
| 225 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 4 |
| 226 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 4 |
| 227 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 4 |
| 228 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 4 |
| 229 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 4 |
| 230 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 4 |
| 231 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 4 |
| 232 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 4 |
| 233 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 4 |
| 234 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 4 |
| 235 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 4 |
| 236 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 4 |
| 237 | Anuradhapura (Jetavanarama) | Anuradhapura | No | No | Yes | No | c. 9th century CE | Unknown | No donation mentioned | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 1: 1-9 |
| 238 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 4 |
| 239 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 5 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 240 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 5 |
| 241 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 5 |
| 242 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 5 |
| 243 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 5 |
| 244 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 5 |
| 245 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 5 |
| 246 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Creation of monastery and donation of cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 5 |
| 247 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 5 |
| 248 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 5 |
| 249 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 5 |
| 250 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 5 |
| 251 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 5 |
| 252 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Brahman | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 5 |
| 253 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 5 |
| 254 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 5 |
| 255 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 5 |
| 256 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 6 |
| 257 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 6 |
| 258 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 6 |
| 259 | Mihintale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 6 |
| 260 | Vessagiri | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 6 |
| 261 | Vessagiri | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 7 |
| 262 | Vessagiri | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 7 |
| 263 | Vessagiri | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 7 |
| 264 | Vessagiri | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 7 |
| 265 | Vessagiri | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 7 |
| 266 | Vessagiri | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 7 |
| 267 | Vessagiri | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 7 |
| 268 | Vessagiri | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 7 |
| 269 | Anuradhapura (Abhayagiri) | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 7 |
| 270 | Halmillakulama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Three stone slabs. | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 8 |
| 271 | Anuradhapura | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Flight of steps | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 8 |
| 272 | Anuradhapura (Abhayagiri) | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 8 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 273 | Radagama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 8 |
| 274 | Billavegala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 8 |
| 275 | Billavegala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 8 |
| 276 | Billavegala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 8 |
| 277 | Andiyagala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 8 |
| 278 | Andiyagala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Steps | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 8 |
| 279 | Occappukala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 9 |
| 280 | Occappukala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 9 |
| 281 | Occappukala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 9 |
| 282 | Occappukala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 9 |
| 283 | Occappukala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 9 |
| 284 | Occappukala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 9 |
| 285 | Tantrimale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 9 |
| 286 | Tantrimale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 9 |
| 287 | Tantrimale | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 9 |
| 288 | Tumbullegala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 8 |
| 289 | Rasnakava | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 9 |
| 290 | Rasnakava | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 9 |
| 291 | Rasnakava | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 9 |
| 292 | Rasnakava | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 9 |
| 293 | Rasnakava | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 9 |
| 294 | Vihara Hammillava | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 10 |
| 295 | Handagla Vihara | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 10 |
| 296 | Handagla Vihara | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 10 |
| 297 | Handagla Vihara | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 10 |
| 298 | Handagla Vihara | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 10 |
| 299 | Handagla Vihara | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Brahman/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 10 |
| 300 | Handagla Vihara | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 10 |
| 301 | Handagla Vihara | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 10 |
| 302 | Handagla Vihara | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 10 |
| 303 | Handagla Vihara | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 10 |
| 304 | Handagla Vihara | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 10 |
| 305 | Handagla Vihara | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 10 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 306 | Handagla Vihara | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 10 |
| 307 | Handagla Vihara | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 10 |
| 308 | Handagla Vihara | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 10 |
| 309 | Handagla Vihara | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 11 |
| 310 | Mahakapugollava | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 11 |
| 311 | Mahakapugollava | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 11 |
| 312 | Valaskuna Vava | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 11 |
| 313 | Kuda Ambagasvava | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 11 |
| 314 | Aliyakada | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 11 |
| 315 | Aliyakada | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 11 |
| 316 | Vagollakada | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 11 |
| 317 | Vagollakada | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 11 |
| 318 | Beravagama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 11 |
| 319 | Madagamakanda | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 11 |
| 320 | Madagamakanda | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 12 |
| 321 | Madagamakanda | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 12 |
| 322 | Madagamakanda | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 12 |
| 323 | Brahmanayagama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 12 |
| 324 | Brahmanayagama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 12 |
| 325 | Brahmanayagama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave and 2 allotments. | No | Yes | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 1: 12 |
| 326 | Brahmanayagama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | 6 allotments | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 1: 12 |
| 327 | Brahmanayagama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 12 |
| 328 | Brahmanayagama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 12 |
| 329 | Brahmanayagama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 12 |
| 330 | Brahmanayagama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 12 |
| 331 | Brahmanayagama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 12 |
| 332 | Brahmanayagama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 12 |
| 333 | Brahmanayagama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 12 |
| 334 | Brahmanayagama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 12 |
| 335 | Brahmanayagama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 13 |
| 336 | Brahmanayagama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 13 |
| 337 | Brahmanayagama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 13 |
| 338 | Brahmanayagama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 13 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 339 | Brahmanayagama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 13 |
| 340 | Brahmanayagama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Mentions a Vihara of the donors | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 13 |
| 341 | Brahmanayagama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 13 |
| 342 | Vadakahagala-hinna | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 13 |
| 343 | Puliyankadavala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 13 |
| 344 | Diyatitta-vava | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 13 |
| 345 | Diyatitta-vava | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 13 |
| 346 | Nattukanda | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 13 |
| 347 | Nattukanda | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 14 |
| 348 | Nattukanda | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch/Gamika | Cave and donation of an upright slab | No | Yes | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 14 |
| 349 | Nattukanda | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 14 |
| 350 | Galkandegama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 14 |
| 351 | Galkandegama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 14 |
| 352 | Galkandegama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 14 |
| 353 | Galkandegama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 14 |
| 354 | Galkandegama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 14 |
| 355 | Kotakanda | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 14 |
| 356 | Debalagala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 14 |
| 357 | Bambarahela | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 14 |
| 358 | Bambarahela | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 15 |
| 359 | Bambarahela | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 15 |
| 360 | Bambarahela | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 15 |
| 361 | Bambarahela | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 15 |
| 362 | Bambarahela | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 15 |
| 363 | Bambarahela | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 15 |
| 364 | Mahakanadarava | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 15 |
| 365 | Kalanciya | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 15 |
| 366 | Kalanciya | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 15 |
| 367 | Kalanciya | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 15 |
| 368 | Dunumadalakanda | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 15 |
| 369 | Talaguru Vihara | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 15 |
| 370 | Talaguru Vihara | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Lay devotee Dasaka given to Sangha | No | No | No | No | No | No | No | No | Yes | Inscriptions of Ceylon Vol 1: 15 |
| 371 | Talaguru Vihara | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 16 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 372 | Kuttikulama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 16 |
| 373 | Tonigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cistern | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 1: 16 |
| 374 | Tonigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cistern | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 1: 16 |
| 375 | Kosavakanda | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Founded convent | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 16 |
| 376 | Kosavakanda | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 16 |
| 377 | Manakanda | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 16 |
| 378 | Manakanda | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 16 |
| 379 | Manakanda | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 16 |
| 380 | Maradankadavala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 16 |
| 381 | Maradankadavala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 16 |
| 382 | Vanasimha-vihara | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 16 |
| 383 | Vanasimha-vihara | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 16 |
| 384 | Perumamadukanda | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 17 |
| 385 | Budugehinna | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 17 |
| 386 | Yangala | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 17 |
| 387 | Yangala | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Brahman | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 17 |
| 388 | Panikkankulama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Work of cutting steps | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 17 |
| 389 | Panikkankulama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 17 |
| 390 | Panikkankulama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Step | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 17 |
| 391 | Panikkankulama | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Two steps | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 17 |
| 392 | Murungahiti-kanda | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 17 |
| 393 | Maha-Alagamuva | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 17 |
| 394 | Maha-Alagamuva | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 17 |
| 395 | Maha-Alagamuva | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 17 |
| 396 | Maha-Alagamuva | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 17 |
| 397 | Maha-Alagamuva | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 18 |
| 398 | Maha-Alagamuva | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 18 |
| 399 | Maha-Alagamuva | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 18 |
| 400 | Maha-Alagamuva | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 18 |
| 401 | Maha-Alagamuva | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 18 |
| 402 | Maha-Alagamuva | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 18 |
| 403 | Maha-Alagamuva | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 18 |
| 404 | Maha-Alagamuva | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 18 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 405 | Maha-Alagamuva | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 18 |
| 406 | Maha-Alagamuva | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 18 |
| 407 | Maha-Alagamuva | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 18 |
| 408 | Maha-Alagamuva | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 18 |
| 409 | Maha-Alagamuva | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 18 |
| 410 | Maha-Alagamuva | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Brahman/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 18 |
| 411 | Maha-Alagamuva | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 18 |
| 412 | Maha-Alagamuva | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 18 |
| 413 | Maha-Alagamuva | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 18 |
| 414 | Maha-Alagamuva | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 18 |
| 415 | Maha-Alagamuva | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 18 |
| 416 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 20 |
| 417 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 20 |
| 418 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch/Parumaka | Cave and village | No | Yes | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 1: 20 |
| 419 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 20 |
| 420 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 20 |
| 421 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 20 |
| 422 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 20 |
| 423 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 20 |
| 424 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 20 |
| 425 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 20 |
| 426 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 20 |
| 427 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 21 |
| 428 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 21 |
| 429 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 21 |
| 430 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 21 |
| 431 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 21 |
| 432 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 21 |
| 433 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 21 |
| 434 | Ritigala | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 21 |
| 435 | Duvegala | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 21 |
| 436 | Galkanda | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 22 |
| 437 | Dimbulagala | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 22 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 438 | Dimbulagala | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 22 |
| 439 | Dimbulagala | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 22 |
| 440 | Dimbulagala | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 22 |
| 441 | Dimbulagala | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 22 |
| 442 | Dimbulagala | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 22 |
| 443 | Dimbulagala | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 22 |
| 444 | Dimbulagala | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 22 |
| 445 | Dimbulagala | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 22 |
| 446 | Dimbulagala | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 22 |
| 447 | Dimbulagala | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 22 |
| 448 | Dimbulagala | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 22 |
| 449 | Dimbulagala | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 22 |
| 450 | Dimbulagala | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 23 |
| 451 | Dimbulagala | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 23 |
| 452 | Dimbulagala | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 23 |
| 453 | Konattegodagala | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 23 |
| 454 | Kandegamakanda | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch/Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 23 |
| 455 | Kandegamakanda | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 23 |
| 456 | Kandegamakanda | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 23 |
| 457 | Kandegamakanda | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 23 |
| 458 | Kandegamakanda | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 23 |
| 459 | Kandegamakanda | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 23 |
| 460 | Kandegamakanda | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 23 |
| 461 | Kandegamakanda | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Brahman/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 23 |
| 462 | Kandegamakanda | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 23 |
| 463 | Kandegamakanda | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave and associated land | No | Yes | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 1: 24 |
| 464 | Davagallegala | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 24 |
| 465 | Davagallegala | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 24 |
| 466 | Mutugalla | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 24 |
| 467 | Mutugalla | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 24 |
| 468 | Mutugalla | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 24 |
| 469 | Mutugalla | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 24 |
| 470 | Mutugalla | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 24 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 471 | Mutugalla | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 24 |
| 472 | Mutugalla | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 24 |
| 473 | Mutugalla | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 24 |
| 474 | Mutugalla | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 24 |
| 475 | Mutugalla | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 24 |
| 476 | Mutugalla | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 24 |
| 477 | Mutugalla | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 24 |
| 478 | Mutugalla | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 25 |
| 479 | Mutugalla | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 25 |
| 480 | Mutugalla | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 25 |
| 481 | Mutugalla | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 25 |
| 482 | Kandakadu | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cistern | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 1: 25 |
| 483 | Kurunakallu | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 25 |
| 484 | Kurunakallu | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 25 |
| 485 | Lunuvaranagala | Batticaloa | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 25 |
| 486 | Mahakaccatkodi | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 26 |
| 487 | Mahakaccatkodi | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 26 |
| 488 | Mahakaccatkodi | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 26 |
| 489 | Mahakaccatkodi | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 26 |
| 490 | Erupotana | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 26 |
| 491 | Erupotana | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 26 |
| 492 | Erupotana | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 26 |
| 493 | Erupotana | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 26 |
| 494 | Erupotana | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 26 |
| 495 | Erupotana | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 26 |
| 496 | Erupotana | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 26 |
| 497 | Erupotana | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 26 |
| 498 | Erupotana | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 27 |
| 499 | Erupotana | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 27 |
| 500 | Erupotana | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 27 |
| 501 | Erupotana | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 27 |
| 502 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 27 |
| 503 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 27 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 504 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 27 |
| 505 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 27 |
| 506 | Mutugalla | Polonnaruva | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 25 |
| 507 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 27 |
| 508 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 27 |
| 509 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 27 |
| 510 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 27 |
| 511 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 27 |
| 512 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 27 |
| 513 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 28 |
| 514 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 28 |
| 515 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 28 |
| 516 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 28 |
| 517 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 28 |
| 518 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 28 |
| 519 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 28 |
| 520 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 28 |
| 521 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Work of a flight of steps | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 28 |
| 522 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 28 |
| 523 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 28 |
| 524 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 28 |
| 525 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 28 |
| 526 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 28 |
| 527 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 28 |
| 528 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 28 |
| 529 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 28 |
| 530 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 29 |
| 531 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 29 |
| 532 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 29 |
| 533 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 29 |
| 534 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 29 |
| 535 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 29 |
| 536 | Periya-Puliyankulama | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 29 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 537 | Vedikkinari-malai | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 29 |
| 538 | Vedikkinari-malai | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 29 |
| 539 | Vedikkinari-malai | Vavuniya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 29 |
| 540 | Pulmottai | Trincomalee | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 29 |
| 541 | Tiriyay | Trincomalee | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 29 |
| 542 | Nacciyarmalai | Trincomalee | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 30 |
| 543 | Nacciyarmalai | Trincomalee | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Nacadaka canal given to Sangha | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 1: 30 |
| 544 | Nacciyarmalai | Trincomalee | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Nacadaka canal given to Sangha | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 1: 30 |
| 545 | Gomarankadavala | Trincomalee | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 30 |
| 546 | Seruvavila | Trincomalee | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 30 |
| 547 | Ilankaiturai | Trincomalee | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 30 |
| 548 | Ilankaiturai | Trincomalee | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 30 |
| 549 | Iccilampattai | Trincomalee | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 30 |
| 550 | Iccilampattai | Trincomalee | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 30 |
| 551 | Iccilampattai | Trincomalee | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 30 |
| 552 | Kal-vetta-tavana | Batticaloa | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 30 |
| 553 | Kusalankanda | Batticaloa | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 30 |
| 554 | Kusalankanda | Batticaloa | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 31 |
| 555 | Kusalankanda | Batticaloa | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 31 |
| 556 | Kusalankanda | Batticaloa | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 31 |
| 557 | Kusalankanda | Batticaloa | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 31 |
| 558 | Kusalankanda | Batticaloa | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 31 |
| 559 | Kal-udupotana | Batticaloa | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 31 |
| 560 | Kal-udupotana | Batticaloa | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 31 |
| 561 | Kal-udupotana | Batticaloa | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 31 |
| 562 | Niyandavaragala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 31 |
| 563 | Niyandavaragala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 31 |
| 564 | Niyandavaragala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 31 |
| 565 | Niyandavaragala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 31 |
| 566 | Omunagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 31 |
| 567 | Nuvaragala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 31 |
| 568 | Veheragala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 32 |
| 569 | Henannegala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Villages and their land | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 1: 32 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 570 | Miyunguna-vehera | Batticaloa | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 32 |
| 571 | Miyunguna-vehera | Batticaloa | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 32 |
| 572 | Miyunguna-vehera | Batticaloa | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 32 |
| 573 | Miyunguna-vehera | Batticaloa | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 32 |
| 574 | Miyunguna-vehera | Batticaloa | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 32 |
| 575 | Miyunguna-vehera | Batticaloa | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 32 |
| 576 | Miyunguna-vehera | Batticaloa | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 32 |
| 577 | Miyunguna-vehera | Batticaloa | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 32 |
| 578 | Miyunguna-vehera | Batticaloa | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 32 |
| 579 | Miyunguna-vehera | Batticaloa | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 32 |
| 580 | Miyunguna-vehera | Batticaloa | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 32 |
| 581 | Miyunguna-vehera | Batticaloa | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 32 |
| 582 | Miyunguna-vehera | Batticaloa | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 33 |
| 583 | Tisnaulakema | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 33 |
| 584 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 33 |
| 585 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 33 |
| 586 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 33 |
| 587 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 33 |
| 588 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 33 |
| 589 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 33 |
| 590 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | 25 caves | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 33 |
| 591 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch/Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 33 |
| 592 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 33 |
| 593 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 33 |
| 594 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 33 |
| 595 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 33 |
| 596 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 34 |
| 597 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 34 |
| 598 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 34 |
| 599 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 34 |
| 600 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 34 |
| 601 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 34 |
| 602 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 34 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 603 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 34 |
| 604 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 34 |
| 605 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 34 |
| 606 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 34 |
| 607 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 34 |
| 608 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 34 |
| 609 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 34 |
| 610 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 34 |
| 611 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 34 |
| 612 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 34 |
| 613 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 34 |
| 614 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 34 |
| 615 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 35 |
| 616 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 35 |
| 617 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 35 |
| 618 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 35 |
| 619 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 35 |
| 620 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 35 |
| 621 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 35 |
| 622 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 35 |
| 623 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 35 |
| 624 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 35 |
| 625 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 35 |
| 626 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 35 |
| 627 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 35 |
| 628 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 35 |
| 629 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Records stupa of Elder Indika and elder Mahinda | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 35 |
| 630 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | No donation - Records boundary stone | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 35 |
| 631 | Uhuna | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Forest of elder Kubira | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 1: 35 |
| 632 | Valagama | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 36 |
| 633 | Malvatta | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 36 |
| 634 | Malvatta | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 36 |
| 635 | Ampara | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 36 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 636 | Ampara | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 36 |
| 637 | Paragahakale | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 36 |
| 638 | Uhapitagalge | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 36 |
| 639 | Damana | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 36 |
| 640 | Damana | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 36 |
| 641 | Kuduvil | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 37 |
| 642 | Mullikoludumalai | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 37 |
| 643 | Mullikoludumalai | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 37 |
| 644 | Vadinagala | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 36 |
| 645 | Mullikoludumalai | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 37 |
| 646 | Kaliode | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 37 |
| 647 | Kaliode | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 37 |
| 648 | Kaliode | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 37 |
| 649 | Mottayakallu | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Monastery given to Sangha | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 37 |
| 650 | Sangamankanda | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 38 |
| 651 | Sangamankanda | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 38 |
| 652 | Rottakulama | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 38 |
| 653 | Nilagirisaya | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 38 |
| 654 | Nilagirisaya | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 38 |
| 655 | Nilagirisaya | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 38 |
| 656 | Navalarkulam | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 38 |
| 657 | Panama | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 38 |
| 658 | Kiralana | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 38 |
| 659 | Kiralana | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 38 |
| 660 | Kudumbigala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 38 |
| 661 | Kudumbigala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 38 |
| 662 | Kudumbigala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 39 |
| 663 | Kudumbigala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 39 |
| 664 | Kudumbigala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Eighteen steps | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 39 |
| 665 | Bambaragas-talava | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 39 |
| 666 | Bambaragas-talava | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 39 |
| 667 | Bambaragas-talava | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 39 |
| 668 | Bambaragas-talava | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 39 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 669 | Bambaragas-talava | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 39 |
| 670 | Bambaragas-talava | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 39 |
| 671 | Bambaragas-talava | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 39 |
| 672 | Bambaragas-talava | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 39 |
| 673 | Bambaragas-talava | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 39 |
| 674 | Bambaragas-talava | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 39 |
| 675 | Bambaragas-talava | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 39 |
| 676 | Bambaragas-talava | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 39 |
| 677 | Bambaragas-talava | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 40 |
| 678 | Bambaragas-talava | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 40 |
| 679 | Bambaragas-talava | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 40 |
| 680 | Bambaragas-talava | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 40 |
| 681 | Bambaragas-talava | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 40 |
| 682 | Bambaragas-talava | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 40 |
| 683 | Bambaragas-talava | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 40 |
| 684 | Bambaragas-talava | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 40 |
| 685 | Kiripokuna-hela | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 40 |
| 686 | Kiripokuna-hela | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 40 |
| 687 | Kiripokuna-hela | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 40 |
| 688 | Kiripokuna-hela | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 40 |
| 689 | Kiripokuna-hela | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 40 |
| 690 | Kiripokuna-hela | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 40 |
| 691 | Viharegala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 40 |
| 692 | Viharegala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 40 |
| 693 | Viharegala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 41 |
| 694 | Viharegala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 41 |
| 695 | Viharegala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 41 |
| 696 | Viharegala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 41 |
| 697 | Viharegala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 41 |
| 698 | Veheragalkanda | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 41 |
| 699 | Kongala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 41 |
| 700 | Kongala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 41 |
| 701 | Kongala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 41 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 702 | Kongala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 41 |
| 703 | Kongala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 42 |
| 704 | Kongala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 42 |
| 705 | Kongala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 42 |
| 706 | Kongala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Brahman | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 42 |
| 707 | Kongala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 42 |
| 708 | Kongala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 42 |
| 709 | Kongala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Unknown - marking of a boundary | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 42 |
| 710 | Bovattegala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 42 |
| 711 | Bovattegala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 42 |
| 712 | Bovattegala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 42 |
| 713 | Bovattegala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 42 |
| 714 | Bovattegala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 42 |
| 715 | Bovattegala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 43 |
| 716 | Bovattegala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 43 |
| 717 | Kottadamuhela | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 43 |
| 718 | Kottadamuhela | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 43 |
| 719 | Kottadamuhela | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 43 |
| 720 | Kottadamuhela | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 43 |
| 721 | Kottadamuhela | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 43 |
| 722 | Kottadamuhela | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 43 |
| 723 | Kottadamuhela | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 43 |
| 724 | Kottadamuhela | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 43 |
| 725 | Kottadamuhela | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 43 |
| 726 | Kottadamuhela | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 43 |
| 727 | Kottadamuhela | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 43 |
| 728 | Kottadamuhela | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 43 |
| 729 | Kottadamuhela | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 44 |
| 730 | Veheragalkanda | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 41 |
| 731 | Kottadamuhela | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 44 |
| 732 | Kottadamuhela | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 44 |
| 733 | Kottadamuhela | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 44 |
| 734 | Kottadamuhela | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 44 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 735 | Kottadamuhela | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 44 |
| 736 | Kottadamuhela | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 44 |
| 737 | Kottadamuhela | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 44 |
| 738 | Mandagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave and a tank constructed | No | Yes | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 1: 44 |
| 739 | Mandagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Brahman | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 44 |
| 740 | Mandagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 44 |
| 741 | Mandagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 44 |
| 742 | Mandagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 44 |
| 743 | Mandagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 44 |
| 744 | Mandagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 45 |
| 745 | Mandagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 45 |
| 746 | Mandagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 45 |
| 747 | Mandagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 45 |
| 748 | Mandagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 45 |
| 749 | Mandagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 45 |
| 750 | Mandagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 45 |
| 751 | Mandagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Brahman | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 45 |
| 752 | Mandagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 45 |
| 753 | Mandagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 45 |
| 754 | Mandagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 45 |
| 755 | Mandagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 45 |
| 756 | Mandagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 45 |
| 757 | Mandagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 45 |
| 758 | Mandagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 45 |
| 759 | Mandagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 45 |
| 760 | Mandagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 45 |
| 761 | Mandagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 45 |
| 762 | Dematagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 46 |
| 763 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Brahman | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 46 |
| 764 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 46 |
| 765 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 46 |
| 766 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 46 |
| 767 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 46 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 768 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 46 |
| 769 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 46 |
| 770 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 46 |
| 771 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 46 |
| 772 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 46 |
| 773 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 46 |
| 774 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 46 |
| 775 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 46 |
| 776 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 46 |
| 777 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 46 |
| 778 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 46 |
| 779 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 47 |
| 780 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 47 |
| 781 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 47 |
| 782 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 47 |
| 783 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 47 |
| 784 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 47 |
| 785 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 47 |
| 786 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 47 |
| 787 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 47 |
| 788 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 47 |
| 789 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 47 |
| 790 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 47 |
| 791 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 47 |
| 792 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 47 |
| 793 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 48 |
| 794 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 48 |
| 795 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 48 |
| 796 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 48 |
| 797 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 48 |
| 798 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 48 |
| 799 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 48 |
| 800 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 48 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 801 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 48 |
| 802 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 48 |
| 803 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 48 |
| 804 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 48 |
| 805 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 48 |
| 806 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 48 |
| 807 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 48 |
| 808 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 48 |
| 809 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 49 |
| 810 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 49 |
| 811 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 49 |
| 812 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 49 |
| 813 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 49 |
| 814 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 49 |
| 815 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 49 |
| 816 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 49 |
| 817 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 49 |
| 818 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Brahman | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 49 |
| 819 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 49 |
| 820 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 49 |
| 821 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 49 |
| 822 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 49 |
| 823 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 49 |
| 824 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 49 |
| 825 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 49 |
| 826 | Situlapavuva | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 50 |
| 827 | Gonagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 50 |
| 828 | Gonagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 50 |
| 829 | Gonagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 50 |
| 830 | Gonagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 50 |
| 831 | Gonagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 50 |
| 832 | Gonagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 50 |
| 833 | Gonagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 50 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 834 | Gonagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 50 |
| 835 | Gonagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 50 |
| 836 | Gonagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 50 |
| 837 | Gonagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 50 |
| 838 | Silavakanda | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 50 |
| 839 | Silavakanda | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 51 |
| 840 | Magul-maha-vihara | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 51 |
| 841 | Magul-maha-vihara | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 51 |
| 842 | Magul-maha-vihara | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 51 |
| 843 | Magul-maha-vihara | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 51 |
| 844 | Magul-maha-vihara | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 51 |
| 845 | Magul-maha-vihara | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 51 |
| 846 | Magul-maha-vihara | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 51 |
| 847 | Magul-maha-vihara | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 51 |
| 848 | Magul-maha-vihara | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 51 |
| 849 | Magul-maha-vihara | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 51 |
| 850 | Magul-maha-vihara | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 51 |
| 851 | Akasacetiya | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 51 |
| 852 | Akasacetiya | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 51 |
| 853 | Avagatiyava | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Water cistern | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 1: 52 |
| 854 | Avagatiyava | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 52 |
| 855 | Modaragala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 52 |
| 856 | Modaragala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 52 |
| 857 | Veherakema | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 52 |
| 858 | Veherakema | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 52 |
| 859 | Veherakema | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 52 |
| 860 | Veherakema | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 52 |
| 861 | Veherakema | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 52 |
| 862 | Veherakema | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 52 |
| 863 | Veherakema | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 52 |
| 864 | Veherakema | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 52 |
| 865 | Veherakema | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 52 |
| 866 | Veherakema | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 52 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 867 | Veherakema | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 52 |
| 868 | Uddhakandara | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 53 |
| 869 | Uddhakandara | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 53 |
| 870 | Tissamaharama | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch/Parumaka | Pond belonging to donor | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 1: 53 |
| 871 | Vavulekema | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 53 |
| 872 | Yangala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 53 |
| 873 | Mulgirigala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 53 |
| 874 | Mulgirigala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 53 |
| 875 | Govagala | Hambantota | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 53 |
| 876 | Galkotuva | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 53 |
| 877 | Konkatiya | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 54 |
| 878 | Komarikagala | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave and a cistern | No | Yes | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 1: 54 |
| 879 | Monaragala | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 54 |
| 880 | Valiyaya | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 54 |
| 881 | Valiyaya | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 54 |
| 882 | Valiyaya | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 54 |
| 883 | Valiyaya | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 54 |
| 884 | Valiyaya | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 54 |
| 885 | Madugasmulla | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 54 |
| 886 | Madugasmulla | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 54 |
| 887 | Madugasmulla | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 54 |
| 888 | Madugasmulla | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 54 |
| 889 | Galabadda | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 55 |
| 890 | Valaellugoda-kanda | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 55 |
| 891 | Valaellugoda-kanda | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 55 |
| 892 | Valaellugoda-kanda | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 55 |
| 893 | Valaellugoda-kanda | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 55 |
| 894 | Valaellugoda-kanda | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 55 |
| 895 | Valaellugoda-kanda | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 55 |
| 896 | Valaellugoda-kanda | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 55 |
| 897 | Valaellugoda-kanda | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 55 |
| 898 | Valaellugoda-kanda | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 55 |
| 899 | Valaellugoda-kanda | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 55 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 900 | Navgala | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 55 |
| 901 | Navgala | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 55 |
| 902 | Kolladeniya | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 55 |
| 903 | Hayintihava | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 56 |
| 904 | Hayintihava | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 56 |
| 905 | Galkotuva | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 56 |
| 906 | Galkotuva | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 56 |
| 907 | Galkotuva | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 56 |
| 908 | Galkotuva | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 56 |
| 909 | Namaluva | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 56 |
| 910 | Buddama | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 56 |
| 911 | Buddama | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 56 |
| 912 | Mavaragala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 56 |
| 913 | Mananahela | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 56 |
| 914 | Mavaragala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 56 |
| 915 | Mavaragala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 56 |
| 916 | Mavaragala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 56 |
| 917 | Mavaragala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 57 |
| 918 | Mavaragala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 57 |
| 919 | Matigahatanna | Badulla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 57 |
| 920 | Kahata-atu-hela | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 57 |
| 921 | Kahata-atu-hela | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 57 |
| 922 | Kahata-atu-hela | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 57 |
| 923 | Olagamgala | Badulla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 57 |
| 924 | Olagamgala | Badulla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 57 |
| 925 | Bogoda Rajamaha-vihara | Badulla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 57 |
| 926 | Bogoda Rajamaha-vihara | Badulla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 57 |
| 927 | Atilivava | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 57 |
| 928 | Balahurukanda | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 57 |
| 929 | Balahurukanda | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 57 |
| 930 | Balahurukanda | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 58 |
| 931 | Simapahura | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 58 |
| 932 | Pallebadda | Ratnapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 58 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 933 | Pallebadda | Ratnapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 58 |
| 934 | Pallebadda | Ratnapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 58 |
| 935 | Kirimakulgolla | Ratnapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 58 |
| 936 | Kirimakulgolla | Ratnapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 58 |
| 937 | Diyainna | Ratnapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 58 |
| 938 | Diyainna | Ratnapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 58 |
| 939 | Pollamure | Ratnapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 58 |
| 940 | Yatimalkaduva | Ratnapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 58 |
| 941 | Kuragala | Ratnapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 59 |
| 942 | Kuragala | Ratnapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 59 |
| 943 | Kuragala | Ratnapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 59 |
| 944 | Pilimalena | Kegalla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 59 |
| 945 | Pilimalena | Kegalla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 59 |
| 946 | Galpaya | Ratnapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 59 |
| 947 | Galpaya | Ratnapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 59 |
| 948 | Galpaya | Ratnapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 59 |
| 949 | Bambaragala | Kandy | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 59 |
| 950 | Timbiripola | Kegalla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 59 |
| 951 | Timbiripola | Kegalla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 59 |
| 952 | Salgalavane | Kegalla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 59 |
| 953 | Lenagala | Kegalla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave and land attached to villages | No | Yes | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 1: 60 |
| 954 | Ambepussa | Kegalla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 60 |
| 955 | Helapitalena | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 60 |
| 956 | Helapitalena | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 60 |
| 957 | Hunuvala-vihara | Kegalla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 60 |
| 958 | Mampita-vihara | Kegalla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 60 |
| 959 | Yatahalena-vihara | Kegalla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave and lots in two villages | No | Yes | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 1: 60 |
| 960 | Yatahalena-vihara | Kegalla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Lots in two villages for monk who resides there in rainy season | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 1: 60 |
| 961 | Yatahalena-vihara | Kegalla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Lots in two villages | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 1: 61 |
| 962 | Yatahalena-vihara | Kegalla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave and lot in a village | No | Yes | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 1: 61 |
| 963 | Yatahalena-vihara | Kegalla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Lot in village | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 1: 61 |
| 964 | Yatahalena-vihara | Kegalla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Lot in village for monk who resides there in rainy | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 1: 61 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | season | | | | | | | | | | |
| 965 | Atugoda | Kegalla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 61 |
| 966 | Danagirigala | Kegalla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 61 |
| 967 | Alulena | Kegalla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 61 |
| 968 | Padiyagampolakanda | Kegalla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 61 |
| 969 | Padiyagampolakanda | Kegalla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 61 |
| 970 | Padiyagampolakanda | Kegalla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 61 |
| 971 | Divela | Kegalla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 61 |
| 972 | Divela | Kegalla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 61 |
| 973 | Ambalakanda | Kegalla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 62 |
| 974 | Hinatipone | Kegalla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 62 |
| 975 | Vegiri-devale | Kandy | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 62 |
| 976 | Dulvala | Kandy | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 62 |
| 977 | Dulvala | Kandy | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 62 |
| 978 | Dulvala | Kandy | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 62 |
| 979 | Dulvala | Kandy | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 62 |
| 980 | Molagoda | Kandy | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Brahman/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 62 |
| 981 | Gonavatta | Kandy | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 62 |
| 982 | Bambaragala | Kandy | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch/Brahman | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 63 |
| 983 | Bambaragala | Kandy | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | A stupa, cave and a mansion | No | Yes | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 63 |
| 984 | Bambaragala | Kandy | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Stone mansion - seen as a rock cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 63 |
| 985 | Bambaragala | Kandy | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 63 |
| 986 | Pannala | Nuwara Eliya | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 63 |
| 987 | Neluvakanda | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 63 |
| 988 | Aluvihare | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 63 |
| 989 | Aluvihare | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 63 |
| 990 | Aluvihare | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Channel | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 1: 63 |
| 991 | Ganegedera-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 63 |
| 992 | Ganegedera-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 63 |
| 993 | Hulangamuva | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 63 |
| 994 | Rusigama | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 64 |
| 995 | Rusigama | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 64 |
| 996 | Vagodapola | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 64 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 997 | Demada-oya | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Brick shaped blocks | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 64 |
| 998 | Ambulambe | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 64 |
| 999 | Ambulambe | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 64 |
| 1000 | Ambulambe | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 64 |
| 1001 | Ambulambe | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 64 |
| 1002 | Dambulla | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 64 |
| 1003 | Dambulla | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk/Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 65 |
| 1004 | Dambulla | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 65 |
| 1005 | Dambulla | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Brahman/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 65 |
| 1006 | Dambulla | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 65 |
| 1007 | Dambulla | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 65 |
| 1008 | Dambulla | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 65 |
| 1009 | Dambulla | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 65 |
| 1010 | Dambulla | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 65 |
| 1011 | Dambulla | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 65 |
| 1012 | Dambulla | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 65 |
| 1013 | Dambulla | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 64 |
| 1014 | Dambulla | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 65 |
| 1015 | Dambulla | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 65 |
| 1016 | Dambulla | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 65 |
| 1017 | Dambulla | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 65 |
| 1018 | Dambulla | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 66 |
| 1019 | Dambulla | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 66 |
| 1020 | Dambulla | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 66 |
| 1021 | Dambulla | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 66 |
| 1022 | Dambulla | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 66 |
| 1023 | Dambulla | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 66 |
| 1024 | Dambulla | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 66 |
| 1025 | Dambulla | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 66 |
| 1026 | Dambulla | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave with income of money | No | Yes | No | No | No | Yes | No | No | No | Inscriptions of Ceylon Vol 1: 66 |
| 1027 | Dambulla | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 66 |
| 1028 | Dambulla | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 66 |
| 1029 | Kandalama | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 66 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1030 | Enderagala | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 66 |
| 1031 | Enderagala | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 67 |
| 1032 | Enderagala | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 67 |
| 1033 | Enderagala | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 67 |
| 1034 | Enderagala | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 67 |
| 1035 | Digampataha | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 67 |
| 1036 | Sigiriya | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 67 |
| 1037 | Sigiriya | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 67 |
| 1038 | Sigiriya | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 67 |
| 1039 | Sigiriya | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 67 |
| 1040 | Sigiriya | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 67 |
| 1041 | Sigiriya | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 67 |
| 1042 | Piduragala | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 67 |
| 1043 | Piduragala | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 67 |
| 1044 | Nilagama | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 67 |
| 1045 | Nilagama | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 68 |
| 1046 | Nilagama | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 68 |
| 1047 | Nilagama | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 68 |
| 1048 | Nilagama | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 68 |
| 1049 | Nilagama | Matale | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 68 |
| 1050 | Kandegedara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 68 |
| 1051 | Kandegedara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 68 |
| 1052 | Pitiyegedara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 68 |
| 1053 | Delvita | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 68 |
| 1054 | Delvita | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 68 |
| 1055 | Delvita | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 68 |
| 1056 | Delvita | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 68 |
| 1057 | Delvita | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 68 |
| 1058 | Delvita | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 68 |
| 1059 | Ridi-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 69 |
| 1060 | Ridi-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 69 |
| 1061 | Ridi-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 69 |
| 1062 | Ridi-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 69 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1063 | Ridi-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 69 |
| 1064 | Ridi-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 69 |
| 1065 | Ridi-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 69 |
| 1066 | Kumburulena | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 69 |
| 1067 | Kumburulena | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 69 |
| 1068 | Kumburulena | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 69 |
| 1069 | Kumburulena | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 69 |
| 1070 | Kumburulena | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 69 |
| 1071 | Kumburulena | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 70 |
| 1072 | Kumburulena | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 70 |
| 1073 | Vilba-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 70 |
| 1074 | Habbilikanda | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 70 |
| 1075 | Habbilikanda | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 70 |
| 1076 | Humbluve | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 70 |
| 1077 | Humbluve | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 70 |
| 1078 | Madavala-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 70 |
| 1079 | Madavala-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 70 |
| 1080 | Madavala-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 70 |
| 1081 | Puhule-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 70 |
| 1082 | Viharegama | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 71 |
| 1083 | Viharegama | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 71 |
| 1084 | Viharegama | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 71 |
| 1085 | Viharegama | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 71 |
| 1086 | Madagama-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 71 |
| 1087 | Natagane | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 71 |
| 1088 | Natagane | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 71 |
| 1089 | Nuvarakanda | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 71 |
| 1090 | Nuvarakanda | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 71 |
| 1091 | Nuvarakanda | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 71 |
| 1092 | Nuvarakanda | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 71 |
| 1093 | Nuvarakanda | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 71 |
| 1094 | Nuvarakanda | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 72 |
| 1095 | Nuvarakanda | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 72 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1096 | Nuvarakanda | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 72 |
| 1097 | Nuvarakanda | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 72 |
| 1098 | Nuvarakanda | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 72 |
| 1099 | Nuvarakanda | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 72 |
| 1100 | Nuvarakanda | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 72 |
| 1101 | Nuvarakanda | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 72 |
| 1102 | Nuvarakanda | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 72 |
| 1103 | Nuvarakanda | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 72 |
| 1104 | Nuvarakanda | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 72 |
| 1105 | Nuvarakanda | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 72 |
| 1106 | Nuvarakanda | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 72 |
| 1107 | Nuvarakanda | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 72 |
| 1108 | Nuvarakanda | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 72 |
| 1109 | Gane-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 73 |
| 1110 | Gane-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 73 |
| 1111 | Patahamulle-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 73 |
| 1112 | Patahamulle-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 73 |
| 1113 | Patahamulle-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 73 |
| 1114 | Patahamulle-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 73 |
| 1115 | Seruvava-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 73 |
| 1116 | Seruvava-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 73 |
| 1117 | Periyakadu-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 73 |
| 1118 | Periyakadu-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 73 |
| 1119 | Periyakadu-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 73 |
| 1120 | Periyakadu-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 73 |
| 1121 | Uturupavu-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 74 |
| 1122 | Uturupavu-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 74 |
| 1123 | Sangamu-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 74 |
| 1124 | Sangamu-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 74 |
| 1125 | Sangamu-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 74 |
| 1126 | Sangamu-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 74 |
| 1127 | Nisolena | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 74 |
| 1128 | Nisolena | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 74 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1129 | Rangiri-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 74 |
| 1130 | Rangiri-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 74 |
| 1131 | Rangiri-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 74 |
| 1132 | Madiriya | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 74 |
| 1133 | Aragama | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 74 |
| 1134 | Aragama | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 75 |
| 1135 | Hipavuva | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 75 |
| 1136 | Ranagiramada | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 75 |
| 1137 | Ranagiramada | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 75 |
| 1138 | Ranagiramada | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 75 |
| 1139 | Ranagiramada | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 75 |
| 1140 | Tittavela | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 75 |
| 1141 | Tittavela | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 75 |
| 1142 | Tittavela | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 75 |
| 1143 | Kombuva | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 75 |
| 1144 | Talangamu-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 75 |
| 1145 | Nayindanava-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 75 |
| 1146 | Dagama | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 76 |
| 1147 | Dagama | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 76 |
| 1148 | Dagama | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 76 |
| 1149 | Dagama | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 76 |
| 1150 | Velangolla | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 76 |
| 1151 | Petiyagala-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 76 |
| 1152 | Talapitiyava-vihare | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 76 |
| 1153 | Talapitiyava-vihare | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 76 |
| 1154 | Maligatanna | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 76 |
| 1155 | Nagolle-vihare | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 76 |
| 1156 | Ganekande-vihare | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 77 |
| 1157 | Karagasvava | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 77 |
| 1158 | Karagasvava | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 77 |
| 1159 | Velangolla | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 76 |
| 1160 | Karagasvava | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 77 |
| 1161 | Karagasvava | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave fashioned by laying stone slabs | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 77 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1162 | Karagasvava | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 77 |
| 1163 | Karagasvava | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 77 |
| 1164 | Karagasvava | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 77 |
| 1165 | Kaduruvava | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 77 |
| 1166 | Kaduruvava | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 77 |
| 1167 | Kaduruvava | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 77 |
| 1168 | Kaduruvava | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 77 |
| 1169 | Kaduruvava | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 77 |
| 1170 | Kaduruvava | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 78 |
| 1171 | Sasseruva | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 78 |
| 1172 | Sasseruva | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Two caves | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 78 |
| 1173 | Sasseruva | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 78 |
| 1174 | Sasseruva | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 78 |
| 1175 | Sasseruva | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 78 |
| 1176 | Sasseruva | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 78 |
| 1177 | Sasseruva | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 78 |
| 1178 | Sasseruva | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 78 |
| 1179 | Sasseruva | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 78 |
| 1180 | Sasseruva | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Brahman | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 78 |
| 1181 | Sasseruva | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 78 |
| 1182 | Sasseruva | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 78 |
| 1183 | Sasseruva | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 78 |
| 1184 | Sasseruva | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 78 |
| 1185 | Sasseruva | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 79 |
| 1186 | Sasseruva | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 79 |
| 1187 | Sasseruva | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 79 |
| 1188 | Sasseruva | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 79 |
| 1189 | Sasseruva | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 79 |
| 1190 | Sasseruva | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave and stupa | No | Yes | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 79 |
| 1191 | Sasseruva | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 79 |
| 1192 | Sasseruva | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 79 |
| 1193 | Sasseruva | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 79 |
| 1194 | Sasseruva | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 79 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1195 | Gallena-vihare | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 79 |
| 1196 | Gallena-vihare | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 80 |
| 1197 | Gallena-vihare | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 80 |
| 1198 | Gallena-vihare | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 80 |
| 1199 | Gallena-vihare | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 80 |
| 1200 | Gallena-vihare | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 80 |
| 1201 | Gallena-vihare | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 80 |
| 1202 | Gallena-vihare | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 80 |
| 1203 | Gallena-vihare | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 80 |
| 1204 | Gallena-vihare | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 80 |
| 1205 | Gallena-vihare | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 80 |
| 1206 | Gallena-vihare | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 80 |
| 1207 | Gallena-vihare | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 80 |
| 1208 | Rajangane | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 80 |
| 1209 | Pandipancava | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 80 |
| 1210 | Galgamuva | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 81 |
| 1211 | Toniyagala | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 81 |
| 1212 | Torava-Mayilava | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 81 |
| 1213 | Torava-Mayilava | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 81 |
| 1214 | Torava-Mayilava | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 81 |
| 1215 | Torava-Mayilava | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 81 |
| 1216 | Torava-Mayilava | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 81 |
| 1217 | Torava-Mayilava | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 81 |
| 1218 | Torava-Mayilava | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 81 |
| 1219 | Torava-Mayilava | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 81 |
| 1220 | Diyabatta-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 81 |
| 1221 | Diyabatta-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 81 |
| 1222 | Diyabatta-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka/Brahman | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 81 |
| 1223 | Diyabatta-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 81 |
| 1224 | Diyabatta-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 81 |
| 1225 | Kayikavala | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 82 |
| 1226 | Gallava-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk/Parumaka | Rock inscription | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 82 |
| 1227 | Gallava-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 82 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1228 | Gallava-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 82 |
| 1229 | Kadigava | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Vihara of Chief Tissa donated | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 82 |
| 1230 | Tonigala | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch/Parumaka | Tank given to monasteries | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 1: 82 |
| 1231 | Tonigala | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch/Parumaka | Tank given to monasteries | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 1: 82 |
| 1232 | Paramakanda | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 83 |
| 1233 | Paramakanda | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 83 |
| 1234 | Paramakanda | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cistern | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 1: 83 |
| 1235 | Paramakanda | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 83 |
| 1236 | Paramakanda | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 83 |
| 1237 | Paramakanda | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 83 |
| 1238 | Piccandiyava | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch/Brahman | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 83 |
| 1239 | Piccandiyava | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch/Brahman | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 83 |
| 1240 | Piccandiyava | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 83 |
| 1241 | Piccandiyava | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 83 |
| 1242 | Piccandiyava | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 83 |
| 1243 | Piccandiyava | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 84 |
| 1244 | Piccandiyava | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Brahman | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 84 |
| 1245 | Piccandiyava | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 84 |
| 1246 | Piccandiyava | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 84 |
| 1247 | Piccandiyava | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 84 |
| 1248 | Mullegama | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 84 |
| 1249 | Mullegama | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 84 |
| 1250 | Mullegama | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 84 |
| 1251 | Mullegama | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 84 |
| 1252 | Mullegama | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 84 |
| 1253 | Mullegama | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 84 |
| 1254 | Patahekanda | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 84 |
| 1255 | Patahekanda | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 84 |
| 1256 | Patahekanda | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 84 |
| 1257 | Patahekanda | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 84 |
| 1258 | Patahekanda | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 85 |
| 1259 | Konvava-kanda | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 85 |
| 1260 | Konvava-kanda | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 85 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1261 | Kinagahavavakanda | Unknown | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 85 |
| 1262 | Kinagahavavakanda | Unknown | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 85 |
| 1263 | Kinagahavavakanda | Unknown | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 85 |
| 1264 | Kinagahavavakanda | Unknown | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 85 |
| 1265 | Kinagahavavakanda | Unknown | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 85 |
| 1266 | Virandagoda | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 85 |
| 1267 | Virandagoda | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 85 |
| 1268 | Virandagoda | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 85 |
| 1269 | Virandagoda | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 85 |
| 1270 | Virandagoda | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 85 |
| 1271 | Virandagoda | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 86 |
| 1272 | Virandagoda | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 86 |
| 1273 | Virandagoda | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 86 |
| 1274 | Virandagoda | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 86 |
| 1275 | Virandagoda | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 86 |
| 1276 | Virandagoda | Puttalam | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 86 |
| 1277 | Pilikuttuva | Colombo | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 86 |
| 1278 | Varana | Colombo | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 86 |
| 1279 | Koratota Vihara | Colombo | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 86 |
| 1280 | Koratota Vihara | Colombo | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 86 |
| 1281 | Madabavita | Colombo | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 86 |
| 1282 | Mihintale | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 87 |
| 1283 | Mihintale | Anuradhapura | Yes | No | No | No | c. 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 87 |
| 1284 | Mihintale | Anuradhapura | Yes | No | No | No | c. 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 87 |
| 1285 | Mihintale | Anuradhapura | Yes | No | No | No | c. 1st century CE | Parumaka | Cave that housed and image of deity/religious symbol | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 87 |
| 1286 | Mihintale | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 87 |
| 1287 | Mihintale | Anuradhapura | Yes | No | No | No | c. 1st century CE | Brahman | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 87 |
| 1288 | Mihintale | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 87 |
| 1289 | Mihintale | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 87 |
| 1290 | Anuradhapura | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 87 |
| 1291 | Billavegala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 88 |
| 1292 | Billavegala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Construction of stupa | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 88 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1293 | Billavegala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 88 |
| 1294 | Billavegala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 88 |
| 1295 | Hatigamu | Unknown | Yes | No | No | No | c. 1st century CE | Monarch | Donated a field | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 45-46 |
| 1296 | Ridivihara | Kurunagala | Yes | No | No | No | c. 1st century CE | Monarch | Donation of two villages | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 46-47 |
| 1297 | Ridivihara | Kurunagala | Yes | No | No | No | c. 1st century CE | Monarch | Work of a flight of steps | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 47 |
| 1298 | Minvila | Polonnaruva | Yes | No | No | No | c. 1st century CE | Monarch | No donation | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 48 |
| 1299 | Vessagiri | Anuradhapura | Yes | No | No | No | c. 1st century CE | Monarch | Construction of a stupa, share of tank | No | No | Yes | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 48-51 |
| 1300 | Situlpavu | Unknown | Yes | No | No | No | c. 1st century CE | Monarch | Granted lands and water rates levied from it | No | No | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 51-53 |
| 1301 | Kaduruvava | Kurunagala | Yes | No | No | No | c. 1st century CE | Monarch | Donation of tanks and fields, granting revenues from different tanks | No | No | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 54-56 |
| 1302 | Ratgallegama | Colombo | Yes | No | No | No | c. 1st century CE | Monarch | Donation of land. Mention of boundaries | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 57 |
| 1303 | Ipul-vehera | Anuradhapura | Yes | No | No | No | c. 1st century CE | Monarch | Monastery founded, revenue from water tax remitted. Shares from channel and tanks. Share of the fish in the channels. | No | Yes | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 58-59 |
| 1304 | Pahala Kayinattama | Anuradhapura | Yes | No | No | No | c. 1st century CE | Monarch | Unspecified gift to monastery. Donation is placed on the embankment of a tank | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 60 |
| 1305 | Viharegala | Ampara | Yes | No | No | No | c. 1st century CE | Monarch | Constructed the Uposatha-hall at the monastery. Bought a tank, dredged it and gave it to the monastery | No | No | Yes | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 60-61 |
| 1306 | Unknown | Unknown | Yes | No | No | No | c. 1st century CE | Monarch | Mentions a cell | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 62 |
| 1307 | Perimiyankulama | Anuradhapura | Yes | No | No | No | c. 1st century - 2nd century CE | Monarch | Water revenue and share of fish caught in channels of a tank | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 63-67 |
| 1308 | Sindiyagala | Anuradhapura | Yes | No | No | No | c. 1st - 2nd centuries BCE | Monarch | Built Uposatha house at a monastery. Bought a tank settled 50 families there. Overlords water share of the fifty families of the tank he gave to the monastery in perpetuity to spread carpets | No | No | Yes | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 67-72 |
| 1309 | Madavala | Kandy | Yes | No | No | No | c. 1st - 2nd centuries CE | Other | Founded a vihara. Water revenue from tank granted | No | Yes | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 73 |
| 1310 | Kasimottai | Unknown | Yes | No | No | No | c. 1st century CE | Other | Provide money for observances at monastery and granted for maintenance | No | No | No | No | No | Yes | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 73-75 |
| 1311 | Sandagiri | Unknown | Yes | No | No | No | c. 1st century - 2nd century CE | Monarch | Donated field | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 75-77 |
| 1312 | Sandagiri | Unknown | Yes | No | No | No | c. 1st century CE | Other | Donation of tank | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 75-77 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1313 | Sandagiri | Unknown | Yes | No | No | No | c. 1st century CE | Monarch | Water revenue from the tank and the share of fish in a channel | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 75-77 |
| 1314 | Sandagiri | Unknown | Yes | No | No | No | c. 1st century CE | Unknown | Donation in relation to a tank | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 75-77 |
| 1315 | Andaravava | Anuradhapura | Yes | No | No | No | c. 1st century - 2nd century CE | Monarch | Donation of water revenue to a monastery | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 77 |
| 1316 | Alut-halmillava | Anuradhapura | Yes | No | No | No | c. 1st century - 2nd century CE | Monarch | Revenue from a village and one share of the three main shares of a tank | No | No | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 78-79 |
| 1317 | Vallipuram | Jaffna | Yes | No | No | No | c. 1st century - 2nd century CE | Monarch | Built a vihara | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 79-81 |
| 1318 | Kadigala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Monarch | Donation for merit to benefit his mother Jitaveda | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 81-82 |
| 1319 | Ledorugala | Moneragala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Donation of a tank | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 83-84 |
| 1320 | Habassa | Moneragala | Yes | No | No | No | c. 1st - 2nd century CE | Monarch | Donation of irrigation channel and three tanks | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 84-85 |
| 1321 | Anuradhapura (Ruvanvali Dagaba) | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Built monastery and granted income and water revenue of a tank | No | Yes | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 86-87 |
| 1322 | Ratanapasada (Anuradhapura) | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Donation of tank | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 88 |
| 1323 | Palu Makiccava | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Bought tank and donated it to a monastery as well as tank's income | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 91-92 |
| 1324 | Tamaragala | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Donation of fields to a monastery and provided with dues for one harvest annually. | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 94 |
| 1325 | Situlpavuva | Hambantota | Yes | No | No | No | c. 2nd century CE | Monarch | Medicine provided for a monastery | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 95-96 |
| 1326 | Vilevava | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Purchased a tank to give to the monastery | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 96-99 |
| 1327 | Periyakadu-vihara | Kurunagala | Yes | No | No | No | c. 2nd century CE | Other | Purchased share of fish caught in channels of a tank for benefit of monastery | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 99-101 |
| 1328 | Godavaya | Hambantota | Yes | No | No | No | c. 2nd century CE | Monarch | Custom duties of port of Godapavata granted to monastery | No | No | No | No | No | Yes | No | No | No | Inscriptions of Ceylon Vol 2(1): 101 |
| 1329 | Iratperiyakulam | Vavuniya | Yes | No | No | No | c. 2nd century CE | Monarch | Grant of tank made to a monastery | No | No | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 102 |
| 1330 | Minvila | Polonnaruva | Yes | No | No | No | c. 2nd century CE | Monarch | Revenue of village at the Royal channel to a monastery | No | No | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 102 |
| 1331 | Tennakongama | Kurunagala | Yes | No | No | No | c. 2nd century CE | Monarch | Boundaries granted - possibly monastic boundaries? | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 102-103 |
| 1332 | Tambalagollava | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Monastery of the King. Records monastic boundaries | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 103-104 |
| 1333 | Tammannakanda | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Proprietor's share of three tanks given to | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | monastery. Taxes on these remitted | | | | | | | | | | 105-107 |
| 1334 | Timbirivava | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Other | Principle revenue of three categories of revenue of a tank | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 107-109 |
| 1335 | Kallanciya | Kurunagala | Yes | No | No | No | c. 2nd century CE | Monarch | Water revenue and overlords revenue from tank | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 109 |
| 1336 | Diyabatta-vihara | Kurunagala | Yes | No | No | No | c. 2nd century CE | Monarch | Tank granted | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 110 |
| 1337 | Anuradhapura (Ruvanvali Dagaba) | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Donation by king of 64 stone bricks | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 110-111 |
| 1338 | Ganekanda | Kurunagala | Yes | No | No | No | c. 2nd century CE | Monarch | Granting of fields | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 111-112 |
| 1339 | Velgam-Vehera | Trincomalee | Yes | No | No | No | c. 2nd century CE | Monarch | Revenue of overlord of the fields. Granting of the water revenue | No | No | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 112-113 |
| 1340 | Nelugala | Batticaloa | Yes | No | No | No | c. 2nd century CE | Monarch | All donations to the Mahavira. Minister Ahalaya founds monastic grove and water revenue of a tank giving it as perpetual gift. Also purchased tank and gave it as a gift, as well as fields and a channel and more tanks, giving a share of the water revenue. | No | Yes | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 113-117 |
| 1341 | Galgirikanda | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Donation of fields | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 117-118 |
| 1342 | Kok-ebe | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Grants a field, forest near this field, revenue from village | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 118-121 |
| 1343 | Pahala Tammannava | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Donation of fields and share of tank | No | No | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 121-122 |
| 1344 | Bovattegala | Ampara | No | Yes | No | No | c. 4th century CE | Monarch | Grant of land and some sort of revenue or the tank | No | No | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 123 |
| 1345 | Pahala-usgollava | Unknown | Yes | No | No | No | c. 2nd century CE | Monarch | Grant of field | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 122-123 |
| 1346 | Billavegala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Monarch | Stupa built, cave donated and half a field | No | Yes | Yes | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 1: 88 |
| 1347 | Billavegala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 88 |
| 1348 | Billavegala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Monastery and cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 88 |
| 1349 | Andiyagala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 88 |
| 1350 | Galge | Puttalam | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 88 |
| 1351 | Galgirikanda | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 89 |
| 1352 | Galgirikanda | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 89 |
| 1353 | Handagala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 89 |
| 1354 | Handagala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 89 |
| 1355 | Handagala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 89 |
| 1356 | Handagala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 89 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1357 | Handagala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 89 |
| 1358 | Handagala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 89 |
| 1359 | Handagala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 89 |
| 1360 | Handagala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 89 |
| 1361 | Handagala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 89 |
| 1362 | Handagala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Monk/Parumaka | Cave, one bed space defined | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 89 |
| 1363 | Handagala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 90 |
| 1364 | Handagala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Brahman/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 90 |
| 1365 | Handagala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave, one bed space defined | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 90 |
| 1366 | Handagala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 90 |
| 1367 | Handagala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 90 |
| 1368 | Handagala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 90 |
| 1369 | Nattukanda | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 90 |
| 1370 | Galkandegama | Anuradhapura | Yes | No | No | No | c. 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 90 |
| 1371 | Galkandegama | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 91 |
| 1372 | Galkandegama | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Door | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 91 |
| 1373 | Galkandegama | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 91 |
| 1374 | Vadakahagala-hinna | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 91 |
| 1375 | Dunumadalakanda | Anuradhapura | Yes | No | No | No | c. 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 91 |
| 1376 | Kosavakanda | Anuradhapura | Yes | No | No | No | c. 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 91 |
| 1377 | Avukana | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 91 |
| 1378 | Avukana | Anuradhapura | Yes | No | No | No | c. 1st century CE | Unknown | The overlords income from the pasture land of a tank | No | No | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol 1: 91 |
| 1379 | Avukana | Anuradhapura | Yes | No | No | No | c. 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 91 |
| 1380 | Avukana | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Three categories of revenue given | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 91 |
| 1381 | Avukana | Anuradhapura | Yes | No | No | No | c. 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 92 |
| 1382 | Avukana | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 92 |
| 1383 | Vanasimha-vihara | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 92 |
| 1384 | Maha-Alagamuva | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 92 |
| 1385 | Maha-Alagamuva | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 92 |
| 1386 | Hittaragama-hinna | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 92 |
| 1387 | Hittaragama-hinna | Anuradhapura | Yes | No | No | No | c. 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 92 |
| 1388 | Hittaragama-hinna | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 92 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1389 | Hittaragama-hinna | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 92 |
| 1390 | Ritigala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 92 |
| 1391 | Ritigala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 93 |
| 1392 | Ritigala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 93 |
| 1393 | Polonnaruva | Polonnaruva | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 93 |
| 1394 | Periya Puliyankulama | Vavuniya | Yes | No | No | No | c. 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 93 |
| 1395 | Periya Puliyankulama | Vavuniya | Yes | No | No | No | c. 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 93 |
| 1396 | Periya Puliyankulama | Vavuniya | Yes | No | No | No | c. 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 93 |
| 1397 | Periya Puliyankulama | Vavuniya | Yes | No | No | No | c. 1st century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 93 |
| 1398 | Tiriyay | Trincomalee | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 93 |
| 1399 | Seruvavila | Trincomalee | Yes | No | No | No | c. 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 93 |
| 1400 | Iccilampattai | Trincomalee | Yes | No | No | No | c. 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 93 |
| 1401 | Iccilampattai | Trincomalee | Yes | No | No | No | c. 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 93 |
| 1402 | Mullikulam-malai | Ampara | Yes | No | No | No | c. 1st century CE | Unknown | Terrace for the placing of a bed | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 94 |
| 1403 | Mullikulam-malai | Ampara | Yes | No | No | No | c. 1st century CE | Monk | Monastic cell | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 94 |
| 1404 | Mullikulam-malai | Ampara | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 94 |
| 1405 | Mullekoludumalai | Ampara | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 94 |
| 1406 | Bambaragas-talava | Ampara | Yes | No | No | No | c. 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 94 |
| 1407 | Dematagala | Hambantota | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 94 |
| 1408 | Situlpavuva | Hambantota | Yes | No | No | No | c. 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 94 |
| 1409 | Situlpavuva | Hambantota | Yes | No | No | No | c. 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 94 |
| 1410 | Madugasmulla | Moneragala | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 94 |
| 1411 | Bagavalena | Kurunagala | Yes | No | No | No | c. 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 95 |
| 1412 | Ambulambe | Matale | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 95 |
| 1413 | Enderagala | Matale | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 95 |
| 1414 | Sigiriya | Matale | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 95 |
| 1415 | Nilagama | Matale | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 95 |
| 1416 | Nilagama | Matale | Yes | No | No | No | c. 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 95 |
| 1417 | Nilagama | Matale | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 95 |
| 1418 | Yanlena | Kurunagala | Yes | No | No | No | c. 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 95 |
| 1419 | Ba-oruva | Matale | Yes | No | No | No | c. 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 95 |
| 1420 | Ragala-vihara | Kurunagala | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 95 |
| 1421 | Galvava | Kurunagala | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 96 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1422 | Ranagiramada | Kurunagala | Yes | No | No | No | c. 1st century CE | Brahman/Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 96 |
| 1423 | Mahamukalanayaya | Kurunagala | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 96 |
| 1424 | Tittavela | Kurunagala | Yes | No | No | No | c. 1st century CE | Monk/Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 96 |
| 1425 | Kotalakimbiyava | Kurunagala | Yes | No | No | No | c. 1st century CE | Monk | Cave and shares in a tank. | No | Yes | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 1: 96 |
| 1426 | Ganekande-vihare | Kurunagala | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 96 |
| 1427 | Ganekande-vihare | Kurunagala | Yes | No | No | No | c. 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 97 |
| 1428 | Ganekande-vihare | Kurunagala | Yes | No | No | No | c. 1st century CE | Monarch | Construction of a bund | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 1: 97 |
| 1429 | Karagasvava | Kurunagala | Yes | No | No | No | c. 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 97 |
| 1430 | Kaduruvava | Kurunagala | Yes | No | No | No | c. 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 97 |
| 1431 | Kaduruvava | Kurunagala | Yes | No | No | No | c. 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 97 |
| 1432 | Kaduruvava | Kurunagala | Yes | No | No | No | c. 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 97 |
| 1433 | Kaduruvava | Kurunagala | Yes | No | No | No | c. 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 97 |
| 1434 | Kaduruvava | Kurunagala | Yes | No | No | No | c. 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 98 |
| 1435 | Kaduruvava | Kurunagala | Yes | No | No | No | c. 1st century CE | Monk/Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 98 |
| 1436 | Sasseruva | Kurunagala | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 98 |
| 1437 | Sasseruva | Kurunagala | Yes | No | No | No | c. 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 98 |
| 1438 | Sasseruva | Kurunagala | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 98 |
| 1439 | Sasseruva | Kurunagala | Yes | No | No | No | c. 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 98 |
| 1440 | Sasseruva | Kurunagala | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 98 |
| 1441 | Giribava | Kurunagala | Yes | No | No | No | c. 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 98 |
| 1442 | Rajangane | Kurunagala | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 98 |
| 1443 | Gallena-vihara | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Cave, land at bund, bund of a canal and range of fields | No | Yes | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol 1: 98 |
| 1444 | Galgamuva | Kurunagala | Yes | No | No | No | c. 1st century CE | Monarch | Revenue of land and tank | No | No | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol 1: 99 |
| 1445 | Torava-Mayilava | Kurunagala | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 99 |
| 1446 | Torava-Mayilava | Kurunagala | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 99 |
| 1447 | Torava-Mayilava | Kurunagala | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 99 |
| 1448 | Torava-Mayilava | Kurunagala | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 99 |
| 1449 | Torava-Mayilava | Kurunagala | Yes | No | No | No | c. 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 99 |
| 1450 | Torava-Mayilava | Kurunagala | Yes | No | No | No | c. 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 99 |
| 1451 | Diyabatta-vihara | Kurunagala | Yes | No | No | No | c. 1st century CE | Monk | Provision of structure | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 99 |
| 1452 | Eriyava | Kurunagala | Yes | No | No | No | c. 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 99 |
| 1453 | Eriyava | Kurunagala | Yes | No | No | No | c. 1st century CE | Monarch | Tank | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 1: 99 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1454 | Kayikavala | Kurunagala | Yes | No | No | No | c. 1st century CE | Other | Cave and land | No | Yes | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 1: 99 |
| 1455 | Halambagala | Kurunagala | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 99 |
| 1456 | Halambagala | Kurunagala | Yes | No | No | No | c. 1st century CE | Monk | Tank and water cistern | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 1: 100 |
| 1457 | Halambagala | Kurunagala | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 100 |
| 1458 | Halambagala | Kurunagala | Yes | No | No | No | c. 1st century CE | Other | Step | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 100 |
| 1459 | Paramakanda | Puttalam | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 100 |
| 1460 | Labugala | Puttalam | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 100 |
| 1461 | Piccandiyava | Puttalam | Yes | No | No | No | c. 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 100 |
| 1462 | Mullegama | Puttalam | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 100 |
| 1463 | Molahitiyavelegala | Polonnaruva | Yes | No | No | No | c. 1st century BCE | Monarch | Two tanks and gift of villages | No | No | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 4-5 |
| 1464 | Dambulla | Matale | Yes | No | No | No | c. 1st century BCE | Monarch | Thirteen steps cut into the rock | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 5-6 |
| 1465 | Puliyankadavala | Anuradhapura | Yes | No | No | No | c. 1st century BCE | Monarch | Share of a tank and paddy fields | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 6-7 |
| 1466 | Angamuva | Anuradhapura | Yes | No | No | No | c. 1st century BCE | Monarch | Founded monastery and granted overlords share of two villages | No | Yes | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 7-8 |
| 1467 | Mutugalla | Polonnaruva | Yes | No | No | No | c. 2nd century CE | Monk | A foot (could mean dwelling or a step) | No | Yes | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 8-9 |
| 1468 | Mutugalla | Polonnaruva | Yes | No | No | No | c. 2nd century CE | Monk | A foot (could mean dwelling or a step) | No | Yes | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 8-9 |
| 1469 | Mutugalla | Polonnaruva | Yes | No | No | No | c. 1st century CE | Monarch | Grant of channel | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 8-9 |
| 1470 | Ritigala | Anuradhapura | Yes | No | No | No | c. 1st century CE | Monarch | Field | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 9 |
| 1471 | Dunumandalakanda | Anuradhapura | Yes | No | No | No | c. 1st century CE | Monarch | Estates granted with three classes of revenue | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 9-10 |
| 1472 | Kotaveheragala | Anuradhapura | Yes | No | No | No | c. 1st - 2nd centuries CE | Monarch | Channel and land | No | No | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 11-12 |
| 1473 | Tumbullegala | Anuradhapura | Yes | No | No | No | c. 1st - 2nd centuries CE | Other | Share of the tank | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 13-14 |
| 1474 | Galkani | Unknown | Yes | No | No | No | c. 1st - 2nd centuries CE | Monarch | Granted two types of revenue from land | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 14 |
| 1475 | Rajagala | Ampara | Yes | No | No | No | c. 1st - 2nd centuries CE | Monarch | Granted tank (grant states the tank made private property) | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 15-16 |
| 1476 | Rajagala | Ampara | Yes | No | No | No | c. 1st - 2nd centuries CE | Monarch | Engraving of auspicious symbol recorded | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 15-16 |
| 1477 | Bakki-ala | Unknown | Yes | No | No | No | c. 1st - 2nd centuries CE | Monarch | Founded a Sangharama. Donated a tank and tax levied on water from tank | No | Yes | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 17-18 |
| 1478 | Bakki-ala | Unknown | Yes | No | No | No | c. 1st - 2nd centuries CE | Monarch | Three parts of water share of channel. Tank purchased and donated to monastery, three parts of the water share go to monastery. | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 18-19 |
| 1479 | Bakki-ala | Unknown | Yes | No | No | No | c. 1st - 2nd centuries CE | Monarch | Establishment of Sangharama | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 19-20 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1480 | Bakki-ala | Unknown | Yes | No | No | No | c. 1st - 2nd centuries CE | Unknown | Tanks and channels granted | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 20-21 |
| 1481 | Duvegala | Polonnaruva | Yes | No | No | No | c. 1st - 2nd centuries CE | Monarch | Built monastery, also gave two types of revenue from tanks and a channel | No | Yes | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 21-23 |
| 1482 | Ritigala | Anuradhapura | Yes | No | No | No | c. 1st - 2nd centuries CE | Monarch | Providing and maintaining supply of meals | No | No | No | No | No | No | No | Yes | No | Inscriptions of Ceylon Vol 2(1): 24 |
| 1483 | Ritigala | Anuradhapura | Yes | No | No | No | c. 1st - 2nd centuries CE | Monarch | Built monastery and granted tanks | No | Yes | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 24-25 |
| 1484 | Mihintale | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Stupa built | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 26-27 |
| 1485 | Molahitiyavelegala | Polonnaruva | Yes | No | No | No | c. 1st century CE | Monarch | Channel | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 27-28 |
| 1486 | Lainmalai | Unknown | Yes | No | No | No | c. 1st century CE | Monarch | Channels donated and dues from the bunds of the two channels remitted | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 29-30 |
| 1487 | Mihintale | Anuradhapura | Yes | No | No | No | c. 1st century CE | Monarch | Granted revenue from water rates from tanks | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 30-31 |
| 1488 | Mihintale | Anuradhapura | Yes | No | No | No | c. 1st century CE | Monarch | Gifts of tanks and channels. Groves of coconuts. Revenues from villages. | No | No | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 31-34 |
| 1489 | Ratravela | Ampara | Yes | No | No | No | c. 1st century CE | Monarch | Revenue from villages | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 36-37 |
| 1490 | Mihintale | Anuradhapura | Yes | No | No | No | c. 1st century CE | Monarch | Fields irrigated by a tank and revenue from a village | No | No | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 37-39 |
| 1491 | Minvila | Polonnaruva | Yes | No | No | No | c. 1st century CE | Monarch | Establishment of a monastery and land donated | No | Yes | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 39-40 |
| 1492 | Minvila | Polonnaruva | Yes | No | No | No | c. 1st century CE | Monarch | Village granted and monastery founded | No | Yes | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 40 |
| 1493 | Mihintale | Anuradhapura | Yes | No | No | No | c. 1st century CE | Monarch | No donation mentioned | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 40-41 |
| 1494 | Ambalava | Unknown | Yes | No | No | No | c. 1st century CE | Monarch | Granting of villages | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 41-42 |
| 1495 | Vehera-uda-male | Badulla | Yes | No | No | No | c. 1st century CE | Monarch | Granting a channel | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 42-43 |
| 1496 | Anuradhapura (Nurawewa tank) | Anuradhapura | Yes | No | No | No | c. 1st century CE | Monarch | Granting of a tank | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(1): 43 |
| 1497 | Tissamaharama | Hambantota | Yes | No | No | No | c. 1st century CE | Monarch | Two types of revenue from a village | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 2(1): 44-45 |
| 1498 | Doramandalava/Dunumandalava | Anuradhapura | Yes | No | No | No | c. 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes Nos. 1-18: 1 |
| 1499 | Doramandalava/Dunumandalava | Anuradhapura | Yes | No | No | No | c. 2nd century BCE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes Nos. 1-18: 2 |
| 1500 | Dimbulagala | Polonnaruva | Yes | No | No | No | c. 2nd century BCE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes Nos. 1-18: 2 |
| 1501 | Mavila | Polonnaruva | Yes | No | No | No | c. 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes Nos. 1-18: 2 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1502 | Kudagala | Polonnaruva | Yes | No | No | No | c. 2nd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes Nos. 1-18: 3 |
| 1503 | Yapavu | Kurunagala | Yes | No | No | No | c. 1st century CE | Unknown | Donation of the tank of the town | No | No | No | No | Yes | No | No | No | No | Epigraphical Notes Nos. 1-18: 3 |
| 1504 | Nagolla | Kurunagala | Yes | No | No | No | c. 2nd century BCE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes Nos. 1-18: 3 |
| 1505 | Kodigala | Kurunagala | Yes | No | No | No | c. 2nd century BCE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes Nos. 1-18: 4 |
| 1506 | Malayalikanda | Ampara | Yes | No | No | No | c. 2nd century BCE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes Nos. 1-18: 4 |
| 1507 | Ekgal-aru (near Ekgal-aru tank) | Ampara | Yes | No | No | No | c. 1st century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes Nos. 1-18: 4 |
| 1508 | Hingurana | Ampara | Yes | No | No | No | c. 2nd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes Nos. 1-18: 4 |
| 1509 | Anuradhapura (Ruvanvali Dagaba) | Anuradhapura | Yes | No | No | No | c. 2nd century BCE | Unknown | Unknown | No | No | No | No | No | No | No | No | No | Epigraphical Notes Nos. 1-18: 5 |
| 1510 | Dimbulagala | Polonnaruva | Yes | No | No | No | c. 1st century CE | Unknown | No donation | No | No | No | No | No | No | No | No | No | Epigraphical Notes Nos. 1-18: 5 |
| 1511 | Gallenvatta | Matale | Yes | No | No | No | c. 2nd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 6 |
| 1512 | Aluvihare | Matale | Yes | No | No | No | c. 2nd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 6 |
| 1513 | Aluvihare | Matale | Yes | No | No | No | c. 2nd century BCE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 6 |
| 1514 | Talgahagoda | Matale | Yes | No | No | No | c. 2nd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 7 |
| 1515 | Talgahagoda | Matale | Yes | No | No | No | c. 2nd century BCE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 7 |
| 1516 | Talgahagoda | Matale | Yes | No | No | No | c. 2nd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 7 |
| 1517 | Talgahagoda | Matale | Yes | No | No | No | c. 2nd century BCE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 7 |
| 1518 | Talgahagoda | Matale | Yes | No | No | No | c. 2nd century BCE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 8 |
| 1519 | Gangaramaya | Kandy | No | No | No | Yes | c. 18th century CE | Monarch | Renovation of Buddha image and building of a two storied tiled roof temple. Dedication of land from many villages | No | No | Yes | Yes | No | No | Yes | No | No | Epigraphical Notes 1-18: 9-12 |
| 1520 | Bimgoda | Moneragala | Yes | No | No | No | c. 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 12 |
| 1521 | Asmandala | Kegalla | Yes | No | No | No | c. 2nd century BCE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 12 |
| 1522 | Asmandala | Kegalla | Yes | No | No | No | c. 2nd century BCE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 12-13 |
| 1523 | Talgahagoda | Matale | Yes | No | No | No | c. 2nd century BCE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 13 |
| 1524 | Pahala Hingulvela | Kandy | No | No | No | Yes | c. 20th century CE | Monarch | No Donation | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 15 |
| 1525 | Nelubava | Anuradhapura | No | No | Yes | No | c. 12 century CE | Monarch | Land donated to Ruvanvali Dagaba. | No | No | No | No | No | No | Yes | No | No | Epigraphical Notes 1-18: 16 |
| 1526 | Anuradhapura (Nurawewa tank) | Anuradhapura | No | Yes | No | No | c. 2nd-4th century CE | Monarch | Donation of a tank | No | No | No | No | Yes | No | No | No | No | Epigraphical Notes 1-18: 16 |
| 1527 | Bandaraduva | Moneragala | No | No | Yes | No | c. 7th century CE | Other | Flight of steps | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 1-18: 17 |
| 1528 | Ilakkattuabe | Puttalam | No | No | No | Yes | c. 13th century CE | Monarch | No donation. | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 17 |
| 1529 | Kabagamuva | Kegalla | No | No | No | Yes | c. 13th - 14th centuries CE | Unknown | No donation | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 18 |
| 1530 | Anuradhapura (Ruvanvali Dagaba) | Anuradhapura | No | No | Yes | No | c. 8th - 10th centuries CE | Unknown | No donation | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 18 |
| 1531 | Rotavela | Hambantota | No | Yes | No | No | c. 5th century CE | Unknown | No donation | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 19 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1532 | Kuda Oya | Kurunagala | No | No | Yes | No | c. 8th - 10th centuries CE | Other | Donation unknown | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 18 |
| 1533 | Mihintale | Anuradhapura | No | No | Yes | No | c. 10th century CE | Unknown | No donation | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 19 |
| 1534 | Kaniccigala | Polonnaruva | No | No | Yes | No | c. 12th century CE | Unknown | No donation | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 21-22 |
| 1535 | Vessagiriya | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 22 |
| 1536 | Vessagiriya | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 22 |
| 1537 | Kirimakulgolla | Ratnapura | Yes | No | No | No | c. 2nd century BCE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 23 |
| 1538 | Anuradhapura (Ruvanvali Dagaba) | Anuradhapura | No | Yes | No | No | c. 3rd - 4th century CE | Monarch | No donation | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 23 |
| 1539 | Kongala | Ampara | Yes | No | No | No | c. 2nd century BCE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 23 |
| 1540 | Nuvarakanda | Kurunagala | Yes | No | No | No | c. 2nd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 24 |
| 1541 | Ridigama | Kurunagala | Yes | No | No | No | c. 1st century BCE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 24 |
| 1542 | Kongala | Kurunagala | Yes | No | No | No | c. 2nd century BCE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 24 |
| 1543 | Kongala | Kurunagala | Yes | No | No | No | c. 2nd century BCE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 24 |
| 1544 | Seruvila | Trincomalee | Yes | No | No | No | c. 2nd century BCE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 25 |
| 1545 | Tennakongama | Kurunagala | Yes | No | No | No | c. 1st century CE | Monarch | Donation unknown | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 25 |
| 1546 | Pulukunavakanda | Batticaloa | Yes | No | No | No | c. 2nd century BCE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 26 |
| 1547 | Nuvaragala | Batticaloa | Yes | No | No | No | c 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 26 |
| 1548 | Amunakole | Anuradhapura | Yes | No | No | No | c 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 26 |
| 1549 | Seruvila | Trincomalee | Yes | No | No | No | c 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 26 |
| 1550 | Karagasvava | Kurunagala | Yes | No | No | No | c 1st century CE | Unknown | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 26 |
| 1551 | Kongala | Kurunagala | Yes | No | No | No | c. 2nd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 27 |
| 1552 | Anguruvala Mukalana | Kegalla | Yes | No | No | No | c. 2nd century BCE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 27 |
| 1553 | Anguruvala Mukalana | Kegalla | Yes | No | No | No | c. 2nd century BCE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 27 |
| 1554 | Brahmanayatota | Moneragala | No | No | No | Yes | c. 13th century CE | Unknown | Paddy land donated | No | No | No | No | Yes | No | Yes | No | No | Epigraphical Notes 1-18: 29 |
| 1555 | Anuradhapura (Ruvanvali Dagaba) | Anuradhapura | No | No | Yes | No | c. 11th - 12th century CE | Monk | Slab placed by donor for merit | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 1-18: 29 |
| 1556 | Anuradhapura (Ruvanvali Dagaba) | Anuradhapura | No | No | Yes | No | c. 11th - 12th century CE | Other | Slab placed by donor for merit | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 1-18: 30 |
| 1557 | Anuradhapura (Ruvanvali Dagaba) | Anuradhapura | No | No | Yes | No | c. 11th - 12th century CE | Other | Slab placed by donor for merit | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 1-18: 30 |
| 1558 | Anuradhapura (Ruvanvali Dagaba) | Anuradhapura | No | No | Yes | No | c. 8th - 10th century CE | Unknown | No donation | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 30 |
| 1559 | Anuradhapura (Ruvanvali Dagaba) | Anuradhapura | No | Yes | No | No | c. 1st - 3rd centuries CE | Unknown | No donation | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 30 |
| 1560 | Buugehinna | Anuradhapura | Yes | No | No | No | c. 1st- 2nd century CE | Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 30-31 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1561 | Minvila | Polonnaruva | Yes | No | No | No | c. 2nd century CE | Monarch | Channel | No | No | No | No | Yes | No | No | No | No | Epigraphical Notes 1-18: 31 |
| 1562 | Rajagala | Batticaloa | No | Yes | No | No | c. 1st - 3rd centuries CE | Other | Painting or sculpture | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 1-18: 31 |
| 1563 | Ganegoda | Kegalla | Yes | No | No | No | c. 1st - 2nd centuries CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 31 |
| 1564 | Anuradhapura (citadel) | Anuradhapura | No | Yes | No | No | c. 5th - 6th centuries CE | Other | Freed individual from compulsory service of the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 33 |
| 1565 | Telvatta | Galle | No | No | Yes | No | c. 8th - 10th centuries CE | Other | Pillar placed by donor for merit | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 1-18: 34 |
| 1566 | Telvatta | Galle | No | No | Yes | No | c. 8th - 10th centuries CE | Other | Pillar placed by donor for merit | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 1-18: 34 |
| 1567 | Telvatta | Galle | No | No | Yes | No | c. 8th - 10th centuries CE | Other | Pillar placed by donor for merit | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 1-18: 34 |
| 1568 | Telvatta | Galle | No | No | Yes | No | c. 8th - 10th centuries CE | Other | Pillar placed by donor for merit | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 1-18: 34 |
| 1569 | Pidurangala | Matale | No | Yes | No | No | c. 6th - 7th centuries CE | Monk | Merit of the inscription | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 1-18: 34 |
| 1570 | Panama Pattu | Batticaloa | No | No | Yes | No | c. 8th - 9th centuries CE | Other | Merit to attain Buddhahood | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 59 |
| 1571 | Velgam Vehera | Trincomalee | No | No | Yes | No | c. 11th century CE | Other | Tiered bronze lamp, ten buffaloes from cost of lamp | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 59-60 |
| 1572 | Akasa Cetiya | Hambantota | Yes | No | No | No | c. 2nd century CE | Other | Share of tank | No | No | No | No | Yes | No | No | No | No | Epigraphical Notes 1-18: 60 |
| 1573 | Totaha | Kalutara | No | No | No | Yes | c. 19th century CE | Other | No donation | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 60-61 |
| 1574 | Halangoda | Matale | No | No | No | Yes | c. 19th century CE | Unknown | Merit for donor, all and royalty | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 61 |
| 1575 | Tammannagala | Anuradhapura | Yes | No | No | No | c. 2nd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 61 |
| 1576 | Kirimakulgolla | Ratnapura | Yes | No | No | No | c. 2nd century BCE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 62 |
| 1577 | Tammannagala | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monk | Grove of a monk | No | No | No | No | No | No | Yes | No | No | Epigraphical Notes 1-18: 62 |
| 1578 | Malvatu Oya Anuradhapura | Anuradhapura | No | No | Yes | No | c. 12th century CE | Other | Grant of a field | No | No | No | No | No | No | Yes | No | No | Epigraphical Notes 1-18: 65-66 |
| 1579 | Anuradhapura (Abhayagiri Dagoba) | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Unknown | Relics of Lady Siri mother of King Mala Tisa | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 66-67 |
| 1580 | Anuradhapura (Abhayagiri Dagoba) | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Unknown | Relics of Lady Mita Queen of King Mala Tisa | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 66-67 |
| 1581 | Madavela, Chilaw | Puttalam | No | No | No | Yes | c. 14th century CE | Unknown | Land given to Kovila named... | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 67 |
| 1582 | Seruvila | Trincomalee | Yes | No | No | No | c. 2nd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 68 |
| 1583 | Seruvila | Trincomalee | Yes | No | No | No | c. 1st century BCE | Monk/Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 68 |
| 1584 | Telvatta | Galle | No | No | No | Yes | c. 15th century CE | Other | No donation | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 68 |
| 1585 | Veragoda | Galle | No | No | No | Yes | c. 15th century CE | Unknown | Boundary fixed/consecrated | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 68 |
| 1586 | Kibissa | Matale | Yes | No | No | No | c. 2nd century BCE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 69 |
| 1587 | Bulanavava | Matale | Yes | No | No | No | c. 2nd century BCE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 69 |
| 1588 | Dambulla | Matale | No | Yes | No | No | c. 5th - 6th centuries CE | Other | Payment for freedom from compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 97-98 |
| 1589 | Dambulla | Matale | No | Yes | No | No | c. 5th - 6th centuries CE | Other | Payment for freedom from compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 98 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1590 | Dambulla | Matale | No | Yes | No | No | c. 5th - 6th centuries CE | Other | Payment for freedom from compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 98 |
| 1591 | Pannala | Nuwara Eliya | No | Yes | No | No | c. 6th century CE | Other | Footpath and large building on rock constructed | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 1-18: 98 |
| 1592 | Mullegama | Puttalam | No | Yes | No | No | c. 6th century CE | Unknown | Donation for merit of all (unknown what donation was) | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 99 |
| 1593 | Mullegama | Puttalam | No | Yes | No | No | c. 6th century CE | Other | Payment for freedom from compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 99 |
| 1594 | Mullegama | Puttalam | No | Yes | No | No | c. 6th century CE | Other | Payment for freedom from compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 99 |
| 1595 | Kongala | Batticaloa | No | Yes | No | No | c. 4th - 5th centuries CE | Unknown | Lands, a large stupa built and money for repairs and maintenance of monastery | No | No | Yes | Yes | No | Yes | Yes | No | No | Epigraphical Notes 1-18: 99 |
| 1596 | Sasseruva | Kurunagala | No | Yes | No | No | c. 5th - 7th centuries CE | Other | Payment for freedom from compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 71 |
| 1597 | Anuradhapura (Ruvanvali Dagaba) | Anuradhapura | No | Yes | No | No | c. 4th century CE | Other | Gift of the pillar | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 1-18: 72 |
| 1598 | Katugolagama | Kurunagala | No | Yes | No | No | c. 4th - 5th centuries CE | Other | Grant made to monastery (not sure what grant was) | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 72 |
| 1599 | Nagirikanda | Anuradhapura | No | Yes | No | No | c. 6th - 7th centuries CE | Monarch | Tank and paddy land | No | No | No | No | Yes | No | Yes | No | No | Epigraphical Notes 1-18: 73 |
| 1600 | Labuatabandigala | Anuradhapura | No | Yes | No | No | c. 5th century CE | Other | Interest of some money to be given to monastery for vassa festival | No | No | No | No | No | Yes | No | No | No | Epigraphical Notes 1-18: 73 |
| 1601 | Labuatabandigala | Anuradhapura | No | Yes | No | No | c. 5th century CE | Other | Money donated for benefit of monastery | No | No | No | No | No | Yes | No | No | No | Epigraphical Notes 1-18: 73 |
| 1602 | Panama vava | Batticaloa | No | Yes | No | No | c. 4th - 5th centuries CE | Unknown | Tank | No | No | No | No | Yes | No | No | No | No | Epigraphical Notes 1-18: 74 |
| 1603 | Kataragama | Moneragala | No | Yes | No | No | c. 6th century CE | Monarch | Land grant for expenses of festival | No | No | No | No | No | No | Yes | No | No | Epigraphical Notes 1-18: 74 |
| 1604 | Naigala Vihara | Hambantota | No | Yes | No | No | c. 3rd - 4th centuries CE | Unknown | Gift of money for expenses of a festival | No | No | No | No | No | Yes | No | No | No | Epigraphical Notes 1-18: 75 |
| 1605 | Velangolla | Kurunagala | No | Yes | No | No | c. 4th century CE | Other | Taxes given to monastery | No | No | No | No | No | Yes | No | No | No | Epigraphical Notes 1-18: 76 |
| 1606 | Pujagala | Kurunagala | No | Yes | No | No | c. 4th century CE | Other | Grant of paddy land to monastery | No | No | No | No | No | No | Yes | No | No | Epigraphical Notes 1-18: 76 |
| 1607 | Halambagala | Kurunagala | No | Yes | No | No | c. 4th century CE | Monk | Construction of a flight of steps | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 1-18: 77 |
| 1608 | Ridi Vihara | Kurunagala | No | Yes | No | No | c. 4th - 5th centuries CE | Other | Construction of tank and of an image | No | No | Yes | No | Yes | No | No | No | No | Epigraphical Notes 1-18: 79-80 |
| 1609 | Ridi Vihara | Kurunagala | No | Yes | No | No | c. 4th - 5th centuries CE | Other | Payment for freedom from compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 80 |
| 1610 | Ridi Vihara | Kurunagala | No | Yes | No | No | c. 6th - 7th centuries CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 80 |
| 1611 | Sankhapala Vihara | Ratnapura | No | Yes | No | No | c. 6th century CE | Unknown | Record of gift (unknown) | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 80 |
| 1612 | Veherakema | Batticaloa | No | No | Yes | No | c. 7th century CE | Monarch | Building of a caitya at monastery | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 1-18: 81 |
| 1613 | Mulgirigala | Hambantota | No | No | Yes | No | c. 7th centuries CE | Other | Made themselves free from compulsory service of the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 34 |
| 1614 | Hevagama | Colombo | No | No | No | Yes | c. 15th century CE | Monarch | Temple constructed | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 1-18: 35 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1615 | Polonnaruva (Raja maligava building) | Polonnaruva | No | No | Yes | No | c. 11th - 12th centuries | Unknown | No donation | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 35 |
| 1616 | Valigama | Matara | No | No | No | Yes | c. 19th - 20th centuries | Monarch | Paddy lands and elephant tusks, umbrellas and banners | No | No | No | No | Yes | No | Yes | No | No | Epigraphical Notes 1-18: 35-36 |
| 1617 | Murunkan | Mannar | No | No | Yes | No | c. 12th century CE | Monarch | Caused something to be constructed (possibly a tank) | No | No | No | No | Yes | No | No | No | No | Epigraphical Notes 1-18: 37 |
| 1618 | Monaragala | Moneragala | No | Yes | No | No | c. 1st - 3rd centuries CE | Other | Flight of steps | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 1-18: 38 |
| 1619 | Dantapada Vihara Balalla | Kurunagala | No | Yes | No | No | c. 4th -6th centuries CE | Other | Tank constructed | No | No | No | No | Yes | No | No | No | No | Epigraphical Notes 1-18: 38 |
| 1620 | Dantapada Vihara Balalla | Kurunagala | No | No | Yes | No | c. 7th - 8th centuries CE | Unknown | Unknown | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 38 |
| 1621 | Dantapada Vihara Balalla | Kurunagala | No | No | Yes | No | c. 7th - 8th centuries CE | Unknown | Unknown | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 38 |
| 1622 | Pilikema | Moneragala | No | Yes | No | No | c. 4th century CE | Other | Provide water tax to monastery | No | No | No | No | Yes | No | No | Yes | No | Epigraphical Notes 1-18: 39 |
| 1623 | Pilikema | Moneragala | No | Yes | No | No | c. 4th century CE | Other | Purpose of Ariyavasa in monastery | No | No | No | No | No | Yes | No | No | No | Epigraphical Notes 1-18: 39 |
| 1624 | Pilikema | Moneragala | No | Yes | No | No | c. 4th century CE | Other | Purpose of Ariyavasa in monastery | No | No | No | No | No | Yes | No | No | No | Epigraphical Notes 1-18: 39 |
| 1625 | Unknown | Unknown | No | No | Yes | No | c. 8th - 9th century CE | Other | Merit of production. | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 1-18: 38 |
| 1626 | Colombo | Colombo | No | No | No | Yes | c. 18th century | Unknown | Gravestone | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 40 |
| 1627 | Valigama | Matara | No | No | No | Yes | c. 14th - 15th century CE | Other | Promenade built for community of monks. Provision of alms for a monastery | No | No | Yes | No | No | No | No | Yes | No | Epigraphical Notes 1-18: 41-42 |
| 1628 | Gane Vihara | Kurunagala | No | Yes | No | No | c. 3rd - 4th centuries CE | Other | Lion seat | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 1-18: 42 |
| 1629 | Kosgaha Ulpota | Polonnaruva | Yes | No | No | No | c. 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 42 |
| 1630 | Kalbellalema | Kurunagala | No | Yes | No | No | c. 2nd - 3rd centuries CE | Other | Threshing area for paddy field donated | No | No | No | No | No | No | Yes | No | No | Epigraphical Notes 1-18: 43 |
| 1631 | Rajangane | Kurunagala | No | Yes | No | No | c. 6th - 7th centuries CE | Unknown | For maintenance of the compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 43 |
| 1632 | Ranagiripihilla | Kurunagala | No | No | No | Yes | c. 14th -15th centuries CE | Other | Artificial water course | No | No | No | No | Yes | No | No | No | No | Epigraphical Notes 1-18: 43 |
| 1633 | Galgekotuva Madugasmulla village | Moneragala | No | Yes | No | No | c. 5th century CE | Other | Construction of cave | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 1-18: 43 |
| 1634 | Navakada | Kurunagala | No | Yes | No | No | c. 3rd - 4th centuries CE | Unknown | Paddy land donated to a stupa | No | No | No | No | Yes | No | Yes | No | No | Epigraphical Notes 1-18: 44 |
| 1635 | Madavala | Kandy | No | No | No | Yes | c. 14th century CE | Monarch | Unknown | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 44 |
| 1636 | Magal Maha Vihara | Hambantota | No | No | Yes | No | c. 8th - 10th centuries | Other | Merit from placing three stones | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 1-18: 44 |
| 1637 | Tammannava | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Boundary marked | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 45 |
| 1638 | Anuradhapura (Ruvanvali Dagaba) | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Other | Twenty two stone slabs | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 1-18: 63 |
| 1639 | Dambulla | Matale | No | Yes | No | No | c. 1st - 3rd centuries CE | Other | Eleven steps | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 1-18: 46 |
| 1640 | Dambulla | Matale | No | Yes | No | No | c. 1st - 3rd centuries CE | Other | Three steps | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 1-18: 46 |
| 1641 | Dambulla | Matale | No | Yes | No | No | c. 1st - 3rd centuries CE | Other | Step | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 1-18: 46 |
| 1642 | Dambulla | Matale | No | Yes | No | No | c. 1st - 3rd centuries CE | Other | Step | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 1-18: 46 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1643 | Ampara | Ampara | Yes | No | No | No | c. 2nd century CE | Unknown | Land adjoining tank | No | No | No | No | Yes | No | Yes | No | No | Epigraphical Notes 1-18: 47 |
| 1644 | Mankadavala | Anuradhapura | No | No | Yes | No | c. 8th - 10th centuries CE | Other | Unknown | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 47 |
| 1645 | Nilagama | Matale | Yes | No | No | No | c. 1st - 2nd centuries CE | Unknown | Taxes of two tanks given to the stupa | No | No | No | No | Yes | No | No | No | No | Epigraphical Notes 1-18: 47 |
| 1646 | Unknown | Unknown | No | Yes | No | No | c. 4th - 5th centuries CE | Other | Building of stupa where casket placed | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 1-18: 81 |
| 1647 | Periyakadu Vihara | Kurunagala | No | Yes | No | No | c. 6th - 7th centuries CE | Other | Payment for freedom from compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 81-82 |
| 1648 | Madagama Vihara | Kurunagala | No | No | Yes | No | c. 7th century CE | Other | Payment for freedom from compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 82 |
| 1649 | Sangamu Vihara | Kurunagala | No | Yes | No | No | c. 6th - 7th centuries CE | Other | Payment for freedom from compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 82-83 |
| 1650 | Sangamu Vihara | Kurunagala | No | Yes | No | No | c. 6th - 7th centuries CE | Unknown | Payment for freedom from compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 82-83 |
| 1651 | Kumbukkandana | Matale | No | Yes | No | No | c. 6th century CE | Monk | Payment for freedom from compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 86 |
| 1652 | Kumbukkandana | Matale | No | Yes | No | No | c. 6th century CE | Other | Payment for freedom from compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 86 |
| 1653 | Kumbukkandana | Matale | No | Yes | No | No | c.3rd - 4th centuries CE | Other | Possible donation of lands | No | No | No | No | No | No | Yes | No | No | Epigraphical Notes 1-18: 86 |
| 1654 | Kumbukkandana | Matale | No | Yes | No | No | c. 6th - 7th centuries CE | Unknown | Payment for freedom from compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 86 |
| 1655 | Kumbukkandana | Matale | No | Yes | No | No | c. 6th - 7th centuries CE | Unknown | Payment for freedom from compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 86 |
| 1656 | Paluhangamuva | Kurunagala | No | Yes | No | No | c. 6th - 7th centuries CE | Unknown | Payment for freedom from compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 87 |
| 1657 | Paluhangamuva | Kurunagala | No | Yes | No | No | c. 6th - 7th centuries CE | Other | Payment for freedom from compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 87 |
| 1658 | Paluhangamuva | Kurunagala | No | Yes | No | No | c. 6th - 7th centuries CE | Other | Payment for freedom from compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 87 |
| 1659 | Paluhangamuva | Kurunagala | No | Yes | No | No | c. 6th - 7th centuries CE | Unknown | Payment for freedom from compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 87 |
| 1660 | Kasagal Vihara | Kurunagala | No | Yes | No | No | c. 6th - 7th centuries CE | Other | Payment for freedom from compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 87 |
| 1661 | Puvarasankulam | Anuradhapura | No | Yes | No | No | c. 3rd - 4th centuries CE | Other | Pillar placed for merit of donor | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 1-18: 88 |
| 1662 | Puvarasankulam | Anuradhapura | No | Yes | No | No | c. 3rd - 4th centuries CE | Other | Pillar placed for merit of donor | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 1-18: 88 |
| 1663 | Veheragodagala | Polonnaruva | No | Yes | No | No | c. 5th century CE | Unknown | Possible land grant | No | No | No | No | No | No | Yes | No | No | Epigraphical Notes 1-18: 89 |
| 1664 | Veheragodagala | Polonnaruva | No | Yes | No | No | c. 5th century CE | Unknown | Donation for maintenance | No | No | No | No | No | Yes | No | No | No | Epigraphical Notes 1-18: 90 |
| 1665 | Talagama | Colombo | No | Yes | No | No | c. 6th - 7th centuries CE | Other | Payment for freedom from compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 90 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1666 | Mihintale | Anuradhapura | No | Yes | No | No | c. 6th - 7th centuries CE | Unknown | Payment for maintaining the compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 90 |
| 1667 | Situlpavuva | Hambantota | No | Yes | No | No | c. 6th century CE | Other | Donation to monastery for conducting Ariyavasa ceremony | No | No | No | No | No | Yes | No | No | No | Epigraphical Notes 1-18: 91 |
| 1668 | Situlpavuva | Hambantota | No | Yes | No | No | c. 6th century CE | Unknown | Donated interest from something | No | No | No | No | No | Yes | No | No | No | Epigraphical Notes 1-18: 92 |
| 1669 | Situlpavuva | Hambantota | No | Yes | No | No | c. 6th century CE | Other | Payment for freedom from compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 92 |
| 1670 | Situlpavuva | Hambantota | No | Yes | No | No | c. 6th century CE | Other | Donation to monastery for conducting Ariyavasa ceremony | No | No | No | No | No | Yes | No | No | No | Epigraphical Notes 1-18: 92 |
| 1671 | Situlpavuva | Hambantota | No | Yes | No | No | c. 5th - 6th century CE | Unknown | Payment for continuance of compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 92 |
| 1672 | Mandagala | Hambantota | No | Yes | No | No | c. 4th century CE | Unknown | Donation to monastery for conducting Ariyavasa ceremony | No | No | No | No | No | Yes | No | No | No | Epigraphical Notes 1-18: 93 |
| 1673 | Bovattegala | Ampara | No | Yes | No | No | c. 6th century CE | Unknown | No donation - boundary record | No | No | No | No | No | No | No | No | No | Epigraphical Notes 1-18: 93 |
| 1674 | Bovattegala | Ampara | No | Yes | No | No | c. 4th century CE | Unknown | Donation to monastery for conducting Ariyavasa ceremony | No | No | No | No | No | Yes | No | No | No | Epigraphical Notes 1-18: 93 |
| 1675 | Kongala | Batticaloa | No | Yes | No | No | c. 5th - 6th centuries CE | Other | Donation for the continuance of preaching the Dhamma | No | No | No | No | No | Yes | No | No | No | Epigraphical Notes 1-18: 94 |
| 1676 | Kongala | Batticaloa | No | Yes | No | No | c. 5th - 6th centuries CE | Other | Donation for the continuance of compulsory service in the monastery | No | No | No | No | No | Yes | No | No | Yes | Epigraphical Notes 1-18: 94 |
| 1677 | Panama | Ampara | No | Yes | No | No | c. 5th century CE | Monarch | Donation of money to a Royal monastery | No | No | No | No | No | Yes | No | No | No | Epigraphical Notes 1-18: 94 |
| 1678 | Dambulla | Matale | No | Yes | No | No | c. 6th century CE | Unknown | Payment for freedom from compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 95 |
| 1679 | Dambulla | Matale | No | Yes | No | No | c. 6th century CE | Other | Payment for freedom from compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 95 |
| 1680 | Dambulla | Matale | No | Yes | No | No | c. 6th century CE | Unknown | Payment for freedom from compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 96 |
| 1681 | Dambulla | Matale | No | Yes | No | No | c. 6th century CE | Unknown | Payment for freedom from compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 96 |
| 1682 | Dambulla | Matale | No | Yes | No | No | c. 6th century CE | Unknown | Payment for freedom from compulsory service in the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 1-18: 96 |
| 1683 | Mullegala | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 1 |
| 1684 | Marasinha Halmillava | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Safeguard for monastery and two villages attached to monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 3 |
| 1685 | Mihintale | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 4-5 |
| 1686 | Adagala | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 5-7 |
| 1687 | Polonnaruva | Polonnaruva | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 7-8 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1688 | Mihintale | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 8-9 |
| 1689 | Veheragama | Ratnapura | No | No | Yes | No | c. 9th century CE | Unknown | Fine from criminal proceedings used for offerings | No | No | No | No | No | Yes | No | No | No | Inscriptions of Ceylon Vol 5(3): 9 |
| 1690 | Gallava | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 10-11 |
| 1691 | Kibissa | Matale | No | No | Yes | No | c. 9th - 10th centuries CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 11-12 |
| 1692 | Panduvasnuvara | Kurunagala | No | No | Yes | No | c. 9th - 10th centuries CE | Monarch | Granting of immunities including the non-levying of some taxes | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 13-14 |
| 1693 | Ulankulama | Kurunagala | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 15-16 |
| 1694 | Unknown | Unknown | No | No | Yes | No | c. 9th - 10th century CE | Unknown | Dedication to a monastery | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 17 |
| 1695 | Tamaravila | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 18 |
| 1696 | Nilobe | Batticaloa | No | No | Yes | No | c. 10th century CE | Other | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 19-20 |
| 1697 | Sirangoda | Kurunagala | No | No | Yes | No | c. 9th - 10th century CE | Monarch | Granting of immunities for village | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 21-22 |
| 1698 | Anuradhapura (Abhayagiriya) | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monk | Donation to offer meals to the monastic community at Abhayagiriya | No | No | No | No | No | No | No | Yes | No | Inscriptions of Ceylon Vol 5(3): 23-24 |
| 1699 | Rajangane | Kurunagala | No | No | Yes | No | c. 9th - 10th century CE | Other | Granting of immunities for village | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 25-26 |
| 1700 | Munasingama | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities for village | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 27-28 |
| 1701 | Unknown | Unknown | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities for village | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 28 |
| 1702 | Niranguna-vehera | Kurunagala | No | No | Yes | No | c. 9th - 10th centuries CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 29-30 |
| 1703 | Pidurangala | Matale | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 30 |
| 1704 | Bakamuna | Polonnaruva | No | No | Yes | No | c. 10th century CE | Other | No donation | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 31-34 |
| 1705 | Atdat-kadavala | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 34-35 |
| 1706 | Madirigiriya | Polonnaruva | No | No | Yes | No | c. 10th century CE | Unknown | No donation | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 36-39 |
| 1707 | Polonnaruva (Kiri-vehera) | Polonnaruva | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 40-42 |
| 1708 | Tirukatisvaram | Mannar | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 43-44 |
| 1709 | Tikirivava | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 45 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1710 | Peyikulama Matale District | Matale | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities and villages to the Abhayagiriya monastery | Yes | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 5(3): 45-46 |
| 1711 | Virakatiya | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Granting of immunities. Setting up of boundaries. Monastic officials settle disputes | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 48-50 |
| 1712 | Mihintale | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Field donated to monastery | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 5(3): 50 |
| 1713 | Manikdena | Matale | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Granting of immunities. Royal and monastic officials protect this. | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 51-52 |
| 1714 | Dombagaha-gedara | Kurunagala | No | No | Yes | No | c. 10th century CE | Unknown | Land donation to monastery | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 5(3): 53 |
| 1715 | Seruvila | Trincomalee | No | No | Yes | No | c. 10th century CE | Unknown | Granting of immunities. Regulations for monastery including free labour at monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 54 |
| 1716 | Pahala-Aravvala | Matale | No | No | Yes | No | c. 10th century CE | Unknown | Money as brahmadeya gift and for aranya meals for monastery | No | No | No | No | No | Yes | No | No | No | Inscriptions of Ceylon Vol 5(3): 55 |
| 1717 | Asirikkagama | Anuradhapura | No | No | Yes | No | c. 10th century CE | Unknown | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 56 |
| 1718 | Nagala | Polonnaruva | No | No | Yes | No | c. 10th century CE | Unknown | Land for monastery | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 5(3): 57 |
| 1719 | Gale-Divulvava | Anuradhapura | No | No | Yes | No | c. 10th century CE | Unknown | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 58-59 |
| 1720 | Tissamaharama | Hambantota | No | No | Yes | No | c. 10th century CE | Other | Payment to dancers for sayi sakana offerings in the Gula flag house | No | No | No | No | No | Yes | No | No | No | Inscriptions of Ceylon Vol 5(3): 59 |
| 1721 | Tissamaharama | Hambantota | No | No | Yes | No | c. 10th century CE | Unknown | Mention of land - could be either for immunity or donation | Yes | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 5(3): 60 |
| 1722 | Eppavala | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Land for Galamburu Karaya and land for offerings | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 5(3): 61-62 |
| 1723 | Unknown | Unknown | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | To Bananbi of Bamana - granting of immunities to a house | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 63 |
| 1724 | Unknown | Unknown | No | No | Yes | No | c. 9th century CE | Unknown | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 64 |
| 1725 | Madirigiriya | Polonnaruva | No | No | Yes | No | c. 9th -10th centuries CE | Other | Donation for food rations to monastery and maintenance of monastery even when no monks reside there | No | No | No | No | No | No | No | Yes | No | Inscriptions of Ceylon Vol 5(3): 65 |
| 1726 | Makulana | Kurunagala | No | No | Yes | No | c. 10th century CE | Other | Donation as a brahmadeya gift | No | No | No | No | No | Yes | No | No | No | Inscriptions of Ceylon Vol 5(3): 66 |
| 1727 | Puliyankulama | Anuradhapura | No | No | Yes | No | c. 10th century CE | Other | Donation for provision of meals to a monastery | No | No | No | No | No | No | No | Yes | No | Inscriptions of Ceylon Vol 5(3): 66-67 |
| 1728 | Uhana | Ampara | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Granting of immunities for village from certain taxes | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 67 |
| 1729 | Madagama | Kurunagala | No | No | Yes | No | c. 10th century CE | Other | Provision of food for monastery | No | No | No | No | No | No | No | Yes | No | Inscriptions of Ceylon Vol 5(3): 68 |
| 1730 | Vattarama | Kegalla | No | No | Yes | No | c. 10th century CE | Other | Provision of food for monastery | No | No | No | No | No | No | No | Yes | No | Inscriptions of Ceylon Vol 5(3): 69-70 |
| 1731 | Vavakale estate | Nuwara Eliya | No | No | Yes | No | c. 9th - 10th centuries CE | Monarch | Reassign property to Family of Dala | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 71 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1732 | Pasagama | Kandy | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Reassigning of property - allowing them to levy fines from anyone entering illegally | Yes | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 72-73 |
| 1733 | Hanguranketa | Nuwara Eliya | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Reassigning of property | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 74 |
| 1734 | Puliyankulama | Anuradhapura | No | No | Yes | No | c. 10th century CE | Unknown | Provision of food for monastery | No | No | No | No | No | No | No | Yes | No | Inscriptions of Ceylon Vol 5(3): 74-75 |
| 1735 | Sagalena | Kurunagala | No | No | Yes | No | c. 10th century CE | Unknown | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 75-76 |
| 1736 | Manikdena | Matale | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Provision of food for monastery | No | No | No | No | No | No | No | Yes | No | Inscriptions of Ceylon Vol 5(3): 76 |
| 1737 | Madirigiriya | Polonnaruva | No | No | Yes | No | c. 10th century CE | Other | Donation for food rations to monastery and maintenance of monastery even when no monks reside there | No | No | No | No | No | No | No | Yes | No | Inscriptions of Ceylon Vol 5(3): 77 |
| 1738 | Eppavala | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Land donated to monastery - to be looked after by the community of monks | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 5(3): 78-79 |
| 1739 | Panaliya Kurunagala District | Kurunagala | No | No | Yes | No | c. 10th century CE | Other | Funded construction of some type of building | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 80 |
| 1740 | Madagama | Kurunagala | No | No | Yes | No | c. 10th century CE | Other | Provision of food for monastery | No | No | No | No | No | No | No | Yes | No | Inscriptions of Ceylon Vol 5(3): 80 |
| 1741 | Madirigiriya | Polonnaruva | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 81-82 |
| 1742 | Minneriya | Polonnaruva | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Granting of immunities, established boundaries for these | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 82-83 |
| 1743 | Anuradhapura | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 83 |
| 1744 | Seruvila | Trincomalee | No | No | Yes | No | c. 10th century CE | Monk | Demarcation of boundaries - possibly for the granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 85 |
| 1745 | Sangil Kanadarava | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Monarch | Possibly granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 86-87 |
| 1746 | Minneriya | Polonnaruva | No | No | Yes | No | c. 10th century CE | Monarch | Taxes granted for protection to a village and its estates | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 87 |
| 1747 | Kalatuvava | Polonnaruva | No | No | Yes | No | c. 9th - 10th centuries CE | Monk | Provision of food for monastery | No | No | No | No | No | No | No | Yes | No | Inscriptions of Ceylon Vol 5(3): 88-89 |
| 1748 | Maradankadavala | Anuradhapura | No | No | Yes | No | c. 10th century CE | Other | Provision of food as offering to Buddha image | No | No | No | No | No | No | No | Yes | No | Inscriptions of Ceylon Vol 5(3): 89 |
| 1749 | Polonnaruva | Polonnaruva | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities within specific boundaries that have been marked out | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 91 |
| 1750 | Halmillakulama | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Provision of food | No | No | No | No | No | No | No | Yes | No | Inscriptions of Ceylon Vol 5(3): 92 |
| 1751 | Mihintale hospital | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Granting of immunities to hospital | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 93 |
| 1752 | Unknown | Unknown | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Granting of immunities to village, which belongs to the Mahavihara | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 94-95 |
| 1753 | Unknown | Unknown | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 96-97 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1754 | Unknown | Unknown | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 97 |
| 1755 | Taldava | Kegalla | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 98-99 |
| 1756 | Polonnaruva | Polonnaruva | No | No | Yes | No | c. 9th century CE | Other | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 100 |
| 1757 | Polonnaruva | Polonnaruva | No | No | Yes | No | c. 10th century CE | Other | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 101 |
| 1758 | Kalaniya | Colombo | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 102-104 |
| 1759 | Anuradhapura | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 104 |
| 1760 | Alavva | Kurunagala | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 105 |
| 1761 | Minneriya | Polonnaruva | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 106-107 |
| 1762 | Minneriya | Polonnaruva | No | No | Yes | No | c. 10th century CE | Unknown | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 108 |
| 1763 | Nalanda | Matale | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Granting of immunities. Disputes settled by monastic officials. | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 109-110 |
| 1764 | Vadiyagoda | Kurunagala | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 111-112 |
| 1765 | Palugas-vava | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 112 |
| 1766 | Katugampola | Kurunagala | No | No | Yes | No | c. 9th - 10th centuries CE | Monarch | Donation of land to monastery to be maintained as brahmadeya | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 5(3): 113-114 |
| 1767 | Mapakada-vava | Badulla | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 115 |
| 1768 | Rajagala | Ampara | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Donation of land to monastery and exemption of this from tax. Granting of immunities | Yes | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 5(3): 115 |
| 1769 | Manjikdena | Matale | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Provision of food for monastery | No | No | No | No | No | No | No | Yes | No | Inscriptions of Ceylon Vol 5(3): 116 |
| 1770 | Ralapanava | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 116 |
| 1771 | Sigiriya | Matale | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Granting of land to monastery | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 5(3): 117 |
| 1772 | Mallavi | Mannar | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Chief water tax collector provides money. Granting of immunity to some land | Yes | No | No | No | Yes | Yes | No | No | No | Inscriptions of Ceylon Vol 5(3): 118 |
| 1773 | Dambulla-Halmillava | Matale | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 119-120 |
| 1774 | Dunuke-vatta | Kegalla | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 121 |
| 1775 | Unknown | Unknown | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 122 |
| 1776 | Kirindegama | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 123 |
| 1777 | Hurukgamuva | Kurunagala | No | No | Yes | No | c. 9th - 10th centuries CE | Monarch | None mentioned | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 123-124 |
| 1778 | Batalagoda vava | Kurunagala | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 124-125 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1779 | Unknown | Unknown | No | No | Yes | No | c. 9th - 10th century CE | Unknown | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 125-126 |
| 1780 | Anuradhapura (Nuvaravava) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Monarch | Granting of immunities and boundary stone set up | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 127-128 |
| 1781 | Morakatiya | Ratnapura | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 130 |
| 1782 | Hingurakgoda | Polonnaruva | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 131 |
| 1783 | Bisokotuva | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 132-133 |
| 1784 | Galpottapola | Colombo | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Collection of money from land and granting of immunities | Yes | No | No | No | No | No | No | No | Yes | Inscriptions of Ceylon Vol 5(3): 133 |
| 1785 | Polonnaruva | Polonnaruva | No | No | Yes | No | c. 10th century CE | Unknown | Receiving of water rations for monastic lands | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 134 |
| 1786 | Anuradhapura | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities - also immunities in relation to a hospital | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 135 |
| 1787 | Devundra | Matara | No | No | Yes | No | c. 9th century CE | Other | Granting of immunities to a village attached to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 1-3 |
| 1788 | Rassahela | Batticaloa | No | No | Yes | No | c. 8th century CE | Other | Grant of land | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 5(3): 136 |
| 1789 | Rassahela | Batticaloa | No | No | Yes | No | c. 8th century CE | Other | Grant of land to monastery | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 5(3): 137 |
| 1790 | Rassahela | Batticaloa | No | No | Yes | No | c. 8th century CE | Other | Grant of land to monastery | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 5(3): 138 |
| 1791 | Galtamtota | Ratnapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 139 |
| 1792 | Ramba-vihara | Hambantota | No | No | Yes | No | c. 10th century CE | Other | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 141 |
| 1793 | Unknown | Unknown | No | No | Yes | No | c. 8th century CE | Other | Construction of flight of steps | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 142 |
| 1794 | Anuradhapura (Abhayagiri monastery) | Anuradhapura | No | No | Yes | No | c. 8th century CE | Monk | Setting up of stone canoe | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 142 |
| 1795 | Tammannagala | Anuradhapura | No | No | Yes | No | c. 8th century CE | Other | Flight of steps | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 143 |
| 1796 | Madagama Vihara | Kurunagala | No | No | Yes | No | c. 8th century CE | Other | Issuing monastic meal tickets (provision of food for monastery) | No | No | No | No | No | No | No | Yes | No | Inscriptions of Ceylon Vol 5(3): 143 |
| 1797 | Madagama Vihara | Kurunagala | No | No | Yes | No | c. 8th century CE | Other | Issuing monastic meal tickets (provision of food for monastery) | No | No | No | No | No | No | No | Yes | No | Inscriptions of Ceylon Vol 5(3): 143-144 |
| 1798 | Unknown | Unknown | No | No | Yes | No | c. 9th - 10th centuries CE | Monk | Water vessel created by donor | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 144 |
| 1799 | Rajagala | Ampara | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Founding of a monastery | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 145 |
| 1800 | Pomparippu Vilpattu National Park Anuradhapura District | Puttalam | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Merit in placing of a slab | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 145 |
| 1801 | Pomparippu Vilpattu National Park Anuradhapura District | Puttalam | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Merit in placing of a slab | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 145-146 |
| 1802 | Anuradhapura (Mirisaveti) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Merit in placing of slab | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 146 |
| 1803 | Hamgamuva | Kurunagala | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Construction of alms hall | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 146 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1804 | Anuradhapura (Abhayagiriya) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Merit in placing of slab | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 147 |
| 1805 | Anuradhapura (Abhayagiriya) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Merit in placing of slab | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 147 |
| 1806 | Anuradhapura (Abhayagiriya) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Merit in placing of slab | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 147 |
| 1807 | Manikdena | Matale | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Land to be used for perpetual endowments for a monastery | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 5(3): 148 |
| 1808 | Manikdena | Matale | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Provision of food for monastery | No | No | No | No | No | No | No | Yes | No | Inscriptions of Ceylon Vol 5(3): 148 |
| 1809 | Magul Mahavihara | Batticaloa | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Merit in placing slabs | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 149 |
| 1810 | Magul Mahavihara | Batticaloa | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Merit in placing slab | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 149 |
| 1811 | Ratpat Vihara | Galle | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Possible merit in erecting pillar | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 151 |
| 1812 | Ratpat Vihara | Galle | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Possible merit in erecting pillar | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 151 |
| 1813 | Ratpat Vihara | Galle | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Possible merit in erecting pillar | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 151 |
| 1814 | Ratpat Vihara | Galle | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Possible merit in erecting pillar | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 152 |
| 1815 | Nagollagoda Vihara | Kurunagala | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Provision of food for forest dwelling monks | No | No | No | No | No | No | No | Yes | No | Inscriptions of Ceylon Vol 5(3): 152 |
| 1816 | Pomparippu Vilpattu National Park Anuradhapura District | Puttalam | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Merit in placing slab | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 152 |
| 1817 | Pomparippu Vilpattu National Park Anuradhapura District | Puttalam | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Merit in placing slab and drawing of figures | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 153 |
| 1818 | Avukana | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Merit in placing slab | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 153 |
| 1819 | Nillakkagama | Kurunagala | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Construction of ten masonry elephants dedicated to Bodhi tree shrine | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 154 |
| 1820 | Valiyava | Kurunagala | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Merit in funding the construction of two walls | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 154 |
| 1821 | Vadeniya | Kurunagala | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Donation of land to monastery dedicated to his Lordship Kitisvara | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 5(3): 155 |
| 1822 | Anuradhapura (Jetavanarama) | Anuradhapura | No | No | Yes | No | c. 9th century CE | Other | Merit in placing 284 slabs | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 155-156 |
| 1823 | Anuradhapura (Toluvila) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Donation of food and flowers for the patients of a hospital | No | No | No | No | No | No | No | Yes | No | Inscriptions of Ceylon Vol 5(3): 156 |
| 1824 | Tiriyaya vatadage | Trincomalee | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Possible merit in erecting pillar | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 156 |
| 1825 | Rajagala | Ampara | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Merit in the construction of eight figurines of cattle in a wall | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 157 |
| 1826 | Tiriyaya vatadage | Trincomalee | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Construction of flight of 246 steps | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 157 |
| 1827 | Deyyannegodagala | Kurunagala | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Donation of food, oil and curd | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 158 |
| 1828 | Kadala Vehera | Badulla | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Granting of immunities to monastic land | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 158-159 |
| 1829 | Seruvila | Trincomalee | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Land given to Sunu Kita and Gahapelle-aduna is given to Piya of Matota | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 5(3): 159 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1830 | Miliyadda | Kegalla | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Donation to stone image of Buddha | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 160 |
| 1831 | Anuradhapura | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Stone seat | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 160 |
| 1832 | Rajangane | Kurunagala | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Donation of money to monastery | No | No | No | No | No | Yes | No | No | No | Inscriptions of Ceylon Vol 5(3): 160-161 |
| 1833 | Rajangane | Kurunagala | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Donation of money to monastery | No | No | No | No | No | Yes | No | No | No | Inscriptions of Ceylon Vol 5(3): 160-161 |
| 1834 | Hingurakgoda | Polonnaruva | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Merit in placing two stone slabs in a village of his founding | Yes | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 161 |
| 1835 | Mankadavala | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Possibly the merit in placing the slab with the inscription on | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 162 |
| 1836 | Mihintale | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Merit in erecting a pillar | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(3): 162 |
| 1837 | Anuradhapura (Citadel) | Anuradhapura | No | No | Yes | No | c. 10th century CE | Other | Food shares given to new works at the Stupa of Jetavana monastery | No | No | No | No | No | No | No | Yes | No | Inscriptions of Ceylon Vol 5(3): 163 |
| 1838 | Anuradhapura (Citadel) | Anuradhapura | No | No | Yes | No | c. 10th century CE | Unknown | A measurement of rice will be taken from every sack of rice brought to the city for this Mahapali | No | No | No | No | No | No | No | Yes | No | Inscriptions of Ceylon Vol 5(3): 163-164 |
| 1839 | Anuradhapura (Citadel) | Anuradhapura | No | No | Yes | No | c. 10th century CE | Other | Construction of stone canoe | No | No | Yes | No | No | No | No | Yes | No | Inscriptions of Ceylon Vol 5(3): 164 |
| 1840 | Anuradhapura (Dakkhina Vihara) | Anuradhapura | No | Yes | No | No | c. 3rd century CE | Other | Donation of land | No | No | No | No | No | No | Yes | No | No | Ancient Ceylon 1: 127-140 |
| 1841 | Anuradhapura (Dakkhina Vihara) | Anuradhapura | No | Yes | No | No | c. 3rd century CE | Monarch | Exemption from tax on land for purpose of maintaining oil lamps and refectory | Yes | No | No | No | No | No | Yes | No | No | Ancient Ceylon 1: 127-140 |
| 1842 | Anuradhapura (Dakkhina Vihara) | Anuradhapura | No | Yes | No | No | c. 3rd century CE | Monarch | Exemption from tax on land. | Yes | No | No | No | No | No | Yes | No | No | Ancient Ceylon 1: 127-140 |
| 1843 | Anuradhapura (Dakkhina Vihara) | Anuradhapura | No | Yes | No | No | c. 3rd century CE | Other | Maintenance of monastery. Cost of oil lamps and the refectory. Exemption of tax | Yes | No | No | No | No | No | Yes | No | No | Ancient Ceylon 1: 127-140 |
| 1844 | Anuradhapura (Dakkhina Vihara) | Anuradhapura | No | Yes | No | No | c. 3rd century CE | Unknown | Exemption from tax on lands for maintaining monastery the oil lamps and refectory | Yes | No | No | No | No | No | Yes | No | No | Ancient Ceylon 1: 127-140 |
| 1845 | Anuradhapura (Dakkhina Vihara) | Anuradhapura | No | Yes | No | No | c. 3rd century CE | Unknown | Tanks donated. Cost of oil lamps and refectory to be covered. Exemption of tax on land. | Yes | No | No | No | Yes | No | Yes | No | No | Ancient Ceylon 1: 127-140 |
| 1846 | Anuradhapura (Dakkhina Vihara) | Anuradhapura | No | Yes | No | No | c. 3rd century CE | Unknown | Donation of land. Cost of oil lamps and the refectory. | No | No | No | No | No | No | Yes | No | No | Ancient Ceylon 1: 127-140 |
| 1847 | Anuradhapura (Dakkhina Vihara) | Anuradhapura | No | Yes | No | No | c. 3rd century CE | Other | Donation of land. | No | No | No | No | No | No | Yes | No | No | Ancient Ceylon 1: 127-140 |
| 1848 | Anuradhapura (Dakkhina Vihara) | Anuradhapura | No | Yes | No | No | c. 3rd century CE | Other | Donation of land, cost of oil lamps and refectory. | No | No | No | No | No | No | Yes | No | No | Ancient Ceylon 1: 127-140 |
| 1849 | Anuradhapura (Abhayagiri) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Monarch | Land granted for payment of medical expenses to community of monks and granting of immunities | Yes | No | No | No | No | No | Yes | No | No | Ancient Ceylon 4: 193-216 |
| 1850 | Anuradhapura (Abhayagiri Stupa) | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Granting of the stone in pavement | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 234 |
| 1851 | Anuradhapura (Abhayagiri Stupa) | Anuradhapura | No | No | Yes | No | c. 10th century CE | Other | Granting of the stone in pavement | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 234 |
| 1852 | Anuradhapura (Abhayagiri | Anuradhapura | No | No | Yes | No | c. 10th century CE | Other | Granting of the stone in pavement | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 234 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Stupa) | | | | | | | | | | | | | | | | | | |
| 1853 | Anuradhapura (Abhayagiri Stupa) | Anuradhapura | No | No | Yes | No | c. 10th century CE | Other | Granting of the stone in pavement | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 234 |
| 1854 | Anuradhapura (Abhayagiri Stupa) | Anuradhapura | No | No | Yes | No | c. 10th century CE | Other | Granting of the stone in pavement, and money. | No | No | Yes | No | No | Yes | No | No | No | Ancient Ceylon 7(2): 234 |
| 1855 | Anuradhapura (Abhayagiri Stupa) | Anuradhapura | No | No | Yes | No | c. 10th century CE | Other | Granting of the stone in pavement | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 234 |
| 1856 | Anuradhapura (Abhayagiri Stupa) | Anuradhapura | No | No | Yes | No | c. 10th century CE | Other | Granting of the stone in pavement, and money. | No | No | Yes | No | No | Yes | No | No | No | Ancient Ceylon 7(2): 234 |
| 1857 | Anuradhapura (Abhayagiri Stupa) | Anuradhapura | No | No | Yes | No | c. 10th century CE | Other | Granting of the stone in pavement | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 234 |
| 1858 | Anuradhapura (Abhayagiri Stupa) | Anuradhapura | No | No | Yes | No | c. 10th century CE | Other | Granting of the stone in pavement, and money. | No | No | Yes | No | No | Yes | No | No | No | Ancient Ceylon 7(2): 235 |
| 1859 | Anuradhapura (Abhayagiri) | Anuradhapura | No | No | Yes | No | c. 10th century CE | Other | Granting of the stone in pavement, and money. | No | No | Yes | No | No | Yes | No | No | No | Ancient Ceylon 7(2): 235 |
| 1860 | Anuradhapura (Abhayagiri) | Anuradhapura | No | No | Yes | No | c. 10th century CE | Other | Granting of eight stones in pavement | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 235 |
| 1861 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Granting of stones in pavement | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 236 |
| 1862 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Granting of stones in pavement | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 236 |
| 1863 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Granting of stones in pavement | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 236 |
| 1864 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Granting of stones in pavement | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 236 |
| 1865 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Granting of stones in pavement | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 236 |
| 1866 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Granting of seven stones in pavement | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 236 |
| 1867 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Granting of half stone in pavement | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 236 |
| 1868 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Granting of stones in pavement | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 236 |
| 1869 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Granting of stones in pavement | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 237 |
| 1870 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Granting of stones in pavement, and money | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 237 |
| 1871 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Granting of half stone in pavement | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 237 |
| 1872 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Granting of half stone in pavement | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 237 |
| 1873 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Granting of half stone in pavement | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 237 |
| 1874 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Money | No | No | No | No | No | Yes | No | No | No | Ancient Ceylon 7(2): 237 |
| 1875 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Unknown | Granting of stones in pavement | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 237-238 |
| 1876 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Monk | Granting of half stone in pavement | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 238 |
| 1877 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Granting of stones in pavement, and money | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 238 |
| 1878 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Granting of stones in pavement, and money | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 238 |
| 1879 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Granting of eight stones in pavement | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 238 |
| 1880 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Granting of stones in pavement | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 238-239 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1881 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Granting of fourteen stones in pavement | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 239 |
| 1882 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Granting of stones in pavement, and money | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 239 |
| 1883 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Granting of stones in pavement, and money | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 239 |
| 1884 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Granting of stones in pavement, and money | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 239 |
| 1885 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Granting of stones in pavement, and money | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 239 |
| 1886 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Granting of stones in pavement, and money | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 240 |
| 1887 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Granting of stones in pavement, and money | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 240 |
| 1888 | Anuradhapura (Jetavana) | Anuradhapura | No | No | Yes | No | c. 9th - 10th centuries CE | Other | Granting of stones in pavement | No | No | Yes | No | No | No | No | No | No | Ancient Ceylon 7(2): 240 |
| 1889 | Dorabavila | Kurunagala | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities and donation of land to senior physician Punalna | Yes | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 5(2): 1-3 |
| 1890 | Anuradhapura | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 4-9 |
| 1891 | Mullegama | Puttalam | No | No | Yes | No | c. 10th century CE | Unknown | Regulations concerning distribution of water, and paddy fields endowed to monks. | No | No | No | No | Yes | No | No | No | Yes | Inscriptions of Ceylon Vol 5(2): 11-15 |
| 1892 | Anuradhapura (Pankuliya) | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to land of monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 15-17 |
| 1893 | Kumbukvava | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to villages | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 18-22 |
| 1894 | Murunkan | Mannar | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to a village and lands attached to a monastery and hospital | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 22-25 |
| 1895 | Anuradhapura (Abhayagiri Stupa) | Anuradhapura | No | No | Yes | No | c. 10th century CE | Other | Granting of two stones in pavement, and money. | No | No | Yes | No | No | Yes | No | No | No | Ancient Ceylon 7(2): 235 |
| 1896 | Allai (on minor road from Kantale to Allai) | Trincomalee | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 25-28 |
| 1897 | Kadurugaskada | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 28-31 |
| 1898 | Brahmanayagama | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to two villages - income of which went to monasteries | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 35-37 |
| 1899 | Manava | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to village - income of which went to monastery (mention of Abhayagiri) | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 38-40 |
| 1900 | Nagama | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to village that provides clarified butter and sandal wood to the Colossal image house at Abhayagiri. Disputes settled by monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 40-44 |
| 1901 | Galtampita | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to village - provides share of paddy to Mahavihara | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 45-47 |
| 1902 | Trincomalee | Trincomalee | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to village | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 50-52 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1903 | Hirpitiya - Ihala Barube | Kurunagala | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities of land that belongs to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 52-54 |
| 1904 | Aturupolayaga | Puttalam | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to monastery land. Monastery to settle disputes that arise | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 55-59 |
| 1905 | Bayova | Kurunagala | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to land attached to monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 59-62 |
| 1906 | Giritale | Polonnaruva | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to a Hena planted with fenugreek | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 62-64 |
| 1907 | Iluppakaniya | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to a village | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 64-67 |
| 1908 | Girtiale-Unagala-vehera | Polonnaruva | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities of land (including forest land) belonging to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 68-73 |
| 1909 | Kondavattavan | Ampara | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to a village. | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 73-79 |
| 1910 | Bandara Ulpata | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to land cultivated for mustard | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 79-82 |
| 1911 | Allevava | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to a village assigned to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 85-90 |
| 1912 | Panduvasnuvara | Kurunagala | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to land owned by a monastery (affiliated to Mahavihara) | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 90-92 |
| 1913 | Ataviragollava | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to a village owned by a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 93-98 |
| 1914 | Ranava | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to village belonging to a royal monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 98-103 |
| 1915 | Kandarodai | Jaffna | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to land attached to Abhayagiri Vihara Anuradhapura | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 103-104 |
| 1916 | Iluppakaniya | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities of land (may have been land belonging to Mihintale - but not preserved in record) | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 105-109 |
| 1917 | Puliyankulama | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Immunities to protect villages attached to monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 109-112 |
| 1918 | Polonnaruva (Sivadevala No. 2) | Polonnaruva | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to lands of a hospital | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 113-115 |
| 1919 | Itena | Kurunagala | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to a village belonging to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 115-117 |
| 1920 | Anuradhapura (Kapararama-pirivena) | Anuradhapura | No | No | Yes | No | c. 10th - 11th centuries CE | Monarch | Money donated for providing drinking water to community of monks | No | No | No | No | No | Yes | No | No | No | Inscriptions of Ceylon Vol 5(2): 286-287 |
| 1921 | Atakada | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities and monks settle disputes | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 125-130 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1922 | Bandara-Ratmale | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to a meditation house of a monastery of the Mahavihara fraternity | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 135-139 |
| 1923 | Anuradhapura | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to an estate belonging to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 139-141 |
| 1924 | Palumadavacciya Mahapotana Korale of the Hurulu-Palata | Unknown | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to land belonging to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 157-160 |
| 1925 | Horabora | Kandy | No | No | Yes | No | c. 10th century CE | Monarch | Edict concerning the administration of a Bazaar | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 161-173, Epigraphia Zeylanica 3: 71-100 |
| 1926 | Maluveyaya | Matale | No | No | Yes | No | c. 10th century CE | Monarch | Edict concerning administration of justice | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 183-187 |
| 1927 | Vannadi Palama | Trincomalee | No | No | Yes | No | c. 10th century CE | Monarch | Edict concerning administration of justice | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 187-190 |
| 1928 | Mihonda-vava | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Edict concerning administration of justice | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 191-193 |
| 1929 | Kottapitiya | Puttalam | No | No | Yes | No | c. 10th century CE | Monarch | Edict concerning administration of justice and security | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 193-196 |
| 1930 | Kahatagasdigiliya | Anuradhapura | No | No | Yes | No | c. 10th century CE | Unknown | Edict concerning administration of justice | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 196-199 |
| 1931 | Vessagiriya | Anuradhapura | No | No | Yes | No | c. 10th century CE | Unknown | Edict concerning administration of justice | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 199-201 |
| 1932 | Somapura-Seruvila | Trincomolee | No | No | Yes | No | c. 10th century CE | Monarch | Edict concerning administration of justice | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 202-204 |
| 1933 | Karum-Puliyankulam | Vavuniya | No | No | Yes | No | c. 10th century CE | Monarch | Edict concerning administration of justice | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 204-206 |
| 1934 | Natnar Kovil | Trincomalee | No | No | Yes | No | c. 10th century CE | Monarch | Edict concerning administration of justice | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 209-210 |
| 1935 | Dombavelgama | Kurunagala | No | No | Yes | No | c. 10th century CE | Monarch | Edict concerning administration of justice | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 211-212 |
| 1936 | Ampara | Ampara | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to a village belonging to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 213-217 |
| 1937 | Atdatkadavala | Unknown | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to land, affiliated with Abhayagiri monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 218-221 |
| 1938 | Kurundannmale Vanni District | Unknown | No | No | Yes | No | c. 10th century CE | Monarch | Set of regulations agreed upon by common consent of monks for a monastery affiliated with the Abhayagiri monastery | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 221-224 |
| 1939 | Rambava | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Grant of land to wife children and descendants of a high dignitary named Kilngurad Piri on condition that oil and sandal wood provided to image house | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 5(2): 225-229, Epigraphia Zeylanica 2: 64-70 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | of Samadhi Buddha at Mahavihara | | | | | | | | | | |
| 1940 | Divurumvela | Badulla | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to land belonging to a monastery affiliated with Abhayagiri monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 230-235 |
| 1941 | Polonnaruva (Kiri-vehera) | Polonnaruva | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to land belonging to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 236-239 |
| 1942 | Dambegoda | Moneragala | No | No | Yes | No | c. 10th century CE | Monarch | Regulations of religious establishments affiliated with Mahavihara | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 5(2): 263-267 |
| 1943 | Tamaragala | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Donation of income from one share out of four from a tank | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 218-219 |
| 1944 | Vessagiri | Anuradhapura | No | Yes | No | No | c. 2nd - 3rd centuries CE | Other | Foundation of a Bho tree shrine and granted tank to monastery | No | No | Yes | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 219-221 |
| 1945 | Anuradhapura (Ruvanvali Stupa) | Anuradhapura | No | Yes | No | No | c. 2nd - 3rd centuries CE | Other | Stone dedicated to the Stupa | No | No | No | Yes | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 221-222 |
| 1946 | Anuradhapura (Ruvanvali Stupa) | Anuradhapura | No | Yes | No | No | c. 2nd - 3rd centuries CE | Other | Brick dedicated to the stupa | No | No | No | Yes | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 221-222 |
| 1947 | Anuradhapura (Ruvanvali Stupa) | Anuradhapura | No | Yes | No | No | c. 2nd - 3rd centuries CE | Other | Brick dedicated to the stupa | No | No | No | Yes | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 221-222 |
| 1948 | Anuradhapura (Ruvanvali Stupa) | Anuradhapura | No | Yes | No | No | c. 2nd - 3rd centuries CE | Other | Brick dedicated to the stupa | No | No | No | Yes | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 221-222 |
| 1949 | Mihintale (Kantaka-Ceitiya) | Anuradhapura | Yes | No | No | No | c. 1st - 2nd centuries CE | Other | Granting tank to stupa for lighting lamps, banners, bamboo shafts of the banners and flags of cloth | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 224-225 |
| 1950 | Mihintale (Mahasaya) | Anuradhapura | Yes | No | No | No | c. 1st century CE | Unknown | Revenue of tank and water rates and share of water rates in village donated to monastery | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 227 |
| 1951 | Puvarasankulama | Anuradhapura | Yes | No | No | No | c. 1st - 2nd centuries CE | Other | The pillar | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 228-229 |
| 1952 | Puvarasankulama | Anuradhapura | Yes | No | No | No | c. 1st - 2nd centuries CE | Other | The pillar | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 228-229 |
| 1953 | Mandagala | Anuradhapura | Yes | No | No | No | c. 1st - 2nd centuries CE | Other | Grant of land (tracts of fields) and a tank | No | No | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 229-230 |
| 1954 | Alutgal-viahara | Anuradhapura | No | Yes | No | No | c. 2nd - 3rd centuries CE | Unknown | List of fields belonging to monastery and that a tank set apart for expenses in the Vassa retreat of the monks | No | No | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 230 |
| 1955 | Karambankulama | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Donation of land | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 231 |
| 1956 | Tammanna-Kanda | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | List of fields belonging to monastery | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 231-232 |
| 1957 | Nattunkanda | Anuradhapura | No | Yes | No | No | c. 1st - 3rd centuries CE | Unknown | List of fields and tanks belonging to monastery | No | No | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 232-236 |
| 1958 | Nattunkanda | Anuradhapura | No | Yes | No | No | c. 1st - 3rd centuries CE | Other | Tracts of fields | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 232- |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | | | | | | 236 |
| 1959 | Nattunkanda | Anuradhapura | No | Yes | No | No | c. 1st - 3rd centuries CE | Other | Donation of tank and paddy lands | No | No | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 232-236 |
| 1960 | Nattunkanda | Anuradhapura | No | Yes | No | No | c. 1st - 3rd centuries CE | Other | Donation of money for offerings to monastery | No | No | No | No | No | Yes | No | No | No | Inscriptions of Ceylon Vol2(2): 232-236 |
| 1961 | Amunukole (Ihalagala) | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Donation of flight of steps | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 236-237 |
| 1962 | Halmilla | Trincomalee | No | Yes | No | No | c. 3rd century CE | Unknown | List of fields owned by a monastery | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 237-238 |
| 1963 | Kiralagala | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Unknown | List of fields owned by a monastery | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 238-239 |
| 1964 | Ottappuva | Kurunagala | No | Yes | No | No | c. 2nd - 3rd centuries CE | Other | Donation of money and some cattle to monastery | No | No | No | No | No | Yes | No | No | No | Inscriptions of Ceylon Vol2(2): 239-240 |
| 1965 | Veheragala | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Other | Donation of money and razors to monastery | No | No | No | No | No | Yes | No | No | No | Inscriptions of Ceylon Vol2(2): 240-243 |
| 1966 | Angamuva | Anuradhapura | No | Yes | No | No | c. 1st - 3rd centuries CE | Other | Donation of money for the performance of ariyavasa ceremony | No | No | No | No | No | Yes | No | No | No | Inscriptions of Ceylon Vol2(2): 243 |
| 1967 | Konakumbukvava | Anuradhapura | No | Yes | No | No | c. 2nd - 3rd centuries CE | Other | Donation of canal to maintain nunnery | No | No | No | No | No | Yes | No | No | No | Inscriptions of Ceylon Vol2(2): 244 |
| 1968 | Dunumandalakanda | Anuradhapura | No | Yes | No | No | c. 1st - 3rd centuries CE | Unknown | Donation of share of tank and tracts of fields to monastery | No | No | No | No | No | Yes | Yes | No | No | Inscriptions of Ceylon Vol2(2): 244-245 |
| 1969 | Ilukvava Anuradhapura District | Anuradhapura | No | Yes | No | No | c. 1st - 3rd centuries CE | Other | Donation of four shares of a tank to monastery. Also grants females Anula and Kala for compulsory service | No | No | No | No | Yes | No | No | No | Yes | Inscriptions of Ceylon Vol2(2): 245-246 |
| 1970 | Nagirikanda | Anuradhapura | No | Yes | No | No | c. 2nd - 3rd centuries CE | Other | Donated one share out of twelve of the tank to monastery | No | No | No | No | Yes | Yes | No | No | No | Inscriptions of Ceylon Vol2(2): 246-247 |
| 1971 | Rasnakava | Anuradhapura | No | Yes | No | No | c. 3rd - 4th centuries CE | Unknown | Land donated to monastery | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 247-251 |
| 1972 | Rasnakava | Anuradhapura | No | Yes | No | No | c. 3rd - 4th centuries CE | Other | Revenue from harvest of some land donated to monastery | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 247-251 |
| 1973 | Rasnakava | Anuradhapura | No | Yes | No | No | c. 3rd - 4th centuries CE | Other | Donated share of (land?) belonging to him to monastery | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 247-251 |
| 1974 | Rasnakava | Anuradhapura | No | Yes | No | No | c. 3rd - 4th centuries CE | Other | Donated share of (land?) belonging to him to monastery | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 247-251 |
| 1975 | Rasnakava | Anuradhapura | No | Yes | No | No | c. 3rd - 4th centuries CE | Other | Donated land to monastery | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 247-251 |
| 1976 | Rasnakava | Anuradhapura | No | Yes | No | No | c. 3rd - 4th centuries CE | Other | Donated land and share of fish caught in cannels | No | No | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 247-251 |
| 1977 | Rasnakava | Anuradhapura | No | Yes | No | No | c. 3rd - 4th centuries CE | Other | Having received money from monastery donated | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 247- |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | income due to him to monastery (fish caught in channels of a tank) | | | | | | | | | | 251 |
| 1978 | Rasnakava | Anuradhapura | No | Yes | No | No | c. 3rd - 4th centuries CE | Other | Donation of share of fish in channels of tank to monastery | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 247-251 |
| 1979 | Kumbukvava | Anuradhapura | No | Yes | No | No | c. 3rd century CE | Other | Donation of money to monastery | No | No | No | No | No | Yes | No | No | No | Inscriptions of Ceylon Vol2(2): 251-252 |
| 1980 | Pahala Tammannava | Anuradhapura | No | Yes | No | No | c. 2nd - 3rd centuries CE | Unknown | Donation of share of fish in channels of tank and some fields to monastery | No | No | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 252 |
| 1981 | Kosavakanda | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Other | Donation of water revenue of tank to monastery | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 253-254 |
| 1982 | Avukana | Anuradhapura | Yes | No | No | No | c. 1st century CE | Other | Donation of tank to the Sangha | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 254 |
| 1983 | Yangala | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Other | Construction of an agiya (lamp tree) | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 255 |
| 1984 | Molahitiyavelegala | Polonnaruva | Yes | No | No | No | c. 2nd century CE | Other | Donation of two tanks to monastery and a share of water revenues from these | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 256 |
| 1985 | Nilapanikkanmalai | Trincomalee | No | Yes | No | No | c. 1st - 3rd centuries CE | Unknown | Donation of one out of ten parts of a tank donated to monastery | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 257-258 |
| 1986 | Nilapanikkanmalai | Trincomalee | No | Yes | No | No | c. 1st - 3rd centuries CE | Other | Donation of cistern to monastery | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 257-258 |
| 1987 | Nilapanikkanmalai | Trincomalee | No | Yes | No | No | c. 1st - 3rd centuries CE | Other | Donation of field to monastery | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 257-258 |
| 1988 | Rajagala | Ampara | No | Yes | No | No | c. 1st - 3rd centuries CE | Other | Donation of money for the performance of the ariyavasa ceremony at the monastery | No | No | No | No | No | Yes | No | No | No | Inscriptions of Ceylon Vol2(2): 259-260 |
| 1989 | Rajagala | Ampara | Yes | No | No | No | c. 1st - 2nd centuries CE | Other | Donation of expense of rice for the monastery | No | No | No | No | No | No | No | Yes | No | Inscriptions of Ceylon Vol2(2): 259-260 |
| 1990 | Rajagala | Ampara | No | Yes | No | No | c. 1st - 3rd centuries CE | Unknown | Donation of (unknown) to monastery | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 259-260 |
| 1991 | Kondavatavana | Moneragala | Yes | No | No | No | c. 2nd century CE | Other | Donation of tank to a monastery | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 261 |
| 1992 | Kondavatavana | Moneragala | Yes | No | No | No | c. 2nd century CE | Unknown | Statement of ownership of monastery for an area of tank | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 261 |
| 1993 | Situlpavu | Unknown | Yes | No | No | No | c. 2nd century CE | Other | Donation of land to monastery | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 261-262 |
| 1994 | Avagatiyava | Hambantota | Yes | No | No | No | c. 1st - 2nd centuries CE | Other | Donation of main share of tank to monastery | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 262-263 |
| 1995 | Situlpavu | Unknown | Yes | No | No | No | c. 2nd century CE | Monarch | Purchased a tank for a monastery in perpetuity - water revenue given in entirety to monastery | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 125-127 |
| 1996 | Anuradhapura (Ruvanvaliysaya) | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monk | Tank donated to monastery. The dam, site of dam, fish caught in channels and pasture of the tank. | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 127-131 |
| 1997 | Minvila | Polonnaruva | Yes | No | No | No | c. 2nd century CE | Monarch | Foundation of a monastic grove for the Abhayagiri | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 131- |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | fraternity | | | | | | | | | | 132 |
| 1998 | Somavati-Cetiya | Polonnaruva | Yes | No | No | No | c. 2nd century CE | Monarch | Foundation of sacred grove in a royal monastery. Also proclamation for renewing of incomes from land that were to be paid to monastery. Tenants of the land that belonged to monastery freed from obligations to maintain dam and instead were to guard Vihara | No | No | Yes | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 133-136 |
| 1999 | Lainamalai | Unknown | Yes | No | No | No | c. 2nd century CE | Monarch | Purchased a tank for a monastery in perpetuity - water revenue given to monastery and remitted taxes to monastery, which was granted as a fixed donation to monastery | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 137-139 |
| 2000 | Lainamalai | Unknown | Yes | No | No | No | c. 2nd century CE | Monarch | Built Uposatha-house and granted two categories of revenue from tanks and tract of land to the monastery | No | No | Yes | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 138-139 |
| 2001 | Occappulkallu | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Granted taxes due from four tanks to monastery | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 141-143 |
| 2002 | Anuradhapura (Abhayagiri stupa) | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Unknown | The reliquary | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 144-145 |
| 2003 | Anuradhapura (Abhayagiri stupa) | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Unknown | The reliquary | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 144-145 |
| 2004 | Anuradhapura (near Ratana Pasada) | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Other | Purchased in its entirety the share of the fish from the channels of a tank for refectory in a monastery | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 145-147 |
| 2005 | Nelumpatpokuna | Batticaloa | Yes | No | No | No | c. 2nd century CE | Monarch | Remittance of water revenue of a tank owned by monastery to fund the Ariyavasa festival | No | No | No | No | No | Yes | No | No | No | Inscriptions of Ceylon Vol2(2): 148-150 |
| 2006 | Mahalligedamana | Polonnaruva | Yes | No | No | No | c. 2nd century CE | Monarch | Granting of tank and village to a monastery and remittance of taxes | No | No | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 154-155 |
| 2007 | Habarana | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Donation of tank to Sangha | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 157-161 |
| 2008 | Anuradhapura (Dakkhina Stupa) | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Field revenue to provide for a monastery | No | Yes | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 161-172 |
| 2009 | Anuradhapura (Dakkhina Stupa) | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Field revenue to provide for a monastery | No | Yes | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 161-172 |
| 2010 | Anuradhapura (Dakkhina Stupa) | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Field revenue to provide for a monastery | No | Yes | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 161-172 |
| 2011 | Anuradhapura (Dakkhina Stupa) | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Field revenue to provide for a monastery | No | Yes | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 161-172 |
| 2012 | Puvarasankulam | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Revenue of land irrigated from several tanks to provide for monastery of Abhayagiri | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 172-173 |
| 2013 | Assadduma | Kurunagala | Yes | No | No | No | c. 2nd century CE | Monarch | Land granted for community of nuns | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 173- |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | | | | | | 175 |
| 2014 | Assadduma | Kurunagala | Yes | No | No | No | c. 2nd century CE | Monarch | Land granted for community of nuns in the inner city | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 173-175 |
| 2015 | Assadduma | Kurunagala | Yes | No | No | No | c. 2nd century CE | Other | Land granted for community of nuns in the inner city | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol 2(2): 173-175 |
| 2016 | Vessigiriya | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Donation of village, pasture of tank and a channel to monastery | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 178-180 |
| 2017 | Dematamal | Moneragala | No | Yes | No | No | c. 3rd century CE | Monarch | Donation of water revenue to monastery | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 181-183 |
| 2018 | Timbirivava | Anuradhapura | No | Yes | No | No | c. 3rd century CE | Other | Donation of shares of tank donor owns to monastery | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 183-186 |
| 2019 | Timbirivava | Anuradhapura | No | Yes | No | No | c. 3rd century CE | Other | Donation of income from share of fish in channels of the tank her family owns to monastery | No | No | No | No | Yes | No | No | Yes | No | Inscriptions of Ceylon Vol2(2): 183-186 |
| 2020 | Anuradhapura (Jetavana) | Anuradhapura | No | Yes | No | No | c. 3rd century CE | Monarch | Edict of public proclamation which preceded persecution of Mahavihara. Edict records merit to himself and the great Abhayagiri monastery | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 189-192 |
| 2021 | Likolavavava | Kurunagala | No | Yes | No | No | c. 3rd century CE | Other | Village donated to monastery | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 192-193 |
| 2022 | Rajagala | Ampara | No | Yes | No | No | c. 3rd century CE | Monarch | Record of the King unifying the Sangha | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 193-194 |
| 2023 | Devuram-vehera | Hambantota | No | Yes | No | No | c. 2nd - 3rd centuries CE | Monarch | Share of land given to monastery | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 211 |
| 2024 | Heart-Hammillava | Anuradhapura | No | Yes | No | No | c. 3rd century CE | Monarch | Edict to make provision for the proper utilisation of income and regulation of the monastery at this site | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 195-203 |
| 2025 | Mahagalkanda | Anuradhapura | No | Yes | No | No | c. 3rd century CE | Monarch | Tank constructed and revenues from it granted to the sangha | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 203-205 |
| 2026 | Pinnava Rock inscription | Unknown | No | Yes | No | No | c. 3rd century CE | Monarch | Donation of land, interest from used to benefit monastery | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 205-206 |
| 2027 | Mihintale | Anuradhapura | Yes | No | No | No | c. 1st - 2nd centuries CE | Monarch | Fields at the spill of a tank donated to monastery. Also all water rates of two tanks provide for monastery | No | No | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 206-207 |
| 2028 | Kandakadu | Polonnaruva | Yes | No | No | No | c. 2nd century CE | Unknown | (Revenue of?) tank donated to monastery | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 209 |
| 2029 | Torava-Mayilava | Kurunagala | Yes | No | No | No | c. 1st century CE | Other | Tank and fields given to monastery | No | No | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 210 |
| 2030 | Muvangala | Unknown | No | Yes | No | No | c. 3rd century CE | Other | Grant to a monastery (not sure of what) and defining its boundary | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 217 |
| 2031 | Galahitiodai | Unknown | Yes | No | No | No | c. 1st - 2nd centuries CE | Monarch | Donation of all water revenues from two tanks to a monastery | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 218 |
| 2032 | Veherakema | Hambantota | No | Yes | No | No | c. 3rd century CE | Unknown | Donation of fields, remittance of two types of | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 263- |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | taxes and donated to Royal monastery | | | | | | | | | | 266 |
| 2033 | Veherakema | Hambantota | No | Yes | No | No | c. 3rd century CE | Other | Donation of money to hear the Dhamma on fast day - merit of which given to all beings | No | No | No | No | No | Yes | No | No | No | Inscriptions of Ceylon Vol2(2): 263-266 |
| 2034 | Veherakema | Hambantota | No | Yes | No | No | c. 3rd century CE | Other | Donation of money to hear the Dharma on fast day - merit of which given to all beings | No | No | No | No | No | Yes | No | No | No | Inscriptions of Ceylon Vol2(2): 263-266 |
| 2035 | Pulunnekema | Hambantota | Yes | No | No | No | c. 2nd century CE | Unknown | List of fields owned by a monastery | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 266 |
| 2036 | Uddhakandara | Hambantota | Yes | No | No | No | c. 2nd century CE | Other | Donation of money from which interest to be spent on non-spirituous drinks for monks who perform the ariyavasa ceremony at this monastery | No | No | No | No | No | Yes | No | No | No | Inscriptions of Ceylon Vol2(2): 266-267 |
| 2037 | Manik-vehera Tissamaharama | Hambantota | No | Yes | No | No | c. 1st - 3rd centuries CE | Unknown | Donation of (land?) to a monastery | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 268 |
| 2038 | Tissamaharama | Hambantota | Yes | No | No | No | c. 2nd century CE | Monarch | Donation of water revenue of tank | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 268-269 |
| 2039 | Karandahela Potuvila | Unknown | Yes | No | No | No | c. 1st century CE | Monk | Step | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 270-272 |
| 2040 | Karandahela Potuvila | Unknown | Yes | No | No | No | c. 1st century CE | Other | Purchase of tank and granting it to the Sangha, as well as two types of revenue granted to Sangha | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 270-272 |
| 2041 | Karandahela Potuvila | Unknown | Yes | No | No | No | c. 1st century CE | Other | Donation of tank to monastery | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 270-272 |
| 2042 | Karandahela Potuvila | Unknown | Yes | No | No | No | c. 1st century CE | Other | Donation of tank to monastery | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 270-272 |
| 2043 | Moragalla Matale District | Matale | Yes | No | No | No | c. 1st century CE | Unknown | Record of a small pond used by Elder Tissa | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 272-273 |
| 2044 | Araula | Matale | Yes | No | No | No | c. 2nd century CE | Other | Donations of land to a monastery | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 274 |
| 2045 | Dambulla | Matale | Yes | No | No | No | c. 1st century CE | Other | Eleven foot-grips steps | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 274-278 |
| 2046 | Dambulla | Matale | Yes | No | No | No | c. 1st century CE | Other | Two steps | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 274-278 |
| 2047 | Anuradhapura (Dakkhina Stupa) | Anuradhapura | Yes | No | No | No | c. 2nd century CE | Monarch | Field revenue to provide for a monastery | No | Yes | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 161-172 |
| 2048 | Dambulla | Matale | Yes | No | No | No | c. 1st century CE | Other | Twelve steps | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 274-278 |
| 2049 | Dambulla | Matale | Yes | No | No | No | c. 1st century CE | Other | Seven steps | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 274-278 |
| 2050 | Dambulla | Matale | Yes | No | No | No | c. 1st century CE | Other | Three steps | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 274-278 |
| 2051 | Dambulla | Matale | Yes | No | No | No | c. 1st century CE | Other | Steps | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 274-278 |
| 2052 | Dambulla | Matale | Yes | No | No | No | c. 1st century CE | Other | One step | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 274- |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | | | | | | 278 |
| 2053 | Dambulla | Matale | Yes | No | No | No | c. 1st century CE | Other | Foot-hold | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 274-278 |
| 2054 | Dambulla | Matale | Yes | No | No | No | c. 1st century CE | Other | One step | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 274-278 |
| 2055 | Dambulla | Matale | Yes | No | No | No | c. 1st century CE | Other | One step | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 274-278 |
| 2056 | Dambulla | Matale | Yes | No | No | No | c. 1st century CE | Other | One step | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 274-278 |
| 2057 | Dambulla | Matale | Yes | No | No | No | c. 1st century CE | Other | One Step | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 274-278 |
| 2058 | Dambulla | Matale | Yes | No | No | No | c. 1st century CE | Other | One step | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 274-278 |
| 2059 | Dambulla | Matale | Yes | No | No | No | c. 1st - 2nd centuries CE | Monk | Purchased fields from the monastery and donated them to the monastery. Also caused the construction of a cetiya | No | No | Yes | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 278-280 |
| 2060 | Ridi-Vihara | Kurunagala | No | Yes | No | No | c. 1st - 3rd centuries CE | Other | The stupa | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 282-284 |
| 2061 | Ridi-Vihara | Kurunagala | No | Yes | No | No | c. 1st - 3rd centuries CE | Other | Donation of field to monastery | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 282-284 |
| 2062 | Ridi-Vihara | Kurunagala | No | Yes | No | No | c. 1st - 3rd centuries CE | Unknown | Donation of field to monastery | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 282-284 |
| 2063 | Ridi-Vihara | Kurunagala | No | Yes | No | No | c. 1st - 3rd centuries CE | Other | Donation of fields to monastery (for benefit of the Brazen palace) | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 282-284 |
| 2064 | Madavala | Kandy | No | Yes | No | No | c. 3rd century CE | Other | Donation of paddy land to monastery for performance of ariyavasa ceremony | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 284 |
| 2065 | Matiyangane | Unknown | Yes | No | No | No | c. 1st century CE | Unknown | Donation of tank and revenues from it is property of Sangha | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol 2(2): 284-285 |
| 2066 | Veherabandigala | Kurunagala | No | Yes | No | No | c. 1st - 3rd centuries CE | Other | Donation of tank and field to monastery | No | No | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 285 |
| 2067 | Navakada | Kurunagala | Yes | No | No | No | c. 2nd century CE | Unknown | Donation of field to monastery | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 285-286 |
| 2068 | Karagasvava | Kurunagala | Yes | No | No | No | c. 1st century CE | Other | Donation of a tank (not specified if to a monastery) | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 286-287 |
| 2069 | Yapavu | Kurunagala | Yes | No | No | No | c. 1st century BCE - 1st century CE | Unknown | Record of tank belonging to Sangha | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 287-288 |
| 2070 | Yapavu | Kurunagala | Yes | No | No | No | c. 1st century BCE - 1st century CE | Unknown | Record of tank belonging to Sangha | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 287-288 |
| 2071 | Kayikavala Vihara | Kurunagala | Yes | No | No | No | c. 2nd century CE | Monk | Village and tank granted to Sangha. If this is | No | No | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 288- |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | contravened they will be liable to punishment | | | | | | | | | | 289 |
| 2072 | Hinukvav | Kurunagala | No | Yes | No | No | c. 1st - 3rd centuries CE | Other | Donation of five shares of the tank and revenue at harvest from this for the Abhayagiri monastery | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 289-290 |
| 2073 | Randenigama | Kurunagala | Yes | No | No | No | c. 2nd century CE | Other | Records sale of land to Sangha and donation of shares from a tank to the monastery | No | No | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 290 |
| 2074 | Diggala | Kegalla | Yes | No | No | No | c. 2nd century CE | Unknown | Marks site of stupa | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 291 |
| 2075 | Devagiri-Vihara | Kurunagala | Yes | No | No | No | c. 2nd century CE | Unknown | Fields granted to monastery | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 291-292 |
| 2076 | Jagama | Kurunagala | Yes | No | No | No | c. 1st - 2nd centuries CE | Unknown | Marking of boundary of a monastery belonging to Abhayagiri fraternity | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 292 |
| 2077 | Bimpokuna | Kurunagala | No | Yes | No | No | c. 3rd century CE | Other | Donation of fields in relation to a tank | No | No | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 293-294 |
| 2078 | Bimpokuna | Kurunagala | No | Yes | No | No | c. 3rd century CE | Other | Donation of fields in relation to a tank | No | No | No | No | Yes | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 293-294 |
| 2079 | Angamugama | Kurunagala | Yes | No | No | No | c. 1st century CE | Unknown | Records tank belongs to the Sangha | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 294 |
| 2080 | Sangappola | Kurunagala | No | Yes | No | No | c. 3rd century CE | Other | Donation of share of tank | No | No | No | No | Yes | No | No | No | No | Inscriptions of Ceylon Vol2(2): 295 |
| 2081 | Erunakkuliya | Puttalam | No | Yes | No | No | c. 1st - 3rd centuries CE | Other | Donated fields (in probability to monastery) | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon Vol2(2): 296 |
| 2082 | Devinuvara | Matara | No | No | Yes | No | c. 9th century CE | Monarch | Immunities granted to village. If villagers commit offences will be dealt with by monks of the monastery | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 1-3 |
| 2083 | Usgollava | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to monastery that is in the Mahavihara fraternity | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 4-7 |
| 2084 | Kivulekada | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to unnamed location | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 12-13 |
| 2085 | Virandagoda | Puttalam | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to village and land belonging to monastery | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 21-24 |
| 2086 | Panduvasnuvara | Kurunagala | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to a monastery | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 25-26 |
| 2087 | Mihintale | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to lands belonging to monastery and transfer of revenue that Royal household enjoyed to monastery | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 27-30 |
| 2088 | Mullegala | Anuradhapura | No | No | Yes | No | c. 9th century CE | Unknown | Immunities granted to a public pond in respect of the fish and flora around it. Prohibits any illegal activity around the site | Yes | No | No | No | Yes | No | No | No | No | Ranawella 1999: 31-32 |
| 2089 | Appuvava | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Immunities granted to some land - not sure what land is or whose land | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 33-34 |
| 2090 | Mihintale | Anuradhapura | No | No | Yes | No | c. 9th century CE | Other | Register regulations of collection of dues in gold paid to the monastery by officers of the administration - include revenue clerks and agricultural officers who look after water courses. | No | No | No | No | No | No | No | No | No | Ranawella 1999: 35-39 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | Gold quantities to be collected from merchants. | | | | | | | | | | |
| 2091 | Mamaduva | Vavuniya | No | No | Yes | No | c. 9th century CE | Other | Prohibiting of catching/stealing fish being reared in a tank | No | No | No | No | Yes | No | No | No | No | Ranawella 1999: 40-41 |
| 2092 | Dambulla | Matale | Yes | No | No | No | c. 1st century CE | Other | One step | No | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon Vol2(2): 274-278 |
| 2093 | Tantirimale | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Prohibiting of catching/stealing fish being reared in a tank | No | No | No | No | Yes | No | No | Yes | No | Ranawella 1999: 42-43 |
| 2094 | Kehelpota | Badulla | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to a village | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 44-45 |
| 2095 | Puggullagama | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities in respect to a market town | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 46-47 |
| 2096 | Anuradhapura (Basavak-Kulama) | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Four pillars set up at corners of Abhayavava (Basavak-kulama) prohibiting fishing in said tank. Says mayor was responsible for this, failed so was fined. Monastic officials sent to confiscate fishing nets of culprits. Culprits perform labour at tank | No | No | No | No | Yes | No | No | No | Yes | Ranawella 1999: 50-53 |
| 2097 | Kongollava | Unknown | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to village and land belonging to a monastery of the Abhayagiri fraternity | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 54-56 |
| 2098 | Iluppakaniya | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities of villages owned by a monastery of the Abhayagiri fraternity | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 57-59 |
| 2099 | Nayindanava | Kurunagala | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to monastery | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 60-61 |
| 2100 | Moragahavela | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to monastery | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 62-64 |
| 2101 | Salava-Lenagama Kegalla District | Kegalla | No | No | Yes | No | c. 9th century CE | Monarch | Annual provision of quantity of harvest of areca-nuts to a monastery | No | No | No | No | No | No | No | Yes | No | Ranawella 1999: 65- 66 |
| 2102 | Kidagalegama | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities in respect of land (unknown whether monastic or otherwise) | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 67-68 |
| 2103 | Mankadavala | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Donations made to monastery and granting of immunities to land attached to monastery | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 69-70 |
| 2104 | Anuradhapura | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Immunities granted to land owned by Lady Kita (maybe mother of Udaya III?) | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 71-75 |
| 2105 | Kannimaduva | Vavuniya | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to village belonging to private individual Kutta Mutradu - which had been purchased by him from a monastery. | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 76-81 |
| 2106 | Tamaravava | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to a village belonging to a monastery | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 85-86 |
| 2107 | Anuradhapura (eastern gate of citadel) | Anuradhapura | No | No | Yes | No | c. 9th century CE | Other | Land grant made to a hospital | No | No | No | No | No | No | Yes | No | No | Ranawella 1999: 101-103, Inscriptions of Ceylon 5(1): 99-101 |
| 2108 | Mihintale | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to land of Mihintale hospital | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 104-105, Inscriptions of Ceylon 5(1): 102- |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | | | | | | 103 |
| 2109 | Rambava | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to an estate belonging to a monastery | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 106-108, Inscriptions of Ceylon 5(1): 104-106 |
| 2110 | Nidanegama | Polonnaruva | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to a village belonging to private individual Vaduragbona | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 116-118, Inscriptions of Ceylon 5(1): 114-116 |
| 2111 | Polonnaruva (Topavava) | Polonnaruva | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to a village belonging to private individual Vaduragbona | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 119-121, Inscriptions of Ceylon 5(1): 117-119 |
| 2112 | Anuradhapura | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to a village belonging to private individual Vaduragbona | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 122-123, Inscriptions of Ceylon 5(1): 120-121 |
| 2113 | Anuradhapura (Halpanu-ala) | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to an estate (not known if religious or not) | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 124-126, Inscriptions of Ceylon 5(1): 122-124 |
| 2114 | Unknown | Unknown | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to monastery at Ritigala | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 127-129 |
| 2115 | Atdatkadavala | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to land (not known if religious or not) | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 130-131, Inscriptions of Ceylon 5(1): 128-129 |
| 2116 | Andiyagala | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to four villages attached to a monastery | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 132-134, Inscriptions of Ceylon 5(1): 130-132 |
| 2117 | Panduvasnuvara | Kurunagala | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to a village belonging to a monastery and of ten other villages belonging to another monastery | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 140-143 |
| 2118 | Panduvasnuvara | Kurunagala | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to villages belonging to a monastery | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 144-145, Inscriptions of Ceylon 5(1):138-141 |
| 2119 | Kinihirikanda | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to a village | Yes | No | No | No | No | No | No | No | No | Ranawella 1999: 146-148, Inscriptions of Ceylon 5(1): 142-143 |
| 2120 | Danollagama | Kurunagala | No | Yes | No | No | c. 6th - 7th centuries CE | Other | Donated money to be released from compulsory service of the monastery | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 21: 1-2 |
| 2121 | Danollagama | Kurunagala | No | Yes | No | No | c. 6th - 7th centuries CE | Unknown | Released from compulsory service, merit given to all beings | No | No | No | No | No | No | No | No | Yes | Epigraphical Notes 21: 1-2 |
| 2122 | Dekundaravava | Hambantota | Yes | No | No | No | c. 2nd century BCE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 21: 2 |
| 2123 | Situlpavuva | Hambantota | Yes | No | No | No | c. 1st century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 21: 2 |
| 2124 | Situlpavuva | Hambantota | Yes | No | No | No | c. 1st century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 21: 2-3 |
| 2125 | Koravakgala | Hambantota | Yes | No | No | No | c. 1st century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 21: 3-4 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 2126 | Pilimahelakanda | Moneragala | Yes | No | No | No | c. 2nd century BCE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 21: 3-4 |
| 2127 | Pilimahelakanda | Moneragala | Yes | No | No | No | c. 2nd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 21: 3-4 |
| 2128 | Pilimahelakanda | Moneragala | Yes | No | No | No | c. 2nd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 21: 3-4 |
| 2129 | Pilimahelakanda | Moneragala | Yes | No | No | No | c. 2nd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 21: 3-4 |
| 2130 | Pilimahelakanda | Moneragala | Yes | No | No | No | c. 2nd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 21: 3-4 |
| 2131 | Pilimahelakanda | Moneragala | Yes | No | No | No | c. 2nd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 21: 3-4 |
| 2132 | Pilimahelakanda | Moneragala | Yes | No | No | No | c. 2nd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 21: 3-4 |
| 2133 | Pilimahelakanda | Moneragala | Yes | No | No | No | c. 2nd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 21: 3-4 |
| 2134 | Beralihela | Hambantota | Yes | No | No | No | c. 2nd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 21: 4-5 |
| 2135 | Beralihela | Hambantota | Yes | No | No | No | c. 2nd century BCE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 21: 4-5 |
| 2136 | Beralihela | Hambantota | Yes | No | No | No | c. 2nd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 21: 4-5 |
| 2137 | Alugalge kanda Tissamaharama | Hambantota | Yes | No | No | No | c. 2nd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 21: 5 |
| 2138 | Godapititya | Matara | No | No | No | Yes | Modern | Monk | Construction of image house | No | No | Yes | No | No | No | No | No | No | Epigraphical Notes 21: 5-6 |
| 2139 | Mulgirigala | Hambantota | Yes | No | No | No | c. 2nd century BCE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Epigraphical Notes 21: 6 |
| 2140 | Usgala | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to estate belonging to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 4-6 |
| 2141 | Allevava | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Too fragmentary to know | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 7-8 |
| 2142 | Vadatage, Polonnaruva | Polonnaruva | No | No | Yes | No | c. 9th century CE | Monarch | Fragmentary - postulated that it is for granting immunities to a village - not sure if monastic | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 9-10 |
| 2143 | Kivulekada | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 11-12 |
| 2144 | Garandigala | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Cave prepared for habitation and donate land to it. | No | Yes | No | No | No | No | Yes | No | No | Inscriptions of Ceylon 5(1): 16-19 |
| 2145 | Virandagoda | Puttalam | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 20-23 |
| 2146 | Panduvasnuvara | Kurunagala | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 24-25 |
| 2147 | Mihintale | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 26-29 |
| 2148 | Mullegala | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to a pond | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 30-31 |
| 2149 | Appuvava | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 32-33 |
| 2150 | Mihintale | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Collection of dues annually in gold for monasteries from Merchants, for right to trade, in some districts | No | No | No | No | No | Yes | No | No | No | Inscriptions of Ceylon 5(1): 34-37 |
| 2151 | Mamaduva tank | Vavuniya | No | No | Yes | No | c. 9th century CE | Other | Prohibition of fishing | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 38-39 |
| 2152 | Tantrimale | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Supply of fish to an institution. Not named what type of institution this is | No | No | No | No | No | No | No | Yes | No | Inscriptions of Ceylon 5(1): 40-41 |
| 2153 | Kehelpota | Badulla | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities - do not know if a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 42-43 |
| 2154 | Puggullagama | Anuradhapura | No | No | Yes | No | c. 9th century CE | Other | Register a land grant to an unknown private | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon 5(1): 44-45 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | individual in or near a market town | | | | | | | | | | |
| 2155 | Vehera-inna | Matale | No | No | Yes | No | c. 9th century CE | Monarch | Fragmentary but possibly an immunities - not sure if monastic | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 46-47 |
| 2156 | Basavak-Kulam, Anuradhapura | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Prohibition of fishing | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 48-51 |
| 2157 | Kongollava | Unknown | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to village and lands of a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 52-54 |
| 2158 | Iluppakaniya | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities in respect of villages owned by monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 55-56 |
| 2159 | Nayindanava | Kurunagala | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to estates attached to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 57-58 |
| 2160 | Moragahavela | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to village attached to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 59-61 |
| 2161 | Salava, Arama-vasana in Tu-palata, Galaboda Korale | Kandy | No | No | Yes | No | c. 9th century CE | Monarch | Perpetual grant of area of areca nuts to monastery | No | No | No | No | No | No | Yes | Yes | No | Inscriptions of Ceylon 5(1): 62-63 |
| 2162 | Kidagalegama | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Immunities for some land - not sure if monastic | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 64-65 |
| 2163 | Mankadavala | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Appears to be donations of paddy fields and provision of boiled rice | No | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon 5(1): 66-67 |
| 2164 | Anuradhapura | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to land held by a royal lady, Lady Kita | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 68-72 |
| 2165 | Kannimaduva | Vavuniya | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities - but land sold to the individual by a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 73-79 |
| 2166 | Anuradhapura | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Commands of King in relation to administration of city of Anuradhapura | No | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 80-82 |
| 2167 | Tamaravava | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to a village assigned to monastic establishment | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 83-84 |
| 2168 | Kibissa | Matale | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities - too fragmentary to know for where or what type of institution | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 85-86, Ranawella 1999: 89-91 |
| 2169 | Naccaduva | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to land belonging to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 87-89, Ranawella 1999: 92-94 |
| 2170 | Naccaduva | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities in respect to four villages - do not know if belong to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 90-92, Ranawella 1999: 95-97 |
| 2171 | Anuradhapura (near Malvatu-Oya) | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities in respect to a village attached to a hospital | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 93-95, Ranawella 1999: 98-100 |
| 2172 | Ambagahavava | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities in respect to a village attached to a hospital | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 96-98 |
| 2173 | Kadiramulla | Kurunagala | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities in respect to a village owned by Ritigala monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 125-127 |
| 2174 | Kinihirkanda | Anuradhapura | No | No | Yes | No | c. 9th century CE | Monarch | Granting of immunities to a village - do not know if | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 144- |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | monastic or not | | | | | | | | | | 146 |
| 2175 | Polonnaruva, Kirivehera | Polonnaruva | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to land belonging to monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 152-153 |
| 2176 | Sigiriya | Matale | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to land belonging to monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 154-155 |
| 2177 | Gallava | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to village but do not know if monastic or not | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 156-157 |
| 2178 | Ihalagama | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to village but do not know if monastic or not | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 158-159 |
| 2179 | Pallekagama | Kurunagala | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to land/village but do not know if monastic or not | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 160-161 |
| 2180 | Yapavu | Kurunagala | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to land but do not know if monastic or not - though found at a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 162-164 |
| 2181 | Patti-eliya, Maradanmaduva, Vilpattu national park | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to village belonging to monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 165-168 |
| 2182 | Sigiriya | Matale | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to land attached to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 169-174 |
| 2183 | Sigiriya | Matale | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to land attached to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 175-177 |
| 2184 | Sigiriya | Matale | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 178-179 |
| 2185 | Polonnaruva (Royal Palace) | Polonnaruva | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to estates held by an official Tindi Kitu | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 180-186 |
| 2186 | Polonnaruva (west porch pillar inscription) | Polonnaruva | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to estates held by an official Tindi Kitu | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 187-189 |
| 2187 | Kale-Divulvava | Anuradhapura | No | No | Yes | No | c. 10th century CE | Other | Granting of immunities to estates held by an official Tindi Kitu. Possible some income has to go to providing wages to guards at image house. | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 195-199 |
| 2188 | Minneriya temple, Sinhala Pattuva | Polonnaruva | No | No | Yes | No | c. 10th century CE | Other | Granting of immunities to a village endowed to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 200-205 |
| 2189 | Vehrahara | Kurunagala | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to a village endowed to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 206-209 |
| 2190 | Inginimitiya, Demala Hatpattuva | Puttalam | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to land owned by monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 210-213 |
| 2191 | Anuradhapura? (now Colombo museum) | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting immunities to village with revenues granted to private individual | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 214-219 |
| 2192 | Anuradhapura? (now Colombo museum) | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to village and stop obstruction of water courses. Not known what institution immunities are granted to | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 220-222 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 2193 | Abhayagiri, Anuradhapura | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to estate from which income used to meet costs of medical treatment for monks | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 223-225 |
| 2194 | Ruvanmaduva | Vavuniya | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to a village. Do not know what type of institution | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 226-227 |
| 2195 | Panduvasnuvara | Kurunagala | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to land belonging to monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 228-230 |
| 2196 | Kalkulam | Trincomalee | No | No | Yes | No | c. 10th century CE | Other | Donated land and constructed stupa at site. Shares due for constructing two dams | No | No | Yes | No | Yes | No | Yes | No | No | Inscriptions of Ceylon 5(1): 231-234 |
| 2197 | Tambutta | Kurunagala | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to three villages attached to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 243-245 |
| 2198 | Kallanciya | Kurunagala | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to three villages attached to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 246-248 |
| 2199 | Mihintale | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to hospital precincts | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 249-250 |
| 2200 | Mahakalattava | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to village associated with nunnery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 262-264 |
| 2201 | Halbe | Kurunagala | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to village - not known if monastic | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 265-266 |
| 2202 | Hammillavatiya | Kurunagala | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to land attached to monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 271-273 |
| 2203 | Kuncikulama | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to a village belonging to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 274-276 |
| 2204 | Ambagasvava | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to land possibly attached to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 277-279 |
| 2205 | Mankadavala | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities. Unsure if monastic | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 280-281 |
| 2206 | Noccipotana | Polonnaruva | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to a village. Unsure if monastic | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 282-284 |
| 2207 | Madirigirya | Polonnaruva | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to land situated within boundaries of the meditation hall of monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 290-295 |
| 2208 | Galnava temple | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to land granted to monastery by donors | Yes | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon 5(1): 296-299 |
| 2209 | Periyasena-vatta, Anuradhapura near Bodhi tree | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to land of lineal descent of descendants of Mahamal Bud (High dignitary - private land) | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 300-303 |
| 2210 | Polonnaruva, Rankot Dagaba | Polonnaruva | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to a village belonging to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 304-306 |
| 2211 | Amanakkattuva | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to a village belonging to a | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 307- |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | monastery | | | | | | | | | | 309 |
| 2212 | Anuradhapura (Dhatu-mandiraya - near Ruvanvali Dagoba) | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to a village belonging to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 310-312 |
| 2213 | Mamaduva | Vavuniya | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities lands of a village belonging to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 313-315 |
| 2214 | Dorabavila, Tissava Korale | Kurunagala | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to land associated with a hospital | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 316-319 |
| 2215 | Kallampattuva | Trincomalee | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to a village attached to a nunnery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 320-322 |
| 2216 | Tunukayi | Jaffna | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to a village attached to a hospital | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 326-328 |
| 2217 | Anuradhapura (Citadel) | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to some land attached to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 337-340 |
| 2218 | Bilibava | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to a village belonging to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 341-345 |
| 2219 | Anuradhapura | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to some land attached to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 346-348 |
| 2220 | Anuradhapura | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to a village belonging to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 349-350 |
| 2221 | Panduvasnuvara | Kurunagala | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to land that had been donated by King Kassapa and Mahapa Dapula to monastery | Yes | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon 5(1): 351-357 |
| 2222 | Galkanda, Kirinda Vihara | Polonnaruva | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to villages and land dedicated to monastery. Also records building of a stupa (location unknown) | Yes | No | Yes | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 358-362 |
| 2223 | Bolana, Ambalantota | Hambantota | No | No | Yes | No | c. 10th century CE | Monarch | Donation of land to a hospital and granting of immunities to it | Yes | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon 5(1): 363-365 |
| 2224 | Polonnaruva | Polonnaruva | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to a village belonging to a monastery | Yes | No | No | No | No | No | No | No | No | Inscriptions of Ceylon 5(1): 366-368 |
| 2225 | Nambakadavava, Padaviya tank | Anuradhapura | No | No | Yes | No | c. 10th century CE | Monarch | Granting of immunities to land attached to a monastery. Monastery founded by Mahapa Dapul | Yes | No | No | No | No | No | Yes | No | No | Inscriptions of Ceylon 5(1): 377-379 |
| 2226 | Budumuttava | Kurunagala | No | No | Yes | No | c. 12th century CE | Monarch | Provided for lamp and perpetual burning. Also provided another lamp | No | No | No | No | No | No | No | No | No | Epigraphia Zeylanica 3: 308 |
| 2235 | Vadinagala | Unknown | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gamika | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 36 |
| 2236 | Vessagiriya | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 6 |
| 2237 | Vessagiriya | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 6 |
| 2238 | Vessagiriya | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 6 |

| Unique ID | Location | District | Early Historic | Late Historic | Early Medieval | Later | Date | Donor Rank | Type of donation | Alienation | Property | Construction of a monument | Repair of Monument | Irrigation | Money | Land Property for maintenance | Food | Compulsory service | Publication |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 2239 | Vessagiriya | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 6 |
| 2240 | Vessagiriya | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 6 |
| 2241 | Vessagiriya | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 6 |
| 2242 | Vessagiriya | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 6 |
| 2243 | Vessagiriya | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 6 |
| 2244 | Vessagiriya | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 6 |
| 2245 | Vessagiriya | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 6 |
| 2246 | Vessagiriya | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 6 |
| 2247 | Vessagiriya | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 7 |
| 2248 | Vessagiriya | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Other | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 7 |
| 2249 | Vessagiriya | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Parumaka | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 7 |
| 2250 | Vessagiriya | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 7 |
| 2251 | Vessagiriya | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 7 |
| 2253 | Hulangamuva | Kurunagalla | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Gapatis | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 64 |
| 2254 | Yangala | Hambantota | Yes | No | No | No | c. 3rd century BCE to 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 53 |
| 2255 | Rajagala | Ampara | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 34 |
| 2256 | Miyunguna-vehera | Batticaloa | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 32 |
| 2257 | Ridi-vihara | Kurunagala | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 69 |
| 2258 | Kusalankanda | Batticaloa | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 31 |
| 2259 | Vessagiri | Anuradhapura | Yes | No | No | No | c. 3rd century BCE - 1st century CE | Monk/Monarch | Cave | No | Yes | No | No | No | No | No | No | No | Inscriptions of Ceylon Vol 1: 7 |