

45



NATIONAL LIBRARY SECTION,
MUNICIPAL LIBRARY SERVICES,
JAFNA.

RUINS OF SRI LANKA

JAFNA.



JPL



C570

MAPALA JAYAWARDHANA

2003
4

Cal



0

45
7
8

RUINS OF SRI LANKA

NATIONAL LIBRARY SECTION,
MUNICIPAL LIBRARY SERVICES,
JAFFNA.

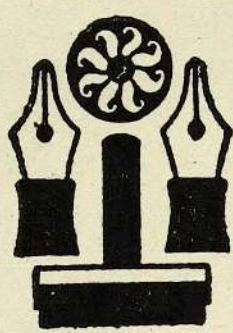
Somapala Jayawardhana

PUBLIC LIBRARY
JAFFNA.

KONA
JPL

570264

57066

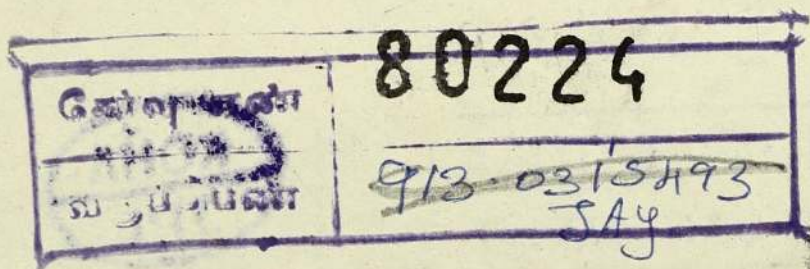


Cultural Publications Co. Ltd.
78, Katuwawala Road, Boralesgamuwa, Sri Lanka

1987 First Edition

915.49

~~913.0315493~~



Printed by



Mahendra Senanayake
Sridevi Printers (Pvt) Ltd.
27, Pepiliyana Road,
Nedimala - Dehiwala
Sri Lanka.

INTRODUCTION

THE RUINS OF SRI LANKA is a simple and straightforward guide book. It is meant for any tourist, local or foreign, who wishes to visit the ancient and medieval ruins of our country. As these sites with ruins are far too numerous and scattered all over the island only about one hundred and fifty sites specially selected are dealt with here.

A word about the basis of selecting the sites seems desirable. The sites with ruins belonging to the period beginning with the year 1505 are left-out in preference to the sites belonging to the ancient and medieval times. Of course there are a few exceptions. One is the inclusion of a number of temples that have come up after the great revival of Buddhism and Sinhala learning brought about by the Most Venerable Velivita Saranankara Sangharaja Mahathera under the Patronage of King Kirti Sri Rajasingha (1747-1781).

Each site is described under the following five headings in that order.

SITUATION

In relation to the village, principal town and the administrative district.

ROUTE

From a principal town to the site.

RUINS

Which could be seen by a visitor at the site.

HISTORY

According to authoritative sources.

REFERENCE

Wherever possible for further information.

The sites are arranged alphabetically. Each site is given a number for reference. Some exceptions are the ancient cities, ANURADHAPURA, POLONNARUVA, KANDY and TISSA-MAHARAMA where the sites in them are given sub-numbers under the reference numbers attached to those cities. This is merely to facilitate the visits in these cities.

Again the sites are grouped under twenty five principal towns. This will help any visitor in or around any of these twenty five principal towns to straightaway locate all the sites described in the book and situated closeby.

Also, the sites are given in Sinhala script in the alphabetical order of that language. This will be very useful for the local visitors.

The number attached to each site is the same throughout the book. Finally a glossary of technical terms is provided for the benefit of the reader.

Somapala Jayawardhana.

53A, Edirisingha Road,
Mirihana, Nugegoda,
Sri Lanka.

SITES IN ALPHABETICAL ORDER

<i>No.</i>	<i>Name</i>	<i>Page</i>
1.	ALUVIHARA ...	21
2.	AMBARELI VEHERA ...	22
3.	ANURADHAPURA ...	23
4.	AVUKANA ...	28
5.	BATADOMBA-LENA ...	29
6.	BEDDAGANA ...	30
7.	BELIGALA ...	31
8.	BOGODA BRIDGE ...	32
9.	BUDDANGALA ...	33
10.	BUDURUVAGALA ...	34
11.	DAMBADENIYA ...	35
12.	DAMBULLA ...	36
13.	DANTURE VIHARA ...	38
14.	DEBALGALA ...	39
15.	DELIVALA ...	40
16.	DEMATAMAL VIHARA ...	41
17.	DEVINUVARA ...	42
18.	DIGHAVAPI ...	44
19.	DIMBULAGALA ...	45
20.	EKNELIGODA WALAWWA ...	46
21.	ELGIRIYA TEMPLE ...	47
22.	EMBEKKE ...	48
23.	GADALADENIYA ...	49
24.	GALABEDDA ...	50
25.	GALAPATA ...	51
26.	GIRANDURU-KOTTE ...	52
27.	GODAVAYA ...	53
28.	GOKANNA VIHARA ...	54
29.	HANDAGALA ...	55
30.	HANDAGIRIYA ...	56
31.	HATTHIKUCCHI ...	57

<i>No.</i>	<i>Name</i>	<i>Page</i>
32.	JAYAWARDHANAPURA ...	58
33.	KALUDIYA-POKUNA ...	59
34.	KANDY ...	60
35.	KANTHARODAI ...	63
36.	KASAGALA ...	64
37.	KATARAGAMA ...	65
38.	KELANI VIHARA ...	67
39.	KERAGALA ...	69
40.	KIRINDA VIHARA ...	70
41.	KOTA-VEHERA ...	71
42.	KUCCHAVELI ...	72
43.	KUDUMBIGALA ...	73
44.	KURAGALA ...	74
45.	KURUNEGALA ...	75
46.	KUSTARAJAGALA ...	76
47.	LANKATILAKA VIHARA ...	77
48.	MADUKANDA VIHARA ...	78
49.	MADURU OYA ...	79
50.	MADUVANWELA WALAWWA ...	80
51.	MAHAKANADARAVA BRIDGE ...	81
52.	MAGULMAHA VIHARA, POTTUVIL ...	82
53.	MAGULMAHA VIHARA, TISSAMAHARAMA ...	83
54.	MALIGAVILA ...	84
55.	MATOTA ...	85
56.	MEDIRIGIRIYA ...	86
57.	MENIKDENA ...	87
58.	MIHINTALE ...	88
59.	MUDU MAHA VIHARA ...	90
60.	MULGIRIGALA ...	91
61.	NAIGALA ...	93
62.	NALANDA ...	94
63.	NEDIGANVILA ...	95
64.	NELUGALA ...	96
65.	NILAGIRI-SEYA ...	97
66.	NILLAKKAGAMA ...	98
67.	PADAVIYA ...	99
68.	PADENIYA VIHARA ...	100
69.	PADIKEMGALA ...	101
70.	PANAVITIYA AMBALAMA ...	102

<i>No.</i>	<i>Name</i>	<i>Page</i>
71.	PANDUVAS-NUVARA ...	103
72.	PIDURANGALA ...	104
73.	POLONNARUVA ...	105
74.	POMPARIPPU ...	108
75.	PULUKUNAVA ...	109
76.	PUSULPITIYA VIHARA ...	110
77.	RAJAGALA ...	111
78.	RAMBA VIHARA ...	112
79.	RATRAVELA ...	113
80.	RIDI VIHARA ...	114
81.	RITIGALA ...	115
82.	SAMAN DEVALE ...	117
83.	SANKHAPALA VIHARA ...	118
84.	SERUVAVILA ...	119
85.	SIGIRIYA ...	120
86.	SIRIPANA ...	121
87.	SITULPAVVA ...	122
88.	SOMAVATIYA ...	124
89.	TANTIRIMALE ...	125
90.	TELULLA ...	126
91.	TIRIYAYA VATADAGE ...	127
92.	TISSAMA HARAMA ...	128
93.	TONIGALA, POLONNARUVA ...	130
94.	TONIGALA, PUTTALAM ...	131
95.	TOTAGAMU VIHARA ...	132
96.	URUSITAWEWA ...	133
97.	VELGAM VEHERA ...	134
98.	VILANDAGODA ...	136
99.	WATAGEDARA TEMPLE ...	137
100.	YAPAHUVA ...	138
101.	YUDAGANAVA ...	139

SITES GROUPED UNDER THE PRINCIPAL TOWNS

AMPARA

Buddangala	9
Dighavapi	18
Pulukunava	75
Rajagala	77

BENTOTA

Galapata Vihara	25
-----------------	----

ANURADHAPURA

Anuradhapura	3
Debalgala	14
Handagala	29
Mahakanadarava Bridge	51
Mihintale	58
Padaviya	67
Ritigala	81
Tantirimale	89

BADULLA

Bogoda Bridge	8
Girandurukotte	26

COLOMBO

Beddagana	6
Jayawardhanapura	32
Kelaniya	38
Keragala	39

HAMBANTOTA

Godavaya	27
Padikemgala	69
Ramba Vihara	78
Urusitawewa	96

HIKKADUWA

Totagamu Vihara	95
-----------------	----

KANDY

Danture Vihara	11
Embekka Devale	22
Delivala	15
Gadaladeniya	23
Kandy	34
Lankatilaka Vihara	47
Pusulpitiya	76

KEGALLE

Beligala	17
Kotavehera	41

KURUNEGALA

Dambadeniya	12
Kurunegala	45
Nillakkagama	66
Panavitiya	70
Padeniya Vihara	68
Panduvasnuvara	71

MAHO

Avukana	4
Ambereli Vihara	2
Hatthikucchi	30
Yapahuva	100

MATALE

Aluvihara	1
Dambulla	13
Kaludiyapokuna	33
Menikdena	57
Nalanda	62
Pidurangala	72
Sigiriya	85

MATARA

Devinuvara	17
Elgiriya Vihara	21
Kustarajagala	46
Watagedara Vihara	99

MONARAGALA

Buduruvagala	10
Dematamal Vihara	16
Galabedda	24
Maligavila	54
Siripana	86
Yudaganava	101

POLONNARUVA

Dimbulagala	19
Maduru Oya	49
Medirigiriya	56
Polonnaruva	73
Somavatiya	88
Tonigala	93

POTUVIL

Kudumbigala	43
Magul-Maha-Vihara	52
Mudu-Maha-Vihara	59
Nilagiriseya	65
Ratravela	79

PUTTALAM

Pomparippu	74
Tonigala	94
Vilandagoda	98

RATNAPURA

Batadombalena	5
Ekneligoda Walawwa	20
Kuragala	44
Maduvanwela Walawwa	50
Handagiriya	29
Saman Devale	82
Sankhapala Vihara	83

TANGALLE

Kasagala	36
Mulgirigala	60
Naigala	61

TISSAMAHARAMA

Kataragama	37
Kirinda Vihara	40
Magul-Maha-Vihara	53
Nedigamvila	63
Situlpavuva	87
Telulla	90
Tissamaharama	92

TRINCOMALEE

Gokanna Vihara	28
Kucchaveli	42
Seruvavila	81
Tiriyaya	91
Velgam Vehera	97

VAVUNIYA

Kantharodai	35
Madukanda Vihara	48
Matota	55

SITES IN SINHALA SCRIPT

(according to Sinhala alphabetical order)

අනුරාධපුරය 3
අලුවිහාරය 1
අවුකන 4

ඇම්බැක්ක දේවාලය 22
ඇඹරැලි වෙහෙර 2
ඇල්ගිරිය විහාරය 21

උතුරැසිටාවැව 96

එක්තැලිගොඩ වලව්ව 20

කතරගම 37
කන්දරෝඩ 35
කළුදියපොකුණ 33
කසාගල 36
කැලණිය 38
කැරගල 39
කිරිනද විහාරය 40
කුවව්වෙලි 42
කුඩුම්බෙගල 43
කුණැගල 45
කුණරාජගල 64
කුරගල 44
කොටවෙහෙර 41

ගඩලාදෙණිය 23
ගලපාත විහාරය 25
ගලබැද්ද 24
ගිරාඳුරැමකර්ට්ටෙ 26
ගොඩව්ව 27
ගෝකණි විහාරය 28

ජයවර්ධනපුර 32

තත්තිරිමලේ 89
තිරියාය 91
තිස්සමහාරාමය 92
තෙලුල්ල 90
තොටගමු විහාරය 95
තෝනිගල, පුත්තලම 94
තෝනිගල, පොළොන්නරුව 93
දන්තූරේ විහාරය 11
දඹදෙණිය 12
දඹුල්ල 13
දැලිවල 15
දිඹුලාගල 19
දීඝවාපී 18
දෙබල්ගල 14
දෙමටමල් විහාරය 16
දෙවිනුවර 17

නයිගල 61
නාලන්ද 62
නැදිගමවිල 63
නිල්ලක්කගම 66
නීලගිරිසෑය 65
නෙලුගල 64

පඩිකෙම්ගල 69
පඬුවස්නුවර 71
පදවිය 67
පනාවිටිය 70
පාදෙනිය විහාරය 68
පිදුරංගල 72
පුලුකුණාව 75
පුසුල්පිටිය විහාරය 76
පොම්පරිප්පු 74
පොළොන්නරුව 73

බටදොඹලෙන 5
බැද්දගාන 6
බුදුරුවගල 10
බුද්දන්ගල 9
බෙලිගල 7
බෝගොඩ පාලම 8

මහල්මහා විහාරය, කිස්සමහාරාමය 53
මහල්මහා විහාරය, පොකුටිල් 52
මධුකන්ද විහාරය 48
මධුවන්වල වලව්ව 50
මහකණදරාව පාලම 51
මහනුවර 34
මාතොට 55
මාදුරුඔය 49
මාලිගාවිල 54
මැණික්දෙන 57
මැදිරිගිය 56
මීනින්නලේ 58
මුල්ගිරිගල 60
මුදුමහා විහාරය 59
යාපහුව 100
යුදගණාව 101
රජගල 77
රමබා විහාරය 78
රාත්‍රවෙල 79
රිටිගල 81
රිදී විහාරය 80

ලංකාතිලක විහාරය 47

වටගෙදර විහාරය 99
විලඳගොඩ 98
වෙල්ගම් වෙහෙර 97

සංඛපාල විහාරය 83
සමන් දේවාලය 82
සිතුල්පවුටු 87
සිරිපාන 86
සීගිරිය 85
සේරුවාවිල 84
සෝමවතිය 88

හත්ථිකුච්ඡි 31
හඳගල 29
හඳගිරිය 30

GLOSSARY

ABHAYA MUDRA අභය මුද්‍රා

The posture of hand in icons in which the raised upper arm of the right hand is held palm outwards indicating freedom from fear.

AMBALAMA අම්බලම

A wayside resting place put up by the philanthropists for the benefit of weary travellers.

ANURADHAPURA PERIOD අනුරාධපුර යුගය

The period during which the Sinhala kings ruled the country from the Capital of Anuradhapura : 6th Century B. C. to 1054 A. C.

ARAHANT අරහන්ත, රහතුන් වහන්සේ

One who has attained absolute emancipation after following the teachings of the Buddha.

ASANAGHARA ආසනාගාර

A shrine housing an ASANA, throne or seat, a large rectangular stone slab symbolising the Buddha; a throne house.

ASANAGALA ආසනගල

A throne-stone.

ATTANIKANU අන්තර්ගත කණු

A stone pillar inscription bearing immunity grants.

BHIKKHU භික්ඛු

A Buddhist priest.

BHOJANA-SALA භෝජනසාලා

Refectory.

BODHISATVA බෝධිසත්ව

A future Buddha : a Buddha aspirant ; one who aspires for enlightenment.

BODHI TREE බෝධි වෘක්ෂ

The Tree under which the Buddha attained enlightenment ; ficus religiosa

BODHIPRAKARA බෝධිප්‍රාකාර

A wall encircling a BODHI tree and usually built with stone slabs.

BODHIGHARA බෝධිසර

A house built around a BODHI tree.

BRITISH PERIOD බ්‍රිතාන්‍ය යුගය

1815-1948.

CHATRA ඡත්‍ර

A stone umbrella supported by a stone shaft over the dome of a STUPA.

DAMBADENI PERIOD දම්බදණි යුගය

1232-1346; the period during which the Sinhala kings ruled the Country from Dambadeniya.

DEVALE දේවාලය

A temple dedicated to a deity, mainly local, and worshipped and maintained by the Buddhists.

DHYANI-MUDRA ධ්‍යානිමුද්‍රා

The posture of meditation in which the Buddha sits in the cross-legged position with upturned palms placed one over the other on the lap.

DIG-GE දිග්ගේ

A long hall for drummers in the front portion of a DEVALE.

GEDIGE ගෙඩිගේ

A structure made entirely of stone slabs or bricks.

GAMPOLA PERIOD ගම්පොළ යුගය

1347-1411; the period during which the Sinhala kings ruled the Country from Gampola.

GUARDSTONE මුරගල

An oblong slab of stone with rounded top and placed at the end of the balustrade (KORAVAKGALA) and decorated with carvings of various figures.

KANDY PERIOD මහනුවර යුගය

1604-1815

KATARAMA කටාරම

A drip-ledge cut above the edge of a cave.

KORAVAKGALA කොරවක්ගල

A stone balustrade on either side of a flight of stone steps.

KOTTE PERIOD කෝට්ටේ යුගය

1412-1604

KUTTAM POKUNA කුට්ටම් පොකුණ

A twin pond; two adjacent ponds.

KOVILA කෝවිල

A temple dedicated to a Hindu deity and worshipped and looked after by the Hindus.

MAKARA මකරා

A mythical animal used in Sinhala sculptures and art motifs.

MAKARA TORANA මකර තොරණ

An overhead arch embellished with MAKARA figures.

MANDAPA මණ්ඩපය

A pillared hall.

MOONSTONE සඳකඩපහණ

A stone door step, mostly in the shape of a semicircle and decorated with carvings.

NARILATA නාරිලතා

A floral art motif with inter-locked females.

PADHANAGHARA පධානගර

Meditation hall.

PALAPETI පලාපෙති

A border design with lotus petals.

PANCANARI-GHATA පංචනාරිගඨ

A decorative pattern with five women interwounded.

PEKADA ජේකඩ

A pillar bracket.

POLONNARUVA PERIOD

1055-1231.

PRAKARA ප්‍රාකාර,

A boundary parapet wall or a retaining wall.

PUNKALAS පුන්කලස්

Pots of plenty; a symbol of prosperity.

SIRASPATA සිරස්පත

A feature overhead of Buddha statues which emanated from the body of the Buddha.

SIRIPATULA සිරිපතුල

Sacred feet-symbol.

STUPA ස්තූප

A dome-shaped Buddhist monument. CETIYA and DAGABA are synonyms.

TOOTH-RELIC දළඳු වහන්සේ

The Tooth of the Buddha now preserved in a series of elaborate jewelled caskets, one within the other, locked by three keys held by the Most Venerable Mahanayaka Theros of MALWATTA and ASGIRIYA and the DIYA-WADANA NILAME in Kandy. The relic is occasionally exhibited.

UPOSATHAGHARA උපෝසථහර

A chapterhouse, specially set up for the BHIKKHUS to perform their eccleciastical rites on the new moon day or full moon day of the lunar month.

VAHALKADA වාහල්කඩ

A frontispiece of a STUPA; an ornamental structure put up at the four cardinal points of a STUPA.

VATA-DA-GE වටදගේ

A circular relic house; a house built encircling a STUPA.

VEDIKA වේදිකා

A sacred processional path enclosed by a massive retaining wall.

VIHARA විහාර

A Buddhist temple ; a shrine room with Buddha images.

WALA.WWA වලව්ව

A residence of a chieftain ; a stately house.

WEWA වැව

A reservoir built by the Sinhalese for storing water for their use during the dry season; the Sinhalese built these reservoirs even before the dawn of the present era.

YANTRAGALA යන්ත්‍රගල

A rectangular stone slab, divided into square holes to receive votive objects and meant to be enshrined within the relic chamber of a STUPA.

YUPAGALA යුපගල

An octagonal stone pillar fixed on a STUPA and serving only a symbolic purpose.



PUBLIC LIBRARY
JAFFNA.

ALUVIHARA

SITUATION

This site is situated at ALUVIHARE near MATALE, in the district of MATALE.

ROUTE

ALUVIHARA could be reached in two miles from MATALE as this is on the main road from KANDY to ANURADHAPURA.

RUINS

The ruins here are now renovated. So is the STUPA on the top of the rock. Here are found ten caves of which four have inscriptions of the pre-Christian era. The image house too is built in a cave. These images also have been painted lately.

HISTORY

According to the legendary history this was founded in the reign of King Vattagamani Abhaya (B.C. 103—B.C. 77). The site has been identified as the monastery where the fourth council was held and, for the first time, the Pali canon was reduced to writing by 500 ARAHANTS. According to tradition this council was concluded in three years three months and three weeks. Nissankamalla (1187—1196), visited this place and effected repairs to its buildings.

REFERENCE

Encyclopaedia of Buddhism.

AMBARELI VEHERA

SITUATION

This site is found at VADUNNAVA in the district of ANURADHAPURA.

ROUTE

The temple is near the 14th mile post on the KEKIRAWA-GALEWELA road.

RUINS

The main monument is the STUPA built on the rock. This STUPA is in the shape of heap of rice. This has been renovated recently. There is also an image house built on stone pillars. In fact this has been constructed over an ancient ASANAGHARA and utilizing the pillars of that structure. There are also stone pillars and other remains of ancient structures.

HISTORY

The ancient name or its history is not known.

ANURADHAPURA

SITUATION

This is the main city of the northern part of the country.

ROUTE

ANURADHAPURA could be reached by train from COLOMBO, TALAI-MANNAR or JAFFNA. All the trunk roads pass through ANURADHAPURA. It is 128 miles from COLOMBO.

RUINS

The city contains the most extensive remains of Buddhist monuments in ancient Sri Lanka and these rank high among their kind anywhere. This is also considered the repository of the earliest, the purest and the best in the art and architecture of the Sinhala Buddhists.

Some of the monuments selected from among the numerous sites are described below in brief.

- (1) MAHAVIHARA was the most important VIHARA of Sri Lanka. It was founded in the 4th Century B. C. by King DEVANAM PIYATISSA. The only remains of the magnificent buildings of the ancient great monastery are the stone pillars scattered all over a large area.

- (2) **SRI-MAHA-BODHI**, the oldest historical tree of the world, is found within the precincts of the **MAHAVIHARA**. It is also the most sacred place in Sri Lanka. The sacred Bodhi tree is found on the highest terrace. It is surrounded by a number of other Bodhi trees. The visitors can go only up to the middle terrace. The sacred Bodhi Tree is looked after very well observing all the traditions handed down from generation to generation.
- (3) **SRI-MAHA-BODHI-VIHARA** is found on the lower terrace and adjacent to the terrace of the Sacred Bodhi Tree. The **SRI-MAHA-BODHI** (2) and the **SRI-MAHA-BODHI VIHARA** (3) are enclosed by a parapet wall.
- (4) **RUVANVELISEYA**, renovated during the last century was built by **DUTUGEMUNU** in the 2nd century B.C. This is also known by the name **MAHASEYA**. It is the most celebrated **STUPA** in Sri Lanka. The remains of ancient buildings and architecture include the statues of **DUTUGEMUNU**, his mother, **VIHARA-MAHA-DEVI**, stone pillars, moonstones and many more.
- (5) **LOVAMAHAPAYA**, also known by the name Brazen palace, too was originally constructed by **DUTUGEMUNU**. This was the assembly hall of the **MAHAVIHARA**. The only remains of this massive hall are 1600 stone pillars standing in 40 rows
- (6) **THUPARAMA** was the first **STUPA** built in Sri Lanka after Buddhism was introduced by **ARAHANT MAHINDA**. In the 7th century it was in ruins and restored and a **VATADAGE** was added. The concentric stone pillars standing right round the **STUPA** are the remains of the old **VATADAGE**.
- (7) **JETAVANARAMA**, built by Mahasena (275-301), is the highest **STUPA** in the world and the third highest building of the ancient world. The monastery of this ancient **STUPA** is no more. The excavation and conservation of this monastery and its **STUPA** are now being done under the **SRI LANKA-UNESCO CULTURAL TRIANGLE PROJECT** by the **CENTRAL CULTURAL FUND** under the Ministry of Cultural Affairs.

- (8) **ABHAYAGIRIYA** was founded in 89 B.C. by king **VATTAGAMANI ABHAYA**. Soon it became the seat of the heterodox, **MAHAYANA** doctrines, and a rival to the orthodox **MAHAVIHARA**. Fa-Hsein (411-413) says that there were 5000 monks in residence at **ABHAYAGIRIYA** in his time. He describes the **STUPA**, the Buddha image and the Tooth Relic Procession. The monastery and its ancillary buildings are no more. Only the **STUPA** remains in ruin. This monastery too is being excavated and conserved under the Sri Lanka — UNESCO Cultural Triangle Project.
- (9) **DALADA-GE** is the site where the ancient Tooth Relic Temple was founded. The Sacred Tooth Relic was brought to Sri Lanka in the reign of Sirimeghavanna (301-308). The king housed it in the **DHAMMACAKKA VIHARA** that had been built by Devanampiyatissa (307 B.C.-267 B.C.) Thereafter this came to be known by the name **DALADAGE** which has been identified by an inscription in situ by Mahinda (956-972). The tall stone columns are the only remains of it.
- (10) **RAJA-MALIGA** was the site of the ancient Royal Palace built by Vijayabahu (1055-1110). It was an unpretentious building and the king resided in it for a few months. After he shifted the capital to Polonnaruva this might have been the provincial royal palace whenever he visited the ancient capital. This has been conserved and the guardstones at the entrance to the main building are excellent.
- (11) **KUTTAM POKUNA**, or the Twin Ponds are a fine example of landscape architecture in this ancient city. This is a massive stone structure with flights of steps on all four sides leading to the water.
- (12) **SAMADHI BUDDHA IMAGE** is one of the finest piece of Sinhalese art. In this sculpture the Buddha is depicted in the state of mind explained in Pali by the term **NIRODHA-SAMAPATTI**, extinction of feeling and perception. It is a state in which all consciousness and mental activities are temporarily suspended. Therefore the explanations like 'the Buddha in meditation' are not correct.

(13) **TAPOVANA** has a group of fourteen structures to the west of the city. These are now generally referred to by the name, the **Western Monasteries**. This was the monastery where the forest monks lived. Some of these monks observed a rigid rule according to which they wore only those robes which are made of rags from corpses. These monks led a simple and ascetic life.

(14) **MIRISAVETI STUPA** was built by king **DUTUGEMUNU** in gratitude for his victory over the Tamil invaders led by **Elara**. The king's spear with the Buddha Relic is enshrined in this **STUPA**.

The extensive ruins around the **STUPA** indicate some of the magnificent buildings of the ancient monastery which had been at this site.

The **STUPA** is now being restored.

(15) **DAKKHINA VIHARA** was founded by **Uttiya**, a minister of **VATTAGAMANI ABHAYA** (B.C. 89-BC.77). Its **STUPA** has been well conserved. This was built over the cremation site of **DUTUGEMUNU**.

This was endowed with a monastery, a refectory and other buildings necessary for a temple. Today only the remains of some of them are found.

(16) **ISURUMUNIYA** has been identified as the ancient **MEGHA-GIRI VIHARA** where rain-making ceremonies were carried out.

Some of the sculptures of this temple are the most beautiful works of art in **ANURADHAPURA**. The sculpture of a man and a horse and that of the lovers have been widely discussed by scholars.

(17) **VESSAGIRIYA** was a monastery founded in the 3rd century B.C. The remains of the ancient monastery are scattered over an extensive area.

This was considered a suitable dwelling place for the ascetic monks. The caves in this site were converted to dwellings for the priests. This is another fine example of landscape architecture.

According to the inscriptions available at the site this site has now been identified as the Isurumuni Vihara of the Chronicles. As a result VESSAGIRIYA is yet to be identified.

- (18) TOLUVILA is the present name of the site where the remains of an ancient monastery were found. The seated Buddha statue discovered here is now in the Colombo National Museum. This is considered as one of the greatest works of art. The site of this ancient monastery has been disturbed by works of modern civilisation. The remains of the image house and many other buildings are scattered here and there.
- (19) The Archaeological Museum has a large collection of exhibits, statues, inscriptions, Coins, porcelain items, jewellery items and many more. All these are labelled.
- (20) The Folk Museum has a considerable collection of utensils used by the Sinhalese villagers in Rajarata, the northern part of the island.

HISTORY

The city of ANURADHAPURA was built by Pandukabhaya (437 B.C.—367 B.C.) on the bank of KADAMBA river (present MALVATU OYA). It was complete with all amenities such as reservoirs, houses for citizens, hospitals and cemeteries etc. Also, it had religious buildings such as STUPAS and dwellings for priests. It continued to flourish as the capital of Sri Lanka for about one thousand five hundred years and still continues to be the most sacred city of the Buddhists in Sri Lanka.

This was first founded as a village by the name ANURADHAGAMA by ANURADHA, a minister of VIJAYA, (543 B.C.—505 B.C.) the first king of Sri Lanka.

REFERENCE

JRASCB Vol VI (New series)

Dictionary of the Sinhalese Language

Encyclopaedia of Buddhism.

Anuradhapura, a Guide Book, Dept. Archaeology, Colombo.

AVUKANA

SITUATION

This site with ancient ruins is situated at the village of AVUKANA near KALAWEWA in the district of ANURADHAPURA.

ROUTE

AVUKANA could be reached along the bund of the the KALAWEWA and turning off at the 9th mile-post.

RUINS

A colossal Buddha statue carved out of solid rock and its image house are among the ancient remains at AVUKANA. The statue is about 39ft. high. A shelter has been provided recently. The site has been identified as the KALASELA VIHARA of the Chronicle.

HISTORY

This is supposed to be a work of king Dhatusena (459-477) who built the nearby reservoir, KALAWEWA.

REFERENCE

Encyclopaedia of Buddhism.

BATADOMBA-LENA

SITUATION

This rock cave on a hill is situated at VALANDURA, near KURUVITA in the district of RATNAPURA.

ROUTE

The site where pre-historic exploration was carried on could be reached along the ERATNA road in about two miles off KURUVITA on the COLOMBO-RATNAPURA road.

RUINS

The exploration at BATADOMBALENA unearthed a large lithic sample, a lot of faunal remains and fragmentary skeletal remains of a human being. These were found by digging the ground of the large cave found here. It is 91 feet long and there is also a small cave 28 feet long. The large cave is about 20 feet high. It can easily accomodate about one thousand people. The recent exploration has unearthed three skeletons, sea-shells, implements made of bones, stone implements and charcoal etc.

HISTORY

The exploration has established that this cave has been a pre-historic habitat at least 13000 years before the present era.

BEDDAGANA

SITUATION

This site is situated at BEDDAGANA off PITAKOTTE in the district of COLOMBO.

ROUTE

BEDDAGANA could be reached in about the three-fourths of a mile off BANGALAVA junction on the road from RAJA-GIRIYA to PITAKOTTE. The site is found at the end of the road.

RUINS

Here the remains of two ancient STUPAS entirely built by laterite are found on a rectangular platform to which access is provided by two flights of steps. The remains of an image house exist to the north-west of the STUPAS.

HISTORY

As these are remains of the KOTTE period they belong to the 15th to 16th centuries. The ancient name of the site or its builder is not known.

REFERENCE

Senarat Paranavitana: Glimpses of Ceylon's Past, Chapter 10.

BELIGALA

SITUATION

The rock of BELIGALA is situated at BELIGALA in the BELIGAL KORALE of the district of KEGALLE.

ROUTE

This site could be reached in 2 miles off YATTOVITA near the 43th milepost on the trunk road from COLOMBO to KANDY.

RUINS

On the summit of the rock are the remains of the Temple of the Tooth Relic built in the 13th century. There are also the ruins of several other buildings and several ponds. The flight of steps leading to the summit still survives. There is also a moonstone. A BO-TREE planted 237 B.C. is still found here.

HISTORY

This place, known in Pali as BILLASELA, is first mentioned during the reign of Vijayabahu III (1232-1236) who became the first king at DAMBADENIYA and brought the Sacred Tooth Relic from KOTMALE to BELIGALA.

REFERENCE

Encyclopaedia of Buddhism

BOGODA BRIDGE

SITUATION

This ancient bridge is situated across the GALLANDA OYA in the village of BOGODA in the district of BADULLA.

ROUTE

This place could be reached via HALI-ELA, two miles off BADULLA.

RUINS

This is an ancient wooden bridge. It has railings on either side and a roof clad with flat tiles. It has been recently conserved by the Department of Archaeology.

HISTORY

The bridge had been constructed during the Kandyan period: Its history or builder is not known.

BUDDANGALA

SITUATION

This ancient place is found at AMPARA in the district of AMPARA.

ROUTE

As the site is situated to the north of AMPARA town, it could be reached easily. It is only 5 miles off the town.

RUINS

The ruins are found on a rock out-crop. The remains include a renovated STUPA, a retaining wall, a guardstone, a balustrade, two flights of steps and a number of structures. There are also several drip-ledged caves. Numerous remains are found scattered over an area of one thousand acres.

HISTORY

As some of the caves have pre-Christian Brahmi inscriptions this must have been a cave monastery at that time. The ancient name of the place is not known.

REFERENCE

JRASCB (new series) Vol VI.

BUDURUVAGALA

SITUATION

This site is situated at the village of BUDURUVAGALA near WELLAWAYA in the district of MONARAGALA.

ROUTE

This place could be reached in about 3 miles along the approach road off NUGAYAYA on the WELLAWAYA - HAMBANTOTA road.

RUINS

The figures at BUDURUVAGALA are the most remarkable Mahayana sculptures in Sri Lanka. A number of colossal images has here been carved on the rock. The central figure is a colossal Buddha about 50 ft. high. There are two Bodhisatva figures on either side, Avalokitesvara on the right and Vajirastava on the left. Each Bodhisatva has two attendants. The feet and the pedestal have been carved and fixed to the image.

HISTORY

These sculptures belong to the 8th-10th centuries. The ancient name is not known.

REFERENCE

Mudiyanse, N : Mahayana Monuments in Ceylon
JRASCB (new Series) Vol. 11, Plate XXXV

DAMBADENIYA

SITUATION

The archaeological remains of the ancient city of DAMBADENIYA are found at VIJAYASUNDARARAMAYA at DAMBADENIYA in the district of Kurunegala.

ROUTE

This site could be reached along the Kurunegala - Giriulla road.

RUINS

The main monument here is the two storied image house built on a platform. Inside the image house are the old images and ancient paintings. The ceiling of the image house too have paintings. The other remains include various structures, stone pillars, monuments, guardstones, balustrades etc. The ancient parapet wall has now been renovated. The remains of the parapet walls and the city are seen in close proximity to the temple.

HISTORY

DAMBADENIYA was the capital of Sri Lanka in the 13th century. Parakramabahu II (1236-1272) built this city as well as the temple. The latter housed the Sacred Tooth Relic brought down from BELIGALA.

DAMBULLA

SITUATION

DAMBULLA VIHARA is situated at the village of DAMBULLA in the district of MATALE.

ROUTE

This temple is found on the rock at DAMBULLA by the main road from KANDY to DAMBULLA.

RUINS

The cave temple at DAMBULLA is famous for Buddha images and Buddhist paintings. The caves are scattered over an area of nearly fifty acres. Most of the caves have been converted into Buddha Image Houses of which five are important.

- (1). **DEVARAJA-LENA** has a colossal recumbent Buddha statue and three sedent Buddha statues. This also has a statue of Visnu added during the KANDYAN period.
- (2). **MAHARAJA-LENA** has the images of kings, Vattagamini Abhaya and Nissankamalla. This is the most important and impressive cave with the largest collection of sculptures and paintings. The main figure in this cave is a standing Buddha with two Bodhisatva figures on either side. There is also a STUPA surrounded by eleven Buddha statues. The paintings on the walls depict the history of the country.
- (3). **MAHA-ALUT-VIHARA** was rebuilt in the eighteenth century by Kirti Sri Rajasingha. This has a colossal recumbent-Buddha statue and numerous other statues, some of them under MAKARA TORANAS.
- (4). **PACCHIMA VIHARA** has a sedent Buddha image under a MAKARA TORANA and a small STUPA. This also has other figures and murals.

- (5). **DEVANA-ALUT-VIHARA** too has a colossal recumbent Buddha statue and numerous other Buddha statues and statues of deities **KATARAGAMA**, **VISNU** and **DEVATA BANDARA**.

This temple has many other smaller caves scattered around the main caves mentioned above. These were the dwelling places of the pious **BHIKKHUS**. They were donated by the laity as is indicated by the Brahmi inscriptions engraved near the drip-ledges of the caves.

HISTORY

This temple was originally founded in the 3rd century B.C. by Vattagamani Abhaya. It was repeatedly renovated by Vijayabahu I (1055-1110), Nissankamalla (1187-1196) and Kirti Sri Rajasinha (1747-1781). Nissankamalla gilded the Buddha statues here and renamed the temple **RANGIRI DAMBULLA**.

REFERENCE

Seneviratne, A : Golden Rock Temple of **DAMBULLA**
Encyclopaedia of Buddhism

DANTURE VIHARA

SITUATION

This ancient temple is situated at DANTURE near KADUGANNAVA in the district of Kandy.

ROUTE

DANTURE VIHARA could be reached in two miles on the MENIKDIVELA road off ALAKOLANGA junction on the Colombo - Kandy road.

RUINS

This is a temple on pillars, a common structure of the Kandyan period. This temple has two floors of which the ground floor is used as a preaching hall. The fewer pillars at the centre of this hall have sculptures of dancers and musicians. The upper floor is occupied by the image house. The image house has several Buddha statues. The walls have ornamental designs and paintings.

HISTORY

As this is a Buddhist temple constructed during the Kandyan period it belongs to the 17th or 18th century.

REFERENCE

Seneviratna, A : KANDY pp. 116-117.

DEBALGALA

SITUATION

This place is situated at KOKMADU near KAHATAGAS-DIGILIYA in the district of Anuradhapura.

ROUTE

DEBALGALA is a rock by the gravel road to MORA-GAHAVELA from KURUKKURAGAMA off RATMAL-GAHAVEVA from KAHATAGASDIGILIYA on the Anuradhapura - Trincomalee road.

RUINS

On the summit of the rock is found the ancient image house. The Buddha image here is made in the Gandhara style. Traces of ancient paintings are visible. Another summit has a STUPA renovated recently. There is also a large cave now devoid of any remains. Some antiques and old books are kept in the modern dwelling.

HISTORY

As a Brahmi inscription from this site has been published this must have been an important monastery in the ancient period. The old name of the place is not known.

DELIVALA

SITUATION

This Buddhist temple is situated at DELIVALA near Rambukkana in the district of Kegalle.

ROUTE

This site could be visited in two miles on the road to VALPALA, at the 1st mile on the road to DAMBOKKA from RAMBUKKANA.

RUINS

Of all the treasures found here the main object is the unique STUPA, commonly known by the name KOTA-VEHERA. This has been built by shaping the sides of a natural hill covering the same with bricks. A gold relique too was found here.

HISTORY

Some of the bricks recovered from the debris bear ancient Sinhala Characters of the 1st century. This itself is clear evidence for the date of its construction. As in many cases, the history or ancient name of the temple is not known.

DEMATAMAL VIHARA

SITUATION

This Buddhist temple is found at OKKAMPITIYA in the district of Monaragala.

ROUTE

This site could be reached in six miles off KUMBUKKANA junction on the Wellawaya - Monaragala road.

RUINS

At this place are the remains of an ancient STUPA put up on two platforms. Only about six feet of the height of the STUPA was preserved. It has now been conserved by the Department of Archaeology with its YUPA pillar in its pristine position. Nearby are the remains of structures on pillars.

HISTORY

The tradition ascribes that the concealing of Prince TISSA, (2nd Century B.C.) by the SANGHA took place at this temple. The Sinhala chronicles mention the temple.

DEVINUVARA

SITUATION

The ancient site of DEVINUVARA is situated at the village of DEVINUVARA in the district of Matara.

ROUTE

This site could be reached in two and half miles on the main road from Matara to Tangalle.

RUINS

- (1) DEVALE by the main road is now dedicated to VISNU. This is a change that has taken place after the 16th century because even at that time it was a DEVALE of UPULVAN. In the compound there are a number of sites with stone pillars which indicate the existance of numerous buildings in the early days.
- (2) The VIHARA to the left is also an ancient one. The several buildings of the VIHARA are of recent construction as all the ancient structures had been grazed to ground by the Portuguese marauders in the 16th century.
- (3) GALGANE or GALGE about three-fourth of a mile to the north from the junction is a unique structure. This is a simple structure with all the walls and the roof made of stone slabs. This has been identified by the late Professor Senarart Parana-
vitana as the ancient DEVALE dedicated to god UPULVAN.

HISTORY

The history of DEVINUVARA goes back to the 7th century when king Dappula I (629) is said to have built a temple by the name KIHIRELI. King Parakramabahu II (1236-1271) sent his minister Devapatiraja to effect repairs to the structures at Devinuvara. The Sinhala literary works composed during

the 15th century give valuable information on Devinuvara. Once a message was sent from this city to YAPAPATUNA (Modern Jaffna) in the north.

REFERENCE

Paranavitana, S: The Shrine of God UPULVAN at DEVUN-DARA, MASC, Vol VI, COLOMBO 1953.

Paranavitana, S: Glimpres of Ceylon's Past



DIGHAVAPI

SITUATION

DIGHAVAPI is situated in the district of AMPARA.

ROUTE

This site could be reached in about 15 miles off AMPARA town.

RUINS

The ruined STUPA of colossal size is the main monument. It has been built on a square platform. The stone pillars and other objects of antiquity bear testimony to the long antiquity of the site. Nearby in the east is a site with ancient remains including a medicinal trough.

HISTORY

Whether this is the DIGHAVAPI STUPA built by Saddhatissa (137 B.C.-119 B.C.) has not been ascertained. Nevertheless the ruined STUPA here is a very old one. During the 2nd century B.C. this region was known by the name DIGHAVAPI and it was an important centre of rice cultivation. Kakavannatissa of MAGAMA had stationed his son to be in charge of development works here. Even his son Dutugemunu entrusted this region to his brother Saddhatissa.

DIMBULAGALA

SITUATION

This place is located to the south of Manampitiya in the district of Polonnaruva.

ROUTE

It is about 8 miles off Manampitiya on the Polonnaruva Batticaloa road.

RUINS

DIMBULAGALA is a conspicuous rock visible from distance and there are a number of caves on it. These caves have been used by the early Buddhist monks. There are also the ruins of numerous buildings and STUPAS etc. A number of inscriptions belonging to the period from 2nd century B.C. to the 12th century have been copied and edited.

HISTORY

This place is mentioned from very early times of the Sinhala history. In the 4th century B.C., king Pandukabhaya has lived here for about four years. It was a forest hermitage and was also a famous seat of learning. The two caves, HIRU-MAHA-LENA and SANDA-MAHA-LENA, are mentioned in the two inscriptions of Sundara Maha Devi of 12th Century.

EKNELIGODA WALAWWA

SITUATION

This is an ancient house situated at the village of EKNELIGODA near KURUVITA in the district of Ratnapura.

ROUTE

Proceed on the road from Colombo to Ratnapura and turn to left at KURUVITA junction and proceed about 2 miles on the road to ERATNA.

RUINS

This is a large house with an inner courtyard enclosed. The columnade on the verandah is built in the Dutch style. This is well kept and looked after carefully.

HISTORY

According to the local tradition this house has a long history. In the early 19th century this was the residence of the feudal chief EKNELIGODA.

ELGIRIYA TEMPLE

SITUATION

This Buddhist temple is situated at ELGIRIYA in the district of MATARA.

ROUTE

This site is 10 miles off Weligama or Matara on the Colombo-Kataragama road and only about a quarter of a mile off the 10th mile-post on the Matara-Akuressa road.

RUINS

The head portion of a 10th century pillar inscription is found in front of the image house. The other old monument, the STUPA, has been renovated early this century. The image house built in 1801 is rich in paintings of Kandyan period.

HISTORY

The Mahavamsa records that ELGIRIYA was granted by Parakramabahu IV (1284-1344) to the AGRABODHI VIHARA at Weligama. The name given in Pali is SALIGIRI. The doorstep of the image-house contains 1801, the year of construction.

REFERENCE

Somapala Jayawardhana : RUHUNU VITTI (in Sinhala)
Colombo, 1976.

EMBEKKE

SITUATION

The EMBEKKE DEVLAE is situated at the village of EMBEKKE in UDUNUVARA in the district of Kandy.

ROUTE

Proceed along PERADENIYA-PILIMATALAVA road, turn off at DAVULAGALA and proceed about a mile to arrive at the site.

RUINS

This is a DEVALE dedicated to the KATARAGAMA DEIYYO. Another local deity called DEVATA-BANDARA is also worshipped here. The main DEVALE has three sections, the GARBHA or sanctuam, the DIGGE or dancing hall and the HEVISI MANDAPA or the drummer's hall. The roof as well as the pillars on which it stands are famous for splendid carvings. Even the VAHALKADA or the gateway has carved pillars. Some of the best examples of wood carvings of the Sinhalese are found here.

HISTORY

The DEVALE was built by king Vikramabahu III (1357-1374) of Gampola.

REFERENCE

Embakke Devale Carvings, Dept. of Archaeology, Colombo.

Mudeyanse, N: The Art and Architecture of Gampola Period.

Seneviratna, A: Kandy

GADALADENIYA

SITUATION

This site with an ancient monastery is found on the flat rock at DIGGALA in the district of Kandy.

ROUTE

GADALADENIYA could be reached in less than a mile off the 65th-mile post on the Colombo-Kandy road.

RUINS

This is a unique temple in that it has not only the Buddhist shrines but also the Hindu shrines. The main shrine is the image house wherein a seated Buddha statue and four standing Buddha statues are placed. Next to that exists the shrine for Vishnu. By the side of the shrine is a STUPA built on the rock. A roof has been constructed over the STUPA. This STUPA with the roof is popularly known as VIJAYOTPAYA. In the image house the sedent Buddha has a mythological MAKARA for the back wall ornamentation. The rock inscription of venerable Dharmakirti is also found within the temple premises.

HISTORY

The inscription of ven. Dharmakirti tells that this was built in 1344. The chief architect, Ganesvaracari, was from India. The Mahavamsa tells us that this temple was subsequently renovated by Parakramabahu VI (1412-1467). The present Buddha statue of the image house was placed therein during the reign of Vira Parakrama Narendrasingha (1702-1739) after the original one was removed by the Portuguese marauders. This monastery was the residence of the celebrated scholars Dharmakirti or Jayabahu Devaraksita and Vimalakirti.

REFERENCE

Mudiyanse, N: The Art and Architectural of the Gampola Period, Colombo, 1963.

Seneviratna, A: Kandy

GALABEDDA

SITUATION

This site is situated at OBBEGODA in the district of Monaragala.

ROUTE

GALABEDDA could be reached along the main road from Monaragala to Pottuvil. The site is near the 164th mile-post.

RUINS

The main remains belong to a palace surrounded by a moat and a rampart. There is also a pond now conserved. Around these are the remains of a STUPA, an image house and other buildings.

HISTORY

This might have been a site of a local ruler during the 12th century when it was known by the name UDUNDORA or UDDHANADVARA.

GALAPATA

SITUATION

The ancient temple at GALAPATA is situated at the village of Hanganota near Bentota in the district of Galle.

ROUTE

This temple could be reached in about 5 miles off Bentota on the road from Colombo to Galle.

RUINS

A stone door frame carved elaborately is found in the compound of the temple. The inscription in situ gives the story of construction of the temple. Numerous objects of cultural value could be viewed here. Special mention must be made of the stone filter carved out of decayed rock.

HISTORY

This was first built by a minister named Mahinda who was serving Parakramabahu I (1153-1186). This event is mentioned in the inscription engraved on the rock to the right of the flight of steps leading to the temple.

The STUPA here is said to contain the Tooth Relic of Arahant Kassapa. The Sinhala literary works, the Pujavaliya and the Dalada Sirita, record this. It is said that homage was paid to this Tooth Relic too following the age old customs observed for the Tooth Relic of the Buddha.

GIRANDURU-KOTTE

SITUATION

The new town of GIRANDURU-KOTTE is situated in the district of Badulla.

ROUTE

This site could be reached in 10 miles off Mahiyangana.

RUINS

Numerous remains of archaeological value were discovered recently at a number of sites in the new town of GIRANDURU-KOTTE. At a site very close to the town the remains of several structures and a sacred foot print stone were found. At another site at HOBARIYAVA, also close to the town, the remains of two STUPAS and other structures were discovered. There is also a site with 16 stone pillars some of which are fallen or broken. Close to this site and across the road is a ruined STUPA and a flower stone. About a mile interior is another ruined STUPA.

The remains discovered in the course of clearing in and around the new town include a medicinal stone, some terra cotta pipes, several stone pillars, portions of inscriptions and several other items.

HISTORY

The ancient name of the place is not known. The town has been named after the existing hamlet of the same name. This area was within the ancient territorial district of ANTARA-GANGA renowned in the chronicles and the commentaries. Even the early Sinhala inscriptions belonging to the 1st Century and located in this area mention the territorial district by the name ANTARA-GANGA. This territorial name as well as the numerous ruins indicate that this area had been highly developed at least upto the fall of Polonnaruva in the 13th century.

GODAVAYA

SITUATION

This site is situated near the eastern mouth of the VALAVE GANGA close to DEHIGAHALANDA in the district of Hambantota.

ROUTE

GODAVAYA could be approached along the access road off DEHIGAHCLANDA near the 146th mile post on the MATARA-KATARAGAMA road.

RUINS

A small STUPA built on a rock has been renovated recently. The main rock boulder has also an inscription by Gothabhaya I (114-136) and a fragmentary inscription of the 6th century. Nearby there are the remains of several ancient structures. Some of the stone pillars are standing while some are fallen. Before reaching this site, there is an enclosure to the left and by the access road, wherein several small STUPAS are found, again renovated recently. These are similar to those at Kantharodai at Jaffna.

HISTORY

The first inscription gives the name of the site as GODA-PAVATA while the second inscription refers to it by the name GODAVA. Both these names have been identified as referring to the GOTHAPABBATA VIHARA built by Gothabhaya, the founder of the Magama dynasty in the 2nd century B.C.

REFERENCE

- JRASCB. New series Vol. VI, p. 67.
Inscriptions of Ceylon Vol. II, p. 101.

GOKANNA VIHARA

SITUATION

The site of the ancient GOKANNA VIHARA has been identified as the highest point in Fort Fedrick in Trincomalee town.

ROUTE

This site is reached through the gate and then proceeding on to the highest point within the fort.

RUINS

No remains whatsoever seems to exist today as a modern Hindu temple has come up in the latter half of the 20th century on the ruins of the ancient GOKANNA VIHARA.

HISTORY

Mahasena (275-301) is credited with the construction of GOKANNA VIHARA. Aggabodhi V (718-728) erected a Practising hall (Padhanaghara) here. The Portuguese invaders destroyed all the then existing buildings of the VIHARA in the 16th century and constructed the fortress. Later the British enlarged it and gave its preents foreign name, Fort Fedrick

HANDAGALA

SITUATION

This ancient site is found at Handagala in the Hurulu Palata of the Anuradhapura district.

ROUTE

This site could be reached in two miles off the 2nd mile post on the Medawachchiya-Horowapotana road.

RUINS

Handagala is an ancient rock monastery. A flight of steps leads to the ancient image house bult in a cave. Here there are four Buddha statues, one seated and the other three standing. Two images of god Saman and Vishnu are also found at the rear. The walls are painted. Another large cave is now being converted to an image house. Hulangala is a peculiar formation of rock and the winds that pass through the cavity are cool. A STUPA has been recently renovated. To the left is another site with numerous remamins and caves some of which with BRAHMI inscriptions. A number of STUPAS so far not renovated are also seen here. Some of the caves here have paintings belonging to the periods before the 9th century.

HISTORY

The ancient name of this place is not known. As the thirty one inscriptions belonging to the pre-Christian era indicate this must have been an important Buddhist monastery at that time.

HANDAGIRIYA

SITUATION

An ancient site with ruins is situated at Handagiriya in the district of Ratnapura.

ROUTE

Handagiriya is accessible in 4 miles, off Nedungamuva on the Balangoda - Kaltota road.

RUINS

Numerous ruins are scattered over an area of about five acres. The area with a ruined STUPA is known as Veheragodella. Nearby are the remains of several structures. Some of the ancient pillars are broken into pieces. The number of stone pillars is over 150.

The site of an ancient Bodhi tree can be identified by the rectangular parapet wall made of stone slabs. The remains of a flight of steps leading to the Bodhi tree terrace too can be noticed. But Bodhi tree is no more.

HISTORY

The ancient name of this site is not known definitely.

HATTHIKUCCHI

SITUATION

This ancient site is located at MAHAGALKADAVALA near Galgamuva in the district of Kurunegala.

ROUTE

The site is 4 miles to the west of the 45th milepost on the Kurunegala - Anuradhapura road.

RUINS

Here there are remains of several ancient structures some of them belonging to the pre-Christian time. There are a number of caves with drip-ledges. Two caves have Brahmi inscriptions. On the two rock outcrops here are the remains of two STUPAS and several inscriptions dated from the 1st century to the 9th century. There is also a pillar inscription of the 9th century. The remains of a VATADAGE and several other structures such as image houses, meditation halls and ponds are also found here.

HISTORY

A second century inscription found among the extensive ruins here names the site as ATIKUCIYA VIHARA. On the basis of this, this place has been identified as the ancient HATTHIKUCCHI VIHARA mentioned in the Pali commentaries. Buddhaghosa has mentioned that a cave here was good for meditation. Aggabodhi (522-604) erected a hall here Aggabodhi VII (772-777) too put up a hall here. Aggabodhi IX (831-833) reconstructed a ruined hall.

80224

57

JAYAWARDHANAPURA

SITUATION

This ancient capital is situated in the district of Colombo.

ROUTE

This is a few miles southeast of Colombo.

RUINS

- (1). The remains of two STUPAS are found at BEDDAGANA. These have been conserved by the Department of Archaeology. These are built on a rectangular platform. Near by the remains of an image house exist.
- (2). Another important monument is known by the name Alakesvara tomb. Here there are the remains of three structures built of laterite.
- (3). The remains of the ancient rampart wall and the moat can also be seen at several places. An opening of an ancient tunnel is found at Raja-Maha-Vihara, KOTTE.

As the ancient city was grazed to ground by the Portuguese when they abandoned it in 1565 almost all the important monuments of the city were destroyed.

REFERENCE

Paranavitana, S: Glimpses of Ceylon's Past,

KALUDIYA-POKUNA

SITUATION

This ancient site is situated at KUMBUK-KANDANVALA, off Sigiriya in the district of Matale.

ROUTE

As you proceed along the access road to Sigiriya, turn off at KIMBISSA and proceed about 5 miles to the foot of the ERAVALAGALA range to reach the site.

RUINS

On the terrace enclosed by a retaining wall are found the remains of a STUPA, a structure made of stone pillars and several other objects. There are also a number of inscriptions. A little further away is a pond with blackish water and hence the present name KALUDIYA-POKUNA.

HISTORY

A 9th century inscriptions in situ gives the name of the site as DAKINIGIRI VIHARA. According to Mahavamsa, this temple was built by king Saddhatissa (137 B.C.-119 B.C.) and improved by Aggabodhi (578-612) who added an UPOSATHAGARA.

KANDY

SITUATION

KANDY, situated in the hill country, is the capital of the Central Province.

ROUTE

This town could be reached in 72 miles by rail or road from Colombo.

RUINS

- (1). DALADA MALIGA or the Temple of the Tooth Relic is the most important historical building of KANDY. Really this has a number of buildings. At the centre stands the main temple in which the Sacred Tooth Relic is preserved and looked after very well. This two storied building was built by king NARENDRASINGHA (1707-1739). Right round the main temple are other accessory buildings. All these are rich in tradition. Rituals in honour of the Sacred Relic are performed daily. The whole complex is just like a museum.
- (2). RAJA MALIGA or the Royal Place is now a museum run by the Department of Archaeology. The adjacent buildings presently occupied by the National Museum, the District Courts and the High Courts are also belonging to the Royal Place.

The impressive Audience Hall with wooden pillars was the place where the king and his ministers met for the daily business of administration. This is the historic place where the Sinhalese chiefs and the British governor signed the treaty known as the KANDYAN CONVENTION under which the Sinhalese brought to an end of their 2500 year old monarchy and handed over their country to the British monarchy to be governed strictly according to the laws and customs of the Sinhalese and protect Buddhism, the religion of the land. This Hall was built in 1784 by the last king of KANDY.

- (3). **NATHA DEVALE** is a three storeyed monument with a dome. The upper storeys are ornamental. There are also two small **STUPAS** and a **BODHI TREE**. This may be a building of the **KANDYAN** period.
- (4). **MAHA DEVALE** is dedicated to **VISNU**, who replaced **UPULVAN**, the national deity of the Sinhalese. This must be a building put up during the **KANDYAN** period.
- (5). **KATARAGAMA DEVALE** is dedicated to the god **KATARAGAMA**, also a local deity of the Sinhalese Buddhists. In or about the **KANDYAN** period this god too was replaced by **SKANDA** of the Hindu mythology.
- (6). **PATTINI DEVALE** is a temple dedicated to **PATTINI**, the goddess of chastity who is very popular in Sri Lanka. In honour of this goddess, numerous rituals are performed.
- (7). **MALWATTA** is the great centre of the Buddhist priests of Sri Lanka. It has a history of over 200 years. The most venerable High Priest and the members of the executive council of the chapter live here. This is also the place where the higher ordination function is annually held from the middle of the 18th century.
- (8). **ASGIRIYA** is the other great centre of Buddhist priests in Sri Lanka. Its history goes back to the days of **Parakramabahu IV (1303-1332)** of **KURUNEGALA**. This too was revived by the most venerable **SARANAMKARA SANGHARAJA** during the reign of **Kirti Sri Rajasinghe (1747-1781)**. The higher ordination of this chapter too is held annually. An important monument is the **GEDIGE VIHARA**.
- (9). **GANGARAMAYA** at **LEWELLA** was founded by king **Kirti Sri Rajasinghe (1747-1781)**. The inscription in situ gives the history of the temple. This was completed in 1752. It is rich in paintings.

HISTORY

KANDY was the capital of Sri Lanka from 1473 to 1815. The first to ascend the throne at **KANDY** was **VIKRAMABAHU (1473-1511)**. It was **WIMALADHARMASURIYA I (1592-1604)** who made this a kingdom. He was followed by seven other kings.

The most important event that took place in KANDY was the Buddhist renaissance led by the most venerable VELIVITA SRI SARANANKARA SANGHARAJA THERA. This took place in 1753.

Another important feature of this period was the revival of learning, also led by the distinguished leadership of the most venerable SARANANKARA SANGHARAJA. Sinhalese, Pali and Sanskrit were studied and the old books in those languages were copied and distributed throughout the country while the new books in these languages were also composed. That is the reason why the most of the old manuscripts found today belong to this period.

REFERENCE

Anuradha Seneviratna : KANDY, A guide book publish by the Central Cultural Fund.

KANTHARODAI

SITUATION

This ancient site with ruins is situated at the village of KANTHARODAI near Chunnakam in the district of Jaffna.

ROUTE

The ruins at KANTHARODAI are about one fourth of a mile to the west of the town of Chunnakam.

RUINS

Sir Paul Peiris who discovered this site also conducted the first excavations here. The works of excavations upto now have unearthed over 50 STUPAS small in size and constructed very close to one another. The diameter of the base and the height of each is about 8 ft. to 12 ft. and 2 ft. respectively. The finials of the STUPAS discovered from the site are made of limestone. The remains of railings, statues, pillars, guardstones etc, have been unearthed. There is also a sacred foot print stone. The statues of Buddha and the Bodhisatvas are kept at the Museum at Jaffna.

HISTORY

This site has been identified as the KADURUGODA VIHARA mentioned in the Sinhala chronicles. The ruins indicate that the history of the temple goes back to the 3rd century B. C.

KASAGALA

SITUATION

This site is situated at the village of **AGRAHERA** near **Viraketiya** in the district of **Hambantota**.

ROUTE

Proceed five miles on the road to **Viraketiya** off **Ranna** on the **Matara-Kataragama** road to reach the site.

RUINS

Here the remains of five pillared structures can be seen on a high rectangular terrace retained by a wall made of quadrangular stone slabs. The image house has been built during the **Kandyan** period. There is also an ancient **BODHI** tree. The image house has all its walls painted with **Jataka** stories and other stories connected with **Buddhism**. This is an image house built on stone pillars.

HISTORY

The name of the site is given in a second century **Sinhala** inscription in situ as **KASAGALA VIHARA**. This temple has been renovated by **Vijayabahu I** (1055-1110). There is a tradition which says that the **Sacred Tooth Relic** too was hidden here during a foreign invasion and a stone at site has been identified as the cover under which the **Relic** was temporarily kept.

KATARAGAMA

SITUATION

This ancient site is situated by the **MENIK GANGA** at **KATARAGAMA** in the district of Monaragala.

ROUTE

KATARAGAMA is only 12 miles from **TISSAMAHA-RAMA**.

RUINS

The most venerated place of Buddhist worship in Sri Lanka is **KATARAGAMA**. The **DEVALE** here is dedicated to the local deity known by the name **KATARAGAMA**. Behind the **DEVALE** is the ancient **BODHI** tree grown from one of the saplings of the Sacred **BODHI TREE** at Anuradhapura and planted by the local rulers in the 4th century B.C.

About half a mile away is the recently renovated ancient **STUPA** of **KIRI VEHERA**. The remains of numerous structures, statues and image houses are found nearby.

A number of Hindu temples sprung in the recent past also could be seen here. They include the temples dedicated to Gana, Isvara, Pattini and Visnu. Two other important sites close by are **VEDIHITI-KANDA** and **SELLA-KATARA GAMA**.

The Archaeological museum at Kataragama has an important collection of Buddha statues, inscriptions, moonstones, guardstones and other ruins.

HISTORY

Kataragama was one of the earliest Aryan settlements in Sri Lanka. The independent Kingdom of Kataragama was vanquished by Gothabhaya in the 3rd century B.C. and annexed to his own **MAGAMA**. The tradition ascribes the

construction of the DEVALE to king Dutugemunu (161 B.C.-137 B.C.). He is said to have built this shrine after vanquishing the South Indian invader Elara and bringing the entire Sri Lanka under his rule. Again, Kataragama was the temporary capital of Rohana for about six years from 1050 and Loka, Kassapa and Vijayabahu ruled there in turn during that period.

The STUPA known as KIRI VEHERA is called the MANGALA MAHA CEYA at KAJARAGAMA RAJAMAHA VEHERA in a 5th century Sinhala inscription in situ. A 2nd century Sinhala inscription also in situ records the repairing of the STUPA. Therefore this must have been built at an earlier date.

The Pali Dhatuvamsa as well as the Sinhala Dhatuvamsa mentions of a local deity. The DEVALE is mentioned for the first time by Robert Knox as a place of worship of the Sinhalese people.

As no chronicle in Sri Lanka or India mentions a Hindu temple at Kataragama, the present Hindu look seems to have been introduced in the recent past.

REFERENCE

JRAS (CB) new series, Vo..VI, pp. 50-52.

Pertold, Othakar: Ceremonial Dances of the Sinhalese, Dehiwala, 1973.

KELANI VIHARA

SITUATION

This ancient temple is situated at the historic village of KELANIYA in the district of Gampaha.

ROUTE

This site could be reached in 2 miles off the 4th mile post on the road from Colombo to Kandy.

RUINS

The Portuguese and the Dutch destroyed this ancient temple several times. What was left behind has undergone renovations afterwards. The ruins include the inscriptions by Parakramabahu IX (1509-1519), by the Ven. Atthadassi dated 1767 and by the ven. Buddharakkhita dated 1779. An earlier inscription belonging to the 10th century was discovered at VIBHISANA DEVALE.

The image house rebuilt in the early 19th century has wall paintings of Kandyan style. These were done by the famous Sinhala artist Soliyas Mendis. The only other remains of any value are the stone pillars of various structures and moonstones.

HISTORY

The history of the temple at KELANIYA goes back to the days of the Buddha (6th century B. C.). He visited KELANIYA on the fullmoon day of VESAK in the 8th year after enlightenment. It is one of the sixteen most venerated places of worship in Sri Lanka,

This monastery was the abode of 500 Buddhist monks during the reign of Dutugemunu (161 B.C.-137 B.C.). Several kings had taken action to improve or to build additions at KELANIYA.

In this connection the names mentioned are Kanitthatissa (160-188), Voharikatissa (210-232), Vijayabahu I (1055-1110) Parakramabahu I (1153-1186), Nissankamalla (1187-1196), Vijayabahu III (1232-1236), Parakramabahu II (1236-1271), Parakramabahu IX (1488-1510) and Kirti Sri Rajasingha (1747-1781). Mrs. Helena Wijayawardhana of Sedawatta was responsible for the construction of the new image house built from 1927 to 1947.

KERAGALA

SITUATION

The present temple at KERAGALA is in the district of Gampaha.

ROUTE

This place could be reached in 6 miles off the 16th mile post on the Colombo - Kandy road.

RUINS

The remains of a temple on pillars, a STUPA and a parapet wall are found at this place. There is also a slab inscription with writings on both sides.

HISTORY

The original temple at KERAGALA was built by Parakramabahu VI (1412-1467) in memory of his mother Padmavati. This was a renowned seat of learning at the time. Ven. Vanaratana Sangharaja and Ven. Vilgammula Sangharaja lived here.



KIRINDA VIHARA

SITUATION

This site with ancient ruins is situated 6 miles off Tissamaharama in the district of Hambantota.

ROUTE

The 6 mile road from the town of Tissamaharama ends up at KIRINDA VIHARA by the sea.

RUINS

This site is found by the sea. The ruins are on rock-boulders which have several caves with drip-ledges. There is also a rock inscription of the 1st century B.C. referring to king Mahadathika Mahanaga. A small STUPA has been renovated recently. Nearby in the village there is an inscription of Apa Mihindu of the 10th century and some other ruins including the remains of a STUPA.

HISTORY

As the rock inscription indicates this had been a cave monastery at least during the 1st century B.C. The tradition says that Vihara-Maha-Devi, the mother of Dutugemunu was brought ashore at this place. If it is so the history of the site goes back to the 2nd century B.C. Apa Mihindu's inscription records that in the 10th century there was prevalent a tradition according to which Kavantissa had enshrined the left lower Tooth Relic of the Buddha inside the STUPA at Tissamaharama.

REFERENCE

Epigraphia Zeylanica, Vol. V, PP. 270-280.

KOTA-VEHERA

SITUATION

This site is situated at DEDIGAMA, near Nelundeniya in the district of Kegalle.

ROUTE

Proceed along the Colombo-Kandy road and turn to the right at Nelundeniya at the 42nd mile and proceed about two miles to reach the site.

RUINS

The STUPA found at this site is known by the special name, KOTA-VEHERA, a short STUPA. Hence the site is also known by that name. The other examples of this type of STUPA are found at DELIVALA (15), YUDAGANAVA (101) and DEMALA MAHASEYA (73.14). The STUPA here was covered with debris and appeared like a small hill before excavation. The Department of Archaeology has excavated and conserved the STUPA. The valuable objects recovered from the STUPA are now exhibited at the museum at the site. They include an elephant lamp, a number of other lamps, several statues and numerous coins etc.

HISTORY

The STUPA here has been identified as the monument built by king Parakramabahu I (1153-1186) over the site where he was born. Hence the name SUTIGHARA-CETIYA is also given to this.

REFERENCE

The Kotavehera at Dedigama, memoirs of the Archaeological Survey of Ceylon, Vol VII, by Dr. C. E. Godakumbura Colombo, 1969.

Parakramapura, Department of Archaeology, Colombo

KUCCHAVELI

SITUATION

This site is found by the sea at the village of KUCCHAVELI north of Trincomalee in that district.

ROUTE

It is 12 miles from Trincomalee on the road to Tiriyaaya

RUINS

The excavations carried out by the Department of Archaeology have unearthed the remains of an ancient image house which has afterwards been conserved. In the course of excavations a headless Buddha statue was found. This and other ruins are now kept for exhibition at the Archaeological Museum at Kucchaveli. Also there are remains on the rock by the sea. A Sanskrit inscription of the 8th century too is found here.

HISTORY

The ruins at Kucchaveli indicate the existence of a monastery here during the early Anuradhapura period. The Sanskrit inscription is clearly an evidence for the Mahayana influence that prevailed here during the 8th century. Probably the seafarers would have come here for trading.

KUDUMBIGALA

SITUATION

This site is situated at SELAVA - ELIYA off Panama in the district of Ampara.

ROUTE

Proceed from Pottuvil to Panama and then about 3 miles on the road to the Ruhuna National Park to reach the site.

RUINS

This is a vast area with numerous rocks associated with ruins of Buddhist monasteries. The remains include two STUPAS on the largest rock. Another STUPA on the highest rock is now being conserved. Also there are a large number of caves of which some have Brahmi inscriptions of the pre-Christian era.

HISTORY

Extensive ruins here indicate that this has been an important centre of Buddhist activities in the early period of Buddhism.

KURAGALA

SITUATION

This ancient site is situated at TANJANTENNA in the district of Ratnapura.

ROUTE

Kuragala could be reached in 14 miles along the road to Uggal-kaltota from Balangoda.

RUINS

The remains include several drip-ledged caves. Some of the caves contain Brahmi inscriptions of the 2nd and 1st centuries B.C. Also, one of the rock boulders has the remains of a STUPA. The bricks from ancient structures are scattered here and there.

HISTORY

As the Brahmi inscriptions indicate this has been a main Buddhist monastery in the early days of introduction of Buddhism into Sri Lanka.

KURUNEGALA

SITUATION

The ancient site of Kurunegala is found in the city of Kurunegala.

ROUTE

This city could be reached in 58 miles from Colombo by train or road on the way to Anuradhapura.

RUINS

This city has several ancient temples, namely, Atkanda Vihara, Kurunegala Raja-Maha-Vihara, Andagala, Ibbagala and Yakdessagala. Caves are found at Atkanda Vihara, Andagala, Ibbagala and Yakdessagala. The remains of ancient structures are found at some of these temples. The cave temple at Yakedessagala has ancient paintings.

HISTORY

Kurunegala is also called Hatthigiripura, Hastisailapura and Kurunegalapura. Parakrambahu II (1236-1271) built here a vihara. Vijayabahu IV (1271-1273) built a rampart and a moat round the city and a large image house in the vihara. Bhuvanekabahu II (1291-1302) made the city his capital, and his successor, Parakkabahu IV (1302 - 1326) also ruled there and built a Tooth Relic Temple.

REFERENCE

JRAS (CB) new series, Vol. VI, p. 105.

KUSTARAJAGALA

SITUATION

This ancient site is situated by Weligama in the district of Matara.

ROUTE

Proceed along the main Galle-Matara old road upto the Kumbalgama railway crossing whereby the site is found.

RUINS

Here is a colossal image carved out of rock. The royal costumes and ornaments of the figure are visible. This has been identified as a figure of Avalokitesvaranatha, commonly known as Natha.

HISTORY

A local tradition says that this figure represents a foreign ruler suffering from leprosy. After landing here, he was cured by a nature physician. No definite date of the sculpture is known.

REFERENCE

JRAS (CB) New series, Vol. VI, P.71.

LANKATILAKA VIHARA

SITUATION

This site is situated at HANDESSA, near Kadugannava in the district of Kandy.

ROUTE

This temple could be reached in three miles along the DAVULAGALA road off the 65th mile on the Colombo-Kandy road.

RUINS

This image house is built on the rock surface. The walls are built of bricks. Here there are two buildings, the inner one being enclosed on all sides by the outer one. The inner building is the Buddha image house (BUDUGE) while the outer one is the DEVALE or the Shrine of gods. This temple has the paintings of Kandyan period. It also has two inscriptions of the 14th century.

HISTORY

The two inscriptions by Bhuvanekabahu IV (1341-1351) and Vikramabahu IV (1357-1374) give the history of the temple. According to them this temple has been built by the Minister Senadilankara and the work was executed by the architect Stapati Rayar. Thus this was founded in the 14th century.

REFERENCE

N. Mudiyanse : The Art and Architecture of the Gampola Period, Colombo. pp. 29-30, 63-70, 116-120.

MADUKANDA VIHARA

SITUATION

The site is situated at the village of MADUKANDA in the district of Vavuniya.

ROUTE

This temple could be visited on proceeding from the town of Vavuniya along the KEBITIGOLLA road.

RUINS

The stone pillars of an ancient structure remain. The steps leading to it have each a balustrade stone and a guardstone. The remains of the ancient image house are now conserved. Inside the image house is a damaged Buddha statue. Special mention must be made of a bath-room like structure made of rectangular stone slabs. Nearby are the remains of two ponds. The remains of a STUPA are found a few yards away in the jungle.

HISTORY

According to tradition the Sacred Tooth Relic is said to have rested here on its way to Anuradhapura. The ancient name of the place is not known.

REFERENCE

R. L. Brohier : Ancient Irrigation works in Ceylon.

MADURU OYA

SITUATION

The remains of an ancient sluice are found at MADURU OYA in the district of Polonnaruva.

ROUTE

This place can be reached in about 40 miles along the approach road from Polonnaruva to the work site of the Maduru Oya Reservoir.

RUINS

The main object is the sluice of the ancient tank of MAHADARAGALLA. The sluice is well preserved. It is 216 ft. long, 30 ft. wide and 16ft. high. The terra cotta dancers on the wall of the pit in the middle of the sluice are remarkable. A statue of a dwarf and several other remains found here are now kept at the Archaeological station at Polonnaruva.

HISTORY

This is the MAHADARAGALLA tank built by king Mahasen (275-301) and restored by Vijayabahu I (1055-1110) and Parakramabahu I (1153-1186). In the ancient times this has been an important tank in the territorial district known by the name ANTARA - GANGA (the land between the two rivers).

REFERENCE

Somapala Jayawardhana : History of Maduru Oya,
Colombo, 1982.

MADUVANVELA WALAWWA

SITUATION

This site is situated at the village of Maduvanvela in the district of Ratnapura.

ROUTE

The site could be reached in 14 miles along the road to SURIYAKANDA from Embilipitiya.

RUINS

This old residence of the Sinhala chieftain of Kolonna Korale has 43 rooms. Formerly it had 101 rooms. The main entrance to the residence has an inscription bearing the text, "1st January 1905." A section of the residence is set apart for a court house wherein the chieftain held his court.

HISTORY :

This residence is about 100 years old. It is a unique example of a residence of the Sinhala chieftains of the Kandyan Kingdom.

MAHAKANADARAVA BRIDGE

SITUATION

There is an ancient stone bridge at MAHAKANADARAVA in the district of Anuradhapura.

ROUTE

This site could be reached off the 59th mile on the Mihintale-Kahatagasdigiliya road.

RUINS

The remains of a stone bridge survive on the KANADARA OYA. The stone posts and slabs are laid horizontally. They are all well preserved. The remains indicate that the bridge was about 10 feet wide and about 6 feet above the stream.

HISTORY

The history of this site is not known.

MAGUL MAHA VIHARA

SITUATION

This site is found at LAHUGALA near Pottuvil in the Panama Pattu of Ampara district.

ROUTE

This site could be reached by all vehicles via Monaragala-Pottuvil road and turning to the right at LAHUGALA village.

RUINS

All the structures of an ancient Buddhist temple are found here within a quadrangle retained by a wall made of stone slabs. There are the ruins of an image house, BODHIGHARA, STUPA and a PADHANAGHARA. Two slab inscriptions of the 14th century are also found here.

HISTORY

In ancient times this was known by the name RUHUNU MAHA VIHARA. This was originally built by king Dhatusena (459-477). The buildings here were renovated in the 14th century by Queen Vihara Maha-Devi who has left two inscriptions.

MAGUL MAHA VIHARA

SITUATION

This site is found within the Yala National Park in the Hambantota district.

ROUTE

This place could be reached by the Pulatupana- Situlpavva road.

RUINS

The main object, the STUPA, has been recently renovated. The flight of steps leading to the platform survives. It starts with a simple moonstone. The other remains include several carved stones, caves, rubble walls and remains of several other structures.

HISTORY

The ancient name of the site has not been identified and as a result the history of the place is yet to be known. No doubt the ruins definitely indicate the great antiquity of the ancient monastery that stood here during the early historical period.

MALIGAVILA

SITUATION

This site is situated off OKKAMPITIYA in the district of Monaragala.

ROUTE

The site could be visited by car, bus or jeep. It is 10 miles south of OKKAMPITIYA on the Wellawaya - Monaragala road.

RUINS

Here there are extensive ruins all over the place. The main structure is the old image house of which only the remains are visible. The colossal Buddha image of about 40 feet high is now fallen and broken into pieces. Presently an attempt is being made to conserve this image. The remains of the rampart are now partly conserved. The remains of stone pillars, bricks and slabs etc. indicate that there has been a leading monastery here.

A little further away in the jungle is another site known as DAMBEGODA with ruins. Here the remains of a BODHI-SATVA image have been found. The pillar inscription unearthed at this place has now been taken to the Archaeological Museum, at Kataragama.

HISTORY

The history of the site is not known. But it must have been a centre of Mahayana Buddhism is evident from the ruins.

MATOTA

SITUATION

The site of the ancient port of MATOTA has been identified at Mantai in the district of Mannar.

ROUTE

This site of ancient port of MATOTA could be reached proceeding from Mannar about 6 miles along the Pooneryn road and turning west at Mantai and taking a mile.

RUINS

The traces of two ramparts and two moats can be noticed here. The finds unearthed in the exploration of the site include remains of ceramics from far away countries like China and Arabia. Also, the foundations of different periods have been found here. An important object is a fragmentary inscription in Sinhala.

HISTORY

The ancient port of MATOTA was the entrepot of sea trade in the Indian Ocean. The sailors from India, Persia, China and the Far East met in MATOTA. In addition, in the Sinhala literature and inscriptions this place is called variously as MAHAVOTI, MAHAPATU, MAHAVUTU, MAVATU-TOTA and MAHAPATUNA. In Pali, it is called MAHA-THITTHA, great port.

This was a walled city renowned from the 6th century B.C. to the 12th century A.C. Ptolemy has mentioned this by the name MODOUTTOU. Now this is a buried city. The modern Hindu temple of TIRUKESVARAM has been built in the recent past over the ruins of the ancient port city.

REFERENCE

JRAS (CB), New Series Vol VI, p.75.

MEDIRIGIRIYA

SITUATION

The site is situated at the village of MEDIRIGIRIYA in the district of Polonnaruva.

ROUTE

It could be reached in 24 miles from Polonnaruva along the road going passing HINGURAKGODA.

RUINS

Here a VATADAGE is found. This is one of the most enchanting places in Sri Lanka. This VATADAGE and its other buildings are the most beautiful examples of ancient architecture of Sri Lanka. The VATADAGE is encircled by three concentric circles of stone pillars. Between the circles of pillars are a brick wall and a stone wall. Also, here are found the remains of Buddha statues, an image house, moonstones and other structures.

HISTORY

This has been identified as the MANDALAGIRI VIHARA mentioned in the Pali chronicles and commentaries. King Kanitthatissa (164-192) is credited with the foundation of an UPOSATHA house at MANDALAGIRI VIHARA. A STUPA house was built during the time of King Aggabodhi IV (667-683). Sena II (853-887) has granted lands and immunities to the monastery. This was restored by Vijayabahu I (1055-1110). The treaty between Gajabahu II (1132-1153) and Parakramabahu I (1153-1186) is said to have indicted on a rock at MANDALAGIRI VIHARA. A copy has been found at SAGAMA VIHARA. Nissankamalla (1187-1196) has visited the Vihara.

REFERENCE

S. Paranavitana : Glimpses of Ceylon's Past, Colombo, 1971.
E. Z. IV, pp. 1-8.

MENIKDENA

SITUATION

This ancient site is situated at **ETABENDIWEWA** near Dambulla in the district of Matale.

ROUTE

Turn to left at **PANNAMPITIYA** junction on the Matale Dambulla road and proceed about 2 miles on the road to **ETABENDIWEWA** to reach the site.

RUINS

There are the remains of a **STUPA** and a **VATADAGE** damaged by vandals. These and other ruins are found in a terrace raised above the ground and retained by a wall. There are also a pillar inscription and slab inscriptions belonging to the 10th century.

HISTORY

The ruins at this site date from the pre-Christian era to about the 11th century A.C. The ancient name of the site as given in one inscription is **BUJGAMUVA**.

MIHINTALE

SITUATION

The ancient rock of MIHINTALE is situated at the village of Mihintale in the district of Anuradhapura.

ROUTE

This site is 8 miles from Anuradhapura along the road to Trincomalee.

RUINS

The rock which is about 1000 feet higher than the surrounding land has ruins of a number of ancient buildings. These are scattered over an area of about 150 acres. It was here that Arahant Mahinda arrived from India and met King Devanampiya-tissa (327 B.C. - 287 B.C.).

- (1) **HOSPITAL.** The remains of an old hospital has been identified by an inscription in situ. There is also a stone trough used for oil baths.
- (2) **THE STEPS.** The steps leading to the rock are 1840 in number. Some of the steps are made out of solid rock.
- (3) **KANTAKA-CETIYA.** This is the first STUPA built at Mihintale. There are a good number of caves nearby.
- (4) **THE ALMS HALL.** This is 62 feet long and 25 feet wide. The stone pillars are remaining.
- (5) **SLAB INSCRIPTIONS.** The two slabs bearing inscriptions identify the site of an ancient dwelling of the BHIKKHUS.
- (6) **SANNIPATASALA.** This is the ancient chapter house where the meetings of the SANGHA were held. It was a square building of 62 feet each side. Its roof was supported by 48 stone pillars.

- (7) **SILA-CETIYA.** This rock - STUPA is found on the small plateau near the top of the rock. This was the place where the king was standing when he first met Arahant Mahinda. This STUPA is made of rock.
- (8) **MAHA-CEYA.** This great STUPA is found on the top of the rock.
- (9) **MIHINDU-SEYA.** The STUPA of Mahinda was built to enshrine the relics of Arahant Mahinda.
- (10) **INDIKATU-SEYA.** This is a STUPA with special features. This belongs to a very rare type of STUPAS in Sri Lanka.

HISTORY

MIHINTALE is referred to in the Sinhala and Pali literature as well as in the Sinhala inscriptions. Some of the names given are CETIYA-PABBATA, SEYGIRI and SEGIRI. It was here that king Devanampiyatissa met Arahant Mahinda. It was looked after well. Almost all the kings paid special attention to it. As the wide steps leading to the rock indicate the pilgrims visited it in large numbers.

REFERENCE

C.W. Nicholas : Historical Topography of ancient and Medieval Ceylon, JRAS (CB) New Series, Vol. VI, PP. 162-166.

Mihintale, a guide book published by the Dept. of Archaeology.

MUDU-MAHA VIHARA

SITUATION

This site is situated at the village of Pottuvil in the Panama Pattu of Ampara district.

ROUTE

After passing the township of Pottuvil and proceeding along the road to PANAMA turn off to the left and proceed on the gravel road to the site which is by the sea.

RUINS

The site is now on the sea-shore. Most of the remains seem to be under the sand. The ruined STUPA, partly covered by sand, is on an elevated ground by the shore. Below the sand-hill is found the image house excavated and conserved by the Department of Archaeology. There is also a torso of a standing Buddha. The pillars scattered indicate the existence of structures in the early days.

HISTORY

The ancient name of the site is not known.

MULGIRIGALA

SITUATION

This is an isolated rock situated near TANGALLE in the district of HAMBANTOTA.

ROUTE

MULGIRIGALA could be reached in 12 miles from TANGALLE on the road from MATARA to HAMBANTOTA.

RUINS

At the foot of the rock there are the dwellings for the priests of whom Tennent has said :

“Their temples were asylums for studious and learned, to the present day, some of the priests of MATURA and MULIKIRIGALLE are accomplished scholars in Sanskrit and Pali, and possess rich collections of Buddhist manuscripts and books.”

Here there are eight cave temples, three STUPAS, three BODHI trees, one UPOSATHAGHARA and several inscriptions. All these are found in a series of platforms at different heights of the rock.

The flight of steps leading to the top is paved with stone slabs and mostly protected with side walls. The first platform has three VIHARAS, one BODHI tree and one STUPA. These VIHARAS have Buddha statues both recumbent and sedent and many paintings.

On a smaller platform closer to the second one there are one VIHARA, two DEVALES and one STUPA. These too have statues and paintings. The JATAKA stories are painted on the walls. The ceiling is also painted. On the second platform there are three cave temples renovated lately. Here there is also a pond filled with water.

The pathway leading to the summit is steepy. The top of the rock, surrounded by a parapet wall, has a STUPA, a DEVALE and an image house. All these have been renovated recently.

The view on all sides is very beautiful. The vast stretches of extensive rice fields with intercepting gardens and coconut cultivations are a lovely scene. The beauty is enhanced by the numerous tanks.

HISTORY

As the caves at MULGIRIGALA date back from the 2nd century B.C. this rock temple must have been built at that time. The two inscriptions dating from that time confirms this. An inscriptions of the 12th century in situ identifies the VIHARA as SAMUDDA-VIHARA built by KAKAVANNA-TISSA (B.C. 225 - B.C. 161).

Again, in the 18th century, this became a seat of learning under the patronage of the most venerable SARANANKARA SANGHARAJA and king KIRTI SRI RAJASINGHE (1747-1781).

It was here, in 1826, that Mr Turner discovered the MAHAVAMSA-TIKA and came to know about the great chronicles of the Sinhalese and the language in which they are written, Pali.

REFERENCE

Heydt's Ceylon, published by the Information Dept, Colombo
Somapala Jayawardhana : Mulgirigala, Cultural Publications
Co. Ltd (Colombo, 1985.)

NAIGALA

SITUATION

This ancient site is found at the village of AGRAHERA in the district of Hambantota.

ROUTE

It could be reached in 2 miles from Weeraketiya on the road to Ranna.

RUINS

At this place, stone pillars and slabs of a number of structures are found scattered over a large area. An image house has been put up in recent times.

The value of this temple lies in that it possesses a large collection of ola books and other objects of cultural value. Ceramics of different eras, several Buddha images of different sizes, relic caskets and numerous artifacts of archaeological value are preserved.

HISTORY

Ancient name of the site is not known.

NALANDA

SITUATION

The ancient site of NALANDA is situated at Nalanda, a village near Dambulla in the district of Matale.

ROUTE

This place is only about $\frac{1}{2}$ mile off the road from Matale to Dambulla.

RUINS

Here the main object is an edifice known as GEDIGE, a structure made of stone slabs.

Under the diversion of the Mahaweli Gange at Polgolla this site was to be inundated. As such the edifice was dismantled and removed to the highland close by before inundation. Afterwards the very site was raised above water and the edifice was re-built on this terrace. Similarly, the STUPA too was re-built by the side. Now the site is encircled by water except for the approach road.

HISTORY

This edifice is described as a structure of the Tantric Buddhists of the 8th century.

REFERENCE

N. Mudiyanse: Mahayana Monuments in Ceylon, Colombo, 1967, pp. 70-71.

P. L. Prematilake : Nalanda, Colombo, 1985.

NEDIGANVILA

SITUATION

This site with ancient ruins is found at NEDIGANVILA near Tissamaharama in the district of Hambantota.

ROUTE

NEDIGANVILA could be reached in 4 miles along the Ikkapallama road off the Matara - Tissamaharama road.

RUINS

The main object found here is the partly ruined STUPA. This is a pot-shaped STUPA. Before the recent conservation, it was covered with scrub jungle and some big trees were growing on it.

The archaeologists have identified the remains of three structures in close proximity. The other remains include an ASANAGHARA, YUPA stone and several other objects. Around the STUPA a PRAKARA built in brick also could be noticed.

HISTORY

Although the remains here indicate the great antiquity of the site the history of the STUPA remains obscure. This has been tentatively identified as the VILPITA VIHARA mentioned in the Dhatuvamsa. It is one of the buildings by the ruler of ROHANA, Mahanaga (3rd century B.C.).

NELUGALA

SITUATION

This ancient site is situated at NELUGALA in the Eravur Pattu of the Batticaloa district.

ROUTE

NELUGALA could be reached in 6 miles off Punanai and across the Maduru Oya. The track is not motorable.

RUINS

Here are the remains of an ancient Buddhist monastery. The remains include those of five STUPAS and several other structures. The eastern corner has four caves in one line. Here there are also the remnants of ancient brick walls and stone pillars.

At present, the site is a desolate place in the jungle remote from any human habitation.

HISTORY

The name of the ancient monastery occurs several times in a long rock inscription of Bhatika-tissa (141-165). According to this, the minister Ahaliya founded the monastery named PIYAGALAKA AHALI PAVATA and given to the MAHA VIHARA at Anuradhapura. This has been identified as the ancient PIYANGALLA VIHARA mentioned in the Mahavamsa and situated within the ancient KOTTHIVALA district. This was also the birth place of Suranimala, one of the ten paladins of Dutugemunu (161 B. C. - 137 B. C.).

REFERENCE

JRAS (CB) New Series, Vol VI, p.33.

NILAGIRI-SEYA

SITUATION

This site is found about 4 miles off LAHUGALA and across the HEDA OYA in the thick jungle by the NILAGIRI HILL in the district of Ampara.

ROUTE

The site could be reached in 4 miles on foot or by jeep, if the river is passable, along the track leading to it off LAHUGALA on the road from Monaragala to Pottuvil.

RUINS

The main structure is the ruined STUPA on which huge trees have grown to about 30 feet height. It looks like a hill. Around this a large number of stone pillars and slabs are found. There is also an ASANAGHARA and a CHATRA. The YUPA stone is fallen across on the top of the STUPA. A little further in the jungle numerous stone pillars and slabs are scattered. The whole area is a thick jungle.

HISTORY

The ancient name of the site or its builder is not known.

NILLAKKAGAMA

SITUATION

This ancient site is located at NITALAVA in the Vanni Hat Pattu of the Kurunegala district.

ROUTE

Proceed from Galgamuva on the Moragollagama road to the 6th mile and turn north to follow the Nitalava road for 3 miles to reach the site.

RUINS

The main object here is a remarkable structure known as a BODHIGHARA or BODHI tree house built of stone. It has a higher terrace at the centre and a lower terrace right-round the centre. The perimeter has a boundary wall built with stone slabs. On the east and west there are doorways with stone door jambs decorated with carvings. Around the higher terrace there are two rows of stone pillars indicating the existence of a wooden roof in the past.

HISTORY

The archaeologists are of the opinion that this may belong to the 8th or 9th century. Its ancient name or builder is not known.

REFERENCE

S. Paranavitana : Glimpses of Ceylon's Past, Colombo, 1971.

PADAVIYA

SITUATION

The site of the ancient city of PADAVIYA is situated at the lower end of the PADAVIYA tank north-east of in the district of Anuradhapura.

ROUTE :

The site could be reached along the bund of the tank.

RUINS

The remains of ancient STUPAS, image houses, wells and other buildings are found at the site. The remains of the moat that girdled the ancient city of PADINNARU by the tanks can be seen even today. The Cholas who invaded the region in the eleventh century have left - behind several Hindu temples and statues of Hindu gods.

HISTORY

This site has been identified as the ancient city of PADINNARU near the tank, PADAVIYA, which again has been identified as the DHANAVAPI built by king Saddhatissa (137.B.C. 119 B.C.). Moggallana II (531-551) rebuilt the tank. This was again restored by Parakramabahu I (1153-1186). Nissankamalla (1187-1196) decreed the area around the tank a sanctuary for animals. The district was known by the name PADI-RATTHA in the UTTARA-PASSA or Northern province. Parakramabahu II (1236-1271) waged war at PADI-RATTHA against the Tamil invaders and Vijayabahu IV (1271-1273) finally got rid of the invaders.

NAKA-NAGARA is another place of the vicinity mentioned in the Brahmi inscriptions of the 2nd century B.C. to the 1st century A.C. This has been identified as NANNARU found in a tenth century inscription close by. This seems to have been a city of Nagas.

REFERENCE :

JRAS (CB) New Series, Vol VI pp. 87,162,168.

PADENIYA VIHARA

SITUATION

The site is found at the village of PADENIYA in the district of Kurunegala.

ROUTE

This site could be reached along the Kurunegala - Anuradhapura road and the temple is by the junction where the road to Nikaweratiya branches off.

RUINS

The ancient image house has wooden pillars with carvings. Some of the ruins include stone pillars and guardstones. The image house has paintings of the Kandyan period. All other buildings of this temple have been renovated recently.

HISTORY

The existing buildings belong to the Kandyan period.

PADIKEMGALA

SITUATION

This site is situated at the village of IHALA-KUMBUK-WEWA near the tank MAGAL-WEWA in the northern part of the district of Hambantota.

ROUTE

This site could be reached in about 24 miles off Hambantota along the road to IHALA-KUMBUK-WEWA.

RUINS

Here are found the ruins of several structures. The numerous stone pillars scattered over an extensive area indicate that in the past this had been a reputed Buddhist monastery. The remains include a large pillared structure, a BODHI tree house, sculptured stone slabs etc. One slab has been identified as depicting the Sujata's offer of milk rice to the Buddha.

HISTORY

As the ruins indicate this had been an important Buddhist monastery of which ancient name or history is not known.

REFERENCE

Somapala Jayawardhana : RUHUNU VITTI (in Sinhala)

PANAVITIYA AMBALAMA

SITUATION

An ancient resting place is situated at Panavitiya, Elabodagedara, near Narammala in the district of Kurunegala.

ROUTE

This site could be reached off Metiyagane on the Narammala Dambadeniya road.

RUINS

The object found here is an ancient ambalama, a traditional resting place by the wayside. It has been reared on a grid of wooden beams raised on stone pillars.

Although this is a small building it is very valuable because of its carved wood-work of beams and posts. These include scenes of wrestlers, dancers, animals, birds, acrobats and floral patterns.

HISTORY

This building belongs to the Kandyan period. It has been customary for the Sinhalese Buddhists to provide services for the weary travellers and this was fulfilled by way of providing ambalams for shelter and placing water in pots for drinking. Similar structures are referred to in the literary works of the 15th century.

REFERENCE

Panavitiya ambalama carvings, No.2, Art series. Dept. of Archaeology.

PANDUVAS-NUVARA

SITUATION

This ancient city is situated near HETTIPOLA in the district of Kurunegala.

ROUTE

Proceed from Chilaw 22 miles on the road to Kurunegala via Variyapola to reach the site.

RUINS

- (1) The citadel wall is preserved in the western and southern sides. It is built of bricks. The area covered by the walls is roughly 352 yards by 330 yards. The only gateway is in the east.
- (2) The palace consists of two parts, a central edifice and the galleries. The central edifice is 100 feet long and 90 feet wide.
- (3) A stone seat - with an inscription by Nissankamalla (1187-1196) is found to the left of the steps.
- (4) The Audience Hall, 83 feet by 36 feet, has a number of stone pillars.
- (5) Outside the citadel there are the ruins of several STUPAS and image houses.

HISTORY

This was the capital of the DAKKHINADESA, Southern Country, during the 12th century. There is also a tradition which takes the history of the site to a period as early as the 6th century B.C.

REFERENCE

- D. T. Devendra: The Ancient Parakramapura, Colombo.
 S. Paranavitana ; Glimpses of Ceylon's Past, Colombo, 1971

PIDURANGALA

SITUATION

This ancient site with ruins is situated at PIDURANGALA near Sigiriya in the district of Matale.

ROUTE

The site could be reached in about one mile off Sigiriya.

RUINS

This is a rock and the main object here is a STUPA. The ancient image houses found inside a cave have now been renovated. Another cave on the summit of the rock is divided by walls to make three image houses. The recumbent Buddha statue in one of the image houses appears to belong to about the 10th century.

HISTORY

Here there are two inscriptions of which the earlier one belongs to the 1st century B.C. while the latter belongs to the 10th century. This therefore must have been an important monastery at least upto the end of the Anuradhapura period.

REFERENCE

S. Paranavitana : Glimpses of Ceylon's Past, Colombo, 1971.

POLONNARUVA

SITUATION

POLONNARUVA is the headquarters of the district of POLONNARU.

ROUTE

It is 134 miles by Road from Colombo. It could be also reached by Train.

RUINS

- (1) MAHA-PARAKRAMABAHU or the stone sculpture of king PARAKRAMABAHU the GREAT in popular belief is one of the great masterpieces of Sinhalese art. This sculpture is carved out of one of the rock boulders close to the bund of PARAKRAMA SAMUDRA or the Sea of PARAKRAMA. Some have expressed the view that this represents a sage.
- (2) POTGUL VIHARA, situated close by, is a unique monastery with four STUPAS surrounding a circular building on a central platform.
- (3) NISSANKA-LATA-MANDAPA or NISSANKA-MALLA's Audience Hall could be identified by its ruins of walls, a seat and stairs.
- (4) NISSANKAMALLA RAJA SABHA or the Council Chamber of NISSANKAMALLA has been identified by the inscriptions on the columns inside the building. They record the positions held by different officers in the king's council led by the king on the lion throne.
- (5) RAJA MALIGA or the PALACE is within the citadel. The first palace at Polonnaruva was built by Vijayabahu I (1055-1110). This was rebuilt by Parakramabahu I (1153-1186) and named it VAIJAYANTA PRASADA. It consisted of 1000 chambers in seven storeys. Even today, the remains of three storeys could be seen. The ruins of various other buildings also could be seen close by.

- (6) RAJA SABHA of PARAKRAMABAHU is containing five stone carvings. The base of the building is supported by AT-PAVURA or BAS relief elephants.
- (7) DALADA-GE or TOOTH RELIC TEMPLE was on a raised platform. This has a number of buildings, some of which are the finest examples of architecture at Polonnaruva.
- (8) VATA-DA-GE is a circular building. It is a very beautiful building of this ancient city.
- (9) THUPARAMA is a well preserved Image House. The ruined Buddha image could be seen in the inner chamber. Also, here, a number of other Buddha statues are found.
- (10) HETA-DA-GE was the second Temple built at Polonnaruva for the TOOTH RELIC. This was built by NISSANKAMALLA.
- (11) GAL POTA is a large stone slab bearing a long inscription by NISSANKAMALLA. It states that it was brought for that purpose, from MIHINTALE. Its area is 26 ft. by 14 ft. This records the king's invasion of India and his relations with other foreign lands.
- (12) ALAHANA PIRIVENA was the first great moanstery in Polonnaruva. A number of buildings were constructed on a series of terraces made in the natural hill. The top has two platforms. The limits of ALAHANA PIRIVENA were landmarked by 10 boundary stones. It comprised :
- (i) LANKATILAKA VIHARA, an image house of 5 storeys with a sedent Buddha image and decorations;
 - (ii) KIRI VEHERA;
 - (iii) BADDASIMA PASADA or UPOSATHA-GHARA.
- (13) GAL VIHARA was the ancient UTTARARAMA built by PARAKRAMABAHU I. This is one of the finest pieces of sinhalese architecture. It has four Buddha

statues carved out of rock. The first is a SAMADHI image on a platform while the second is inside a cave. The third is a standing Buddha while the fourth is a recumbent Buddha colossal in size depicting the passing away posture. A standing Buddha figure, with crossed arms is also found. All these rock sculptures were originally covered by brick buildings of which foundations are still visible.

- (14) DEMALA MAHASEYA is the largest STUPA ever undertaken by anyone in the world. This, started by PARAKRAMABAHU I, was never completed. On the top of the brick monument is a platform surmounted by a tiny STUPA.
- (15) TIVANKA PILIMAGE is so called because of its large image of the Buddha with three bends, at the knee, at the waist and at the shoulders. Besides, the walls have fragments of old paintings. These frescoes depict both human as well as celestial life.
- (16) SIVA DEVALES. The remains of a number of temples dedicated to SIVA are found at Polonnaruva. These were built by the invaders during the 11th or 13th century. These are now conserved.

HISTORY :

After ANURADHAPURA, POLONNARUVA was made capital of Sri Lanka in 1055 by Vijayabahu I (1055-1110). The Sinhalese kings reigned there for about 150 years. Parakramabahu I (1153- 1186) inaugurated an era of power and prosperity which lasted for about half a century. Nissankamalla (1187-1196) too added a number of most handsome structures.

REFERENCE :

JRAS CB, New Series, Vol VI, pp 174-180
do Vol II pp. 123-125.

POMPARIPPU

SITUATION

This ancient village with ruins is situated near KALPITIYA in the district Puttalam.

ROUTE

The site could be reached in 21 miles along the road from Puttalam to Mannar.

RUINS

In this burial ground are inhumations of skeletons in large urns which also contain small pots. These small pots appear to have had ornaments and food stuffs offered for the buried persons. About a mile east of the ancient cemetery is found a ruined STUPA. The vicinity has an 8th century inscription in Sinhala.

HISTORY

The inscription names the site as VALLI VIHARA. According to the Mahavamsa king Subha built VALLI VIHARA near URUVELA which was one of the earliest settlements of the Sinhalese. The area seems to have well developed at least from about the 6th century B.C. to about the 10th century A.C.

REFERENCE

JRAS (CB) New Series Vol VI, pp.89.

PULUKUNAVA

SITUATION

This ancient site with ruins is found at PULUKUNAVA in the district of Polonnaruva.

ROUTE

The site could be reached along the road from Ampara to Maha-Oya. It is at the boundary of the Gal Oya development area.

RUINS

This is a large hill covered with forests. On the southern scarp, several drip - ledged caves are found. Some of these caves bear pre-Christian inscriptions. The area to the south of the hill is full of ruins. There are the remains of various structures, stone pillars, ponds, statues and stone slabs. There is also a ruined STUPA.

HISTORY

The ancient name of the site is not yet identified. As a result the history of the place is also not known. Surely, the ruins definitely point to the fact that this site has a history of over a period of 2000 years.

PUSULPITIYA VIHARA

SITUATION

This ancient Buddhist temple is situated at PUSULPITIYA near KOTMALE in the district of Nuvara Eliya.

ROUTE

This monastery could be reached along the Vataddara-Hedunava road off Nawalapitiya.

RUINS

The main structure here is the image house built during the Kandyan period. It is a two storied building. The ground floor provides storage facilities for the antiques including the old books. It is also the access to the upper floor. A flight of steps made of hard wood leads to the upper floor. The outer section has paintings on its walls while the inner room is the shrine which houses the valuable golden Buddha Image of about 14 inches high. This is placed underneath a MAKARA TORANA made of ivory. On either side of the main statue there are two seated Buddha statues. Several other Buddha statues, caskets and other objects are also kept beyond the MAKARA TORANA. All these objects are enclosed in a wall cupboard with a glass front.

HISTORY :

The history of this temple goes back to the days of Devanampiyatissa. One of the 40 saplings of the Sacred Bodhi Tree is said to have planted here at that time. As that Bodhi Tree died in 1965 today there is only an offshoot sprung from that. The golden Buddha statue, according to tradition, was brought down here by Arahant Maliyadeva from India. Dutugemunu who left Magama in the 2nd century B.C. and came to Kotmale is said to have been haunting this shrine.

RAJAGALA

SITUATION

This site is situated near BAKKI-ELLA in the district of Ampara.

ROUTE

The site could be approached along the Ampara - Maha Oya road. It is a few miles off the main road.

RUINS

Here there are many drip-ledged caves and about twenty of these caves bear inscriptions belonging to the 2nd and 1st centuries B.C. Some of these caves have walls in front and some others have paintings. The summit of the hill possesses the remains of several structures and two STUPAS. The entrance has balustrade stones and guardstones. The other remains include a damaged Buddha statue, several NAGA figures and a drain.

HISTORY

This site is historically very important. Five inscriptions record the donations made by two sons of Saddhatissa and their wives. The elder son, Maha Aya has been identified as king Lanjitissa (119 B.C. - 110 B.C). The ancient name of the site too has been read as Dhamatissa - pavata. All these indicate that this had been an important Buddhist monastery during that period of time.

REFERENCE

JRAS (CB), New Series, Vol, VI p. 27.

RAMBA VIHARA

SITUATION

This ancient temple is situated at the village of UDAROTA in the Giruva Pattu of the district of Hambantota.

ROUTE

The site could be reached in about eight miles along the road from Ambalantota to Ratnapura. It is close to the 7th mile on that road.

RUINS

Here the whole area is a thick jungle. The main structures include two ruined STUPAS and a pond. The remains of several structures are found scattered over a large area. Some of the stone pillars are fallen on the ground. An inscription has been broken into two pieces.

HISTORY

This site has been identified as the medieval capital, MAHANAGAHULA of the region of DOLOS-DAHAS-RATA. In Sinhala, this capital was known as MANAVULU-PURA. It was associated with Vijayabahu I (1055-1110), Gajabahu II (1132-1153), Parakramabahu I (1153-1196) and Nissankamalla (1187-1196). The last has left here an inscription. The region of DOLOS-DAHAS-RATA comprised 12000 villages on the west bank of the Valave Ganga.

REFERENCE

JRAS (CB), New Series. Vol VI. p.69.

RATRAVELA

SITUATION

This ancient site is situated at PANAMA in the district of Ampara. It is also known by the name SASTRAVELA.

ROUTE

The site is by the 73rd mile on the main road from Pattuvil to Panama.

RUINS

To the left of the approach road and near the entrance to the site is found a hillock which really is what remains of an ancient STUPA. It is covered with scrub and huge trees grown on it. Here there are extensive remains of an ancient monastery. The remains include the stone pillars of several structures and stone statues. There are drip-ledged caves of which some contain pre-Christian inscriptions. There is also another inscription incised on a rock.

HISTORY

An inscription in situ by king Mahadathika Mahanaga(7-19) names the ancient vihara as BOHOGIRI NAKAPAVATA. This again has been identified as MANINAGA-PABBATA in the district of Kalayana-Kannika. As the extensive ruins indicate this must have been an important Buddhist monastery at that time.

REFERENCE

Inscriptions of Ceylon II, P. 36
 JRAS (CB) New Series, Vol VI, p. 22.

RIDI VIHARA

SITUATION

This ancient Buddhist monastery is situated at the village of RIDIGAMA in the Kurunegala district.

ROUTE

This temple could be reached in 10 miles along the road from Kurunegala to Rambodagalla.

RUINS

This renowned temple has caves which have been converted into image houses and dwellings of the BHIKKHUS. On the summit and slopes of the rock at this place are remains of monuments belonging to various periods from about the 2nd century B.C. to eighteenth century A.C. The remains include several inscriptions, Buddha statues and statues of gods. The image house has paintings of the Kandyan period. Its door frames are rich in carvings.

HISTORY

Ridi Vihara has been identified as the ancient RAJATALENA VIHARA built by Amanda Gamini Abhaya (19-29). Silver is said to have found here in the reign of Dutugemunu (161 B.C.-137 B.C.). The earliest inscriptions at the site belong to the second century B.C.

REFERENCE

JRAS (CB), New Series, Vol VI. p.106.
Inscriptions of Ceylon Vol II, pp. 46-47.

RITIGALA

SITUATION

RITIGALA, the highest mountain range in NUVARA-KALAVIYA, is situated at KEERIYAGASWEWA in the district of ANURADHAPURA.

ROUTE

This site could be reached in 5 miles along the road to KEERIYAGASWEWA off GALAPITAGALA junction on the road from HABARANA to ANURADHAPURA.

RUINS

The starting point is BANDA POKUNA where the remains of numerous ancient structures are found. The platform above the reservoir has the remains of a number of double-platform buildings. The remains scattered over an extensive area include terraces, pavements, baths and stone pillars.

Bell has identified 50 separate structures within the main precinct. On the hill there are many caves with Brahmi inscriptions of the 3rd and 2nd centuries B.C. It has been estimated that here there are over 20 caves. The most important feature is that of PADHANAGHARAS.

NA-MALUVA, NA-ULPOTA, VEVELTENNA and SITALAKANDA are also places where the remains of ancient structures are found.

The inscriptions on these caves have been published. Some of them confirm the name of the site given in the MAHAVAMSA.

HISTORY

At RITIGALA, Pandukabhaya built a fortress. King Lanjitissa (119 B.C.-110 BC) improved the VIHARA at RITIGALA. Several other kings too have effected repairs or added new buildings.

Sena I (831-851) renovated this monastery and bestowed it on the PANSUKULIKA BHIKKHUS.

In Pali this is known by the name ARITTHA-PABBATA

REFERENCE :

JRASCB. New Series, Vol VI pp. 171-172

Encyclopaedia of Buddhism, see; ARITTHA-PABBATA
RITIGALA, published by Central Cultural Fund

SAMAN DEVALE

SITUATION

This site is situated at the village of DEVALEGAMA near Ratnapura in the district of Ratnapura.

ROUTE

The site could be reached in about one mile along the Ratnapura - Panadura road. It is near the 41st mile post on that road.

RUINS

This is an ancient DEVALE dedicated to the god SAMAN, a local deity of Sri Lanka. In the 16th century it was plundered and destroyed by the Portuguese. Afterwards, the present buildings were put up. The buildings have been built in an enclosure which has two platforms. The lower platform has two entrances. The access to the upper platform is provided by the flight of steps found in the eastern sector. The first building is the SANTI MADUVA on either side of which are found the Buddha image house and the Pattini DEVALE. Next comes the DIGGE and finally the palace wherein the statue of the god SAMAN is kept.

HISTORY

This DEVALE is mentioned in the eleventh century Sinhala writings. As this place is closely connected with SRI PADA it must have existed from very early times. The tradition is that it was at the request of SAMAN that the Buddha left his foot-print on the peak.

REFERENCE

S. Paranavitana: God of Adam's Peak.

SANKAPALA VIHARA

SITUATION

This temple is found at Kolambage-ara in the district of Ratnapura.

ROUTE

The site is by the main road near the 92½ th mile post on the Ratnapura - Hambantota road.

RUINS

There are several drip-ledged caves some of which have inscriptions. Also there are ancient bricks, flat tiles and numerous other remains. The door frame of the Image House here is decorated with carvings.

HISTORY

This site with ancient ruins dates back from the pre-Christian period is established by the presence of cave inscriptions. During the Kandyan period the high priest of this temple was offered by the king a vast extent of land.

SERUVAVILA

SITUATION

This ancient site is situated at SERUVAVILA, near MUTTUR, in the district of TRINCOMALEE.

ROUTE

This site could be reached in any of the following three routes starting from TRINCOMALEE :

- i. by boat, 9 miles to MUTTUR and then by road 10 miles to the site;
- ii. by road via KINNIYA, UPPU ARU and MUTTUR, 26 miles; or
- iii. by road via KANTALE, in 56 miles.

RUINS

The main object here is the STUPA completely renovated at the beginning of the present century. The remains of other ancient structures include a BODHIGHARA, an image house and several other buildings including monasteries. Here the remains of BUDDHA statues and other statues too were found. Two BUDDHA statues unearthed here are seated under the cobra hood.

HISTORY

SERUVAVILA is a celebrated place, being one of the most venerated sixteen places worshipped in Sri Lanka. The STUPA was built by king KAKAVANNA TISSA (225 B.C. - 161 B.C.) to enshrine the frontal Bone Relic of the BUDDHA. Also he added a monastery. Later these were renovated several times.

SIGIRIYA

SITUATION

The ancient rock of SIGIRIYA is found at the village of Sigiriya near Dambulla in the district of Matale.

ROUTE

Turn off to right at the junction of INAMALUVA on the road from Kurunegala to Dambulla and proceed about five miles to reach the site.

RUINS

Here the main object is the rock. Half-way up the rock are the world famous frescoes of SIGIRIYA in a row of caves. The access to the summit has a portion with a mirror wall which possesses about 700 Sinhala verses written by popular visitors beginning from the fifth century to the 13th century. The last lap of the access to the summit is through the mouth of a lion. Hence the name SIGIRI, the Rock of Lion. The whole area of the summit about three acres in extent is covered by the remains of buildings, ponds and other structures.

On the ground to the west of the rock are the remains of ponds, summer palaces and other structures. Among the remains of pre-Christian era found near the foot of the rock are a STUPA and a BODHIGHARA. There are caves with Brahmi inscriptions.

HISTORY

There had been a cave monastery by the foot of the rock. Sigiriya was the first fort-city built by Kassapa (475-491). He had also added a VIHARA by the name BODHI UPPALAVANNA. His brother who succeeded him constructed DALHA and DATHAKONDANNA VIHARAS.

REFERENCE

- JRAS (CB), New Series, Vol. 1
 S. Paranavitana : Sigiri Graffiti.
 S. Paranavitana : Glimpses of Ceylon's Past.

SIRIPANA

SITUATION

This ancient site is situated at Galabedda in the district of Monaragala.

ROUTE

The site is by the culvert no 167/40 on the Monaragala-Pottuvil road.

RUINS

A large cave here is an image house. Several Buddha images are found inside the cave. These as well as the walls have been recently painted. Some traces of old paintings are also visible. All round the place is thick jungle. Numerous remains of various structures, foundations and pillars can be seen in the adjoining jungle.

HISTORY

According to the tradition this was the abode of venerable Kalabuddharakkhita who preached Kalakarama sutta at Mihintale to king Saddhatissa ((137 B.C. - 119 B.C.). As the ruins indicate, in the early days, this must have been an important Buddhist monastery.

SITULPAVVA

SITUATION

The site is found inside the National Park of YALA in the district of Hambantota.

ROUTE

This could be reached in 18 miles along the gravel road off YODAKANDIYA on the road from Tissamaharama to Kirinda.

RUINS

Here there are extensive ruins scattered over a large area. The STUPA on the main rock has been renovated recently while that on the smaller rock is still in ruins. On the southern scarp of the main rock are remains of several monastic buildings while on the eastern scarp is a large cave in which there has been an image house. The images of this cave have been renovated recently. The traces of ancient paintings too can be seen on the canopy of the cave. On the ground opposite the cave are remains of stone structures and stone pillars. There are also two Buddha images and several other images. The rock has a large number of caves with inscriptions.

HISTORY

This has been identified as the CITTALA-PABBATA VIHARA mentioned in the Mahavamsa and founded by Kakavannatissa in the second century B.C. Mahallaka Naga's building a STUPA here is recorded in his inscription in situ. Sixty five Brahmi inscriptions of the second and first centuries B.C. found here have been published. Five rock inscriptions of about the first century too have been included. All these indicate that this was an important Buddhist monastery from very early days.

REFERENCE

JRAS (CB), NS. Vol VI pp. 63-64;

Inscriptions of Ceylon Vol, 1, Nos. 601-660d, 1180/81

Do Vol. 11 pp. Nos. 38,52, 64, 85,163

SOMAVATIYA

SITUATION

This ancient site is found near MINVILA in the district of Polonnaruva.

ROUTE

It could be reached in 28 miles off Polonnaruva.

RUINS

The main object is the STUPA which was in ruins and renovated recently. It has been built on a platform encircled by a PRAKARA built with bricks. The retaining wall of the platform is buried about 5 feet underground. In the enclosed area are the remains of several buildings. At the four cardinal points are limestone flights leading to the terrace. Each flight starts with an ancient moonstone. The ancient outer cover of the STUPA is visible at a place kept open in the later cover. In the vicinity are the remains of several structures.

HISTORY

This STUPA is one of the oldest STUPA in Sri Lanka. A number of inscriptions in and around SOMAVATIYA throws light on its history. According to one of them this was known as PAJINA-NAKA-ARABA VIHARA. This is confirmed by another Brahmi inscription partly surviving which has only RAMA VIHARA in which the very first letter 'A' is missing. The life-size sculpture of an elephant locally known as GAL-ALIYA and found in the river nearby may be the only remnant of an old monastery.

REFERENCE

JRASCB, NS, Vol, VI, p. 42,
Inscriptions of Ceylon, Vol II pp. 39-40.

TANTIRIMALE

SITUATION

This temple is situated at the village of NACHIKULAM in the NUVARAGAM PALATA of the Anuradhapura district.

ROUTE

The site could be reached along the Anuradhapura Mahavilacchiya road and turning off to the right at the eleventh mile and then proceeding about 9 miles.

RUINS

This is an extensive early Buddhist monastery. Here a large sedent Buddha statue and a recumbent Buddha statue have been carved out of solid rock. The BODHI tree found here is one of the eight saplings sprung out of the Sacred BODHI Tree at Anuradhapura immediately after it was planted.

The site has some symbols belonging to the pre-historic period.

HISTORY

According to tradition this site was honoured by the Sacred BODHI sapling on its way to Anuradhapura. The Bodhivamsa says that one of the eight saplings was planted here during the days of Devanampiyatissa (307 B.C. - 267 .B.C.). The ruins found here confirm the antiquity of the place.

REFERENCE

- Hocart, A.M., JRASCB, No. 76. pp. 112-124,
 Still J., JRASCB, No. 63, pp. 73-101.

TELULLA

SITUATION

This site with ancient ruins is found at TELULLA very close to the sea, in the district of Hambantota.

ROUTE

This ancient site could be reached in seven miles off VELIGATTA on the Matara-Tissamaharama road.

RUINS

Here there are remains of several ancient structures. Twelve stone pillars at one place and sixteen stone pillars at another place indicate the existence of two structures in the early days. The other remains include a STUPA, two Buddha statues and several other ruins.

HISTORY

As the ancient name of the site is yet to be identified its history is not known.

TIRIYAYA VATADAGE

SITUATION

The hamlet called TIRIYAYA is situated on the sea coast north of Trincomalee in that district.

ROUTE

This site could be reached in thirty miles on the northern road along the coast from Trincomalee.

RUINS

The main object here is the splendid VATADAGE conserved by the Department of Archaeology. The summit of the hill is about an acre in extent. The VATADAGE as well as the image houses and other structures are found on the summit. The VATADAGE, which is at the centre of the summit, consists of a small STUPA encircled by two concentric circles of stone pillars. A retaining wall of stone slabs has been built right round the main structure. It is provided with two gateways on the east and the north. The remains of six image houses exist around the VATADAGE. The terraces lower down the hill also have ruins of various monastic structures. The access to the hill is provided through two flights of steps on the north and east.

HISTORY

Of the seven inscriptions so far discovered at the site the earliest belong to the second century B.C. while the latest to the ninth or tenth century A.C. It can therefore be safely inferred that this was an important Buddhist monastery at least from the second century .B.C. to the 10th century A.C. The 8th century inscription gives the ancient name, GIRIKANDA CETIYA. It is an eulogy of Avalokitesvara. This STUPA is believed to have the HAIR-RELICS of the Buddha enshrined by Tapassu and Bhalluka. This site has been referred to as GIRIHANDU-SEYA in the 13th century and NITUPATPANA in the 18th century.

REFERENCE

Sirisoma, M. H., *The Vatadage at Tiriyaaya*, Colombo, 1983
Paranavitana, S., *Glimpses of Ceylon's Past*, Colombo, 1971.

TISSAMAHARAMA

SITUATION

TISSAMAHARAMA is a township 16 miles east of HAMBANTOTA and is in the district of HAMBANTOTA.

ROUTE

This place could be reached in 16 miles from the town of HAMBANTOTA.

RUINS

- (1) TISSAMAHARAMA or the Great STUPA at TISSA has been renovated during the last century. This is one of the sixteen most sacred places of worship found in Sri Lanka. For the people of the south this is the most sacred place. The remains of numerous architectural structures are scattered over an extensive area.
- (2) SANDAGIRI-SEYA is about a quarter of a mile to the east. This ancient STUPA is now being restored.
- (3) YATALA is another ancient STUPA just restored. This is situated by the main road about half a mile before coming to the town.
- (4) MENIK VEHERA also renovated is almost adjoining YATALA. In the past, both these STUPAS must have been one monastery as is evident from the existing remains in and around these two STUPAS. A number of sites with stone pillars could be seen nearby. Definitely these are remains of ancient buildings.
- (5) NAGA MAHA VIHARA is about one mile from the town. This place has undergone many renovations.

HISTORY

The town of TISSAMAHARAMA and its ruins belong to the ancient capital, MAHAGAMA founded by king MAHANAGA in the 3rd century B.C. This was the capital of ROHANA for about two centuries after which in 161 B.C., DUTUGEMUNU, descendant of this royal family united the whole island and became king at ANURADHAPURA. Due to unplanned development activities begun in 1800s by the Britishers most of the ruins at this ancient capital must have been lost for ever. Some may be lying under the flourishing rice fields nearby.

REFERENCE

Somapala Jayawardhana : RUHUNU VITTI. (Sinhala)

JRASCB, No. 27. pp. 95-192.

TONIGALA

SITUATION

This site with ancient ruins is situated at Kandakadu in the district of Polonnaruva.

ROUTE

This place could be reached in about 20 miles off Welikanda on the Polonnaruva-Batticaloa road.

RUINS

This site, also known as Tonikala, consists of two rocks in the shape of a canoe. There are three inscriptions on the eastern side of the rock. The remains of various structures are found at the site. There is also a waterhole dug in rock.

HISTORY

The ancient name preserved in a second century inscription in situ is CITANAKARAKA.

This has been identified as SITTHAGAMA mentioned in the chronicles and the commentaries. Another inscription of Upatissa II (531-532) records the construction of a STUPA. In the 10th century, this was a seat of learning known as SITTHAGAMA PARIVENA.

REFERENCE

Somapala Jayawardhana: ANTARAGANGA. (Sinhala)

TONIGALA

SITUATION

The site is situated at TONIGALA in the district of Puttalam.

ROUTE

TONIGALA is found near the 39th mile on the Kurunegala Puttalam road.

RUINS

Here there are two long and large pre-Christian inscriptions. There is also a small STUPA in ruins and built of rubble. Nearby is the PARAMAKANDA a loftier rock with caves and other ruins.

HISTORY

The name of the rock given in an inscription in situ is ACAGIRIKATISA-PAVATA. The king referred to in an inscription has been identified tentatively as Dutugemunu (161 B.C. 137 B.C.).

REFERENCE

JRAS (CB), N.S. Vol. VI p. 88.

TOTAGAMU VIHARA

SITUATION

This Buddhist temple is found near Hikkaduwa in the district of Galle.

ROUTE

The site could be reached in about half a mile off the 59th mile on the road from Colombo to Galle.

RUINS

As many of the objects of antiquity were plundered and the rest destroyed by the Portuguese in the early 16th century there are only a few stone pillars coming down from the ancient times. One stone pillar has an inscription of the 9th century. The two image houses have been built in the early 19th century. There is also an old Natha Devale. Another object of antiquity is the large metal bowl kept inside an image house.

HISTORY

During the fifteenth century this was a famous seat of learning. The great savant Sri Rahula lived here.

Vijayabahu I (1055-1110) had added a building to the existing temple. More buildings were added by Parakramabahu VI (1412-1467) who ruled the whole of Sri Lanka for over half a century.

REFERENCE

Vitharana, V: Totagamuva, Colombo, 1986.

URUSITAWEWA

SITUATION

An ancient valve pit and its sluice are found at Mahagama in the district of Monaragala.

ROUTE

This site can be reached in one mile off Mahagama on the Hambantota-Suriyawewa-Mahagama road.

RUINS

Here the remains of an ancient valve - pit, its sluice and a cobra figure are well preserved. The NAGA has seven hoods. There are two slabs with four figures of lions below and another with a MAKARA TORANA above the NAGA figure

HISTORY

The history of the site is not known. But this site is important from the point of view of the ancient hydraulic civilisation of the Sinhalese. It is one place where an ancient valve-pit (Bisokotuva) is preserved. Also, it has the sluice.



VELGAM VEHERA

SITUATION :

This ancient site is located in the district of TRINCOMALEE.

ROUTE

VELGAM VEHERA could be reached in two miles off the 5th mile on the road from TRINCOMALEE to ANURADHAPURA.

RUINS

The remains of the ancient monastery. VELGAM VEHERA, are scattered over an extensive area. Generally this area could be divided into three sectors, the temple quadrangle, the hill and the adjoining area.

The temple quadrangle has the remains of several buildings. These include the image house with a sedent Buddha statue, a second image house with a recumbent Buddha statue, the STUPA, a BODHIGHARA and a pond. Just outside the quadrangle is the old well, the lower sides of which are laid with stone slabs and the upper portion with bricks.

The hill is yet to be explored. It has rock boulders and caves. The access to the hill is through two gateways which are decorated with guardstones, balustrades etc. Here the remains of a STUPA with a YUPA stone can be seen.

The adjoining area too is full of numerous remains. This area is thick jungle.

HISTORY

The monastery dates from the 3rd century B.C. So far 24 inscriptions have come to light. The earliest inscription belongs to the reign of BHATIYA (143-167). It gives the name of the site as VELGAMA. Another inscription of the period of Vijayabahu I (1055-1110) too mentions this name without a change.

There are 18 Tamil inscriptions set up by the invaders. All these belong to a period of not over twenty five years beginning from 1022. These too confirm the early name. These, again, indicate that this monastery was patronized by the Tamil invaders afterwards.

REFERENCE

S. Paranavitana: Glimpses of Ceylon's Past;

VILANDAGODA

SITUATION

Vilandagoda is situated at Pahala Puliyankulama in the district of puttalam.

ROUTE

This site can be arrived in 6 miles along the Pahala Puliyankulama road off the 17th mile on the Puttalam.—Anuradhapura road.

RUINS

This site has rock surfaces, boulders and rock caves some of which have inscriptions in Brahmi script of the 2nd or 1st century B.C. One cave has an image house with a Buddha image built with bricks. This partly broken image has an ornamental arch with the mythological MAKARA. There is also a damaged stone image fallen on the ground. The other remains include A number of stone pillars and foundations of several structures. Guard stones, balustrades, brick walls and stone walls are also numerous.

HISTORY

The existence of Brahmi inscriptions clearly shows that this had been a Buddhist monastery established at that time. In an inscription of Mahinda I (730-733) in situ the site is named Salvana Vehera at Nadunnaru in Kesigambim.

WATAGEDARA TEMPLE

SITUATION

The Sudarmaramaya or Watagedara Temple is situated at Watagedara in the district of Matara.

ROUTE

This temple could be visited in about two miles on the Talgahagoda road off the 3rd mile on the Matara-Kamburupitiya road.

RUINS

A Temple on pillars is the oldest structure at this place. It is enclosed within another structure. The inner and outer walls have paintings of the Kandyan period. Inside the image house is a seated Buddha statue. There is another structure put up later. There is also a small STUPA not completed.

HISTORY

This seems to be a temple put up during the Kandyan period.

YAPAHUVA

SITUATION

This one time capital is found near Maho, in the district of Kurunegala.

ROUTE

This place could be reached in 3 miles east of Maho.

RUINS

Here the chief object is the rock which rises about 300ft above the surrounding land. The land at the base to the south is fortified with two moats and ramparts. In this enclosure there are the remains of a number of buildings. The stairway to the rock is an impressive structure with artistic sculptures. The remains of an ancient Buddhist temple are also could be seen on the north-east and outside the fortress.

HISTORY

This rock was first occupied by the general Subha who was administering the region during the period 1215-1236. He checked the advances of the invading forces. Yapahuva was made the capital by Buvanekabahu I (1272-1284). The Tooth Relic too was brought from Dambadeniya and kept in the special Temple built for the purpose.

REFERENCE

YAPAHUVA, guide book published by the Dept. of Archaeology.

YUDAGANAVA

SITUATION

This site is situated, near BUTTALA, in the district of MONARAGALA.

ROUTE

YUDAGANAVA could be reached in about ten miles off BUTTALA on the road from WELLAWAYA to MONARAGALA.

RUINS

Here the remains of a colossal STUPA could be seen. Also, the stone pillars etc. are scattered in the ground nearby. This STUPA has been levelled at the top of the first portion and a smaller STUPA put up on it.

This belongs to a special type of which only four are found. The other three are DEMALAMAHA-SEYA at POLONNARUVA, KOTA VEHERA at DEDIGAMA, and DELIVALA (15).

HISTORY

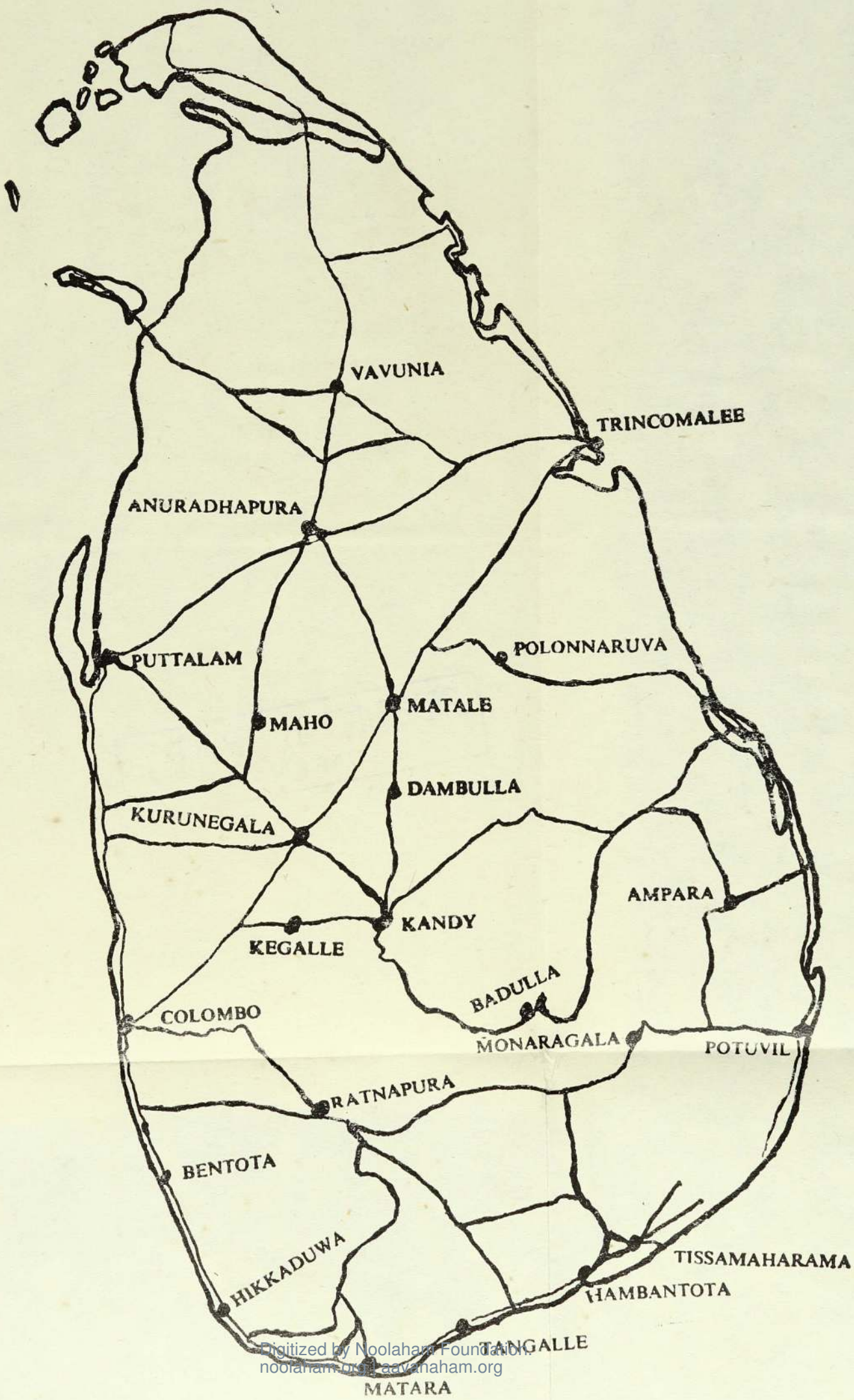
According to popular tradition this STUPA has been constructed over the battlefield in which the two brothers, GEMUNU and TISSA fought each other in the 2nd century B.C. But professor Senarat Paranavitana is of opinion that this STUPA has been built by Parakramabahu I (1153-1186) over the cremation ground of his mother, Ratnavali.

REFERENCE

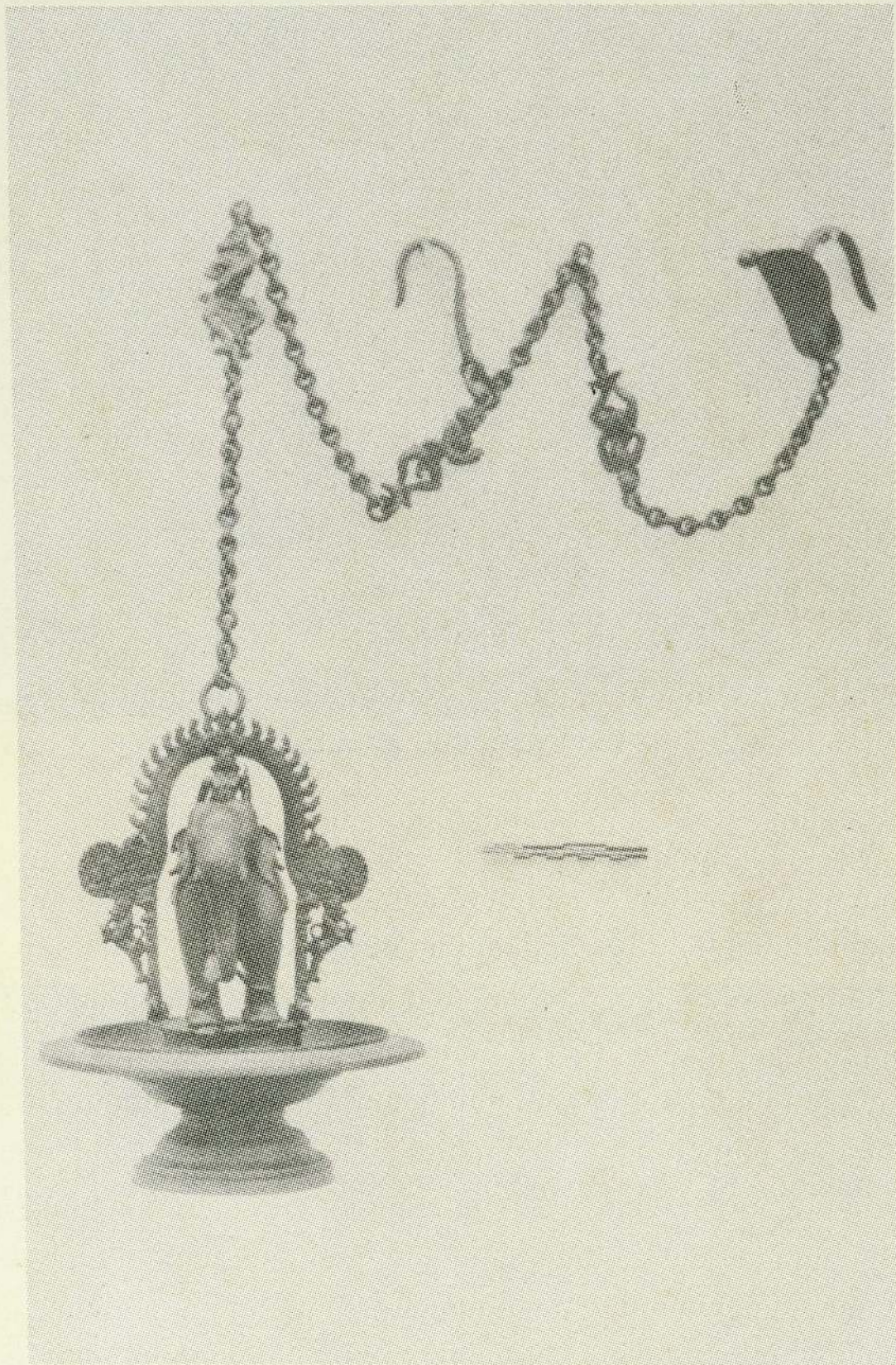
Senarat Paranavitana : Glimpses of Ceylon's Past

PUBLIC LIBRARY
JAFENA.

**MAP OF SRI LANKA SHOWING THE PRINCIPAL TOWNS
UNDER WHICH THE SITES ARE GROUPED (PP. 8-11)**

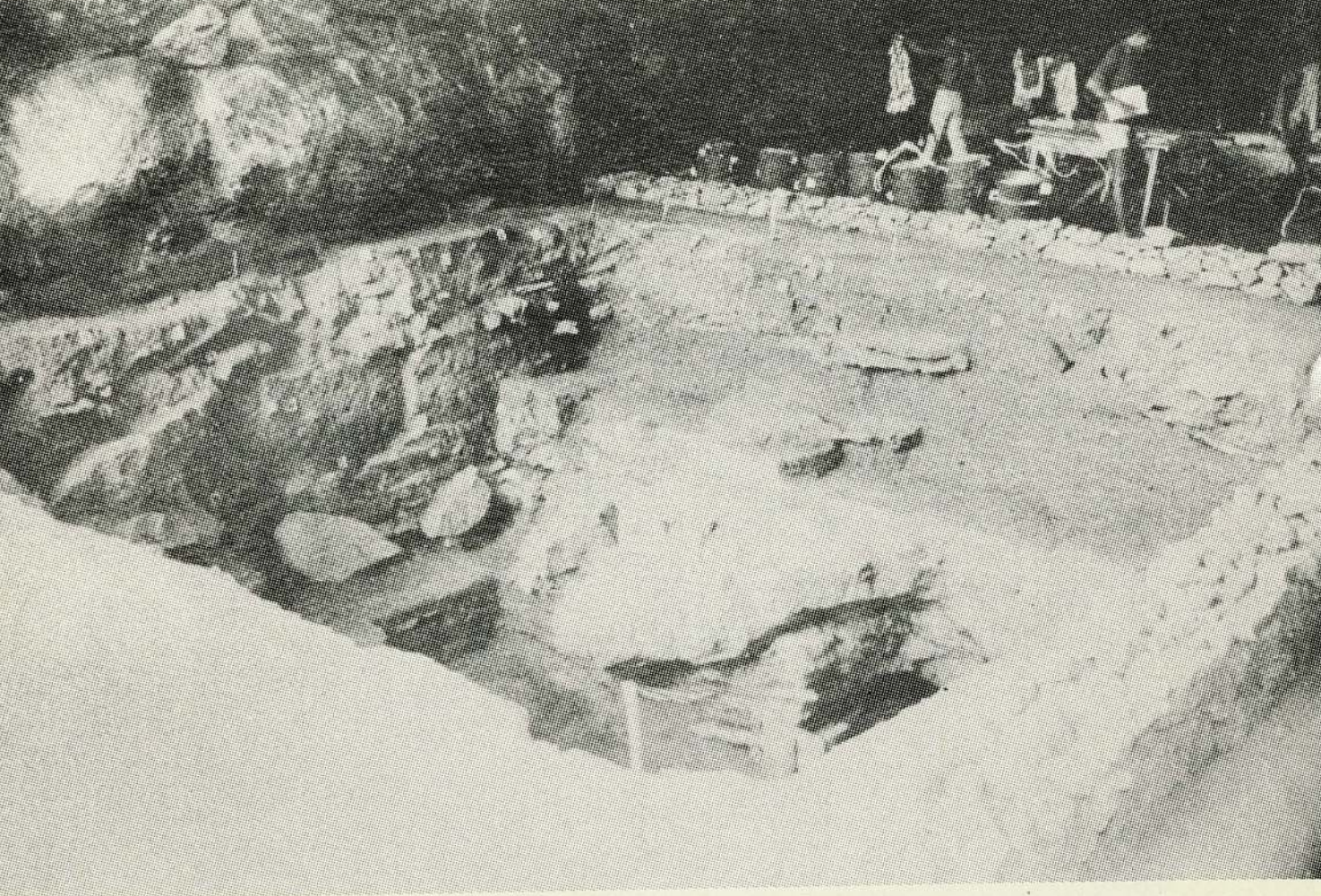


PUBLIC LIBRARY
JAFFNA.



(41) An ancient elephant lamp discovered from Kota-vehera at Dedigama

All Photographs:
Courtesy: Commissioner of Archaeology



(5) Exploration at Batadomba-lena

(7) Bodhighara at Beligala

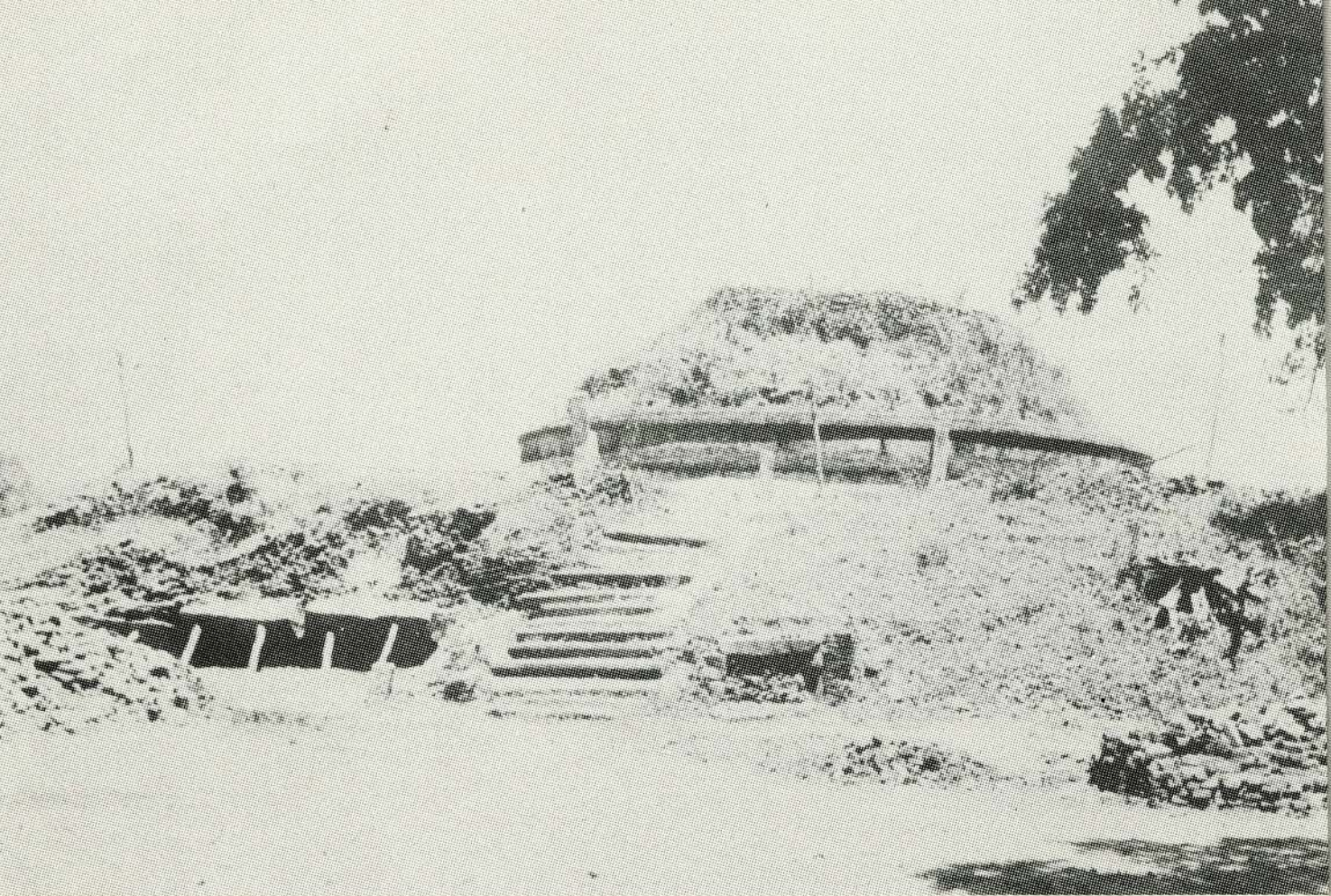




(8) Ancient Wooden Bridge at Bogoda

(15) Kota-vehera at Delivala

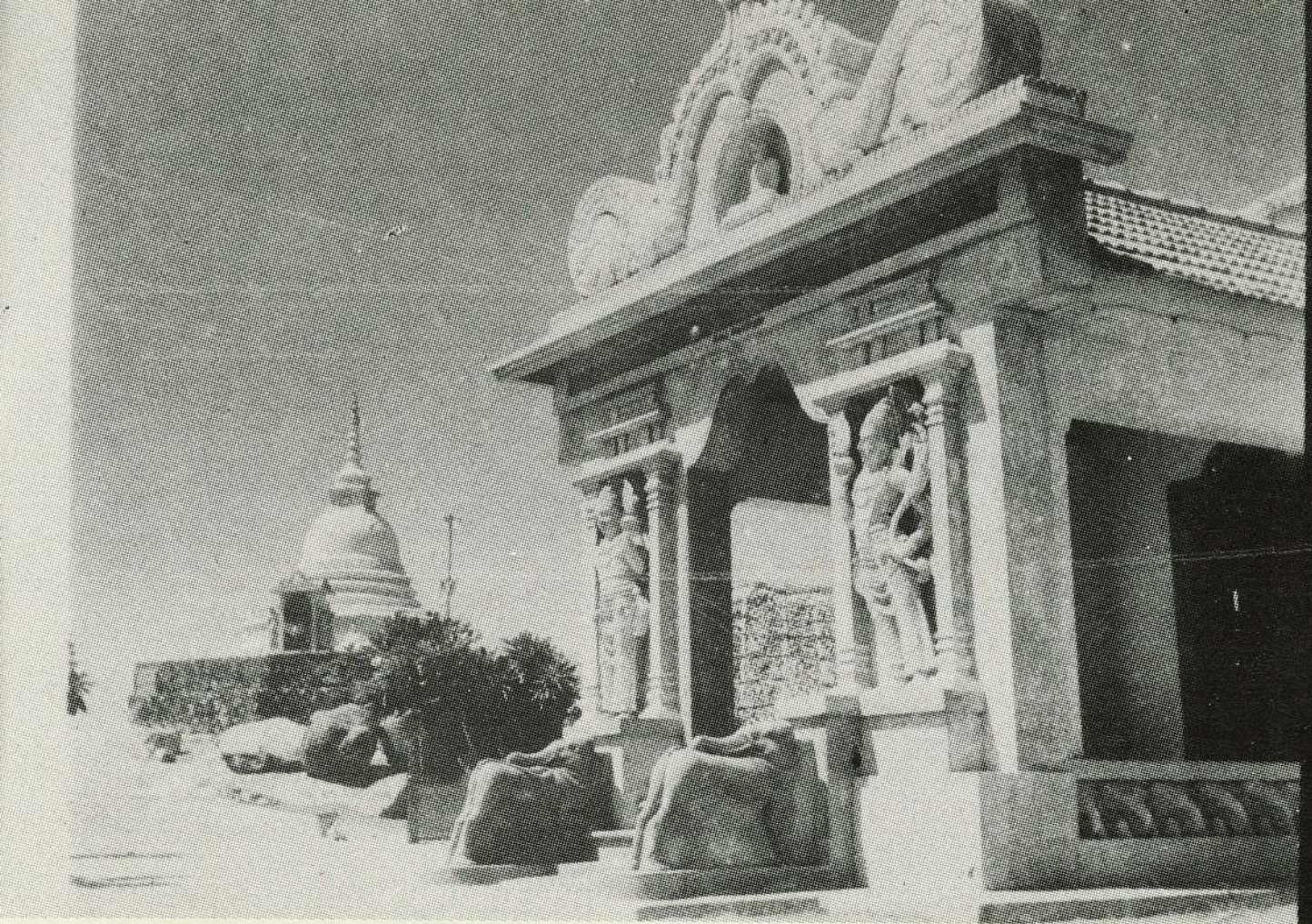




(16) Stupa at Dematamal Vihara

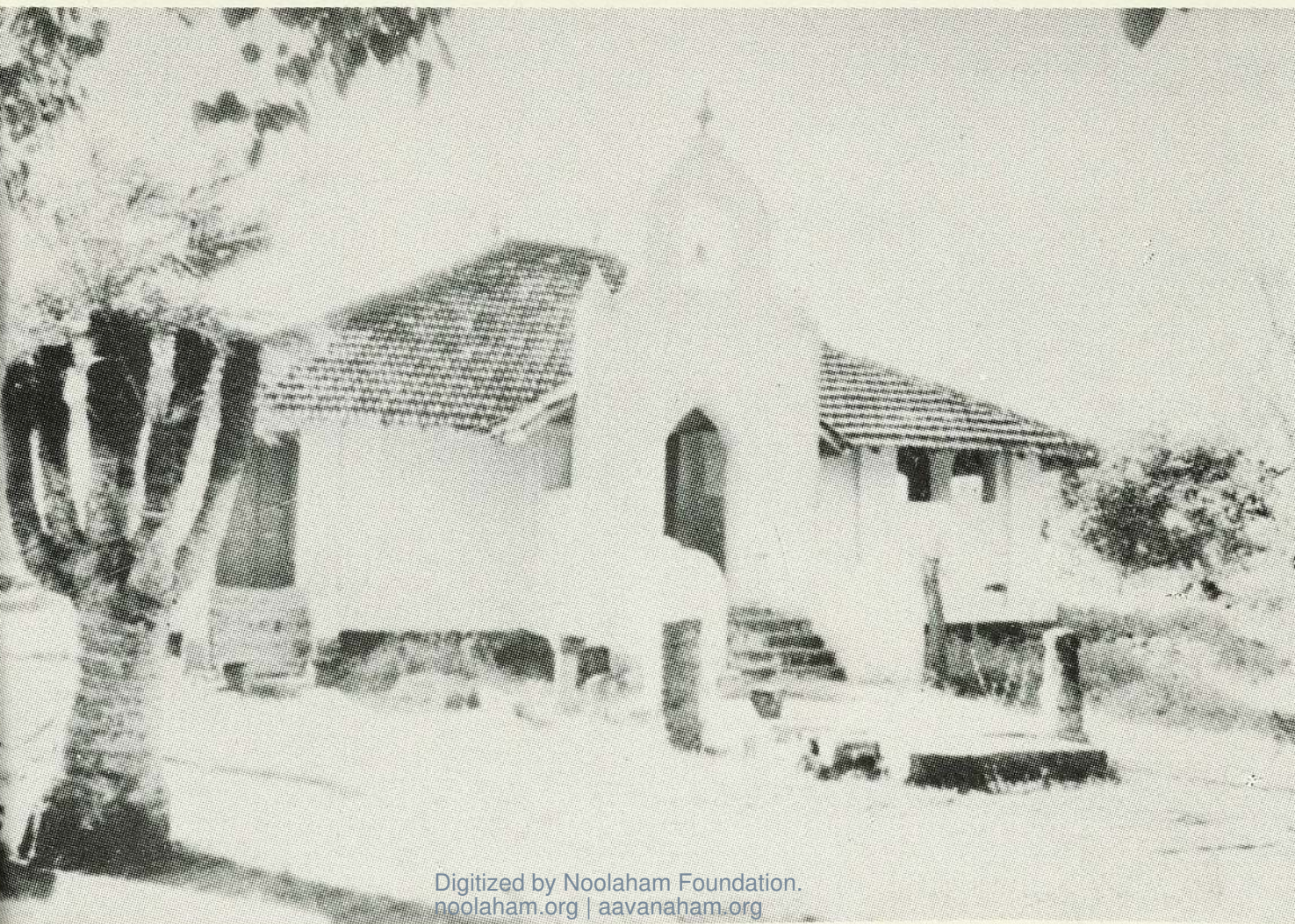
(35) Stupas at Kantharodai

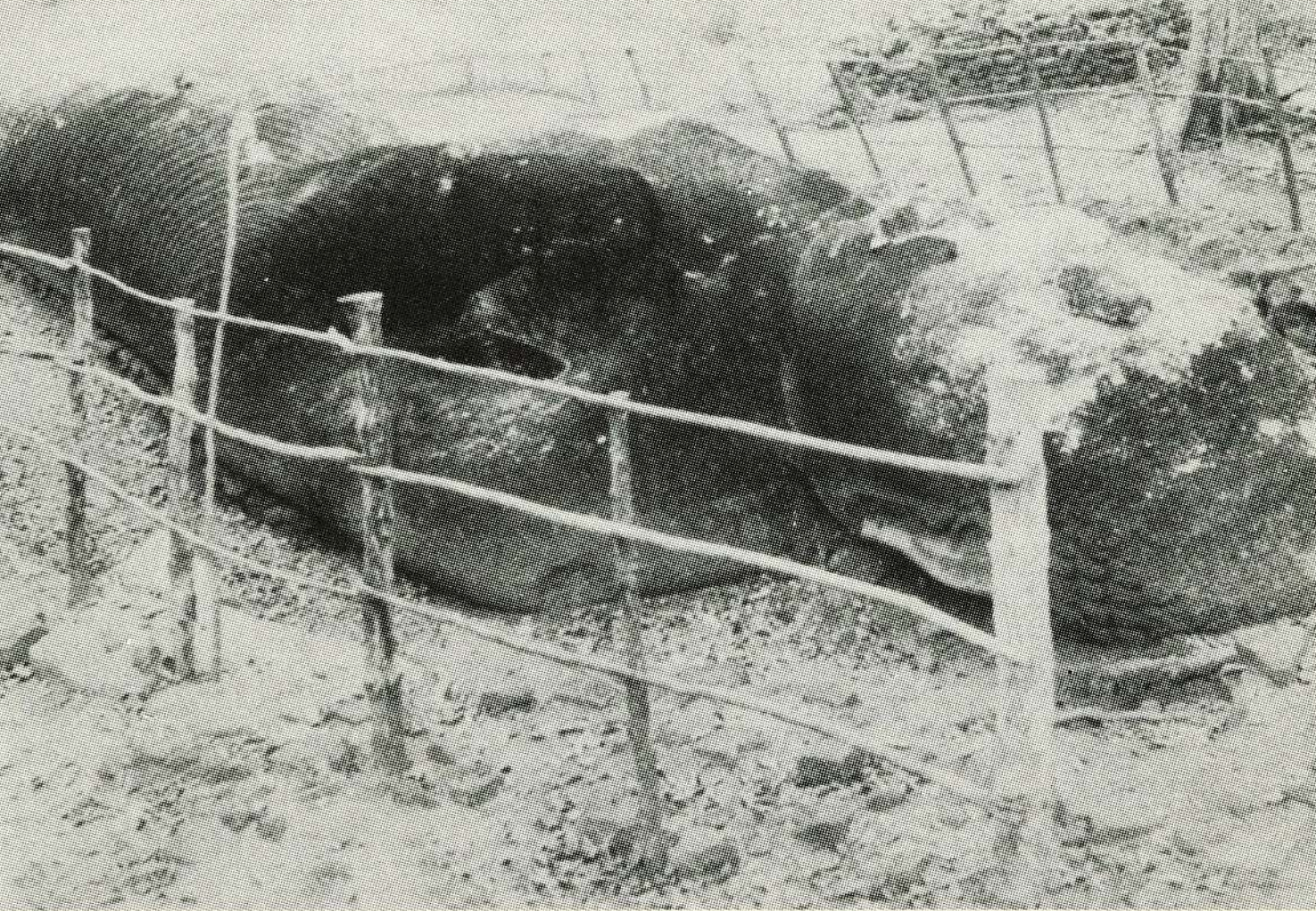




(40) Kirinda Vihara

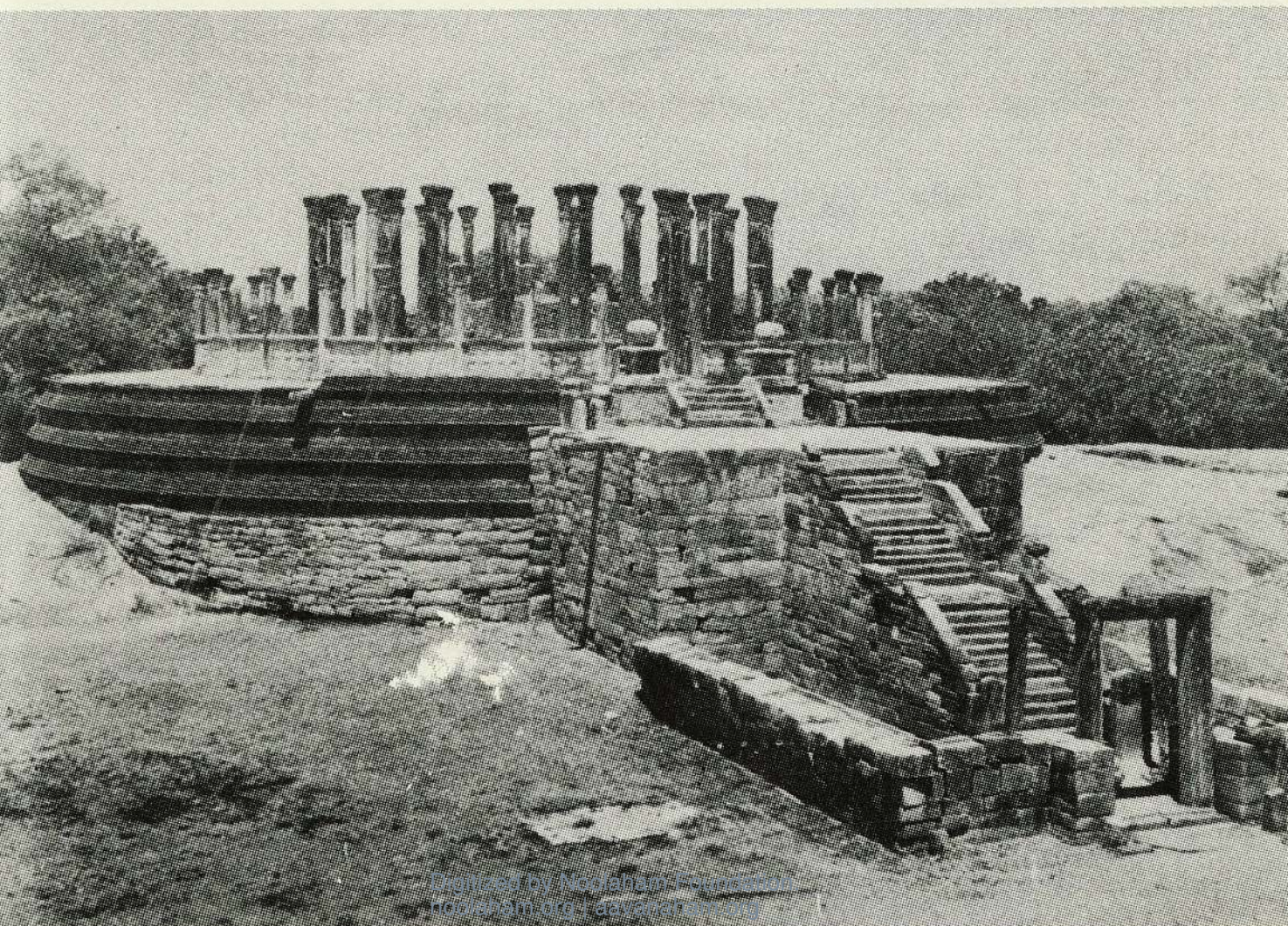
(48) Madukanda Vihara

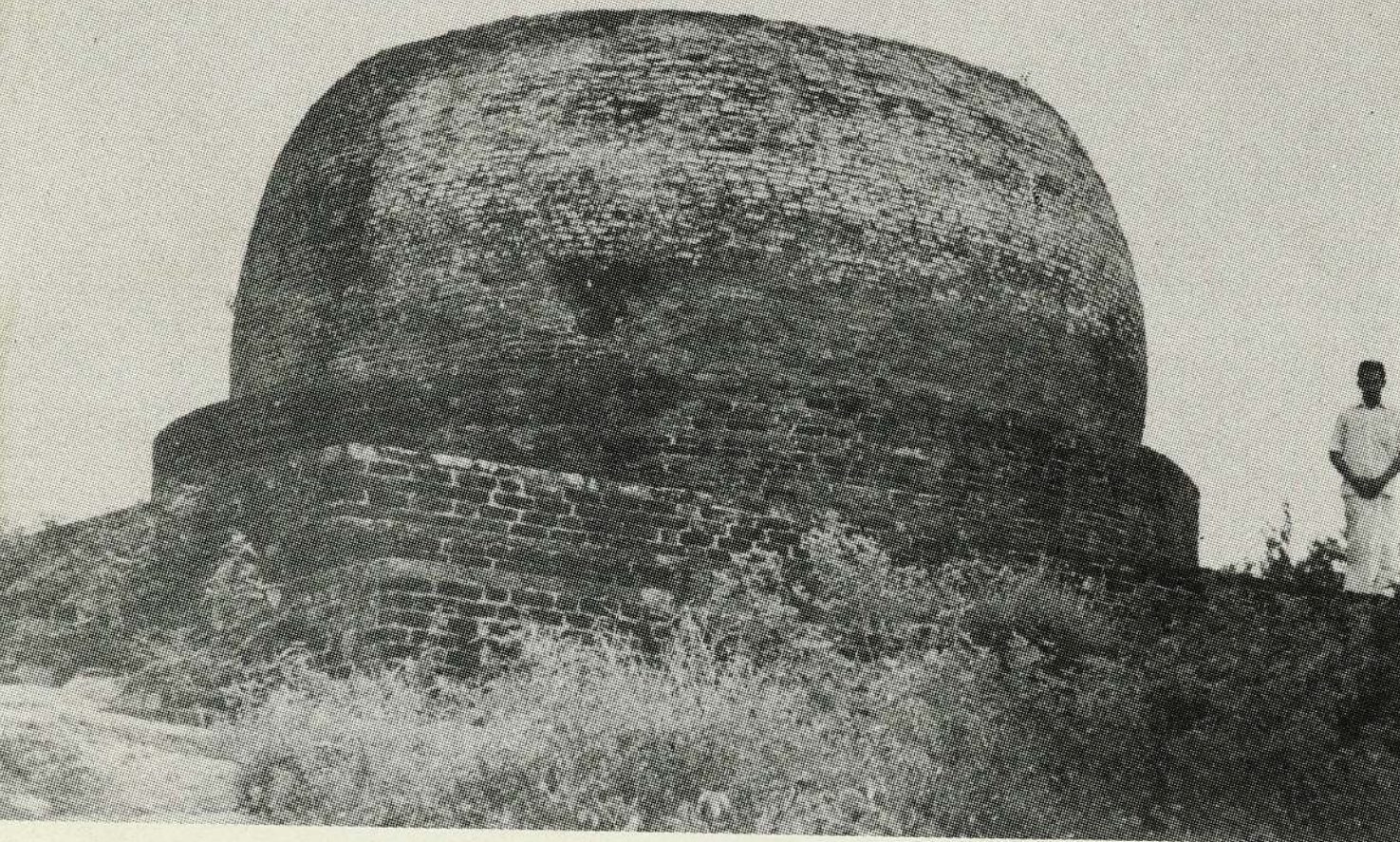




(54) Buddha Imge at Maligavila

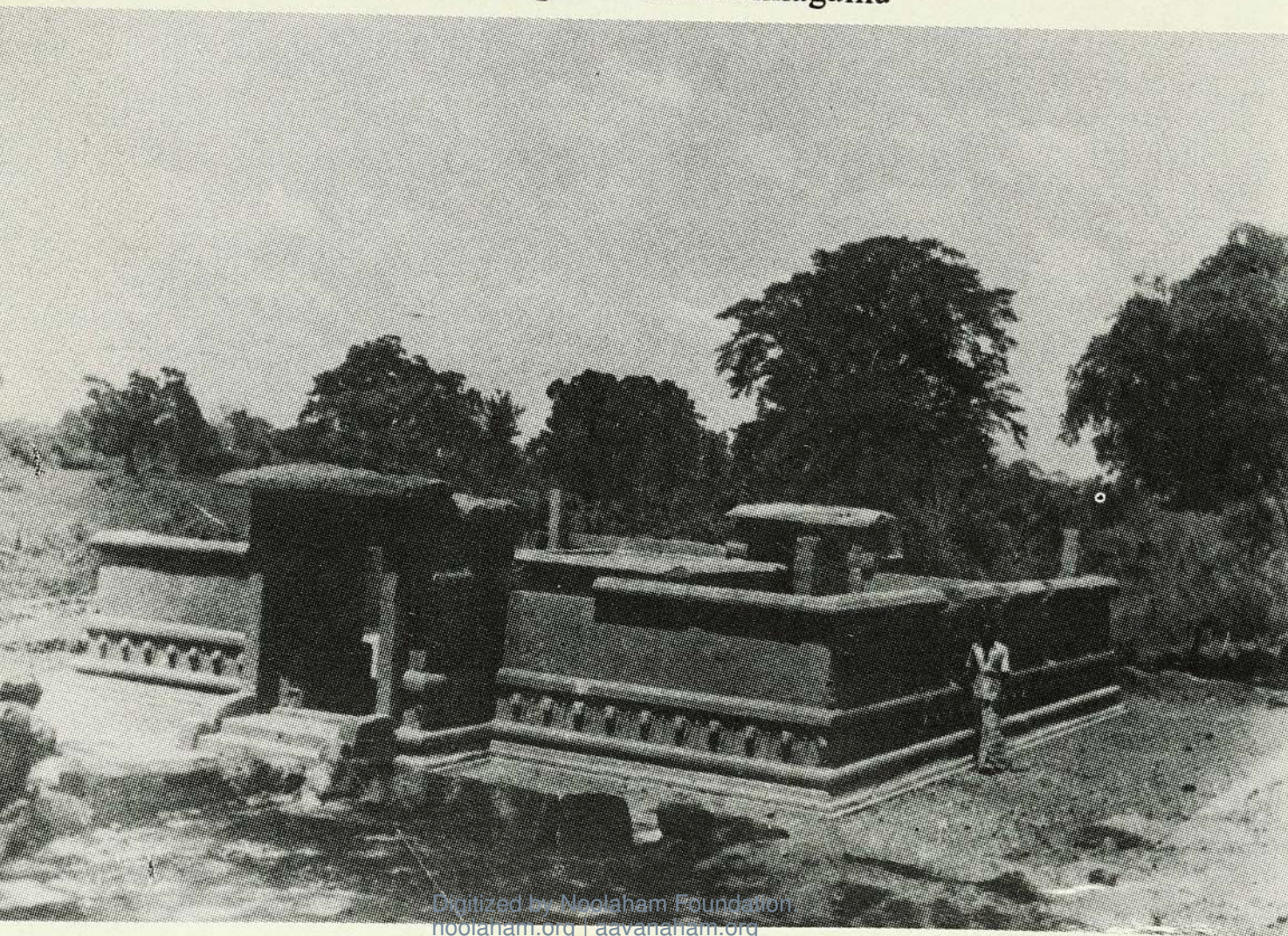
(56) Vatadage at Medirigiriya





(63) Stupa at Nediganvila

(66) Bodhighara at Nillakkagama





(96) Ancient Bisokotuwa at Urusitawewa

80224

(101) Stupa at Yudaganava





Somapala Jayawardhana's RUINS OF SRI LANKA

is a book that must find a place in the cubby hole of every enlightened traveller. This book is an indispensable companion to those who adhere to the Sinhalese saying, "Avidda paya dahas vati" or "The travelled feet are worth a thousand". The brevity of the presentation is indeed the success of the book. It has

no pretensions of being a scholarly work, but provides for such scholarship if one were to lead on to its references. The pity about the book is that it is confined to about 168 sites. We are told that many such books are yet to follow. If this is achieved, it will be but appropriate to clip all these volumes into a single publication so that it will indeed be a fine work to retain.

As an archaeologist we wish to congratulate the author for the painstaking effort by which he has brought many hidden monuments within the grasp and reach of the everyday traveller. We wish the reader many hours of good travel and happy reading.

NATIONAL LIBRARY SECTION
MUNICIPAL LIBRARY SERVICES
JAFFNA.

Roland Silva,
Archaeological Commissioner.

15th September, 1987.
Department of Archaeology,
Colombo 7.

JNB 955-9014-00-5

Front Cover : **BOHAGHARA** at Magul Maha
Vihara, Lahugala (52).

Courtesy : Commissioner of Archaeology.

100/- *elt*