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**ABSTRACTS**

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## Reconstruction of ruined *Stupas* and revivalism of Buddhism in Sri Lanka

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### **Abstract**

Buddhism underwent a revivalism in Sri Lanka during mid Nineteenth Century and early Twentieth century. This revivalism is interrelated with the antiquarian interests that was based on identification of sacred Buddhist sites and reconstruction of ruined *Stupas*. The present paper deals with the history of reconstruction of Buddhist *Stupas* in view of understanding how it has influenced in to revivalism of Buddhism in Sri Lanka and *vice versa*.

The earliest known attempt of the reconstruction of ruined *Stupas* in Sri Lanka is of the *Jetavana Stupa* at Anuradhapura in 1820's. The process was ended as an archaeological conservation of the *Stupa* by the Central Cultural Fund only two years before. The *Thuparama*, the earliest known historical *Stupa* in Sri Lanka has been attempted to reconstruct in 1840's and then completed in 1860's. The most sacred *Ruvanweliseya* was first attempted to construct in 1850's and the restarted in 1870's. The completion of the reconstruction of the *Ruvanveliseya* was achieved only in 1940s. Reconstruction of *Mirisavetiya* was initiated in 1890's with the help of funding of a *Siamese Prince* but ended up as a government of Sri Lanka project in 1980s. The reconstruction of the *Mahaseya* of *Mihintale*, and the *Stupa* at *Tissamaharamaya* will also be discussed in details.

The fund raising activities, designing of the work, problems and achievements, criticisms leveled on the activities and other aspects of socio-political milieu of the reconstruction activities were investigated.

Early antiquarian reports, contemporary Newspapers, old photographs and various other literary sources would be scrutinized in the process of this study.

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