CHAPTER THREE

COLONIAL INFLUENCE ON SRI LANKAN ARCHITECTURE
3.1. COLONIAL INFLUENCE ON SRI LANKAN SOCIETY

3.1.1. PORTUGUESE

The Portuguese in 1505 A.D. conquered the Maritime Provinces of Sri Lanka. At that time Buddhism was the religion that prevailed in the country. Tamils along with Singhalese occupied the Northern sector of the country, while the Sinhalese occupied in rest of the country too. "The entry of Portuguese settlers to the rank of villager land holders, and the gradual alienation of royal villages (Gabada gama) to Roman Catholic missionaries and Portuguese settlers had more far reaching consequences, not indeed for the traditional society only but for the Portuguese themselves. The evidence suggests that these changes in landholding did not, as a rule, result any displacement of cultivators, which however seems to have been due to the chronic shortage of agricultural labor in early seventeenth century Kotte rather than to any solicitude for the indigenous peasantry" (Silva K. M., 1981, p123)

The social system prevailing in Sri Lanka was feudal and hierarchical, based on professional groupings. The nobility were the land owners who had access to the King and were part of the agriculture. The priests and missionaries spread the faith of God through activities and erected many churches especially along the coastal belt.

In order to make Christianity more attractive to the people, the Government in power issued preferential appointments to Christians. Their children received education in missionary schools. They were given the opportunity to gain privilege positions and some power if they became Christians and some nobility, rather than lose their prestige and positions. Therefore they preferred to change their names, and adopted Portuguese names and embraced the Christian faith. The arrival of the Portuguese to Sri Lanka also led to greater commercial activity, increasing monetary activities of the economy and higher prices for its products.

3.1.2. DUTCH

In Jaffna, the Dutch built a church and a college of the Jesuit order at the western end of the town and a church and a convent of St. Dominic at the east. The Dutch made themselves masters of fortress by 1658 in the Jaffna peninsular. They spread Christianity through the Jesuits, the Franciscans, the Dominicans and the Ecclesiastics.
The Dutch who took control of the maritime provinces were Protestants and belonged to the Dutch reformed church. They destroyed many Catholic churches. The Dutch church at Wolvendhal stands on a church built by the Portuguese. However, the early Dutch policies regarding the prorogation of Protestants, Christianity was not so different from those of the Portuguese.

"V.O.C. took over the administrative structure, adapted it for its own purposes and left it much as found. Thus the traditional division of each 'disavani' in to 'korale pattu' and the village was maintained with 'Mudalaliyas', 'vidane' 'korales' and 'athukorale' as the chief administrative officials and each village was 'vidane' in whom was vested the day - to - day management of village affairs". (K. M.de Silva. 1981,p188)

The above mentioned headman system was a very complex one, and no comprehensive study of it has yet been attempted. They established many headmen generally for villagers with some of them with just a dozen or even fewer families under their authority.

The Dutch maintained the link between proselytisation and education established by the Portuguese. They took over the schools established by the Portuguese, revitalized them, and added to their number by their policy of attaching schools to each church. The schools provided a simple system of instructions with reading and writing in the vernaculars, arithmetic etc.

Application of Roman - Dutch law to the Singhalese consolidated social changes such as monogamy and emphasis on the sanctity of marriage, which had their origins under Dutch rule. But its strongest influence was on inheritance of property and indeed on the concept of private property. Innovations with regard to the instrument transfer of property gave a legal stamp to private land holding.

3.1.3 BRITISH

The British invaders established their power in Sri Lanka in 1815 and thereafter ruled the country as one of their colonies. They were like their predecessors and did not destroy the Dutch churches. However, some were altered which preserved the Dutch characters.

British brought some important reforms to change the existing social system and paved the way for the new development of the country. The British established a common form of administration on a territorial basis for the whole island. This brought the three separate administrative units of the Kandian, the low country Sinhalese and Tamils, areas under the
central administration system. Subsequently they re-arranged the provinces uniting the
Kandian low lands with the low country Sinhalese and Tamil districts into a common
administrative basis. They also introduced the currently prevailing systems of courts.

"The British went further to encourage the trade and industry. They abolished "raja kariya",
which hindered the mobility of labor and the government monopolies which left little room for
private enterprise and free trade" (Mendis A.C, 1958, p108). They established specialist
"technical" departments, such as medical, education, and public works departments, which
provided Sri Lanka with widest choice and greatest opportunities for responsible if not
remunerative employment. Even so appointments in some technical departments like
Railway, irrigation and survey Departments were for the exclusive preserve of the Europeans
for a long period.

3.2 COLONIAL INFLUENCE ON SRI LANKAN ARCHITECTURE

The documentary evidences, with the understanding of the colonial Architecture scenario of
the country would lead a fair picture of the concepts of the early European Architectural
styles. The invaders from Europe transplanted their own religious Architectural reforms and
features for buildings without considering the climatic peculiarities, and adapting to any kind of
Architectural principles of Sri Lanka context.

The adaptation of western Architectural styles may be partly attributed to the introduction of
new building technologies. The traditional building systems of materials and labor
organization were neglected. Architects, builders and craftsmen had been brought from
Europe to look after the more important building activities in colonies. A mixture of the
renaissance and the Gothic revival style adapted to the particular climate and social
conditions prevalent in the colonial countries gave rise to the variety of rich by bridge style.

3.2.1 PORTUGUESE

The European renaissance style was first introduced to Sri Lanka by the Portuguese, but
there are no surviving edifices of the Portuguese period. But substantial Portuguese buildings
worthy of the name of the Architecture erected. These were mainly military forts and the
churches of Catholic missionaries. They firstly erected church building to spread their
architecture and they highly influenced their own church buildings to spread their architecture.
The first church built by the Portuguese was the February Chapel in Colombo represent two
instances, now in ruins from which a positive study could be made. As all the Portuguese
churches had gone to the ruins by the age, were destroyed or used by the Dutch built on the
same foundations of former Portuguese churches. The churches built during the Portuguese period were solid and generally rectangular in form. Churches were constructed with internal timber columns, but the outside walls were very thick masonry, the door and window openings had played reveals to admit maximum of day light. Their main feature was two Porto – types which are colonnade types and open hall type.

In colonnade type the channel and the nave which had their distinct functions. The channel was occupied by the priests while the nave mainly used by the congregation. (e.g. Chankanai church) (Fig 28, Fig 29). The open hall type there had a single room with neither central rows of columns or any internally and on the external walls. But these church buildings influenced to constructed residential and others in Sri Lanka, division between the central channel and the nave. The buildings contained every decorative ornaments of exquisite design and workmanship (Fig 30). The Mosaic and the glazed tiling in the interior of the building was introduced to Sri Lanka by the Portuguese but in their churches was the use of the Mosaic and the glazed tiles as a surface treatment.

"It is also possible to judge the features that characterized Portuguese architecture in Sri Lanka by looking at the servings sixteenth and seventeenth century buildings in Cochin, Goa, Daman and Diu in western India and those in Malaka in Malaysia" (Roland L. et.al, 1988, p154). According to this statement we can see that Portuguese building were likely to have often been double storied with projecting or flush window grills, mush rabies, on the upper
floors. These were balconies constructed in timber or masonry on the face of the buildings (Fig 30).

![Figure 30: Mushrabiyya in Galle fort (from heydc.1740)](image)

They were sometimes enlarged into covered verandas which helped hold up the steeply pitched, over the hanging roofs, alternatively, large floor to ceiling opening in the walls severed to provide cross-ventilation to relieve the coastal humidity.

Openings are sometimes constructed as double or triple windows, two or three in a row and some were crowned with arches. Thus forming arcades flush with the wall of the house. Alternatively they were constructed with heavy wooden beams spanning the openings (Fig 31). Doors and shutters were pivoted in to the floor or sills and into the wooden frames above.

![Figure 31: Double arch window- Matara and Jaffna church.](image)

Portuguese who first introduced roofing systems of half - round roof tiles to Sri Lanka. But in extensively used in the vernacular Architecture of Portugal. In Sri Lanka Portuguese characteristics persisted much longer but it not difficult to understand the presence of Portuguese type churches and barely in domestic buildings.

3.2.2 DUTCH

Dutch were more remarkable than the Portuguese were the former built monumental edifies as though to last forever. The Dutch used extensively in their Architecture in Holland and their colonies.
Sri Lankan climatic conditions was more suitability to the established this Architecture as well in contrast to the Portuguese, the Dutch founded houses in which all the rooms were interconnected. A typical plan had a central door way. A deep verandah, probably enlargement of the traditional 'pila' was developed as a special feature, which are wide. The roofs had wide and low at the eves, which provided a solution for reducing the glare of the sun (Fig 32).

The Dutch was introduced circular Tuscan Columns to Sri Lankan buildings instead to traditional timber columns. They used Laterite blocks or bricks for these. The double columns been often in Dutch period verandahs were probably a derivative from the double column used for arches; Arches were eliminated but the double column retained for esthetic reasons. The fashionable window in this period were of the double slash was center – pivoted. Such windows were constructed with thinner wooden members. At the beginning of the period, doors, window frames were gives a particularly characteristics moldings a quadrant of a circle flanked a short flat step in the either side. The doors and shutters were made at this time with one panel to each hall unit. They often molded on the corners of the panels with the same profiles, a quadrant flanked by a small step on each side. Sometimes the top of the panel was elaborately shaped in to a Concave – Convex silhouette in true Baroque styles. (Fig 33)

Fig 32 Dutch home rich with their architecture. (Source: The architecture of an island)

Fig 33
Fashionable door and windows in the Dutch period.
Dutch were capable of using straps works' plastics - moldings: heraldic emblems, and other decorative features on the facades and the gable end walls of their buildings.

"It is difficult to be certain how spread was the fashion for baroque gable in Sri Lanka in the 17th and 18th centuries. The visual documentation so far discovered from those countries Scanty, and some gable were dismantled during the 19th century to analyze the house. But enough gables do occur in the documentation to suggest that some high masonry gables were built in the center of the main facades of houses, as well as many end gables and that these were designed variations of the Curvilinear Concave – Convex fashion of Baroque and Rocco Europe" (Lewcock R., et al, 1988, p 74). (Fig 34).

Fig 34 Fashionable gable ends in Dutch period.

Some can be seen in their later buildings. Dutch first church built at Galle in 1663 A.D. Dutch reformed churches in good condition as at the present date were in Colombo (Wolvenda) 1749, Jaffna 1774 etc. (Fig 35) but present Dutch museum in Pettah and all houses mostly in the coastal towns are appropriate examples.

Fig 35 Dutch reformed church at kalpitiya and kotahena (wolvendal)

3.2.3 BRITISH

Colonial architecture of Sri Lanka was influenced by the British with their arrival in 1797 and hence their dominance over the island but by the first decade of the 19th century true British - styled buildings were erected. The early British buildings in Sri Lanka their design in the Renaissance style
"House plans of English type in the early 19th century had characteristically narrow entrance halls, often running from front to the back of each house, where their would be wide back doors. Such houses had generous rooms opening off the entrance hallways through large double doors or even wide arches facades with plaster decorations complete with balusters. (Lewcock R. et. al, 1988, p 249)

The steep pointed gable roof, the pointed monkey top and "Vehi Kandu" rain protection devices with decorative timber barge boards where significant features in domestic Architecture. The door panels were perfectly rectangular, with sometimes a plain panel face with two or three head mouldings around the edge, sometimes bolection mouldings were placed over the edges of the panel instead of fielding it. A characteristics molding on door and window frames, as well as on ceiling beams, was a small corner bead molding. Bay window, recess or partially enclosed extension of rooms, open or enclosed balconies where symbols of British influence which could still be seen.

External decorations of columns and plasters with grooves cut on surface; "Rocco" motifs and other plaster decorations were common in domestic Architecture. The verandahs of British houses were lightly constructed and elegant, with wooden columns or slender plaster masonry columns in classical styles.

The triangular pediment in the gable end was emphasized with floral motifs; circles using applied plaster mouldings and relief plaster decorations. The mouldings were also curried round windows in front as well as on the sides of buildings forms decorative forms.

The domestic Architecture of the period varies considerably form large residences for high government officers and residence of the wealthy people. Those were large two - storied structures and other was simple compact single story houses. (Fig 36, Fig 37)

Although most of these were based on European proto - types, they were well adapted to local conditions; specially to a hot humid environment.
European invaders approached the southern coastal belt of Ceylon, and Galle in particular. It was favorable for them to attack and capture this area. Also the climatic and geographical wise Galle was favorable for their activities with lot of natural gifts from nature such as a fine natural harbour which gave total safety and advantages in many other aspects. Galle was also very important as a meeting point or servicing point for transportation and played a major role in the economic activities of the country, thus became vital as a cultural, political and commercial centre.
In this respect the Architectural influence of these colonial invaders could be seen clearly in Galle. This is a reflection of their influence on the local society. In this context remarkable monuments they had introduced to this area and were fonts, buildings, streets etc ... which were erected according to entirely new aspects of town planning approach.

As they spread their rule, they introduced religious buildings especially to this area such as churches and temples. Churches were bounded to city and temple were erected within cities and neighboring areas. During these periods Galle had been rich with a number of Buddhist temples and most of temples were established closed to the coastal area. Out of the temples that were built in the colonial era in Galle district, Totagamuwa Raja Maha Vihara and Sunandaramaya are could be considered as important.

3.3.1 CASE STUDY ONE.- TOTAGAMUWA RAJAMAH VIHARAYA - TELWATTE

The Buddhist monastery known as the Totagamuwa Rajamaha vihara is one of the famous seats of learning in the 15th century, where lived a great poet monk Venerable Totagamuwa Sri Rahula Thero. Chronicle evidence would take the history of the Totagamuwa temple as far back as the reign of King Vijayabahu (1051-1106 A.D.) who established the great capital Polonnaruwa that belongs with this period. Arrival of western powers beginning with the Portugese brought about the gradual warning of monastery establishment at Telwatte.

In mid 18th century, during religious renaissance brought about by venerable Valivita Saranankara under the patronage of king Kirthisri Rajasinghe, the Vijayaba pirivena of Totagammuwa too., underwent a resurgence of activities and under the tuffleage of Venerable Pallatara Punasara (1734 – 1799) the stupa, the chapter house, an image house, shrine and monks residence were constructed. The worship of Natha, Vishnu, Kataragama (Skanda) restarted. The pupil of the above mentioned incumbent is said to have completed the work of the image house now called the Puranavihara by 1799, the year of his demise and new viharaya, was completed under the patronage of Sri Wickremarajasinghe. (1798 – 1815).

3.3.1.1 LOCATIONAL PLANNING

Totagamuwa Rajamaha vihara is located at Telwatta, 300 meters away from the Galle - Colombo main road, and a subway connects the temple and the main road. The physical environment of the area is one of the most attractive aspects. Sea and the river are the major boundaries of the temple. According to history, to the west and to the east of the temple, there were large Nindagams belonging to the Totagamuwa Viharaya. These are now located in the
flat area surrounded by coconut plantations and residences and are in a scattered form. The
temple lies on the North South direction. According to the location of the temple, the temple
could be a easily located eye. Because it stands with the surrounded environment and there
with the settlement that is effected to dominate the temple and characteristics (Fig 38)

3.3.1.2 LAYOUT PLANNING

The turn of the road leads straight on to rather flat terrain which is square shaped and main
entrance at western side. The other entrance is at north side of the temple. Main entrance
directly facing statue of Rahula there which is recently constructed the temple consisted with
two main terraces 'Maluwa'. The large raised terrace with sacred edifies is situated to the left
of the main entrance and dwelling of the monks are located at the right side of it other
Awasage at north side of the terrace.

The main entrance to the raised terrace faced south and consists with for entrances. There
are on south and other at north east side. Main axis directly faces the old image house
ancient Bodhi tree provided with shrine room on the north side. The new image house which
is larger than the older one located to the towards the middle of the west side of the entrance.

The Stupa built on behind the old image house towards the north and "Mihidu Guhawa" at
west side of it. The two old devalas dedicated to Vishnu Kataragama are built on eastern face
of the terrace towards the north eastern corner. Between the two devalas has a stone pillars.
The large modern preaching hall is built the south eastern sector and bell - tower stands at the middle of the raised terrace middle area consisted with the row of the pillars and raised terrace surrounded by rampart buildings (shrines) arranged around the terrace and middle which takes open space.

The chapter house is positioned to the north of terrace. There were ruins of an excavated *pirivenas* (Vijayaba) in very recently closed to the *Uposathagara* (Chapter house). Library and new *pirivena* buildings are on the southern of the lower level. Main thing is Awasage, library, *pirivena*, chapter house were locate surrounded the main raised podium and outer environment has rich of landscaping. (Fig 39)
3.3.1.3 STUPA

The stupa at Totagamuwa Viharaya is situated on a large podium with raised octagonal base that is located behind the old image house. The Stupa consisted with three “Pesawalalu” and dome on top of the these three rings. The dome get well shaped form and other rest of components are on it. Dome is decorated by motifs and Bo - leaves at four sides of the dome. A floral bouquets are belongs with the “Hataras Kotuwa” and which immediately above the dome. The pinnacle create by parallel lines. Other architectural features which could be seen in the stupa. Altar is at front of the stupa and it is rich with decorated columns and above on the roof.

“Mhidu Guhawa” has been built behind the stupa and it’s Shelter provide required facilities for put. Stupa covered by sandy path for worshipers to circumambulate much easily.

3.3.1.4 BO TREE

In the Totagamuwa Viharaya, Bo - tree is the other important edifies at the raised podium. This important edifies has been given by it’s position which is at the east side with the main entrance of the terrace. According to these positions it could be easily captured to enter the terrace and betweenit is surrounded by a outer wall (Fig 42). Bo - tree provided
with the shrine room on the north side and it has become recently changes. Bo-tree consisted a large “Weli Maluwa” which is around the Bo-tree for circumambulate. These areas create appropriate environment for meditation which helps the devotees to concentrate their mind.

### 3.3.1.5 IMAGE HOUSE

Totagamuwa Viharaya consisted of two image houses. New one constructed on square shape plinth plat form and old shrine on rectangular shape plinth plat form.

New image house consist of square *garba* and outer *cella*. The main entrance belongs with east outer face “Makara Thorana”, which is largest and most impressive entrance. The other entrances are at north and south faces. Outer wall is covered by three sides and front is open., massive columns on the half wall (Fig 43).

![Fig 43 Image house - Totagamuwa viharaya](image)

Inner *Garba* is divided in to two cells and inner rectangular shell which contains a larger recumbent Buddha and is entered through two doors. The visible front accommodate the large sculptured figures of divinities. Such as “Ananga”, “Siva”, “Brahma”, “Indra”, “Vishnu” and their vehicles. "Sudavasa Brahma" positioned behind each arches. The entrances of this shell are arranged at east and south directions and these two entrances directly faced to entrances of outer shell. The large path-ways around the *garba* for circumambulate. It has received lighting and ventilation as well by windows located at four sides. The doors consisted by stone pillars and timber used for the windows.
Almost adjoining the rectangular shaped image house is the smaller but older shrine rooms. It has two door ways facing south and the east. South access is the main entrance for enter inner "garba" and it joined to outer Sheller by two sides. Garba provide little facilitate for recumbent Buddha statue and two door - ways has a entrance to it. They are not provide facilities for circumambulate path around the "Garba". They are used for painted "Jataka" stories and the events of Buddhist life (Fig 44)

Fig 44 Image house (old) - Totagamuwa viharaya

3.3.1.6 PREACHING HALL

Fig 45 Preaching hall - Totagamuwa viharaya
The large preaching hall of Totagamuwa Vihara is built on the south east side of the raised terrace. This built on rectangular shaped raised plinth platform. Main feature is providing circumambulate path around the "garba", and it has three entrances. Main is at raised terrace from west direction, but other two access from lower terrace of south and east. Outer pathways has decorated hand rail with rich at stone pillars. These are bare the roof shelter of preaching hall but also "Garba" is large covered area with huge volume of spaces. It has to provided entrances from each four sides with stone door – ways. The special thing about the preaching hall is that entry is possible first and second terraces.

3.3.1.7 CHAPTER HOUSE (UPOSATHAGARA)

"Uposathagara" is also located at the North side of complex at lower terrains. It is seen the remains of this building with raised plinth platforms. It is comparatively small and provides small front verandah with enclosed "Garba" can be seen in that structure. Main entrance at "Uposathagara" locate on east side and give facilitate for few number of monks.

Fig 46 Pohovage -Totagamuwa Vihara

3.3.1.8 BELL TOWER (GANTARA KULUNA)

Gantara Kuluna used to ringing of bells, became a form of offering "Gantara Puja" and is part of "Sabda Puja". These structure of Totagamuwa Viharaya is located at a prominent place of temple complex. These are usually rectangular in plan and the four sides of walls are topped with a dome shaped roof and "Gantaraya" hang on this most attractive place. The structure is simply decorated with floral bouquets and mouldings. But these are tallest elements in this context. (Fig 47)

3.3.1.9 RESIDENTIAL BUILDING

"Awasage" is a place for dwelling of monks and refectory, kitchen and bath house are other available buildings. Totagamuwa Viharaya consist of three Awasage and there are three residential buildings. The main feature is a separate group of monks dwelling separately in the same temple. First Awasage locate in the Southern part of the site close to the main entrance of the temple. It consists of two parts. The first is awasage and the other one is
refectory. Awasage is located on a raised plinth platform and its front verandah is faced to the east side. Which is used for discuss laymen (dayakas). Inner cell provides dwelling facilities for monks. The refectory consists with a kitchen and a bath. Their location is lower than main awasage but front portion of the refectory building with the mother verandha at the most front side. (Fig 48)

The second awasage at the lower terrace is at the right side of the main axis. It's closed to the library and the south east corner of the site. Awasage is a totally covered building which has a main entrance and at the north of it has narrow cell. It provides access to the dwelling rooms, the refectory and the kitchen. That is not a large than the first awasage but it provides required facilities for few monks. (Fig 49)

The other awasage is located at the north side of the temple and is behind to the Pohayage. But it is closed to the second entrance at the north side of the temple. Awasage is located on a rectangular shaped plinth plat form with a front verandah but inner arrangement is much similar to the above awasage. Recently few changes has happened to these awasages and some of the part shave been added to it. (Fig 50)
3.3.1.10 PIRIVENA

"Uposathagaraya" on middle of the recently excavated Vijayaba pirivena and now can be seen only stone foundation like as well as ruins. This had been glorious history because it was the famous eastern institution during the period of 1<sup>st</sup> century A.D. of Kotte Kingdom.

The library face to the main entrance of the Viharaya located on the southern part of lower terrace which consists of two storied and both stories are used as the library that constructed on the rectangular plinth platform and could be identified as a recent work. (Fig 51)

3.3.2 CASE STUDY TWO - SUNANDARAMAYA VIHARAYA - AMBALANGODA.

Sunandaramaya was originally inhabited by the "Ganinwahansela", who preserved the remaining ruins during the Dutch rule. It is a belief among the archeologists during the history of this temple goes far back as to the Kandy period with reference to a expert judgement made observing the paintings of this temple. But according to the written history of this temple it had been constructed in the late 18<sup>th</sup> century by Ven Veligoda Punyasara Thera who was the chief incumbent at the time. Today it's visible features of the temple; the Cheittya, "Dharmashalawa", "Bodhi" and the "Gantara Thorana" had been constructed at various stages under the direction of the chief incumbent corresponding to such times.

Sunandaramaya is regarded as one of the richest temples of the region with respect to history, culture and architecture. The stone pillars could still be seen standing out proudly with it's rich history. The folk tales surrounding the temple divulges its historical and traditional value and people's belief of the much valued respect. According to the present chief incumbent of the temple, the reliquary which was brought by Ven Punyasara Thera had been attracted by a giant cobra who had later died in the very same place leaving the reliquary
which had been a fake with no relics. The folk tales continues describing how the relics appeared in a "No flower" which bloomed out of season, bring the reliquary into the temple.

3.3.2.1 LOCATION PLANNING

Sunnandaramaya is located in about approximately 300 m away from Galle - Colombo main Road and is close to the town center. A direct access continue from the main road to the temple and it is a straight way the temple obligates with the city and the residential area which are generally in scatted form.

The temple adjoining with the main places with the city such as railway station, bus stand and other Governmental buildings and other commercial activities. The city is linear scattered one and the temple is located to the perpendicular to it. The access roads are surrounded by the temple which gives easily access to the temple from the city and the other environment and a special feature is that few of the temple locate close to the Sunandaramaya and the city.

The temple is located on naturally flat rectangular terraces, this lies on the North - South direction and dominantly it's surrounded landscaping. The temple is prominent structure and it can be easily captured by it's large "Gantara Kuluna".

Fig 52 Location plan of Sunandarama viharaya
3.3.2.2 LAYOUT PLANNING

The main access road directly leads to the large rectangular shaped flat terraces which consists of two entrances from north and west. The west side of the entrance, which is the main entrance, is through a bell-tower. It locates on the entrance and procession of steps in front of the "Dana - Shalawa". But the temple consists with two terraces and one is large raised podium at the north-east corner. The shrines and the sanctuaries are located on the raised podium and the other buildings are in the lower level. The preaching hall on the left of the main entrance and is closed to the north entrance. The main "Awasage" is located in between the "Poyage" and the "Bana - Shalawa" and at the south direction in the same axis with new awasage. The "Poyage" built and oriented to face the raised podium of the temple. It is consisted with a library which is on the upstairs. Although the whole is faced to the north direction but west side to "Dana salawa" and the temple is surrounded by a well known as "Pawura". But pirivena located at right side the main layout and behind the avasage.

![Diagram of layout plan - Sunandarama vihara](image)

Fig 53 Layout plan - Sunandarama vihara

The main entrance of raised terrace faced west to the consists of minor access with a small steps locate in front of the preaching hall and "Danashalawa". The main axis of the raised terrace directly facing to the old image house and that is a larger one. Bo-tree on north provide with Pauwra. The new image house at near with old one and closed to the main entrance of raised terrace. Stupa built on towards from the image house and left side of the entrance, which has altars at 2 sides. The stone and lime pillars (Pahan Kanu) built around
3.3.2.3 STUPA

The Stupa at Sunandaramaya is located at the second elevated terrace with a base which is a raised octagonal. The "Pesa Wallalu" or the three rings are constructed next with a dome on top of it which is in the shape of a bell, with the rest of the above mentioned components. There are three important Architectural features in this Stupa and this is not found in everywhere. The motifs that are found in the dome, floral boutiques that are on the square, which immediately above the dome (Hataras Kotuwa) and parallel lines that are found in the pinnacle. Apart from these two features could be seen, i.e. there altars constructed few feet away from the octagonal base and the few stone and line pillars which are constructed around the Stupa, are used to light oil lamps. The Stupa consists of sandy paths for worshipers to circumambulate.

3.2.2.4 BO TREE

Bo tree is the important edifies at the raised terrace of Sunandaramaya which is positioned to north east corner of the terrace and with Bo-Maluwa containing the "Bo-tree" shrine, which it consists with octagonal shape "Pouwra" and it is located around the Bo-tree. Bo-tree can easily be seen enter from north side and it conquer a large spatial. These provide large "Bo-Maluwa" spread on the terrace, which facilitates movements of the devotees around it.
3.3.2.5 IMAGE HOUSE

Sunnadaramaya consists of two image houses, constructed on two square plinth platforms. Old image house consists of square "Garba" and outer cellar. The outer cellar belongs with entrance porch on west side and with decorate wall known as "Thorana" or pandal with an archs. The most attractive features enriched with this and the entrance door locate behind the Thorana. The other entrances at south and the east sides of the outer Cellia. This is enclosed by walls and windows for adequate lighting and ventilation provided on all four sides.
Inner “Garba” or cellar of the Image House has a main entrance which is located directly in front of the “Thorana” and with other entrances positioned on south side of the main entrance. This cellar contains a recumbent Buddha and other Buddha statues. In between the “Thorana” and the entrance to the “Garba”, a path could be found for the worshipers to circumambulate. The walls decorates with paintings and figures of divinities. (Fig 56)

Second image house closed to the old image house is a square shaped and comparatively smaller shrine room. Which has fully openable verandah it provides circumambulate to worshipers. But consists of arches supported on large decorative columns all round the building. West side has been a main entrance to inner “Garba” and windows on either side. It is rich with Buddha statue and top of outer facades decorated by carvings with respect. (Fig 57)

3.3.2.6 PREACHING HALL

The preaching Hall at Sunandaramaya is positioned North and south direction of lower level of the temple. Which is constructed on the rectangular shape raised plinth platform and has openable entrance porch with colonnaded structure verandah circumambulation path around the rectangular shaped “Garba” consists with two minor entrances of east side of the verandah which is covered by timber decorated hand rail with massive colonnaded structure.

“Garba” opens out in to the verandah, allowing sufficient lighting and ventilation, spreading to each of the four sides and the main entrance directly faces to the entrance porch others locate at the north and east sides but east part of “Garba” consists with rich of doors unique features that could be identified is the large “Garba” which provides accommodation for a large crowd it has been diminished (Fig 58).
3.3.2.7 CHAPTER HOUSE (*UPOSATHAGARAYA*)

Sunandaramaya is located on a two storyed building constructed on rectangular raised plinth platform. Which is at the right side of the main axis of the entrance. The building could be accessed from three different directions which has a verandah and the timber staircase is located on one extreme end which gives access to the timber upper floor. The most significant feature is that the verandah provides decorative columns on three sides of the building, on which the arches rest enclosed “Garba” at the ground floor used the Chapter house it provides accommodation for the monks. The main entrance faced to the north direction and the upper floor is used as the library, the most significant feature is which decorate with floral bouquet and motifs.
3.3.2.8 BELL TOWER (GANTARA KULUNA)

The colossal Gantara Kuluna is the most prominent character of the Sunandaramaya layout. These are comparatively huge structure and it acts as entrance Thorana, which facilitates access through it's Garba. Gantara Thorana enhance the unique symbolism of the later period.

These designed provided easily climbed to top of "Thorana" and "Gantaraya" located at most highest place of this structure. Thorana consists of various types of architectural features and traditions. Fully carved human figures and animal heads are most significant characters but molding, carving and ornamentations are enhanced their attractive quality. Designers attempted to demonstrate "Thorana" in all directions. Hence it's front and rear sides are rich with architectural elements.

3.3.2.9 RESIDENTIAL BUILDINGS

'Awasage' of Sunandaramaya consists of two independent residential buildings i.e. main "Awasage" is locates at the southern part of the temple, which is a two storied building with the entrance lobby direct to the northern side and constructed in a planned manner. The building space is utilized effectively to provide the maximum comfort and accommodation for the longitudinal axis. The upper floor which is out of timber provided with a timber staircase and with typical doors and windows for specially with respect to lighting and ventilation. The verandah is located to the most nearest place of the "Awasage" and is decorated with floral boutiques (Fig 61).

Recently constructed "Awasage" (Fig 62) at the right side of the entrance, which is rectangular shaped and simply response to the requirements. The entrance leads to a narrow cell and living rooms on one side of the buildings that provides facilities for a small refectory. Refectory or "Danasalawa" is directly faced to the main entrance, which stand as an isolated building. The rectangular shaped "Dana Salawa" consists of kitchen, store rooms and main dinning area. The entrance colonnaded verandah that leads to the large dinning area which is
comparatively huge, comfortable and spacious for the monks to have their meals. These buildings rich of architectural features it's enhance the historic value of 'Danasalawa' (Fig 63)

Fig 61
Old awasage
Sunandarama Viharaya

Fig 62
New awasage
Sunandarama viharaya

Fig 63 Refectory hall - Danasalawa
Pirivena is located on rectangular shaped plinth platform and it is partially two storied. Which is out side the main layout and seen as a domestic balding. This is a fully covered building and provide more accommodation for laymen. It is decorated with moldings, glass windows and sun shades are specially detailed in this temple.

Fig 64  Double storied pirivena - Sinnadarama viharaya