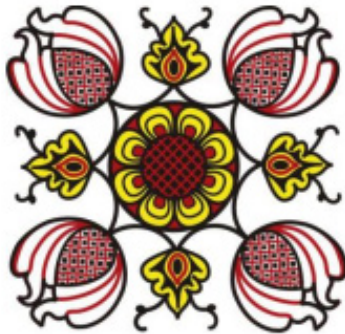


# Tour – No. 47



**National Trust – Sri Lanka**  
**7th September 2024**

National Trust – Sri Lanka

Tour – No. 47

Saturday, 7<sup>th</sup> September 2024

6.30am	-Leave Colombo
7.45am	-Stop for Breakfast at Mirigama before the entrance to highway
10.00am	-Visit Nikasala Nuwara at Hettipola- (Vidiya Bandara’s provincial capital city)
11.45am	-Visit Paduwasnuwara heritage site
2.00pm	-Lunch at Kuliypitiya
3.30pm	-Visit Karagahagedara Ambalama
4.30pm	-Visit Panavitiya Ambalama
6.30pm	-Stop for tea
7.30pm	-Reach Colombo

(The schedule could vary due on traffic condition and weather condition.)

## **MUDUNKONDAPOLA (NIKASALAUVARA) THE LOST CITADEL OF VEEDIYEBANDARA**

Mudunkondapola had been a small kingdom located within the Sathkorale, present Kurunegala District; and, had its boundaries extending from Kurunegala to Chilaw, probably between the valleys of Deduru-oya and Ma-oya. Kingdom is said to have existed since Kurunegala Period of the Sri Lankan regal history. During Kotte Period, accompanied with regal transformations, its fidelity too; changed from Kurunegala to Kotte. Kingdom was administered by a clan known as Edirimannasuriya.

During 16th century, with establishment of regal system centred in Kandy, fidelity of Mudunkondapola too; turned to Kandyan kingdom; and, King Vimaladharmasuriya vested its administration to Domingos Korea, a Sinhala Catholic Aristocrat who was earlier serving Portuguese and later sided with the king. Domingos Korea also was given the rank of Edirimannasuriya, as per the historic records.

During the middle of 16th century, infamous Veediyebandara sought refuge in Mudunkondapola, but was later captured by Portuguese and imprisoned in Fort of Colombo. Having escaped from the prison during latter part of the century, he served the king of Kotte, who was his son. However, when Portuguese demanded a huge bounty from the King of Kotte, for their support in war against the Kingdom of Sitawaka, Veediyebandara abandoned the king and, sought refuge in Mudunkondapola for second time. However, in 1596 Veediyebandara conspired; and, killed ruler of Mudunkondapola and became the ruler.

Veediyebandara craving for revenge from the ruler of Sitawaka reached a new height after becoming the ruler of Mudunkondapola; and, he organized an army with the support of former general of the Mudunkondapola kingdom, and with the help of King of Kotte, launched an attack on Sitawaka. Attack was repulsed, and later, Sitawaka Rajasimha, with the help of Mayadunne, attacked Mudunkondapola; and, Veediyebandara escaped to Kalpitiya. King Rajasimha completely destroyed Mudunkondapola, leaving no traces of it. As the city was a capital of a provincial ruler; and, was destroyed in revenge, the quest for resurrecting it has become an impossible task.



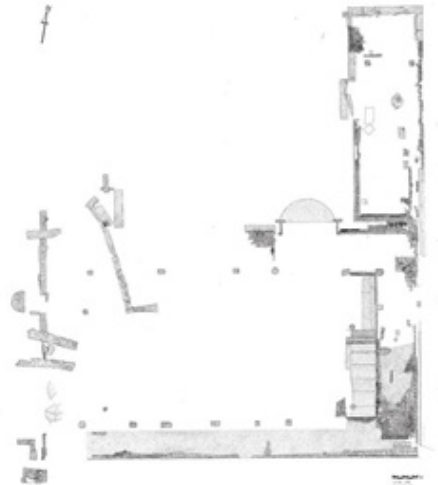
Layout Plan of the Citadel



Remnants of the Ramparts



Building believed to be the Palace of Mudunkondapola



## PANDUWASNUVARA

This is the provincial capital of the Yuvaraja (Sub King) of Dakkhinadesha, who later was consecrated as King Parakramabahu the Great of Polonnaruwa of unified Lanka during the 12th century. The present remains consist predominantly of a citadel and two ancient Buddhist monasteries located to the north and south of the citadel. The citadel is fortified by a high and wide brick rampart and a moat with a single entrance gateway facing east. Within the citadel, the dominant monument is the palace, which resembles the Royal Palace at Polonnaruwa, but to a smaller scale. The council chamber located beyond the citadel and restored by the Department of Archaeology in recent times still shows the lost glory of this ancient political center. The Tamil inscription found at Panduwasnuvara records the construction of certain edifices in Sripuranakara by the Commander-in-Chief. The title given in the inscription is that of “the Ruler of Dakkhinadesha”. The circular moated site close to this council chamber is very popular among the locals as 5 being the residence of the legendary princess Ummadacitta. It is alleged that this site with unusual features is the akasa-stamba (ektam-ge or single pillared chamber) where this prince was forced to reside in by her brothers due to the soothsayer’s prediction that the child borne from her would destroy all the brothers and become the ruler. Paranavitana who excavated the central edifice at the site discovered the central brick of the inner most edifice which had a curved aperture and refers to it metaphorically as being possibly a symbol to represent the center of the universe.



## **KARAGAHAGEDARA AMBALAMA**

The ambalama (resting place), at Karagahagedara was constructed on a fl at rock outcrop in 1853. Its architecture is of the Kandyan period (15th - 19th century). The structure is devoid of any carvings though there are indications that initially there had been some decorations. Therefore it is possible to believe that the ambalama would have been renovated from time to time.

The whole building rests on four boulders and is situated in the midst of paddy fields with pleasant cross currents of breeze throughout the day. Today it functions as a bus halt and a meeting place for villagers, in addition to its original function.



## **PANAVITIYA AMBALAMA**

Although it is microscopic, this is perhaps the most decorated wooden structure in the country. It probably belongs to a period not long after the Dembadeniya era. Its nearest counter part is Embekka. The measurements of various utilitarian elements that are used for sitting, leaning, sleeping, etc. confirm to modern anthropometric standards. It is truly a gem in wood carving.

