THE

BURIED CITIES of CEYLON

BY

S. M. BURROWS, M.A.,

C. C. S.

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Buried Cities of Ceylon.

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THE

BURIED CITIES OF CEYLON:

A GUIDE BOOK TO

ANURADHAPURA AND POLLONARUA;

WITH CHAPTERS ON

DAMBULLA, KALAWEWA, MIHINTALE, AND SIGIRI.

BY

S. M. BURROWS, M.A. OXON.,

CEYLON CIVIL SERVICE.

Colombo:
A. M. & J. FERGUSON,
LONDON: TRÜBNER & Co.
1885.

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PREFACE.

THIS little book does not profess to contain anything strikingly original: its aim is to introduce the traveller and the antiquarian (and the two are frequently synonymous), to rarely trodden and most fascinating ground; to the beautiful remains of an architecture and a civilization of 2,000 years ago, the greater part of which are easily accessible: and to make a humble attempt at awakening, if possible, a greater interest in a part of Ceylon which is only just arising from the slumber and neglect of many centuries. There is an abundance of able works on Ceylon, some of which deal more or less completely with the "buried cities;" but none of them are of very recent date, nor do they contain such practical information as will help the traveller to form an idea of the task that lies before him. That task has been rendered comparatively easy by the improvements of advancing civilization. The best months for seeing

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the buried cities (January and February) correspond exactly with the time when the stream of visitors through Ceylon is naturally the largest; and a week of ordinary travel will introduce the visitor to an artistic and archæological treat which is perhaps unique in the East, and will enable him to arrive at a very different estimate of the past history of the Sinhalese race to that which he would form, were he to confine himself to the beaten tracks of Kandy and Colombo. The voluble vendors of expensive tortoiseshell and fallacious gems are not fair representatives of a nation which could build a city of gigantic monoliths, carve a mountain into a graceful shrine, and decorate its pious monuments with delicate pillars that would have done credit to a Grecian artist.

My warmest thanks are due to the kind friends who have helped me.

S. M. B.

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HISTORICAL.

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PART I.

HISTORICAL.

IT is a remarkable fact that although the Sinhalese do not rank as a literary nation, and have not produced a single author with any claim to literary eminence, they have the peculiar distinction of possessing a series of chronicles, of unimpeached authenticity, which narrate their history from their earliest landing in the island down to the last century. A full account of these chronicles (which are collectively known as the "Maha-wanso," or "Genealogy of the Great") will be found in the well-known work of Sir Emerson Tennent on Ceylon.* It is sufficient to say here that they were begun in A.D. 460, by a Buddhist priest named Mahanamo, uncle of the reigning monarch, Dhatu Sena; and his work, which comprized the period between B.C. 543, when the Sinhalese, led by Wijeyo, first reached Ceylon, and A.D. 301, was carried down by various monastic successors to the commencement of the British rule. Being written in Pali verse, these chronicles were a sealed book, until, in 1826, Mr. George Turnour, a Ceylon Civil Servant, was fortunate enough to obtain possession of the running commentary usually written by the Pali authors to explain the obscurities of their poetry;

* 4th Ed., Vol. I., Pt. iii, ch. 1.

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and with the help of this he was able to publish a translation of the most important portion of these unique annals. Such knowledge as we have, therefore, of the history of the buried cities of Ceylon, is entirely due to his admirable perseverance and erudition.

It is a moot point how much confidence is to be placed in the early chronology of the island, as detailed in these annals. The landing of Wijeyo and his Sinhalese followers, is placed suspiciously near to the attainment of Buddhahood by Gautama Buddha; and it is hardly credible that the original invaders can have erected so perfect an architectural monument as the Thuparama within 150 years from their first invasion. Still greater obscurity surrounds the question as to the origin of the Sinhalese, and of the aborigines whom they ousted and superseded. A dim tradition (supported by the early Portuguese historians and by Pridham*), points to a Siamese or Malay origin for one or both races; but as proof is entirely wanting to support it, it is safer to suppose that both races found their way to the island from the neighbouring continent. All we can confidently say of the aborigines is, that they were a rude race, who left no monuments or records behind them; that they were probably forced to do serf-labour for their Sinhalese conquerors; that most of them became gradually absorbed into the dominant race; but that a remnant of them carried on the struggle for a considerable time; and, preferring a wild forest life to qualified slavery, are still to be traced in the almost extinct Veddahs.†

In B.C. 543, Wijeyo and his Sinhalese followers landed in Ceylon, possibly near the modern Puttalam on the west coast. He is said to have been the discarded son of one of the petty princes in the valley of the Ganges, while the native chronicles explain the name of his race by tracing his paternity to a lion (Sinha). He conquered the aborigines ("demons," as they are called in the chronicle), chiefly by the help of one of their princesses, Kuweni, whom he married and afterwards repudiated

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* Vol. I., ch. iii, p. 21.

† For an account of the Veddahs, see Tennent's Ceylon, Vol. II., Pt. ix., ch. 3.

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in order to ally himself with the daughter of an Indian Rajah,* and settled his followers in various parts of the island. After a reign of 39 years, he was succeeded by his nephew Panduwasa, who also sought a wife from the Indian continent. This princess brought her six brothers with her, who soon formed settlements for themselves; one of them, Wijitta, building Wigittapura,† and another, Anuradha, the city which still bears his name. This city was eventually chosen as his capital by the reigning monarch, and was greatly enlarged and beautified by his successor, Pandukhabayo, who ascended the throne about B.C. 437. The native chronicles give an interesting account of this monarch's administrative efforts, which should gain him the respect of modern apostles of sanitation. He appointed 150 men to carry dead bodies to the cemetery, and 150 men as cemetery-keepers and sextons. There were 200 night-soil men, a large number of night and day guards, and a small army of sweepers. The Veddahs were placed in a separate settlement near the town, and in the same neighbourhood settlements were made for naked mendicants and fakirs, and for the "castes of the heathen."

But the more practical achievements of Pandukhabayo pale before the pious renown of his successor, King Tissa (or Dewenipiatissa), the Henry VI. of Sinhalese annals, who came to the throne about B.C. 306. It was in his reign that the royal missionary Mahindo, son of the Indian King Dharmasoka, landed in Ceylon, and either introduced or regenerated Buddhism.‡ The monarch and all his court, his consort and all her women, became ready converts to the new tenets; the arrival of Mahindo's sister, Sanghamitta, with a branch of the identical tree under which Gautama obtained Buddhahood, consummated the conversion of the island; and the King devoted the rest of his reign to the erection of enormous monuments, rock temples,

* An interesting note to ch. 2, part iii. of Tennent's Ceylon traces the analogy between this story and that of Ulysses and Circe.

† See Part ii., ch. 4.

‡ See Part ii., ch. 3.

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and monasteries, to mark his zeal for the new faith. Of these, the Thuparama, the Isurumuniya, and most of the buildings at Mihintale still attest his piety, his munificence, and his command of labor. He died in the odour of sanctity after a reign of 40 years. Four princes succeeded him, whose reigns were unimportant, save for the fact that one of them, Suratissa, took into his pay a mercenary force of Malabars, who were the forerunners of those frequent invaders who gradually expelled the Sinhalese from the whole of the Northern section of the island. It would be a mistake to suppose that these Malabars (or 'damilos,' as they are called in the chronicle) were precisely the people now known by that name. They were chiefly the inhabitants of the great South Indian Kingdom of Pandya, and some of them came from places as far north as Orissa and Cuttack. The two leaders of the mercenaries employed by Suratissa succeeded in murdering that monarch, and seizing, for a time, the supreme power; and it was their success that brought on the first great invasion of Ceylon in B.C. 204, under the illustrious Elāla, a prince of Mysore. Landing in the country when the sceptre was in the weak grasp of an irresolute king, Elāla met with such success, that he was able, not only to seize the throne, but to maintain himself there for a space of 30 years. Whether this long reign was the reward of a just and wise rule, or the result of a tacit acquiescence on the part of an unwarlike people in his claims to the sovereignty, it is hard to say; but even the bigoted chronicler admits that he "administered justice impartially to friend and foe." It is at least not difficult to see that seldom can an easier prey than Anuradhapura have fallen to a conqueror's hand. Situated on a level plain, without one single natural advantage of mountain, river or forest, the position was strategically indefensible unless by a warlike and determined people. This, however, was precisely what the Sinhalese were not: they were agricultural rather than bellicose, better at building bunds than at raising redoubts; while the whole available force of the kingdom, instead of being trained in the arts of war, was directed by their monarchs towards the construction of those gigantic

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dagobas, which were thus at once the glory and the ruin of the realm.

But the legitimate royal family had still a worthy representative left in Prince Dutugemunu, and the contest for the sovereignty between him and Elāla, which was fought about B.C. 164, forms the only tale of chivalry in Sinhalese history. The final battle, which took place outside the walls of Anuradhapura, was for a long time doubtful, until it was decided by a single contest between the two leaders, each mounted on a huge elephant; the usurper was defeated and slain, and the rightful heir, the Bolingbroke of his race, was hailed king on the field of battle. Nor is the analogy to the victor of Bosworth field lost in the rest of Dutugemunu's reign. Satiated with military success, and penitent for the bloodshed he had caused, he determined to devote the rest of his life to expiatory acts of religion. But his first care was to erect a generous and fitting monument to his rival Elāla, and to enact that the music of processions should cease, and kings alight from their palanquins, as they passed the tomb. The site of this is marked at the present day by a conical mound of earth; nor was the generous enactment less lasting; for in 1816, as Pilamé Táláwé, the head of the leading Kandyan clan, was escaping through Anuradhapura after an unsuccessful attempt at insurrection, he alighted from his litter, weary as he was, and walked on until he was well past the venerable memorial.

The pious king next set about the erection of the Ruanweli-saya, the proudest work of his reign, which is said to have been originally 270 feet high, and to contain (or to have contained) innumerable costly offerings and relics of Buddha; of the Lowa Maha Paya, or Brazen Palace, with its foundation of 1,600 granite pillars, its nine stories, and 900 chambers for priests; of the Miriswettiya dagoba; the "stone canoe" and other stupendous works. His end is touchingly described by the priestly chronicler. During his last illness he caused himself to be carried to a couch placed opposite to the Ruanweli-saya (the site is marked by a granite slab to the present day), that he might fix his expiring gaze on his grandest achievement.

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An attendant priest recited his many deeds of piety and munificence. "All these acts," replied the monarch, "done in my days of prosperity, afford no comfort to my mind: but two offerings which I made when in affliction and adversity regardless of my own fate, are those which alone solace me now." His eyes are closed with a benediction from the priest not unlike that pronounced by Joinville over the son of St. Louis. "Thus," moralizes the partial chronicler, "do the truly wise obtain for themselves imperishable and most profitable rewards from their otherwise perishable and useless wealth."

The reigns of the four Rajahs who followed are unimportant; but King Walagambahu, who came to the throne in B.C. 104, poses as a champion of the faith only inferior to Tissa and Dutugemunu. Barely a year after his succession, the second great invasion of the Malabars took place, forcing the King to seek safety in flight, and to hide in dens and caves of the rocks. When he regained his throne, after a long exile of 15 years, he transformed many of these rocky asylums into elaborate temples, the most notable among them being the rock temples of Dambulla.* Another of his asylums, the Aluwihara caves near Matale, was rendered still more illustrious in a different way. In B.C. 90 the King assembled there a company of monks, and caused the Buddhist scriptures, which had been orally delivered by Mahindo, and afterwards preserved by tradition, to be transcribed into Pali, and thus fixed for ever as the esoteric system of Buddhism. The third great act of his reign was the erection of the Abhayagiriya ("mountain of safety") dagoba, the most stupendous work in Ceylon, as it originally stood 405 feet from the ground. It appears to have had a larger body of priests attached to it than any of the other shrines, and, later on, was a notable stronghold of the Wytulian heresy. The King died in B.C. 77.

It would be unprofitable to weary the reader with even an epitome of the reigns of the uninteresting Rajahs who successively "sat beneath the canopy of dominion" at Anuradhapura.

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* See Part ii., ch. 1.

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They most of them built tanks, suffered more or less from the constant invasions of the Malabars, and ended an inglorious life with a violent death. Irrigation, subjugation, assassination, may be said to form a trilogy of incidents in each monarch's reign. The monotony is broken by the misdeeds of a wicked queen, the "infamous Anula"—the Messalina of Sinhalese annals—whose taste for paramours was as varied as her operations with poison were successful; and by a monarch, Bhattiya Tissa, whose piety was so exemplary, that he, alone of laymen, was allowed to pass through the secret passage of Ruanweli dagoba and gaze on the wondrous relics and offerings that filled the inmost chamber. Of the rest, twenty-two were killed by their successors, six by others, thirteen fell in war, four committed suicide, eleven were dethroned and disappeared. Meanwhile Buddhism flourished amazingly, and largely increased its influence and possessions. Wide districts, fertilized perhaps by the interception of a river and the formation of suitable canals, were appropriated to the use of the local priesthood: a tank, with the thousands of acres it watered, was sometimes assigned for the perpetual repair of a dagoba.

The third great invasion of the Malabars took place about A.D. 106, and the invaders succeeded in carrying back with them, not only vast quantities of plunder, but also 12,000 Sinhalese captives. King Gajabahu, however, in A.D. 112, conducted an expedition to the continent, released the captives, and carried back an equal number of prisoners to Ceylon. But other than mere carnal foes were shortly to gain a foothold in the island. From the very beginning of the third century A.D., a schismatic sect had begun to put forward the doctrines known as the Wytulian heresy; but their attempts had twice been frustrated, and the heretics ignominously punished. What the exact tenets of this heresy were, the chronicles do not enlighten us; but it was most probably an attempt of the Brahmins of India to oust Buddhism from Ceylon by the same tactics which they had so successfully used on the continent. In the reign of Gothábaya (A.D. 248,) it again made a bid for dominion, and one of its most eminent, though secret, adherents got him-

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self appointed tutor to the king's two sons. The younger of these, Maha Sen, fully profited by the lessons he received; and when he came to the throne, in A.D. 275, set to work at once to supplant the old creed by the new. He forbade the bestowal of offerings on the adherents of the old religion, who were thus forced by hunger and want to fly to the south of the island; he razed to the ground the Brazen Palace and over 300 other buildings, and devoted their materials to the erection of shrines for the new cult. But the "vox populi" was strongly opposed to these innovations; the King was not so well supported as was Henry VIII. under similar circumstances, and was forced to avoid, by a timely and complete recantation, the threatened dangers of general insurrection. He sacrificed his tutor, Sanghamittra, and his chief supporter among the nobles, to the popular frenzy, rebuilt the edifices he had destroyed, recalled the priests, and devoted the rest of his reign to the erection of gigantic monuments of his new-born orthodoxy. Of these the most conspicuous was the Jetawanarama dagoba—still the most picturesque and massive ruin in Anuradhapura—which originally was 316, and is still 269, feet high; while the most useful was the great tank at Minnéria,* twenty miles in circumference, which was connected by a canal with the large tanks of Kandelay or Gantalawa, and Kowdelly. He also formed sixteen other tanks, and repaired numerous temples: "and," says the writer of the Mahawanso, "his destiny after death was according to his merits." A vast amount of fable and superstition clustered around the name of the deceased monarch, who is called in the chronicles "the last of the Mahawanse,"—the great solar dynasty. The country was visited after his death by a series of bad seasons and disastrous epidemics: the people turned to the memory of the mighty Rajah, and implored his protection or deprecated his wrath with prayers and offerings; sickness and famine gradually abated; and his grateful worshippers hailed him as an incarnation of Kartikeya —the Indian Mars—while his shrine at Minnéria came to be regarded with peculiar awe and veneration.

* See Part ii., ch. 5.

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The reign of his son Kirti Sri Megahawarna (A.D. 202) was made illustrious by the arrival from Dantapura, in India (probably the modern Juggernath), of the celebrated Dalada relic, the sacred tooth of Buddha.* The King of Kalinga (the modern Orissa), being unable to defend it from the fanatical attacks of the Brahmins, sent it for safekeeping to Ceylon in the charge of his son and daughter, concealed in the folds of his daughter's hair. A shrine, known as the Dáladá Maligawa, was built for it near the Thuparama dagoba, and a similar shrine of exquisite workmanship received it at Pollonarua, when the older city was finally vacated.

It was during the reign of his fourth successor, Mahanama, who ascended the throne A.D. 410, that Anuradhapura was visited by the celebrated Chinese traveller, Fa Hian, whose writings are independent evidence of, and strongly corroborate, the truth of the Sinhalese chronicles. He describes the broad, straight streets, the beautiful public buildings, the mountain-like monuments of Buddha, the aspect of the Bo-tree (which is almost literally applicable to its present condition); and the ceremonies which attended the exhibition of the sacred tooth. It was about this time, too, that Ceylon first entered into political relations with China, and paid tribute to that country for over 100 years. Nor was intercourse with the West entirely unknown at this epoch. Ammianus Marcellinus asserts that an embassy was sent from Ceylon to the court of the Emperor Julian in the reign of Mahanama's predecessor, King Upatissa the Second; while Pliny makes mention of a still earlier embassy to Italy, which was dispatched in the reign of King Chanda-Mukha-Siwa, A.D. 44-52.

A long period of Malabar oppression followed the demise of King Mahanama, the invaders being finally ejected, after a prolonged struggle, by King Dhatu Sena, who mounted the throne A.D. 459. It was at his instance that the Mahawanso was compiled by his uncle and tutor, Mahanamo Terunnanse, and carried down to the death of Mahasen; and it was this monarch who constructed the enormous tank of Kaláwewa.†

* For an account of the tooth relic, see "The Visitor's Guide to Kandy," p. 6, by the same author.

† See Part ii., ch. 4.

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But his end was a tragic one. He had married his daughter to his nephew, who grossly insulted her; and in revenge the King caused his nephew's mother to be burned. Incensed by this, his nephew and his eldest son raised the standard of rebellion, seized the King's person, and pressed him to reveal his hidden treasures. The King undertook to do so, if he were allowed to visit once more his great tank of Kaláwewa, and speak with his early friend, the priest Mahanamo. He was accordingly sent thither, in a mean cart with broken wheels, and under a strong guard. Arrived there, he received much spiritual consolation from the priest, and much bodily consolation from bathing in and drinking the waters; and pointing to his friend and to the tank, exclaimed that these were the only treasures he possessed. Carried back to the capital, he was stripped naked, cast into chains, and built up and embedded in a wall, and Kasyapa his son reigned in his stead. "What wise man," (comments the chronicler) "would covet riches, life or prosperity after this?" But parricide proved an insecure foundation for dominion. After an unsuccessful attempt to murder his younger brother, Mogallana, who fled to India, Kasyapa feared to live in his open capital, and having strongly fortified the already inaccessible rock of Sigiri,* repaired thither, deposited his treasures, and built a palace. In vain he tried to expiate his crime by enriching temples, by forming public gardens, by taking the strictest vows of self-mortification. His avenging brother, returning from India with an army, enticed the parricide to leave his fortress and risk an engagement near Ambatthalo in the Seven Korales. In the middle of the battle, the King turned aside his elephant to avoid a swamp: thinking he was flying, his followers threw down their arms in despair; and the avenger with his own hand struck off the head of his impious brother.

The tragic end of Mogallana's successor, Kumára Das (A.D. 515), is worthy of record. One night, when in the house of a courtezan, the King wrote a riddle on the wall, promising

* See Part ii., ch. 6.

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to him who could interpret it the fulfilment of any request he might proffer. The celebrated Indian poet, Pandita Kalidas, visited the courtezan's house soon afterwards, and answered the riddle; but the courtezan, wishing to keep for herself the renown and the reward, murdered the poet, buried him under her house, and claimed the authorship of the answer. The King, incredulous and suspicious, caused search to be made; the body of Kalidas was discovered, the murderer put to death, and a huge funeral pile was raised to cremate the poet's remains. When the flames were at their height, the King, struck with remorse at the irreparable loss, rushed into the fire and was burned; and his five queens immediately followed his example and were consumed with him.

The reigns of the succeeding monarchs were marked by continual civil discord and Malabar encroachments: until in A.D. 769, King Aggrabodhi IV. found it necessary to fly from the obnoxious invaders, evacuate Anuradhapura, and establish a new capital at Pollonarua. Previous kings had selected this spot as an occasional residence: in A.D. 368 King Upatissa II. had formed the tank of Topawewa in its immediate vicinity; and in A.D. 650 King Siri Sangabo II. built a palace there. The new city was soon furnished with the necessary means of irrigation, and ornamented with vast religious structures; but the change of capital only served to increase the strength and influence of the Malabars. Each successive monarch held the reins of power with a feebler grasp; famine and disease decimated the country, and Buddhism declined; until in A.D. 1023, the Malabars seized the person of the reigning monarch, carried him, his queen, and his treasures to India, and established a Malabar Viceroy at Pollonarua. The fortunes of the Sinhalese monarchy were at their lowest ebb, but were destined to revive once more, and for the last time. The royal family had taken refuge in Rohuna, in the south of the island, and a prince of the name of Wijeyabahu was there crowned King of Ceylon in A.D. 1071. He soon showed signs of warlike energy, collected a force, marched against Pollonarua, and defeating the Malabars outside its walls, took the city by storm. His efforts to raise

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the magnificence of the city, reform the priesthood, and re-establish justice and order were interrupted by a second contest with the Malabars, who, victorious this time, again seized the city, and razed the palace to the ground. The undaunted king, however, once more besieged the invaders, drove them to the coast, and even perpetrated a short invasion of the country of his hereditary foes. He died in A.D. 1126, and was eventually succeeded in A.D. 1153 by his grandson, Prákrama Bahu, who is almost the only notable character of the Pollonaruan epoch. The early part of his reign was marked by a series of struggles with foes of his own household, from which he emerged triumphant into undisputed sovereignty. Returning to his capital, he devoted himself to the arts of peace, the restoration of religion, and the expansion of architecture. He sent to Siam for priests of the superior rank, which was nearly extinct in the island; and he summoned a Church Council to settle debatable questions of religion; he restored the sacred edifices of Anuradhapura, he built innumerable "Wiharas," preaching-halls, and rock temples; the most remarkable of these rock shrines, the Galwihara at Pollonarua, being at the present day in precisely the same state as it is described in the Mahawanso. He also placed guards round the coast and erected fortresses of refuge, raised a wall round the capital which enclosed an area twelve miles broad by nearly thirty long, built almonries for the poor at the four gates, and a palace for himself with 4,000 apartments, constructed 1,470 new tanks, and repaired as many old ones. A fresh revolt of his domestic foes again summoned him to the battle-field, and he celebrated his final victory by a magnificent procession which reads like a Roman triumph. Buddha smiled upon his success; for a heavy storm broke while the triumph was in progress, and furious rain flooded all the ground but that occupied by the procession, which remained miraculously dry. He next turned his arms against the Kings of Cambodia and Arramana (a region lying between Siam and Arracan), who had plundered his merchants and insulted his ambassador. In a pitched battle, his general defeated and slew the Cambodian King, seized his capital, and made the

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country tributary to his royal master. A second expedition was shortly afterwards dispatched against the allied monarchs of Soli and Pandi, whose headquarters were at Madura in South India. Success again attended the Sinhalese arms; the enemy, in spite of their overwhelming numbers, were repulsed and broken in seven great battles;. Rameswaram and the six neighbouring districts fell into the victor's hands, and Pandi paid tribute to Pollonarua. The mere recital of these exploits of war and peace, while it fills us with admiration for the last great prince of a fading race, gives us some idea of the command of labour, the density of population, the activity of agriculture in a land which is now a wilderness of barren jungle inhabited by a few fever-stricken villagers. Prákramabahu died in A.D. 1186, in the thirty-third year of his reign. A characteristic statue of him still stands, cut from a solitary rock, about one-and-half mile to the south of the city which owed to him all its glory. The King has his back turned to the city, and holds in his hand the open 'book of the law,' as if to imply that more consolation is to be found in religious meditation than in the construction of many monuments.

With this great monarch's reign the power and prestige of the Sinhalese monarchy virtually terminates. King Kirti Nissanga, who came to the throne in A.D. 1192, gained high renown by the attention he devoted to religious edifices. He repaired and enlarged the rock temples of Dambulla, and caused the huge Galpota, or inscribed stone, twenty-five feet long by four broad and two thick, to be carried by his "strong men" from Mihintale to Pollonarua, a distance of over 80 miles. After his death, the clouds of invasion closed in thick and fast over the ill-fated realm. In A.D. 1219 a huge expedition of 24,000 men from the Northern Circars overran the land, placed their leader on the throne, tortured and mutilated the inhabitants, and destroyed a large number of Buddhist monuments; making the island, says the chronicle, "like a house filled with fire or thieves." They were destined never to be again ejected. In A.D. 1240 the seat of Government had to be transferred to Dambadeniya, and thence to Yapahu, to Kurunegala, to Gam-

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pola, to Kandy, and finally to Cotta, near Colombo; and it was at this latter place that news was brought to the King, (A.D. 1552) that a ship had anchored near Colombo containing "a race of men surpassingly white and beautiful, wearing boots and hats of iron, eating a white stone and drinking blood, and having guns which could break a çastle of marble." But with the landing of the Portuguese, and the vast importance of its results, we have notliing to do; the "great cities" of the Empire were deserted or in the hands of foreigners, the great tanks were broken and their fields lay barren, the Sinhalese monarchy existed but in name, when the white man landed on the coast, destined ultimately to restore fresh energies to the dwindling race, and create for it a new and nobler history of progress and civilization.

Two or three general questions will naturally occur to the traveller who explores these magnificent ruins:—I., Who were the artists whose skill and taste in sculpture are to be found over such an extensive area? It must be remembered that though the Sinhalese and Tamils are ethnologically distinct races, the connexion between them was, from the earliest ages, very close. The two first rajahs sought wives from the Indian continent; their new acquisitions were colonized by Indian adventurers; and the religion of the island was, until the arrival of the Buddhist missionary Mahindu, probably Hinduistic to a very large degree. The traveller who has visited the great shrines and ruins of Southern India, more especially the Seven Pagodas, south of Madras, cannot fail to be struck by the similarity of many of the characteristics of Anuradhapuran architecture with the carvings to be found on the continent. Whatever the date of these latter may be, (and it is notably uncertain; for, in one case, there is a difference between the best authorities of over 700 years), it seems more rational to suppose that both the designs and the artists came from the continent to Ceylon than *vice versa*. Moreover, the Sinhalese, both educated and uneducated, are ready to allow that the sculptors were imported Tamils; and the existence of several villages of Tamil "gal-waduwas" (stone-çarvers) seems to confirm

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this admission. Further, if the Sinhalese were the artists, it is curious that all traces of the art should have utterly died out among them; while that the Tamils are most cunning sculptors to the present day, is amply proved by many parts of the great Madura temple, which were executed almost within the memory of living man. The only difficulty is that the design of the pillars, which play so important a part in the Sinhalese ruins, appears to be confined to the island, but the ornaments on their capitals are obviously Hindu. Even the sacred goose is to be found in a precisely similar form among the animals represented on the celebrated carving at the Seven Pagodas known as the Penance of Arjuna. It is just possible that the absence of all remains of carving-tools, chisels, &c., is to be accounted for by the fact that as most of the skilled workmen were imported from the continent, they carried their tools away with them when they returned to their own land. Lastly, it is distinctly stated in the Mahawanso that King Prákrama Bahu (A.D. 1115) "brought damilo artificers" from the opposite coast of India to decorate Pollonarua, and no comment is made on this as an unusual proceeding.

II., Where did the stone come from, and how was it transported? The stone used in the ruins is nearly all granite and syenite, with a small proportion of limestone. Most of this was found in the immediate neighbourhood of the town; nearly all the layers of rock which crop up in several places in the surrounding jungles bearing marks of the wedges by means of which the pillars and large blocks were detached. Elephants were probably employed to transport these heavy weights; though, as we know from the chronicles that wheeled vehicles were in use, they may also have been carried on trucks dragged by large bodies of men, after the manner of the Ninevite paintings. How such a weighty mass as the stone canopy* was raised into position without (so far as we know) the aid of cranes and pulleys, it is hard to say. It is possible that the sustaining pillars were first placed in position, the space between them filled with earth, an inclined plane (of earth) made from the ground to the top of

* See Part ii., ch. 2.

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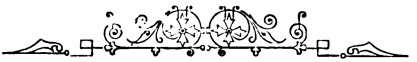
this mound, the canopy prized up it and placed in position, and the earth dug away from underneath.

III., The state of ruin to which all the buildings are reduced is generally ascribed entirely to the malignity of the Tamils. No doubt a great deal of it is due to their iconoclastic zeal; but in justice to them it must be remembered that there were two other agents of destruction, less violently aggressive, but more persistent. (1) Pollonarua is a striking instance of the harm that can be done by roots of trees, especially by members of the fig family. A seed finds its way to some crevice or niche, and in a few years the tree which springs from it throws upwards a heavy trunk and branches, and downwards a perfect cataract of snaky roots, which force their way through bricks and between stones, loosen every joint of the building, and eventually bring the whole structure with a crash to the ground. (2) The Sinhalese, possessed with such weighty notions of a superstructure, had the very mildest idea of a foundation. Consequently the great weight above aided and increased the natural subsidence of the earth during many centuries; and the result is that many of the ruined buildings now look as if they had been displaced by an earthquake.

The exploration of the ruins of the two large cities, so far from being completed, has in reality only just begun. Such as remain of the large and important structures have no doubt been discovered; but equal interest attaches to, and perhaps more information may be gleaned from, the smaller and less obvious fragments and details: every acre that is cleared discloses some of these; and it is not too much to hope that a continued course of intelligent excavation may, not only bring to light still more interesting remains, but enable us eventually to form some idea of the shape, dimensions and general appearance of two of the greatest cities of the East.



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PART II.

TOPOGRAPHICAL.

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CHAPTER I.

DAMBULLA.

THE visitor who is wise and enterprizing enough to make a pilgrimage to the "buried cities" of Ceylon will leave Kandy by the 11-20 a.m. train, and reach Matale at 12-30 p.m. There is a resthouse here where breakfast or tiffin can be got, if ordered beforehand. A horse-coach (which will call at the rest-house for travellers, if so directed) leaves Matale at 1 p.m., and, passing through the celebrated coffee and cacao estate of Kawudupelella (6 miles), reaches Dambulla (29 miles) about sunset. As this place contains the largest and most celebrated rock temples in Ceylon, it will be well worth while to pass the night here, and study them next day. A start at sunrise will be well rewarded by the magnificent view to be obtained from the summit of the great rock on which the temples are situated. A guide should be got from the resthouse to point out the little path that leads from the high road to the temple, and notice should be sent to the priest the night before that the keys will be required. Directly after passing the "pansala," or priest's residence, the steep ascent begins, partly up the bare rock and partly up a picturesque stairway. A large brick gateway, called the "Muragē," or guard-house, terminates the ascent, and leads on to the rock-platform in front of the temples. The view to be obtained from this point on a clear morning is hardly equalled in Ceylon. The abrupt peak of Dahiyakande rises up close at hand; Ratmalegahakande forms a conspicuous object to the East; and range upon range of grey mountains,

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celebrated in the history of the coffee enterprize, stretch to the horizon in all directions. To the East, the most conspicuous object is the abrupt cylindrical rock of Sigiri,* a most curious example of Sinhalese hill-fortification. Below the rock to the S. E. lie the rich paddy lands with which a succession of pious rajahs endowed the famous shrine.

Probably few temples equal those of Dambulla in meanness of approach: the narrow gallery and coarse modern roofing running under the edge of the overhanging rock form a poor introduction to the impressive interior. Before entering, the visitor should glance upwards at the "Kataria,' or ledge formed to keep off the drip of the rain; on the upper edge of which the remains of an inscription are still visible. A still more curious and lengthy inscription is to be seen inscribed on the rock to the right, immediately after passing the "Muragē." This describes the reign and the virtues of Rajah Kirti Sri Nissanga, the most munificent patron of the temples. One passage in it has a familiar sound:—"Thrice did he make the circuit of the island, and having visited the villages, the towns and the cities, such was the security he established, as well in the wilderness as in the inhabited places, that even a woman might traverse the country with a precious jewel, and not be asked, what is it?"

The entrance to the first temple is a few yards distant from this inscription. The stone doorway is ornamented with a "Makara torana," or guardian emblem. This temple is called the Maha Dewa Dewale (the temple of the great god); the title not referring to Buddha but to Vishnu. The interior is very dark, and the eye has to become accustomed to the gloom before it discerns the glory of the shrine—the gigantic recumbent figure of Buddha, which, together with the pillow and couch on which it rests, is cut out of the solid rock, and measures 47 feet in length. The head rests on the right hand, and that again on the pillow, on which is apparent the impression supposed to be made by the head and arm. The soles of the

* See Part II., chap. 6.

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feet are ornamented with lotus-flowers. Near the head of the statue is a wooden image of Vishnu, who is supposed to have aided in the carving of the larger statue, and two smaller statues of Buddha made of brick. At the feet is a small Buddha, and a wooden statue of Maha Kasiappa. This shrine is said to have been made by King Walagam Bahu who reigned at Anuradhapura about B. C. 80. An invasion of the Malabars from the continent forced him to fly from his throne and hide in the caves of Dambulla. After many years of concealment, he succeeded in regaining his throne, and gratefully embellished his rocky asylum. The statue of Vishnu in this chamber is held to be of peculiar sanctity; and at the present day the ordeal by oath, and even by hot oil, is practised before it.

The next temple, called the Maha Vihare, or great temple, is by far the finest and largest of the five. It measures 160 feet by 50; and its greatest height is about 23 feet, the roof sloping downwards towards the back of the cave, where it is only four feet high. The first impression of the cave when the doors are opened is very striking: the coolness, the gloom, the circle of sedent Buddhas dimly visible, and the deathlike stillness, combine to produce a superstitious feeling which the true believer translates into reverence. There are 53 statues in all, most of them exceeding life-size. On the left of the entrance is a well-proportioned dagoba, surrounded by sedent Buddhas, some of which have a canopy formed by the hooded cobra. Past the dagoba there is a large statue of King Walagam Bahu, who is said to have begun this great shrine; and facing it, on the roof, are depicted Buddha's wars with demons, the story of his life, and the worship paid him by various divinities. Opposite to the king, among some curtains, is an upright figure of Buddha and canopy, both cut from the solid rock. There are some curious frescoes at the back of the line of statues that face the entrance; first come three Hindu divinities, Gaṇa or Ganesha, Kattragam and Wibhishana: then a long procession of Rahat (Illuminati) priests, then a painting of King Dutugemunu and his relations, and close to it, the

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great combat between that monarch and the Malabar usurper Elála. The latter has just received his death-wound from the king's javelin, and is being held on his elephant by an attendant. The swords in the hands of the fighting men are exactly similar to that dug up last year in the bund of Kaláwewa tank,* though widely different from the Sinhalese sword of the present day. At the eastern extremity of the cave there is a small recess covered with historical paintings. The landing of Wijeya —an outlawed prince from India—who is said to have arrived in Ceylon with a few followers in B.C. 543, conquered the aborigines, and established the Sinhalese in the Island,—the planting of the Bó tree at Anuradhapura, the dedication of relics to the Ruwanweli dagoba at the same place, and of the island to Buddha, figured by a king guiding an elephant-plough, are represented on the walls with more attention to history than proportion; as the fish in the ocean which Wijeya is crossing are considerably larger than the vessel which carries him, and the heads of the worshippers at the dagoba overtop the building, which in reality is more than 200 feet high. Not far from this recess, on the southern side of the cave, is a large wooden statue of Rajah Kirti Sri Nissanga, to whom the shrine owes most of its glories, and near it is a huge modern image of the recumbent Buddha. Opposite this statue, and towards the middle of the cave is a small stone enclosure, containing a vessel which catches water that drips from a fissure in the roof. The fissure is ornamented with paintings of fish. and the water is used for temple purposes.

The remaining chambers are by no means so interesting or imposing as the two first. The third is known as the 'pas-pilime,' or western wihara, and is 78 feet long, and from 30 to 60 feet broad. There are 54 statues altogether in this chamber, including a large reclining figure of Buddha near the western wall, built of brick and about 30 feet long; and near the northern wall, a wooden statue of Rajah Kirti Sri Nissanga,

* See Part II., chap. 4.

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with a curious stone sedent Buddha, unfinished, at its foot. In the centre of the chamber, there is a large stone sedent Buddha under a stone canopy.

The fourth chamber is of smaller dimensions, being about 40 feet long by 30 broad. It contains several statues of Buddha, and a small dagoba with a copper top. It is worth going into, if only to look at the wooden doorway to the right hand side of the main entrance, which is covered with old and curious carving.

The fifth chamber is very much the same size, but quite modern, having been constructed by a Kandyan chief in the early part of this century. It contains a gigantic Buddha, about 35 feet long, and several smaller statues.

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CHAPTER II.

ANURADHAPURA.

ANURADHAPURA is the capital of the North-Central Province—the second largest province in Ceylon, having an area of 4,046 square miles. This province was created by Governor Sir William Gregory in 1873, it having formerly been an appendage of the Northern Province. Its first administrator was the Hon. J. F. Dickson, C.M.G., now Government Agent of the Central Province. It has a scattered population of 66,146, the large majority of whom are Sinhalese, though the Tamils are rapidly on the increase; and the cultivation of paddy is the almost universal occupation of both races. The town is situated on a level plain at an elevation of 312 feet above the sea, and has a present population of about 1,800, comprising a large number of Moormen, who are the chief "boutique-keepers" and traders of the place. The average mean temperature for the last 10 years is 80·1; the hottest months being March and April: while the annual rains extend from October to the end of the year. The average annual rainfall is 51·66 inches. It is the headquarters of the only two Revenue Officers in the Province—the Government Agent and Assistant Government Agent; who also combine judicial duties. The amount of new land which, thanks to an enlightened irrigation policy, is being cleared and planted on all sides in the neighbourhood of the town, will strike the most casual observer.

The bullock-coach, carrying passengers and mails to Anuradhapura, leaves Dambulla at 6-30 p. m. (The table of

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fares will be found at the end of the book.) The visitor who wishes for any chance of a comfortable night is strongly recommended to secure the whole coach for himself, (which should be done by letter to the Coach Manager, Matale, two days previously). By placing a board down the centre, and supplementing it with rugs or a mattress, this primitive conveyance can be made into some semblance of a bed: the only deterrents to slumber being the bells of the bullocks and the bugle of the driver. The latter can however be partially suppressed by the determined traveller. The distance to Anuradhapura, which is reached at daybreak, is 42 miles, viz. 14 to Kekirawa, 14 to Tirappane, (at both which places there are excellent resthouses), and 14 to the terminus.

The Anuradhapura resthouse is situated nearly in the centre of the town, on the road leading to Mihintale, and faces nearly due South. Opposite to the entrance is a vast collection of monolithic granite pillars 1,600 in number, standing about 12 feet out of the ground, and arranged in lines of 40 each way. They cover a space measuring 231 feet 2 inches from North to South, and 232 feet 2 inches from East to West. The pillars are rough and undressed (the corner pillars being more than double the size of the rest) and retain the marks of the wedges by which they were split off in the quarry: they were probably coated with chunam, and perhaps covered with copper. They formed the foundations of the Lówámahapáya, or Great Brazen Palace, erected by King Dutugemunu in the 2nd century B.C., and supported a building nine stories in height, containing 1,000 dormitories for priests and other apartments. The roof of this vast monastery was of brass: the walls, says the native chronicle, were embellished with beads resplendent like gems, the great hall was supported on golden pillars resting on lions; in the centre was an ivory throne, with a golden sun and a silver moon on either side; and above all glittered the imperial "Chatta," the white canopy of dominion. The monastery was reconstructed, and reduced to 7 stories in height, in B.C. 140; and in A.D. 301 was pulled down by the apostate Rajah, Maha

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Sen; but penitently restored by him on his recantation. Its last restoration took place in the reign of King Prakrama Bahu, towards the close of the twelfth century.

At the Eastern corner of the Brazen Palace is a collection of huge monolithic capitals, carved with most grotesque designs, of which the visitor will be reminded when he goes to Isurumuniya. On the opposite side of the Sacred Road which passes the Palace, is an oblong enclosure with a plain entablature and a few detached pillars; this is known as the Rasamalaki, or private hall, and is said to have been used for confessional purposes by the priests before they entered the Brazen Palace.

Proceeding Southwards for a short distance down the Sacred Road—the track along which the pilgrims come, and have come for 2,000 years to offer their devotions to the most venerated symbol of their religion,—the visitor reaches the enclosure which surrounds the celebrated Bó tree. This tree *(ficus religiosa)* is the oldest historical tree in the world. It was planted 245 years before Christ, and is therefore now 2,130 years old. The story of its arrival is a curiously early instance of that hardly-used modern term—Women's Rights. The royal missionary Mahindo* had converted the Rajah and people of Anuradhapura to the tenets of pure Buddhism with miraculous rapidity; and the effects of his zealous preaching were by no means confined to the male sex. Queen Anula and thousands of her countrywomen became earnest followers of the new cult; and begged to be allowed to take the vows of self-devotion. These vows, however Mahindo declared himself unable to administer to their sex; and suggested that his sister Sanghamitta, an abbess in India, should be sent for to admit the novices. She responded to the call; and with her, the King of Pataliputna (the modern Patna) sent a branch of the Sacred Bó tree under which Gautama sat on the day that he attained to Buddha-hood.

The story of this tree's life has been handed down in a continuous series of authentic chronicles. It was carefully tended,

* See the chapter on Mihintale.

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enriched with stone-carvings and terraces, and honoured with magnificent ceremonies, by successive dynasties: and was spared amid the havoc of invasions, either from superstitious reverence, or from its intrinsic worthlessness to a plunderer. It was visited by the Chinese traveller, Fa Hian, in the fifth century A.D., and was endowed with lands by Rajah Sinha, the despot of Kandy, so late as A.D. 1739.

The entrance into the grove of palms and bó-trees which surrounds the Sacred Tree is worth studying. The semi-circular stone at the foot of the steps is a good specimen of a "moon-stone." These stones are found in other parts of the ruins: the main design is the same in all; but not one is precisely the same, either in arrangement or detail. As a general rule, the outer border of the stone presents a procession of the elephant, the horse, the lion and the brahmany bull; the next two or three circles show designs taken from the stem and leaf of the lotus plant; then comes a procession of the "hanza," or sacred goose; and the innermost circles represent the other stages of the lotus growth—the flower, and the round bud. The two rounded stones at the lower termination of the balustrade represent door guardians (dvarpal). The pattern is common with slight variations throughout the ruins; the figures are always in high relief, and generally have grotesque supporters at their feet. The upper portion of the balustrade is formed of the head and trunk of a fabulous and quaint animal, half-crocodile half-elephant; which is also an emblem common to all the ruined stairways. Entering the grove, there is a large stone image of Buddha to the right, and several images to the left, all more or less dilapidated. In the Southern part of the grove are eight recumbent pillars (monoliths) of excellent workmanship. The Sacred Tree itself—a straggling and feeble specimen compared to some of its congeners in the grove—is surrounded by 3 tiers of terraces. On the Eastern side of the first terrace is a ruined brick sedent figure of Buddha. This was probably gilded, and caught the first rays of the rising sun. The main approach to the second terrace is on the West side, the arch

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of the doorway being surmounted by a "Makara Torana," or door-guard. The leaves which fall from the Sacred Tree are highly esteemed as relics by the thousands of pilgrims who come to worship it during the full moons of June and July.

A little to the South of the Sacred Bo tree, on the right hand side of the Kurunegala road there is a circle of very fine monolithic pillars with elaborate capitals, surrounding a low mound. These mark the site of the Mayurapaya, or Peacock Palace, built in the first century of the Christian era, and so called from the luxuriance of the precious stones and metals that adorned it. Still further South, on the same side, is a huge mound which marks the tomb of Elala.* Nearly opposite to the Peacock Palace is the Government Civil Hospital.

Proceeding northwards from the Resthouse down the sacred road, the visitor passes on his left the site of the "Adahan Salawa," or place of cremation of the Kings; and on his right, near the small reading-room, the site of the "Wirawitta Salawa," or place of lamentation for the Royal Family. Close to the reading-room are three recumbent stone bulls, of various sizes and great antiquity. The Sinhalese women believe that by turning one of these completely round, they will avert barrenness. One of these bulls, apparently, used formerly to revolve on a pivot,† a sensible aid towards the fulfilment of the mystic rite. Further up the road, there is a curious stone sarcophagus, said by tradition to have been King Dutugemunu's medicine bath, and measuring 7 ft. 2 in. long by 2 ft. 6 in. wide: and beyond, is an enclosure of small square pillars surrounding a large raised slab of granite, said to have been the couch on which Dutugemunu passed his last hours, within view of his proudest monument—the Ruanweli. At the back of this enclosure, there is a large "patula" stone, or "kesakuttiya," of exquisite workmanship.

Immediately opposite to this slab, is the main entrance to the Ruanweli (golden-dust) dagoba. This was begun by King

* See Part I., page 7.

† Forbes' Eleven Years in Ceylon, 2nd ed., Vol. I., p. 213.

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Dutugemunu, about B.C. 161, partly to celebrate his victory over the Tamil usurper Elala,* partly from a superstitious desire to carry out an ancient prophecy. It was completed by his successor, Saddha Tissa, in B.C., 140. Its original outline was destroyed by the Malabars, A.D. 1214. Its present height is about 150 feet, with a diameter of 379 feet. It is now being restored by the pious contributions of pilgrims, and the zealous efforts of the Chief Priest. Passing through the principal gateway (called "mura-ge," or guard-house, and lately restored), the visitor should turn to the right for a few yards and look at the curious circular "pokuna" (bathing place), the only one of its kind in the ruins. It measures 60 feet in diameter at the surface, by 25 feet deep; and the gradually concentrating layers of granite blocks are still very perfect. Returning to the main approach, he comes to a second (ruined) 'mura-ge'; and to the right of its stairway will see two large stone lotus plants, carved to support sedent figures of Buddha. There is a fine frieze of lions running along the upper border of the platform.

The dagoba was originally surrounded by two large paved courts or platforms, the inner one raised above the outer. Round the outer side of the inner boundary-wall there was originally a complete circle of elephants, made out of brickwork, and coated with chunam: each elephant being furnished, says the Mahawanso, with tusks of real ivory. Most of these figures have fallen away beyond recognition; but in some few, the shape of the animal is still plainly discernible. Near the N. E. angle of the outer enclosure is a huge octangular granite pillar—the largest monolith in the ruins—which is said to have been removed by King Dutugemunu from the centre of the area now covered by the Ruanweli, and to have borne an ancient inscription and prophecy, that on this spot a superb dagoba should be raised by a pious and fortunate monarch, which attracted the superstition of the King. There is a small "wihare" or temple at the termination of the main approach, which con-

* See Part I.

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tains nothing of interest except a small recumbent figure of Buddha brought by devotees from Siam. Round the outside of the wihare, near the ground, runs a remarkable frieze of grotesque figures in high relief. Proceeding to the left round the base of the dagoba, there are four large upright statues and a small sedent one; the latter still bearing traces of the gilding which once covered it. The tallest statue is said to be of King Dutugemunu. Further on is a statue in the attitude of adoration, facing the dagoba, which is said to represent King Bhatiya Tissa, who reigned at the dawning of the Christian era, and was the only layman ever permitted to enter the underground passage and explore the wonders of the inner treasure-chamber of the Ruanweli.* The entrance to this passage is said to be marked by a small pit and mound, with stone ruins, about 60 yards to the south of the outer boundary wall. The small granite dagoba near Bhatiya Tissa's statue is said to have been made as a model for the larger structure. There is a large stone altar on the N., S., E., and W. sides of the dagoba, that to the west being the most perfect; and several smaller altars and broken statues. Many traces of the gaudy painting which formerly adorned (or disfigured) these altars may still be seen; and it should be remembered that the whole dagoba was originally pure white, being incrusted with a preparation of lime, cocoñut water, and the glutinous juice of the "Para" tree (dillena dentata), and taking a polish nearly equal to marble.

The description of the building of this dagoba takes up a great deal of the early part of the Mahawanso. It is particularly noted, that, as an extra mark of piety, the labour employed upon it was paid for; moreover, as the people were too poor, after the Tamil wars, to make the enormous quantity of bricks required, heaven came to the pious monarch's aid, and, at

* Sir E. Tennent notices the resemblance between this story and that of the descent of Daniel and King Astyages into the temple of Bel, by the privy entrance under the table, whereby the priests entered and consumed the offerings made to the idol.—(Bel and the Dragon, apoch, ch. 1-12.)

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Sakra's orders, the god Wismakarma made them in a night at a spot 16 miles distant, and then, taking the form of a lizard, pointed them out in the morning to a Veddah, or aborigine,* who was out there shooting with his dogs, and hastened to inform the King of the miracle.

Leaving the Ruanweli by the western entrance, the visitor should explore the green park which stretches northwards towards the Thuparama dagoba. The park is thickly studded with ruins; some of them having probably been the residences of priests connected with the two neighbouring dagobas. Many of the pillars and flights of steps are well worthy of minute inspection. Immediately to the S. E. of the Thuparama are the remains of a large oblong enclosure known as the Dáladá Maligawa, or Palace of the Tooth. This can be easily recognized by the unique cuneiform mouldings of the capitals of the pillars. This building was erected by King Kirti Sri Megahawarna, in A.D. 311, to receive the Sacred Tooth (Dalada) of Buddha, which was brought over from India in charge of a princess of Kalinga, who concealed it in the folds of her hair; and here it was seen by the Chinese traveller, Fa Hian, about 413 A.D., who minutely describes the ceremonies and processions which accompanied its exhibition to the pious. It is supposed that the moulding on the pillars is meant to represent the sacred relic. The Thuparama is the oldest of the great dagobas of Anuradhapura, and the most venerated dagoba in Ceylon. It was built by King Dewananpia Tissa in B.C. 307 to enshrine the right collar-bone of Buddha. In A.D. 400 King Upatissa caused a case to be made for it, of metal ornamented with gold; and about fifty years ago, a pious priest collected funds from the devout for clearing it of jungle and coating it with chunam. Its height is 63 feet; it is surrounded by three rows of graceful pillars, with 52, 36, and 40 pillars in each row respectively; all the shafts being monoliths. Fergusson, in his Handbook to

* It is noticeable that the term used to describe the Veddah is honorific. Perhaps the position of the Saxons in England during the reign of Richard I. may have been analogous to that of the Veddahs in Ceylon at this epoch.

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Architecture (Vol. I., p. 41), pronounces this dagoba to be "older than any monument now existing on the continent of India." A few yards to the east of the Thuparama, on the north side of the inner circular road, is a beautifully carved cistern, 10 ft. long by 5 ft. 3 in. wide and 2 ft. 6 in. deep, made out of a single block of granite, and said to date from the time of Dutugemunu. It was probably used to hold food for the priests; and only three years ago, two korles (or shires) subscribed to fill it with food for the pilgrims of the June full moon. The shady road running northwards from the Thuparama leads to the Jetawanarama, and so to the outer circular road; but the visitor is recommended to explore this road by the longer route—the outer circular road.

Starting from the Post Office, and passing the Jail (which is built to hold 70 prisoners), the visitor will see on his right the Miriswetiya dagoba. This was erected about the middle of the second century B.C. by King Dutugemunu. The reason for its erection gives a curious insight into the character of the pious Rajah. He remembered one day that he had on a certain occasion partaken of a common accompaniment of curry known as "sambal" (wetiya), and made partly of chillies (miris), without offering a share to a priest. Remorsefully anxious to expiate the omission, he was prompted by a miracle to build a great shrine in honor of Buddha, and to call it Miriswetiya, after the viand which had necessitated the atonement.

The chapel on the western side was excavated some years ago, and is a beautiful specimen of Sinhalese architecture. The ruined brickwork on the top of the chapel probably formed a niche for some image or relic. The other sides of the dagoba are now being partially excavated by the Royal Asiatic Society. There are the remains of several shrines and buildings on all sides of the dagoba; the most notable being the collection of sixty-two enormous pillars (thirty-seven of which are still nearly perfect), about 80 yards to the west, which were probably the foundations of the residence of the college of priests attached to the service of the shrine. The road next leads on to the bund of

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Tissawewa; just before reaching which, there is a turn to the left, which leads round the bund from west to east. Tissawewa (wewa = tank) was constructed by King Dewenipiatissa about 300 B.C., and is over three miles in circumference. It was restored in 1878, and is now largely utilised in the cultivation of the surrounding padi-fields. The outer circular road, properly so called, leaves the bund at right angles: the first mile is devoid of ruins, but is an extremely pretty drive, through low jungle fringed with handsome trees: hares and deer frequently dart across the path, and troops of monkeys chatter in the branches. Soon after the second mile-stone, on the left of the road, occurs the first of the (so-called) pavilions of King Dutugemunu's Palace. It would perhaps be as well to confess at once that this identification rests on pure tradition, and that very little is really known about this, and the four similar buildings between the 1st and 2nd mile-stones. They are all alike in design, varying only in size and minor details. Each of them has a main entrance facing the east, opening on to a low boundary wall about six feet wide, from which small flights of steps, at the middle of the N. and S. sides, lead into the inner enclosure. Each pavilion consists of two square platforms, of nearly equal dimensions, raised about 2½ feet from the ground level, the outside wall consisting of plain oblong slabs of granite; the two sections being connected by enormous slabs, or landing stones; the largest of which weighs nearly 25 tons. In each case, the eastern platform has no sign of pillars, while the western platform has about sixteen narrow columns. Each pavilion is furnished with a pokuna, or small bathing tank, and several annexes. It is presumed that the roof was of timber, as there are no remains of stone rafters. The first pavilion has a small pokuna in the N. E. corner of the enclosure, with a very perfect stone-built chamber or dressing-room.

The second pavilion, a little farther down the road, has a fine pokuna to the S. W., and the design of the house is exactly repeated in miniature in a small annexe to the north.

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The third pavilion is much larger and more perfect than the two former. It has a fine pokuna to the S. W., and a small and finely-moulded pillar in the N. E. corner perhaps marks the site of a shrine. To the north there are two annexes, the most easterly of which is very curious and unique, and suggests the idea of a small Court-house or Audience Hall. Notice the hollow circular stone for grinding padi outside the N. E. corner of the outer enclosure.

The fourth pavilion (3¼ miles) is on the right hand side of the road, and of still larger proportions. The porch is very perfect. There is a large reservoir to the south; and a pokuna, with three almost subterranean chambers, to the north. The two tall pillars flanking the connecting pediment have graceful semi-circular capitals. There are annexes to the N., S., and E.

The fifth pavilion is on the left side of the road. The pond is again almost perfect, and some curious drainage pipes of stone are exposed to view. Opposite, there is a large and curious pokuna, and the ruins of several buildings.

From the 2nd to the 3rd mile-stone there are no ruins. Directly after the 3rd mile-stone, a road turning to the right leads to the Lankarama Dagoba, and will be described later. Following the main road, the visitor passes on his left a high ruined mound popularly known as Dutugemunu's tomb; close to which there is a fine ruin standing on an embankment made of large slabs of stone. This is popularly known as the Queen's Palace: it may perhaps have been the shrine of some relic. A treble row of tall pillars crowns the southern boundary. The flight of large stone steps leading up to the principal building is extremely fine and in good preservation. The moon-stone at the base is unusually large; each step is ornamented with a row of three quaint male figures; and on either side of the landing stone at the top is a well-executed carving of a lion in high relief and in the coventional attitude. On the platform itself are twenty-four stone pillars. A little farther on is a collection of eighty pillars about 7 feet high, arranged in rows of ten; and twelve much taller ones in close proximity. These were probably

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the foundation pillars of the monastery attached to the shrine. At the back of them, there is a large "pokuna."

A little further down the road, to the right, there is a sedent Buddha, about five and a half feet high, but very much mutilated; and beyond this, on the same side (at the 3½ mile post) is a square stone with nine square holes in its upper surface at regular intervals.

There is a similar stone to this, with twenty-five small squares in the compound of the Government Agent's residence; a second near the reading-room and the stone bulls; and a third at the new excavations near the stone canopy. These stones were used for purposes of mystic meditation by those priests who wished to attain to the highest grade of the priesthood. The square holes being filled with various prescribed ingredients, such as sandal-wood, sweet oil, etc., the devotee placed himself opposite to it, and continued to gaze at it fixedly hour after hour, until at length a speck of light began to glimmer in the centre of the stone. This speck gradually increased, until at last the gazer was able to see, through its medium, the whole of the under-ground world, with its various hells and purgatories. He then raised his eyes, and the mysterious glow revealed to his abstracted vision the whole of the upper world, the abodes of the demi-gods, the graduated tiers of heaven, and finally the highest heaven of all, and the glory of Buddha.*

To the south-east of this stone, an enormous pokuna is visible, which is known as the Elephants' Bathing Tank. Nearly opposite, on the left hand side of the road is a beautiful stone canopy, which has just been restored. The square centre-piece (just discovered) is particularly perfect, and perhaps the finest specimen of moulding in the ruins. The upper surface of the centre-piece measures 6 ft. by 7 ft. 3 in., with an inside depth of moulding of about 1 ft. 7 in.; while the total weight must exceed five tons. Excavations have lately been carried on all round it, which resulted in the discovery of three "Sannases"

* The number of squares with which these stones were furnished had a mystic significance. Thus the nine squares probably represent the nine "gates or apertures of the body," viz. nostrils, ears, mouth, etc.

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or inscribed stones. Two of them are in excellent preservation; one is framed, and the other two have plain edges. The slab with a framed inscription measures 6 ft. 8 in. by 3 ft. 8 in. inside the frame. The other two measure 9 ft. by 3 ft. 9 in. and 7 ft. 3 in. by 4 ft. 2 in. respectively.*

An enormous limestone slab measuring 16 ft. 10 in. by 6 ft. 1 in. has been turned up near the third "Sannas," and also a large number of pillars, stairways, and fragments of the canopy; some of which were found as deep as seven feet under ground. But the whole place has been terribly and wilfully destroyed; and it possibly is rendered more puzzling by the remains of a second, or even a third, restoration. Shortly after this, the road leads past a large collection of ruins, the most noticeable among them being the three "stone canoes," as they are called, which were probably used to contain the food provided for the priests at the King's expense. Two are monolithic, the larger of them measuring 16 ft. by 3 ft. 7 in. The third one, which has lately been restored, measures 62 ft. 9 in. by 4 ft. 4 in. There are traces of large buildings on every side, and the ground is red with broken tiles and bricks. In the jungle exactly opposite to the "stone canoes," some interesting discoveries have recently been made. There is a large sedent Buddha, about 300 yards from the road to the eastward, in very fair preservation, and about seven feet high. To the right of, and about 100 yards from, this statue, is a large collection of pillars, which evidently formed a great central hall or temple, with three large annexes. Notice the beautiful stairway and landing-stone which are at the entrance to the central hall. As everything here, steps, landing-stone, door-guardians, and pillars, is on the largest scale, it was no doubt an important place; but has not yet been identified. Near this place there is a low wall of large stones which has been traced for a great distance each way, and is thought to mark the great East and West street mentioned in the Mahawanso. Further on are the gigantic pillars which are supposed to be the remains of the elephant stables. These

* For further details of these inscriptions, see Appendix.

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are 2 ft. square, and stand 16 ft. from the ground; and are in good preservation.* Beyond these again is a collection of low foundation pillars, probably marking a building, connected with the adjoining "King's Palace," as it is called, a building very similar in design to the "Queen's Palace," and also probably a shrine. Here are to be seen the most perfect "moon stone" and flight of steps yet discovered. Having been buried for centuries, they are almost as perfect as when they were first put into position. It will be seen that each of the sacred geese carries in its bill the flower, bud and leaf of the lotus. Notice the quaint door-guardians at the head of the stairs, and the lions beyond: every detail of the mane, claws, etc., of the latter being delicately and incisively finished off.

At the N. E. corner of this "Palace," a jungle path leads to a large pokuna, and close to it is an extraordinary square well which has just been discovered. It is a good deal dilapidated, but its shape is still fairly perfect; it is lined with huge slabs of granite, measuring about 11 ft. long by 2 ft. broad and one foot thick, while the mouth of the well itself measures about 17 ft. by 15. The well has at present been excavated to a depth of about 30 ft. It is difficult to say what use was made of this great work. The Sinhalese were not wont to build wells of such dimensions, and it may possibly have been a "biso-kotua" or sluice connected with the adjoining pokuna. But no inlet or outlet channels have so far been discovered.

The road next takes a semi-circular curve round the Jetawanarama Dagoba. This enormous shrine was built by King Maha Sen,† about the close of the third century A.D., to mark his recantation of the errors of the Wytulian heresy, to which he had been a temporary convert.

The height of the dagoba, including pedestal and spire, is 249 feet, and its diameter 360 feet, the cubic contents of the dome of brickwork and the platform on which it stands, are said by Tennent to exceed 20 millions of cubic feet. The same

* See Mahawanso, ch. xiv.

† See Part I., page 8.

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author remarks with reference to this dagoba: "Even with the facilities which modern invention supplies for economising labour, the building of such a mass would at present occupy 500 bricklayers from 6 to 7 years, and would involve an expenditure of at least a million sterling. The materials are sufficient to raise 8,000 houses, each with 20 feet frontage, and these would form 30 streets half a mile in length. They would construct a town, the size of Ipswich or Coventry; they would line an ordinary railway tunnel 20 miles long, or form a wall, one foot thick and 10 feet high, reaching from London to Edinburgh." But only the "glory of outline" is left to the Jetawanarama: its four chapels have crumbled away almost beyond recognition, enormous trees have eaten into the brickwork to the very summit, and troops of the large grey "wanderoo" monkey are the only devotees who frequent the holy place.

The road to the right leads round south of the dagoba through several ruined buildings and a shady drive into the inner circular road close to the Thuparama. The main road turns to the left, and soon after the fourth mile-stone, passes a colossal sedent figure of Buddha, 7 ft. 6 in. high, which is regarded with great reverence by the pilgrims. The next point of interest is the kuttam pokuna, or twin bathing ponds ($4\frac{1}{4}$ miles), the largest of which measures 132 ft. long by 51 ft. wide. The flights of steps on the N. W. and S. sides of the nearer pokuna are very effective and well preserved. Those in the farther pond are simpler in design but admirably executed. The moulding on the outside of the balustrade of each of the flights is well worth looking at, as is the construction of the front and back walls of the farther pokuna, which are very well preserved. Notice, too, the very quaint drainage pipe supported on a lion, near the N. W. corner of this pokuna. A jungle track, formerly the road to Mannar, leaves the northern end of the further pokuna, and after about three quarters of a mile, passes on the right the remains of an ancient Sinhalese bridge, formed entirely of large blocks of granite, which here crossed some natural or artificial watercourse. The remains are about 60 yards in length, and the stones have been wonderfully little displaced.

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The main road passes no more ruins until it leads past the Abhayagiria ("mountain of safety") dagoba (5¾ miles). When entire, this was the most stupendous dagoba in Ceylon. It was originally 180 cubits, or 405 feet high; its dome was hemispherical, and described with a radius of 180 ft. giving a circumference of 1,130 feet. Its summit was therefore 50 ft. higher than St. Paul's, and 50 feet lower than St. Peter's. At present it measures about 231 feet from the platform to the top of the sphere. The diameter at the base of the bell is about 325 feet, and at the outer circle or basement 357 feet. The area of the platform on which it stands is about 8 acres, and the total area enclosed by the outer boundary wall about 11 acres. This vast building was erected by king Walagambahu, in B.C. 89, to commemorate the recovery of his throne after the expulsion of the Malabar invaders. There is a fine entrance on the east side, but the chapel is quite hidden by the ruined brickwork; and on the north side the chapel has almost disappeared; but the western chapel presents some beautiful specimens of stone carving, a gigantic seven-headed cobra, and two large male and female figures being well contrasted with the simple and effective flower patterns. The southern chapel is also in tolerable preservation; here are two large stone cobras, of slightly different design, and various fragments of bold frescoes. The dagoba is quite encircled with the ruins of buildings large and small; for a larger college of priests was attached to this than to any of the other sacred places in Anuradhapura.

The outer circular road next passes the native resthouse, 6 miles, and so runs into the Mihintale road. But instead of following this part of it, the visitor is recommended to leave the Abhayagiriya by the western side, and to make straight for the Ruanweli, through a park-like stretch of undulating land, crossing the bed of an old irrigation channel, called the Halpan-ela, and passing on his right the so-called Selachaittiya Dagoba, a small, but very sacred, structure, with some splendid remains of stone carving and stairways. The proper name of this little dagoba is probably "Lajjikawihara," and it appears to

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have been erected by King Lajji-tissa, a nephew of King Dutugemunu, about B.C. 119, to mark a place where Buddha is said to have rested; but for some reason or other, it has long been known as the Selachaittiya (stone temple), a name which properly belongs to a dagoba at the Mihintale mountain. In general design and outline, it is curiously similar to, though more ornate than, the newly-discovered Wijayarama Dagoba.

Two roads in connection with the outer circular road remain to be described. The first of these leaves the outer circular directly after the 3rd mile-stone, and passes between a pair of small twin pokunas known as the "Tammettan pokun" ("Tammettan" being a pair of kettledrums or small round tomtoms in common use among Sinhalese musicians). Soon after leaving the elephants' pokuna on the left, the visitor will see on his right a fine stone gateway, on the fringe of the jungle; and about fifteen yards beyond this, on the same side, a little path leads to what is known as the "galgé," or stone-house. Passing through a collection of stone pillars, and a fine, ruined stairway,* the path leads at once to a long rounded hummock of natural rock, which must have been extensively quarried in former times, as it is covered with the marks of the wedges used to break off the slabs of stone. Underneath the east side of the rock three small chambers have been excavated and partially walled in with brick: these were probably the cells of ascetics. Nearly opposite is a plain "patula" stone, a platform with twenty-four pillars, and a well-preserved stairway. The jungle to the south and east of the "galgé" is full of ruins and enclosures, possibly marking the site of the buildings which connected the Maha Wihare, or sacred town, with the secular part of the city.

Returning again to the road, the visitor will soon arrive at a small dagoba called the Lankarama, said by tradition to

* Opposite to this stairway, there is a half-finished moonstone; the semi-circular lines and a few devices only being completed and others merely sketched. The workmen were possibly disturbed at their work by the invaders, and never returned to it.

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have been erected by Prakrama Bahu, as late as the twelfth century A.D., but more probably built by Maha Sen, at the same time as the Jetawanarama. The northern side of this dagoba has fallen away, and exposes to view the manner in which some at least of these dagobas were built. There are the remains of a low altar at each of the cardinal points; and a treble row of very delicate and classic pillars, with 20, 28 and 40 pillars in each row respectively. They resemble the pillars at the Thuparama, but are all monolithic. Notice the exquisite finish of the lion and goose designs on the capitals. There is a fine stone waterpipe, cut in the shape of a mythical beast, near the S. E. side of the dagoba, and several mutilated statues of Buddha at the S. E. corner of the enclosure. Pillars marking the dwellings of the priests are to be seen at the N. W. corner, and on the southern side of the road. Leaving the Lankarama, the visitor will emerge on the road which runs northward to the Jetawanarama, and southward to the Inner circular and Thuparama.

The other expedition to be made from the outer circular is by a path which runs due north through the jungle from the northern side of the Jetawanarama to some very interesting ruins which have only just been discovered, distant about 2¼ miles. These ruins are supposed to mark the site of a settlement older even than Anuradhapura, and probably founded by a chief named Wijayo, a nephew of the original invader, King Wijayo, about B.C. 504. The path leads first to a small dagoba, not unlike in general design, the so-called Selachaittiya in Anuradhapura, *i.e.*, the dagoba itself rises from the centre of a square platform about 50 feet by 50, with a boundary wall of plain slabs of stone, about 2½ feet high, with four stairways or approaches; the carving on which is markedly plain compared with analogous specimens in Anuradhapura. A deep hole has been dug into the centre of the dagoba itself, probably by villagers in search of treasure. It must originally have stood some 20 feet high, with a diameter at the base of about 30 feet. To the north and west of this dagoba there are a great many ruins, the most remarkable of which is a large

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oblong platform, about 80 feet by 50. There are no signs of pillars upon it, but on the huge slabs which form the boundary wall are some beautiful specimens of stone-carving of a simple and uniform design—a single upright male figure under a heavy canopy in very high relief. Both the general plan of this building, and the massive designs on the entablature are obviously different from any of the ruins in Anuradhapura, nor is there any trace of a connexion between the two places; but, while these differences are obvious, the identification of the site is at present little more than a guess. About half a mile to the north of this palace is a huge grass mound which covers another dagoba known as the Kiri Wihara.

The visitor should next proceed about half a mile down the Kurunegala road to a very interesting and ancient temple called Isurumuniya, which was constructed by King Dewenipiatissa about 300 B.C. The temple is carved out of, and circles round, an abrupt formation of natural rock; and its shrine is approached by two terraces, the steps and janitors being in excellent preservation. The outer wall of the upper terrace is ornamented with a most remarkable series of seventeen mural frescoes in low relief, the subjects being grotesque to the last degree. Notice particularly the large tablet on the south wall, consisting of a group of three women, a man and an attendant; and near it the group of three grotesque men seated; and on the north wall the group of three figures, one playing a musical instrument. On the southern face of the lower terrace there is a sculpture precisely similar to these, but on a larger scale; the stone measuring 2 ft. 3 in. by 3 ft. 1 in. Notice also the bold gurgoyle forming a waterspout at the base of the south wall, and the stone lion beneath, which evidently supported a drainage pipe. Close to the entrance to the shrine, on the right hand side, is a large sitting figure in high relief, holding a horse, and carved out of the face of the rock; and underneath it, just above the small pokuna, are the heads of four elephants in low relief; the outline of the right hand one being very quaintly designed. The stone doorway is a splendid specimen of carving, hardly to be equalled perhaps in Ceylon; and deserves minute inspection. Notice too the beautiful pro-

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portion of the pillars which support the porch in front of it. The shrine itself has lately been painted in the gaudiest style of native art. The sedent figure in the centre (4 ft. 2 in. high), together with its pedestal and surrounding ornamentation, is cut from the solid rock. The two figures on either side in the attitude of exhortation are of wood, but of ancient workmanship. Close to the southern base of the lower terrace is the pansala, or priests' dwelling-house, and between it and the rock itself is a low door leading to a curious little "galgé" or rock-cut room, still used by the chief priest in residence as a dwelling-room. At the northern end of the rock is a small bô tree planted in a crevice, with a low altar near it for flower offerings; and on the eastern side is a flight of steps leading to the summit, where there is a "sripatula," or sacred foot-mark of Buddha, recently cut in imitation of the celebrated one on Adam's Peak. It is needless to dwell with regret upon the debased attempts at modern architecture which disfigure the summit of this unique and magnificent rock temple. The grotesque character of the Isurumuniya frescoes, forming so distinct a contrast to the usual ornamentation around a shrine sacred to Buddha, demands a fuller explanation than can be found in the scanty records of the Mahawanso. It is certain that from the earliest period there had been settlements of "heathen," or non-Buddhists, in and around Anuradhapura, and if we may be allowed to derive the name of this temple from the Hindoo god Iswara, and Muniya, which means ascetics, the Hindoo character of the designs would be satisfactorily explained.

About a quarter of a mile further down the Kurunegala road, a little jungle path to the left leads to another huge boulder of rock, and underneath its eastern shoulder are some remains of rude rock dwellings known traditionally as the Nunnery, with the ruins of some connected buildings in close proximity. It is at least clear from the Mahawanso that King Dutugemunu constructed some dwellings for female recluses in this immediate neighbourhood.* The visitor can vary his return journey by going back to Isurumuniya, ascending the high bank on the western side of the rock, and walking along the bund of Tissawewa into Anuradhapura.

* Mahawanso, xx., 20.

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CHAPTER III.

MIHINTALE.

EIGHT miles to the East of Anuradhapura, the solitary mountain of Mihintale rises abruptly from the jungle-covered plain. The road to it, passing between the Brazen Palace and the resthouse, skirts a part of the bund of Nuwara-wewa (the "city tank") between the 2nd and 3rd mile-posts. This noble tank is said to be the Jayawewa, mentioned in the Mahawanso as having been constructed by King Pandukhabaya about 400 B.C. It still holds a considerable quantity of water, but has long been in disrepair, and has not yet been restored. At Mihintale there is a small resthouse, where ordinary supplies can be got if ordered beforehand. The mountain itself was probably the scene of an ancient hill-worship anterior to the introduction of Buddhism. Its sanctity in the eyes of Buddhists is due to the fact that on its summit alighted the great missionary prince, Mahindo,* when arriving from India to preach the tenets of the new faith, B.C. 307. Soon after his arrival, king Dewenipiatissa, who was out hunting on the mountain, was miraculously allured to approach the place where Mahindo sat; and after hearing a discourse from him, was promptly converted to Buddhism, together with forty thousand of his followers. Mahindo died on the mountain, B.C. 267.

A guide should be procured from the resthouse to the foot of the ascent, nearly a mile distant. A flight of steps formed

* See Part I.

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of huge slabs of granite, and said to be 1,840 in number, leads from the base to the summit. These steps are arranged in four flights; half way up the third flight, a narrow path to the left leads to the remains of a curious stone aqueduct supported on stone pillars; beyond which is an enormous stone trough, in good preservation, probably used to hold food for priests. A little farther up the mountain, a small flight of steps to the left leads to what is known as the Bhojana Salawa, or refectory. Two slabs measuring 7 ft. high by 4 wide and 2 thick, clear of the frames, stand upright at the entrance and are covered with inscriptions. Near the middle of the last flight of steps a narrow path leads to the Naga Pokuna, or snake-bathing-place. This is formed out of the solid rock and measures about 130 ft. in length. At the back, a five-headed cobra has been carved out of the rock in high relief, and is represented as rising from the water. It measures nearly 7 ft. high, and 6 ft. across the head, and is a striking piece of realistic stone carving. Passing by the Naga Pokuna, the path leads on to the Etwehera, the ruined dagoba which crowns the summit of the highest peak of Mihintale; but the ascent is difficult, the view is equally good from the lower peak, and there is nothing in the dagoba itself to reward the climb. Returning from the Naga Pokuna to the main stairway, the visitor will notice, nearly at the top of the fourth flight of steps, a curious inscription, in very large letters, on a huge slab to the right of the path. This inscription dates from the reign of King Sri Sangabo, about A.D. 262, and is full of minute instructions concerning the Buddhist ritual, and details concerning the lands assigned for the sustenance of the priests and temple servants. He will then ascend to the "Mura Maduwa" or guard-house, which leads on to the picturesque platform that surrounds the Ambustála dagoba. This dagoba marks the scene of the first interview between Mahindo and his royal convert Dewenipiatissa, and is said to contain the ashes of the great missionary. It is built of stone instead of brick; the terrace round it being encircled with octagonal pillars, the capitals of which are

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ornamented with carvings of the sacred goose. Some fine stone capitals lie on the ground close by, on which alternate figures of grotesque men and geese are carved. To the south of the Ambustála is a broken stone statue, said to be of King Dewenipiatissa, and undoubtedly of great antiquity. The cocoanut trees close to it afford a pleasant drink after the toilsome ascent. One more flight of steps leads to the gallery surrounding the Mahaseya dagoba, which was built over a single hair which grew between Buddha's eyebrows. The view from the gallery —or, for the adventurous climber, from the summit—of this dagoba is extremely striking; to the west, the three great dagobas of Anuradhapura emerge from the sea of foliage, and the glittering waters of Tissawewa and Nuwarawewa are a relief to the unending green; to the south the plain is broken by the hill of "Katiwarakande," and the rugged outline of Ritigala. Descending again to the Ambustála, the visitor should quit the platform by a little path exactly opposite to the "Muramaduwa," and keeping almost due east, he will come to a curious arch hollowed out of a narrow granite cliff and terminated by a flat slab, which is known as "Mahindo's bed." Though its properties as a couch are uninviting, the situation is most romantic. To the left is a deep ravine filled with great boulders of granite half covered by creepers; to the right the view stretches to the verge of the horizon over an unbroken expanse of jungle foliage. Just below are some curious rock chambers, once the dwellings of hermits, and now the trysting-place for multitudes of bats.

When the visitor descends the mountain again, and emerges from the jungle path on to the Tirappane road, he should turn to the left, and a walk of a few hundred yards will bring him to another collection of ruins, containing two small dagobas, (the nearer one being known as the Selachaittiya), a pokuna with a stone aqueduct, and numerous walls and enclosures. Some beautiful specimens of maiden-hair and silver fern are to be found growing in the crumbling brickwork.

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Continuing about a quarter of a mile farther down the same road, a plank crosses the ditch to the left-hand side, and a narrow path leads to the Kaludiya ("black water") pokuna. Though mostly artificial, this pokuna has all the beauties of a natural lake. The water is of a considerable depth, the trees fringe its edge, and there are many curious stone ruins and indistinct remains beside its banks.

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CHAPTER IV.

KALAWEWA.

WITH a day to spare, the visitor is strongly recommended to pay a visit to Kalabalaluwewa, on his way to or from Anuradhapura. This gigantic tank is the reservoir which ultimately supplies Anuradhapura with water, being connected with that place by a winding canal called the Yódi Ela, or giant's canal, 54 miles in length, which on its way feeds a widely-extended system of village tanks. The tank itself (or rather tanks, for though originally distinct, Kaláwewa and Balaluwewa are now connected by a breach) is fed from the projecting spurs of the northern end of the hill district; the Dambul Oya and the Mirisgoni Oya being the two largest feeders. The double tank has a total area of 4,425 acres, or about 7 square miles, with a contour of 30 miles. Natural high ground runs round the greater part of it, but an enormous bund or artificial bank runs along the western side, measuring six miles in length, with a breadth of 20 feet at the top, and an average height of 60 feet. It is formed of large blocks of stone and earthwork, and provided with a fine spill wall, 260 feet long, 200 wide, and about 40 feet high. Close to the spill wall is a collection of very curious and unique pillars; each pillar is in two sections, which are connected by a double mortice and tenon joint: while the joints are further strengthened by stone collars, one or two of which are still nearly in position. When the tank was full, these pillars must have been very deeply immersed, though they are over 17 feet high; and there is no trace of any

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connexion with the higher part of the bund. It has been conjectured that they supported a seat from which the King looked over the tank; but perhaps some light may be thrown upon the purpose they served by the following passage from the "Mahawanso," which refers to the tank at Anuradhapura, now known as Basawakkulam :—"Moreover King Dutugemunu placed pillars in the water of Abha-wewa and caused that celebrated preaching hall to be built upon them: and who shall describe the halls which he caused to be built in the air?"*

The "rahat" priests (those who had reached the highest grade of initiation) were supposed to be independent of the elements; and it is possible that, to keep up the illusion, preaching-halls were built for them in the large tanks which were so arranged as to give them the appearance of standing on the water.

Just beyond the spill wall is the great breach, 1,000 feet broad, which destroyed the utility of the tank at some unknown period. Whether this was caused by a heavy flood, or by the malevolence of the Tamil invader, or of a neighbouring Rajah, it is impossible to decide. The first supposition is the more probable, as the part of the bund which has been breached rested on a foundation of natural rock, and was probably insecurely fixed into it. The tank was constructed by Rajah Dhatu Sen, A.D. 460. The sluice and the well, or "bisokotua," are still in wonderful preservation, the latter being 12 feet square and 25 feet deep, faced with enormous plain slabs running its whole length. These are bonded in a most peculiar manner, and backed with brickwork. The channel running from it under the bund conducts the water into the "Yodi Ela" canal, and so to Anuradhapura.

To reach Kaláwewa, the visitor should stop at Kekirawa, the first stage (14 miles) out of Dambulla, where the resthouse is excellent, and supplies can be got if ordered by letter two days beforehand. Sleeping there the night, a guide should

* Sinhalese translation, ch. xxvi., par. 19-21.

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be procured, and an early start made next morning, either on foot or horseback, along a pleasant and easy village path, about 5 miles to the bund, and 7 to the spill wall of the tank, or by the new high road to Kaláwewa, which is about 1½ mile longer. There is no resthouse accommodation here, but, failing an introduction to the Public Works Officer in charge, a shed can easily be procured to breakfast, and even to sleep, in, provisions and bed being carried by coolies. The coach stops at Kekirawa, both going at 9 p. m., and returning at 4-30 a.m.

Kaláwewa has other interests: engineering, archæological and picturesque. Firstly, Government has undertaken the restoration of this tank and its canal. A huge masonry wall is being thrown across the breach of the tank, and an additional piece of bund thrown out to meet it. The bund of the Yodi Ela canal is being repaired, partly by Tamil labour, partly by Sinhalese villagers selected from the various "korles" or shires which will benefit by its water. The restoration will cost altogether over half a million of rupees, and will take about three years. It is perhaps the grandest experiment in irrigation ever undertaken in modern Ceylon. Its completion means the resuscitation of the most important part of the North-Central Province, the second largest province in the island. The tank will hold about 20 feet of water, which will not only water the great ranges of fields which stretch away from the bund, but will be carried down the winding "Yodi Ela" canal for 54 miles, supplying innumerable village tanks on its way; and will ultimately fill the "Tissawewa" tank at Anuradhapura so completely as to enable the town lands to defy the dreaded years of drought.

Secondly, there are two very interesting ruins within reach. The first of these is Vigitapura, which lies close to the northern end of the bund, and which can be seen on the way from Kekirawa to the spill wall, if the guide is instructed accordingly. Here are the remains of a settlement which dates from 500 B. C., and is called after a brother-in-law of King Panduwasa, who was a nephew of the original invader Wijaya. It was a fortress and a city when Anuradhapura was still a

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village, and according to the Mahawanso, was surrounded by a triple battlement, and entered by a gate of iron.

A flight of twelve stone steps, each bearing the remains of an inscription apparently in the Nagara character, but almost defaced by time and the feet of pilgrims, leads up to a cleared space, from the centre of which rises a well-preserved dagoba, from 40 to 50 feet high, with a diameter of about 90 feet. A stone enclosure runs all round it, and there is a small inner enclosure on the north side, containing "a bana-ge," or preaching hall, the bottom step of which has been worn down quite two inches by pious knees and feet. To the north of this enclosure are the foundation pillars of a " pirawena," or monastery for priests, with two entrances in a line, and door-guardians carved on the entrance stones. Round the dagoba there are four altars, and underneath is said to be hidden the jawbone of Buddha. There are niches for lamps all round the top of the dagoba balustrade. The surrounding jungle is full of pillars and remains of buildings.

The second place of interest is the Aukana Vihare. This is situated 2½ miles to the N. W. of the spill wall. The path leads through thick jungle, and across the bed of the Kala Oya—the stream which carries off the water from the breach in the bund of Kaláwewa—to a collection of square abrupt rocks which stand out boldly on the top of a low hill. From one of these rocks, an enormous upright figure of Buddha has been carved. It measures 40 feet from its pedestal, and is beautifully executed and preserved. Every detail of the robe and limbs is fresh and accurate, and the expression of the face and pose of the figure combine an idea of majesty and repose. The statue is slightly joined to the rock behind it by a narrow strip at the back. It faces due east, and when the intervening jungle was padi-land irrigated from Kaláwewa, it must have been plainly visible from the bund, at which it gazes. Near the right foot (which is 6 feet long) lies the stone 'flame-emblem' which must once have been on the head of the statue, and a square slab with a cobra carved on it in high relief. There are several small dagobas and enclosures facing the statue.

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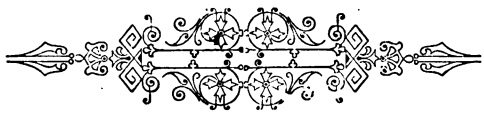
Thirdly, the view from the bund of Balaluwewa, at a collection of rocks known as the King's seat, is very grand; reaching over a vast expanse of waving jungle to the Matale hills in the S. E., and the distant mountains of Medamahanuwara and Nitre Cave; while to the N. E. rises the solitary, mysterious Ritgalia mountain, the last stronghold of the aborigines in their struggle with the Sinhalese invaders.

When the workmen were repairing the top of the Kalawewa bund, just above the Yodi Ela sluice, they came across a rusty iron broad-sword, with a two-edged blade 3 feet in length, and a fairly perfect but very narrow hilt, buried about two feet deep. Close to it were the still more rusty remains of a dagger blade and some grotesque heads made of clay. The sword is exactly similar in shape to those carried by the attendants of King Dutugemunu in the picture of his conflict with Elála in the big temple at Dambulla.



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CHAPTER V.

MINNERI AND POLLONARUA.

THE journey to Pollonarua is a more serious undertaking than the expeditions already described. Though it is much the same distance from Dambulla as Anuradhapura, the road for the last 28 miles is a mere jungle track, devoid of villages and therefore of supplies. The distances are as follows:—From Dambulla to Habarane, 15 miles of good road; from Habarane to Minneri village, 15 miles, bridle-path; from Minneri to Pollonarua, 12 miles bridle-path. Spring-carts have gone as far as Minneri, and bullock carts can go all the way to Pollonarua; but the progress of wheeled vehicles is necessarily very slow and unsatisfactory, and by far the best way of performing the journey is on horseback, with coolies to carry the baggage. The traveller from Kandy will arrive at Dambulla at 6 p.m., and sleep there. The resthouse is good, and ordinary supplies can be got. His coolies, for whom he will have written beforehand to the resthouse-keeper, should be despatched to Habarane either that night or very early the following morning. They will cost him 36 cents each (ninepence) a day; and from six to eight men will probably be sufficient. The journey to Habarane will be performed next day; 15 miles along the road which runs to Trincomalee. At Habarane there is an excellent resthouse, where fowls, eggs, rice and chickens can be procured if ordered beforehand. In the evening the coolies should be despatched to Minneri; or, if the traveller is pressed for time, and elects to do the two next stages in one day, half the coolies should

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be sent to Minneri to prepare breakfast, and half sent on straight to Pollonarua. A start from Habarane at 5 a.m. will ensure arrival at Minneri at about 9 a.m.; and by leaving Minneri at 2-30 p.m., Pollonarua can be reached at sunset. At Minneri there is a Gansabawa (village tribunal) bungalow in the village, which can be used by the traveller; but there is no furniture in it. The only difficulty in the road to Minneri is to strike the path again after crossing the top of the tank; and to avoid delay, a guide should be engaged at Habarane, or a horsekeeper taken who knows the road. If, however, the traveller makes for a point about S. E. of the spot where he emerges from the jungle, he will not go far astray.

The sights of Minneri are not numerous. The huge tank was made or repaired by King Maha Sen* towards the end of the third century A.D.; it is about 20 miles in circumference, with an artificial bund of 5 miles long and 60 feet high. The sluices are on a level with the deepest parts of the tank, and are never closed. It was formerly a noted place for game of all descriptions; but cheap guns and gunpowder have greatly thinned their numbers. However, there is generally a herd of elephants in the vicinity; and deer, snipe and teal can be got if there is time to go after them. The view of the lake at sunset, with its hanging woods and distant hills is strikingly beautiful; and has been compared by Sir E. Tennent to the glories of Killarney.

In the village itself is situated the temple of King Maha Sen†: it is a most humble mud hut, containing only one relic worth looking at, a curious iron sword with a square hilt, and ornamented with small brass chains: but it is interesting from the extraordinary reverence with which it is regarded, on account of the dreaded memory of the deified King. Even at the present day a rude kind of justice is administered at this shrine. A man accused of a crime will probably demand the right to clear himself by swearing before the image of Maha Sen. He

* See Part i., page 8.
† See Part i., page 8.

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and his accuser then resort to the temple, and, after a cursory examination, the Kapurala, or officiating priest, recommends one party, or both, to go through with the ordeal. Before taking the oath, the night must be passed in an open shed near the temple; and as this is exposed to the numerous wild beasts and to the malarial exhalations of the neighbourhood, the god has not unfrequently been known to show his discrimination by incapacitating the guilty party from taking the morning oath. The visitor should get a guide from the village to show him the rude shrine on the top of the bund, where there are some antique and curious images of Maha Sen, his wife, and the god or genius of the tank. This is about a quarter of a mile from the Gansabawa by the short cut; and a little way below, and to the south of it, there is a circular stone enclosure containing an interesting collection of ancient pottery—propitiatory offerings to the tank divinity.

One of the chief drawbacks to enjoyment at Minneri and also at Pollonarua is the plague of ticks, which in the dry weather in the middle of the year are a serious nuisance, but are not very plentiful from the middle of January to the middle of March—the best time for making the expedition. Strong carbolic soap is the best preventive.

At Pollonarua* there is no resthouse, and consequently no furniture; and supplies are difficult to get, unless arrangements are made beforehand. There are two places where the traveller can stop; either at the "circuit bungalow" in the village, or, (by leave of the Government Agent) at the Gansabawa bungalow, which, together with the house of the Dissawa, or native chief of the district, is beautifully situated close to the tank on a low promontory. The topography of the place is not difficult, as nearly all the ruins lie in a straight line due north of the tank; one or two however, are not so easy to find; and a guide had better be procured from the village, who will be well paid with 50 cents (8 annas) for the day.

* For an historical account of the city, see Part i., page 11.

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Leaving the Gansabhawa bungalow, the road passes on the right a collection of stunted pillars which mark the site of the great Durbar hall, standing on a slight eminence. The pillars are all ornamented, and many of them bear traces of an inscription. From this spot was taken the beautifully-carved stone lion which is now in the Colombo Museum. Between these pillars and the Gansabhawa is a shapeless mass of brick-work with a small "pokuna" below it, which may possibly be the remains of the King's palace.

The next point to be visited is the "kotuwa," or fort; a grim, roofless pile of brickwork, with walls about 25 ft. high by 3 ft. thick, overgrown with enormous fig trees. Below it is a much smaller building of a similar shape. The identification of this structure and its appendages is by no means clear. It is also called, by local tradition, the king's prison; and all that can be said is, that it is about as like a prison as a fort. Due east of this lies the "pattirippuwa," or pavilion, an oblong building measuring 75 ft. by 36. The wall which surrounds the platform, about 9 ft. high, is formed of large granite slabs, and divided into terraces: each slab being decorated with bold carvings of elephants, lions and gods. The stones which form the footway of each terrace are ornamented with a delicate flower-border, and the pillars which stand on the platform itself bear the flower-vase and the lotus pattern. The stairways to the north and south are similar to those at Anuradhapura; only the griffins and lions assume larger proportions. About 100 yards to the east is a similar but smaller building, probably the royal bathing pavilion; the base is ornamented with a fine façade of lions over ogee moulding. Close to it is the "kumāra pokuna," or king's bathing-pond; a square paved tank with two entrances. On the western side are two stone spouts carved into crocodiles' heads; and in the centre of the tank lies the round stone on which the King sat while his attendants performed the necessary offices of ablution. Near it are three upright lions, which perhaps supported it, and various other broken carvings.

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Proceeding northwards, and passing by a "sannas," or inscribed stone, on the left, a ¼-of-a-mile's walk will bring the visitor to the Dalada Maligawa—the gem of Pollonarua. This temple, as its name implies, was built to receive the sacred Tooth of Buddha when it was brought from Anuradhapura, by King Kirti Nissanga, about A.D. 1198. It is still in wonderful preservation: the clear-cut figures and mouldings on the granite have suffered little from time; and though most of the roof has fallen in, the walls have been very little displaced. The building, which is Hindu in design, consists of an outer quadrangle, and an inner and innermost shrine. The inner shrine still retains its flat roof; and near the left wall is a curious square stone with a round hole pierced in it which may have held a flag-post. The innermost shrine, in which the Tooth was probably kept, bears traces of having had a conical or octagonal roof; and near the right wall may be seen the small stone drain which carried off the water after the washing of the sacred relic. In the outer quadrangle there is an inscribed stone near the north wall, the inscription running round all four sides, leaving a blank square in the centre; and near it is an oblong stone pierced with 14 diamond-shaped holes. There are also the remains of two grotesque supporters, and several other carvings; and near the eastern entrance, various broken stone figures have been collected, which were found in the jungle close to the temple. The pillars round the outside of the inner shrines are quite unique, with their spreading capitals, and square bases finished off with cobra heads. Notice also the small external shrines on the south and west side; and on the north, the spout and square receptacle which carried off the ablution water from the Holy of Holies.

North of the Dalada lies the Thuparama, a large oblong brick building with an outer quadrangle and an inner vaulted chamber, over which is a low square tower. A bold frieze of lions runs round the base of the building The principal entrance is to the east, and there is a smaller one to the north, and several narrow windows bisected by round stone pillars. Through these the thickness of the walls which exceeds five

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feet can be seen. The lofty entrance into the inner chamber is a remarkable specimen of a false arch, the horizontal layers of brick gradually approaching one another to form it. In a recess on the south side of this arch are the remains of a stairway, up which it is possible to scramble to the top of the building and the base of the tower.*

Nearly opposite is the Wata Dágé ("round relic house"), a curious circular edifice standing on a raised mound, with four highly carved staircases and a low stone terrace with an ornamental wall surrounding a tall circular wall of brick. The main entrance was apparently to the south; and near it are some pillars which mark the site of the Mura-gé, or guard-house. The flower pattern in high relief which is carved on each of the huge slabs that form the outer wall of the terraces is quite unique; and this pattern is repeated in open work on a smaller slab at the top of the eastern stairway. There is a good moonstone to the south of the building; and a very well-preserved series of lions and grotesque men running round the base; and a long inscription near the eastern entrance. Inside there is very little to be seen except the ruins of a dagoba, a broken sedent statue of Buddha, and an oblong stone with diamond-shaped holes in it. The Mahawanso mentions that Kitsen Kisdas, who reigned A. D. 1187, erected a temple of a circular form for the sacred Tooth, which perhaps may be the Wata Dágé.

Close to the Wata Dágé, and to the north of it, is the Ata Dágé, or house of eight relics; which, though now greatly dilapidated, bears signs of having been most profusely ornamented. It was apparently an oblong building, with two chambers and an outer enclosure: on the south wall there is an elaborate plaster frieze of dancers and tom-tom beaters; and on the east side there is a window bisected by a round

* Sir E. Tennent's account of this part of Pollonarua is very puzzling. The picture he gives (vol. ii. p. 587 ed. 4) exactly corresponds to the Thuparama, while the letterpress describes it as the King's Palace, with which it in no way agrees; and speaks of "several chambers" in it, no trace of which is now left.

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pillar, and decorated with the goose emblem. Near the outer wall of this building, on the eastern side, lies a huge monolith known as the "galpota" or stone book, as it resembles a volume of olas, or palmyra leaves. It measures 28 ft. long, five broad, and two feet five inches thick, and bears a long inscription, which records the virtues and great deeds of King Nissanga, who reigned A. D. 1192-1201. It tells how, when the King traversed a dry desert, and wished for water, an unexpected cloud instantly poured down an abundant shower—how that the State elephant no sooner saw the king, than he raised a shout of triumph and took him on his back—how his Majesty wearing his crown and being decorated with the royal ornaments, caused himself as well as the chief queens and his son and daughter, to be weighed in a balance every year; and by bestowing five times their weight of goods on priests, Brahmins and the poor, made them happy and caused a constant supply of rain. Finally, it states that this stone is the one which the chief minister caused the strong men of King Nissanga to bring from the mountain of Mihintale at Anuradhapura. It is not clear why it was thought worth while to carry this enormous slab a distance of more than eighty miles. The inscription is surrounded by a moulding of geese; and a design formed of elephants, geese, and the sitting Buddha is to be found at either end of the stone.

The Sat-mahal-prasada, or palace of seven stories, rises up close to it. The object of this building is not very clear; but it is in excellent preservation; several of the statues that ornamented each story are still visible; and by creeping into the east entrance, the remains of a staircase, which probably led to the summit, can be seen. The base of the building is 28 ft. 6 in. square.

There is a very curious collection of low pillars to the west, known as the Bana Sálá̀wa, or preaching hall. The area it covers, measuring 32 ft. by 27 ft., is surrounded by pillars with conical capitals, each pierced to receive three stone bars, which, in one instance, remain perfect. The resemblance to the post

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and rail ornament of the Sanchi Tope in India, the oldest Buddhist monument extant, is remarkable. The remains of a beautifully ornamented inscription and of several inscribed pillars of a unique shape, have been found in the centre of the enclosure.

Due east of this group of ruins lies a solitary building known as the Vishnu Dewále, approached by a narrow jungle path about ¼-of-a-mile in length. This temple closely resembles the Dalada Maligawa in conception and ornamentation, though it is not nearly so elaborate. The small outer chamber or porch is very much broken, and access to the inner shrine is prevented by the intolerable stench of the bats. This shrine is surmounted by an octagonal roof in good preservation; and a long Tamil inscription runs along the outside of the southern wall.

Returning to the Sat-mahal-prasada and first group of ruins, the path runs northward through jungle for about half-a-mile, and then emerges on the Rankot (golden spire) dagoba, which appears to have been built by the second Queen of Rajah Prakrama Bahu, between A. D. 1154 and 1186, and to have been added to, and supplied with basement chapels, by King Kirti Nissanga ten years later. It is nearly 200 ft. in height, with a diameter of about 180 feet. Eight small shrines surround the base, with conical roofs, and a plain interior; and between each pair is a larger structure which perhaps supported an image or relic. The spire of the dagoba is very perfect; and the statues which surround the drum are plainly visible with field glasses. On the south-east side there are the remains of a brick figure of Buddha, about 8 ft. 6 in. high, and of the arched roof under which it stood; and to the north there is an old well. About 300 yards to the east there is a moulded and inscribed monolith, 3 ft. 4 in. square by 2 ft. 9 in. high.

Still proceeding northwards, the path leads to the Jetawanarama, the most imposing of the Pollonaruan structures. It is oblong in shape and about 150 ft. in length; and is divided into two large chambers, the inner one being broader

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than the outer. The decoration of the exterior of the side walls, which are nearly 80 ft. high, is very elaborate and strictly Hindu in its character. The main entrance is to the east: opposite to it are some decorated pillars which are said to mark the site of the Gansabhawa or tribunal where minor offences were tried. The entrance to the shrine is flanked by two polygonal turrets, and was originally guarded by two grotesque figures in high relief. The flight of stone steps (each 20 ft. long) is elaborately carved, and there is an inscription on the near side of one of the janitors. There was evidently a gateway between the outer and inner shrines; and at the western end of the latter stands a gigantic brickwork figure of Buddha, nearly 60 ft. high, which was originally coated with chunam. A small row of windows, low down in the wall, appears to have been the only means of admitting light into this shrine; and Tennent* conjectures with some probability that by means of a window situated above the entrance to the inner shrine, and invisible from below, a ray of light was thrown full upon the face of the statue, giving it a mysterious halo amid the surrounding gloom. There is a similar "trick of light" in the pagoda known as the cave of Ananda at Paganmyo on the Irawaddy.

Close to the Jetawanarama stands a small dagoba known as the Kiri (milk) Wihara, so-called from the white chunam with which it was originally covered. It is about 100 ft. in height, with a diameter of about 70 ft.; but it does not compare favourably with the grand proportions of the Rankot dagoba.

Another stretch of jungle intervenes between this dagoba and the Gal Wihara, which lies to the north. Just before reaching this latter, notice a curious stone on the right, close to the path, which is said to have been used by the painters to grind their colours in. The Gal Wihara (rock temple) consists of three figures of heroic size, and a shrine containing a smaller figure; they are all carved out of the same abrupt boulder of dark granite. The southernmost figure represents the sedent

* Vol. II., Pt. x., ch. 1., p. 593.

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Buddha in the conventional attitude, and is 15 ft. high above the pedestal. The background of the figure is elaborately carved: from the squares of the pilasters, dragons' heads project; and from the mouth of each issues a small lion. Higher up are representations of Hindu pagodas. The pedestal on which the figure sits has a bold frieze of lions alternating with a curious emblem which may be a pair of dragons' heads reversed. Next to this figure comes the shrine, which is cut out of the solid rock, and contains a rock-cut sedent figure of Buddha 4 ft. 7 in. high, seated on a pedestal 3 ft. high. The background of the figure is profusely decorated with "deviyos" (minor divinities) bearing torches, grotesque lions, lotuses, etc., and the pedestal of the statue has a frieze of alternate lions and dragons' heads. The whole has unfortunately been much disfigured by modern attempts to paint it on the part of a priest whose enterprize was in advance of his taste.

Between the shrine and the upright figure, the face of the rock has been smoothed to receive a long inscription of no particular interest. It consists of 51 lines of writing, and measures 13 ft. 9 in. The erect figure, which is 23 ft. high, and stands on a circular pedestal ornamented with lotus leaves, represents Ananda, the favourite disciple of Buddha, grieving for the loss, or rather the translation, of his master. The figure has generally been mistaken for a Buddha, but erroneously, as the figure is obviously not in the conventional attitude of the standing Buddha; and further, the Mahawanso distinctly states that King Prakrama Bahu "caused statues of Buddha in a sitting and a lying posture to be carved out of the same rock," making no mention of an upright statue of Buddha.

The reclining figure of Buddha is by far the finest of the three. It measures 46 ft. in length, and has suffered little from the ravages of time. The expression of complete repose upon the face, the listless attitude of the arm and hand, the carefully arranged folds of the robe, together with the extreme stillness of the surrounding jungle, combine to form a wonderful realization of the ideal Nirvana.

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One more ruin remains to be visited. It is known as the Demala Maha Saya, and lies nearly half-a-mile to the north of the Galwihara. It is a large oblong building, very much in the style of the Jetawanarama; its walls being covered with grotesque Hindu emblems and figures. Notice particularly on the south wall the frieze of uneasy human figures which appear to be supporting the building; and on the north wall the distorted, haggard figures of the fakirs. The entrance appears to have been to the east; but the whole front has fallen in, and not an aperture is left whereby any idea can be formed of the interior of the shrine. From the summit, a fine view can be obtained of the surrounding country; the mountain known as Gunner's Quoin forming a conspicuous object to the south-east.

A walk of about a mile-and-a-quarter from the Gansabhawa bungalow to the south-east, partly along the margin of the lake, leads to a very interesting statue of King Prakrama Bahu, the one great monarch of the Pollonaruan epoch, and the constructor of nearly all its great temples and monuments. It is 11 ft. 6 in. high, and is cut out of the solid rock. The King is turning his back to his capital, and holds in his hands the open book of the law; and the position and attitude may possibly be meant to express the idea that there is more consolation in religious meditation than in the erection of many dagobas and palaces. The expression of pride and discontent upon the face is so real and distinctive, that one is tempted to think it was a study from the life.

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CHAPTER VI.

SIGIRI.

THE expedition to Sigiri* is easily practicable from Dambulla; and, as the rock presents the only specimen of hill fortification in Ceylon, it has a peculiar interest of its own. Leaving Dambulla by the Trincomalee road, which turns off to the left a little beyond the great ironbridge over the Mirisgoni-oya, the village of Inamaluwa will be reached at the 5½ mile-post. Thence a minor road, or bridle path, leads straight to Sigiri, 6 miles; and here there is a good Gansabhawa (village tribunal) bungalow, where travellers can put up; but it is devoid of furniture. Fowls and eggs are procurable in the village, but rice is very scarce, as, owing to a defective water supply, the people live mostly on "kurakkan," (the English millet), and in consequence are great sufferers from the revolting skin-disease known as "parangi."

The cylindrical rock rises abruptly from the plain to a height of about 400 feet. At the foot of it, on the south-west side, there is a tank; its large and disproportionate earthwork bund forming a causeway which connects the small hill on the west with the rock. This hill has plainly been surrounded by a massive wall of hewn stone, and formed the first line of defence; from which it was easy to retreat to the main fortification. From the junction of the bund and the rock, the path ascends between terraces faced with cut stone, each rising above and commanding the one below it. These terraces are called in

* For an historical account of Sigiri rock, see Part I., page 10.

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Sinhalese "pahura." Half-way up to the "gallery," on a comparatively level platform, there are some fine rock-carvings. One large boulder-like rock is ascended partly by steps cut in the rock: on the top there is a bath, or water reservoir. Below this reservoir can be seen the King's Hall of Justice ("nadu sàlàwa"); of which only the floor remains. This has been excavated out of the rock, which has been levelled; and a moulding about 1½ foot high has been left round the edges. On the west side is the basement of the throne, or judgment seat, facing due east. Every rock is cut to receive pillars or brickwork. The method of supporting the brickwork, both here and on the outlying rocks, was evidently the same: foundation bricks were let into grooves cut in the rock, and walls built upon these sufficient to support a roof or form a platform. Ascending over the débris of a fallen terrace on a level with the first gallery, it is not difficult to walk along the groove in the rock to a small ladder of five or six steps; from the top of which the only remaining portion of the gallery can be entered. This gallery is about 300 feet long, and there are several flights of steps in it: the steps are of white marble; but they—and the chunam which coats the brickwork and is of beautiful quality, smooth and hard as marble—are now colored red from the action of water, impregated with iron. The gallery is enclosed by a brick wall about 9 feet high. Descending by the same way, and again ascending by the huge rampart, which has partially fallen away, the visitor will pass a curious mass of rock apparently supported on pillars about 3 feet high: and, still ascending by the rough path formed by the stones of the fallen part of the bastion, will reach a platform, still retained by its solid stone bastion, which may possibly be the site of the "King's Palace," referred to by Sir E. Tennent.* A very easy path from here leads to a point from which further ascent is only practicable by the aid of bamboo ladders. The present ones are old and unsafe; but if new ones were put up it would be comparatively easy to reach the summit, the area of which is barely an acre in extent.

* Ceylon, Vol. ii., Part x., ch. i., p. 580.

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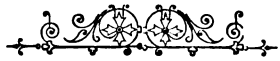
There can be little doubt that the galleries have been ruined by the joint action of sun and rain causing the rock to split and scale off. The labour displayed in running these galleries up to the top of the rock is almost incredible. The way that they ran is still clearly visible. It is just possible that the rock itself, with its galleries, was an old temple of the hill worshippers, appropriated and strengthened by the Sinhalese under King Kasyapa: and perhaps in Mihintale we have a similar instance. The causeway, bund, and water supply may have been the work of this king; while the rest of this most interesting fortification was possibly due to the race who preceded the Sinhalese.

The natives of Matale and Tamankaduwa have many curious stories of these aborigines, of their cities, the strength of their men, the height of their walls, the size of their tanks, and their expertness with the bow; and of how the Sinhalese adopted and restored the works of these Yakku, or demons.

Round the base of the rock are to be found several earth-work embankments, probably remains of the moat; and stone ramparts defending the rock wherever it was possible to ascend.

The only paintings now visible are those in a chamber or cutting where the upper gallery ran, high above the remaining gallery. They appear to be human figures, about six in number, well executed and of heroic size. They were evidently done on chunam on the rock above the gallery, and arched over it. There is a tradition that this portion of the gallery was formerly reached by a subterranean passage from the summit.



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PART III.

MISCELLANEOUS.

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MISCELLANEOUS INFORMATION.

I.—POSTAL ARRANGEMENTS OF ANURADHAPURA.

MAILS for Kandy, Colombo, etc., close at 4-45 P. M.; and the coach for Dambulla starts immediately after the arrival of the Jaffna coach. If however, the Jaffna coach is late, the mails are not detained on that account, but dispatched at 7 P. M. punctually.

The mails for Jaffna and the North close at 5 A. M.; and the coach for Jaffna always waits for the mail from Colombo, which usually arrives about 6 A. M.

The Telegraph Office is open from 10 A. M. to 5 P. M., but if a telegram is received after the latter hour, it is transmitted at 8-30 P. M.; and if after that, at 5 A. M. the next morning.

The rule, however, does not apply to urgent messages, which are at all times sent off without the least delay. On Sundays, X'mas Day, New Year's Day, Good Friday and Queen's birthday, the office is open only from 7 to 9 A. M., and from 4 till 6 P. M., except in the case of urgent messages.

The hours of business of the Money Order Office are from 11 A. M. to 3 P. M.; and on Saturdays from 11 A. M. to 1 P. M. On Sundays and Government holidays, no Money Order business is transacted.

Letters posted in Anuradhapura before 4-45 P. M. reach Kandy at 1-50 P. M. and Colombo at 6-15 P. M. on the following day.

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II.—RESTHOUSE CHARGES AT MATALE AND DAMBULLA.

	R.	c.
Occupation for every 24 hours...		50
(*N.B.*—No charge for stay of 15 minutes or under.)		
Bed or couch		75
Stabling for each horse		25
Coach house (for each carriage)		25
Bullock-cart halting inside the enclosure		25

Resthouse-keeper's Charges.

Bedding, good clean sheets and blankets		75
Grass		75
Straw		25
Lights		25
Breakfast	1	50
Dinner	1	75
Beer or porter per quart		75
Beer or porter per pint		50
Cold bath		25
Warm bath		50

III.—RESTHOUSE CHARGES AT ANURADHAPURA, MIHINTALE, KEKIRAWA AND HABARANE.

	R.	c.
For occupation of 24 hours or under, each person ...	1	00
For a bed in addition to charge for occupation, each night		75
For a couch ,, ,, ,, ...		50
For a stable for 24 hours or under, each horse ...		25
For coach house for 24 hours or under, each conveyance...		25
The Resthouse-keeper will supply bed and table-linen and cooking utensils if required; for which he is entitled to charge :—		
For sheets and pillow-cases each night		50
For table linen each day		25
For cooking utensils each day		25

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IV.—FARES BY HORSE AND BULLOCK COACH FROM MATALE TO ANURADHAPURA.

	R.	c.
1. For a single seat from Matale to Anuradhapura:—		
Europeans	12	00
Eurasians	7	50
Natives	5	00
2. For a single seat from Matale to Dambulla or from Dambulla to Anuradhapura:—		
Europeans	6	00
Eurasians	3	75
Natives	2	50
3. For the whole coach from Matale to Anuradhapura	35	00
4. For the whole coach from Matale to Dambulla or from Dambulla to Anuradhapura ...	20	00

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APPENDIX.

THE results of some excavations carried out while the foregoing pages were passing through the press, remain to be described.

1. On page 33, line 3, a carved cistern is described near the Thuparama Dagoba. Close to this cistern has now been placed a curious stone known as a "pandu-orua," or dyeing-vessel. It is oblong in shape, and has a deep circular hollow at one end, and a small raised platform at the other. This stone was used exclusively for the dyeing of priests' robes: the yellow "pandu," or dye (formed by boiling various vegetable ingredients) was poured into the hollow, the robes soaked in it, and then laid on the platform, in order that the dye might be thoroughly worked into them by means of wooden rollers.

2. On page 35, line 21, a road is described which turns to the right and leads to the Lankarama Dagoba. The visitor will see a continuation of this road running northwards into the jungle; and proceeding some 50 yards along it, will notice on his right a jungle-path, which will conduct him to two sets of cave-dwellings. The brickwork which enclosed them is gone, but the dimensions of each cell can easily be made out. An enormous flat-slab, fifteen feet in length, lies at right angles to the first cell, with a long and very ancient inscription on it that has yet to be deciphered. On the summit of the rock at the second set of cells there are four low altars for the reception of flower-offerings; plainly marking the site of some important image or relic.

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3. On page 37, an insertion should be made after the words "but has not yet been identified" (lines 30-31). Near the southern boundary of the large temple there described, and exactly opposite to the stairway, a fine specimen of a "Yoga" stone* has been unearthed. This is the only specimen which has yet been found undoubtedly *in situ*; and indicates at least one of the uses to which this great building was put. From the sedent Buddha close to this temple, a path now leads to two other fine buildings, about 200 and 300 yards distant. The first is oblong in shape, with very large monolithic pillars, the capitals elaborately carved. Notice the kneeling-stone, or granite fald-stool, in the centre of the building. The second "vihara" differs in design: the platform is square; and along two sides of it, from East to West, run three rows of very tall monolithic pillars, with decorated capitals, leaving a broad space down the centre. They evidently supported a pagoda, or dome-shaped roof. Some portions of a bold, panelled frieze, which apparently ran round the inner boundary of the platform, have been unearthed, and lie around. This is one of the most picturesque spots in the ruins; the graceful pillars slope in all directions, the floor of the platform heaves and undulates as though from an earthquake shock, the "moonstone" and carved stairs are cracked and riven, huge slabs and moulded fragments lie about in wild confusion, and the colours of the dead and living jungle relieve the grey monotony of granite. The visitor must retrace his steps to the main road, and take up the text again at line 34.

4. On page 39, lines 18-21, a large sedent statue of Buddha is described. Opposite to this statue, a path has been cut northwards into the jungle, which leads to a magnificent "pokuna" or bathing-pond. It is similar in detail to the "kuttam pokuna,"† but is square instead of oblong; and the long flight of steps, instead of standing out from, is let into, the side wall. The stone pipe which fed it rests on an up-

* For a description of such stones, see page 36.

† See page 39, line 21.

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right slab, on which is carved a very grotesque Falstaffian figure in high relief; and probably was connected by a channel with Basawakkulam tank. Near the pokuna a very curious inscription was uncovered, apparently in Canarese, or some cognate Dravidian dialect; and is the only inscription yet discovered in Anuradhapura which is not in Sinhalese or Nagara.

5. Page 41, line 30. On the right of the road leading from the Gal-gé to the Lankarama Dagoba, a fine building has been discovered. Its base is square, with a broad "gangway" of smooth granite slabs running along its four sides. The moulding and finish of the outer walls is admirable; and the doorway is unique, being formed of two upright slabs of granite, about 8 feet high by 3½ feet wide and 5 inches thick, with a false pillar represented on each. There are four annexes at the four corners, with decorated stairways and "door guardians;" a vast pokuna to the South, and a large dagoba, (or natural hill transformed into a dagoba) on the West. The "Gal-gé" rock is close to on the North. The Mahawanso (Chap. 21) states that King Suratissa, who reigned B. C. 247-237, built a Vihara close to the Wanguttaro hill (the gal-gé), which may probably be identified with this one. It is particularly stated that "this ruler of the land caused "this and other viharas to be built in great perfection, without "causing any oppression."

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ADDENDA et ERRATA.

Page 3, line 7, "Wigittapura," add "or Vigitapura."
Page 25, line 7, add "since appointed Colonial Secretary of the Straits Settlements."
Page 27, line 31, "Pataliputna," read "Pattilipatta."
Page 33, line 3, see Appendix.
Page 33, line 14, "passing the Jail," read "passing on the left the entrance to the Experimental Garden, and on the right the Jail."
Page 35, line 9, "3¼ miles," read "1¾ miles."
Page 35, line 21, see Appendix.
Page 37, line 30, see Appendix.
Page 38, line 32, "360 feet," read "360 feet:".
Page 39, line 18, see Appendix.
Page 41, line 30, see Appendix.
Page 53, line 6, "Ritgalia," read "Ritagala."
Page 61, line 21, "chapels, by" read "chapels by."

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FARE TAB

RETURN.						FARES FROM NANU-OYA.	SINGLE.				RETURN.				FARES KALU SOU
1st		2nd		3rd			1st	2nd	3rd	Coolies each.	1st		2nd	3rd	
R.	C.	R.	C.	R.	C.	TO	R. C.	R. C.	R. C.	R. C.	R.	C	R. C.	R. C.	TO
0	36	0	24	0	12	Watagoda	0 96	0 64	0 32	0 32	1	44	0 96	0 48	Kalutara N
0	63	0	42	0	21	Talawakele	1 44	0 96	0 48	0 37	2	16	1 44	0 72	Wadduwa
1	8	0	72	0	36	Kotagala	2 4	1 36	0 68	0 37	3	6	2 4	1 2	Panadure
2	7	1	38	0	69	Hatton	2 40	1 60	0 80	0 37	3	60	2 40	1 20	Moratuwa
2	79	1	86	0	93	Watawala	3 36	2 24	1 12	0 37	5	4	3 36	1 68	Lunawa
3	74	2	49	1	25	Galboda	4 92	3 28	1 64	0 43	7	38	4 92	2 46	Angulana
4	23	2	82	1	41	Nawalapitiya.	5 67	3 78	1 89	0 53	8	53	5 67	2 84	Mount Lavi
5	51	3	69	1	85	Gampola									Dehiwala
															Wellawatta
															Bambalapit

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LE.

FROM ARA CH.		SINGLE.			RETURN.			FARES FROM MARADANA.	SINGLE.			RETURN.		
		1st	2nd	3rd	1st	2nd	3rd	TO	1st	2nd	3rd	1st	2nd	3rd
rth	...	0 10	0 6	0 3	0 15	0 10	0 5	Pettah ...	0 6	0 4	0 2	0 10	0 6	0 3
	...	0 40	0 25	0 13	0 62	0 40	0 20	Fort ...	0 12	0 8	0 4	0 20	0 12	0 6
	...	0 75	0 50	0 22	1 12	0 75	0 37	Slave Island ...	0 15	0 10	0 5	0 25	0 15	0 8
	...	0 87	0 62	0 28	1 50	0 87	0 42	Kollupitiya ...	0 25	0 15	0 7	0 37	0 25	0 12
	...	0 90	0 62	0 30	1 50	0 90	0 45	Bambalapitiya ...	0 30	0 20	0 9	0 50	0 30	0 14
	...	1 0	0 65	0 32	1 50	1 0	0 46	Wellawatta ...	0 37	0 25	0 12	0 55	0 37	0 18
	...	1 25	0 75	0 37	2 0	1 25	0 55	Dehiwala ...	0 50	0 30	0 15	0 75	0 50	0 25
		1 25	0 80	0 40	2 0	1 25	0 60	Mount Lavinia ...	0 55	0 37	0 18	0 87	0 55	0 27
		1 37	0 87	0 43	2 12	1 37	0 65	Angulana ...	0 75	0 50	0 25	1 12	0 75	0 37
		1 50	0 95	0 46	2 25	1 50	0 70	Lunawa ...	0 87	0 55	0 27	1 25	0 87	0 41
								Moratuwa ...	0 87	0 55	0 27	1 25	0 87	0 41

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