

interrupt the same year. In 1904 there seems to be a train service to Anuradhapura - one in the morning from Colombo and the return in the evening. Accommodation for the pilgrims seem to have been built by Mrs. S. S Fernando of Colombo and Mr. Simon de Silva of Negambo by already in 1897. The train service transports supporters from Colombo to Anuradhapura. I have also pointed in my research of an emergence of nostalgia of the glorious past was supported by other historical plays at the Tower Hall by John de Silva and Charles Dias. One may add the fact that by 1909 the *Lankālōka* press was publishing '*Anuradhapura Puvāt*' informing the Buddhists of the latest activities of the liberation of the city – using the print media in Sinhala to mobilize Buddhists. Momentum seems to gather in the turn of the century when trains transport printed newspapers and pamphlets from Maradana. Harischandra makes use of archaeological evidences and translations of inscriptions to substantiate the claim for the "Sacred City of Anuradhapura". Harischandra in his '*The Sacred City of Anuradhapura*' (1908) gives instructions to pilgrims to proceed from one place of interest to another. Into this proposed itinerary he weaves in the history of the city as narrated in the *Mahāvamsā* and photographs from the Skeen Collection. This presentation will trace the "Round Pilgrimage" (*Vata Vandana*) suggested by Harischandra comparing it with the itinerary suggested in unpublished *Vandanakavi* from the archives of the Library of the National Museum.

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