Survey Report on the Protection and Utilisation of Cultural Property in the Northern and Northeastern Provinces of Sri Lanka

FY 2012 Survey Report on International Cooperation, Japan Consortium for International Cooperation in Cultural Heritage

Project Report on Japan Foundation Program (Subsidy) for Cultural Cooperation in FY 2013 and FY 2014

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of Cultural Property
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Preface

This report presents the summary of an international cooperation survey conducted by the Japan Consortium for International Cooperation in Cultural Heritage (hereinafter, JCIC-Heritage) in the Democratic Socialist Republic of Sri Lanka (hereinafter, Sri Lanka) in FY2012 and subsequent surveys implemented as a Japan Foundation Programme (Subsidy) for cultural cooperation in FY2013 and FY2014.

In recent years, Sri Lanka is garnering attention as a tourist destination. The number of Japanese tourists to the country failed to reach even 150,000 in 2009 immediately after the end of the civil war, but more than double that number now visits the country every year. Main sources of attraction include Sigiriya and the many cultural properties that exist in the country, as well as cities such as Galle that are situated along the "Silk road of the Sea," mainly in the Central and Southern Provinces of the country.

Japan established diplomatic ties with Sri Lanka in 1952, and has since built a friendly bilateral relationship particularly through development assistance and personnel exchanges. In 2013, Japanese Prime Minister Shinzo Abe and Sri Lankan President Mahinda Rajapaksa issued the "Joint Statement on Strengthening Japan-Sri Lanka Partnership beyond the 60th Anniversary of Diplomatic Relations," and in 2014, Prime Minister Abe made an official visit to Sri Lanka. Through these initiatives, the two countries are expected to further strengthen their friendly relationship hereafter.

We hope this report will help protect cultural properties in the Northern and Northeastern Provinces of Sri Lanka, which are regions that are not well known yet in Japan.

Lastly, we wish to extend our deepest gratitude to the Ministry of Foreign Affairs, the Agency for Cultural Affairs of Japan, the Japan Foundation, Japan International Cooperation Agency (JICA), and other relevant institutions in Japan, as well as the Department of Archaeology, Ministry of National Heritage and other relevant institutions in Sri Lanka for their cooperation in the implementation of this survey.

March 2015

Secretariat Office of the Japan Consortium for International Cooperation in Cultural Heritage

Foreword

1. This document is a report on an international cooperation survey in Sri Lanka to assess the state of cultural heritage protection in the country, and the Japan Foundation Programme (Subsidy) for cultural cooperation, which was conducted in conjunction with the international cooperation survey. It has been published as part of a project of the JCIC-Heritage commissioned by the Agency for Cultural Affairs of Japan.

2. This report was written, edited and designed by the following members.
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   1-1.: Tomomi Haramoto (Visiting Researcher, National Research Institute for Cultural Properties, Tokyo)
   1-2., 2. & 7.: Chisa Inouchi (Research Fellow, JCIC-Heritage)
   3-1., 4-2., 5-2. & 6-2.: Yoshihide Koizumi (Supervisor, Planning Division, Curatorial Planning Department, Tokyo National Museum)
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   Edited by:
   Chisa Inouchi, Asami Sata and Toko Kawashima (Secretariat Office of the JCIC-Heritage)

3. Latitudes and longitudes provided in the 2014 survey are based on measurements obtained with a camera (Nikon D5300) used during the survey. Latitude and longitude values for structures and remains in the 2013 survey were taken from materials provided by Department of Archaeology of Sri Lanka and Google Map data.

4. Cover photo: Front entrance of the old Kachcheri Building in Jaffna

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1. Survey Overview

1–1. International Cooperation Survey of the JCIC-Heritage (FY2012)

■ Background and Development of the Survey

The JCIC-Heritage collects and shares information on international cooperation for cultural heritage every year in two or so countries in Asia, with the aim of promoting Japan's engagement in international cooperation for cultural heritage. Sri Lanka was chosen in FY2012, and a local survey was implemented from 2 to 12 March, 2013 as an international cooperation survey. The assistance project described in this report was implemented based on the result of this survey.

Sri Lanka achieved a unique cultural development under the strong influence of its surrounding countries over a period of many centuries. From around the 3rd century B.C., it flourished as a Buddhist kingdom. Thereafter, it saw the propagation of other religions such as Hinduism, Islam and Christianity through exchanges with its Indian neighbour, as well as with Southeast Asia, Arabia and Rome, so that a unique society which embraced multiple races and multiple religions gradually took shape. The mixing and blending of different cultures produced a variety of cultural heritages, which are inherited today in various forms, such as in the form of tangible heritages as represented by architecture, sculptures, paintings, craftwork and literature, and in the form of intangible heritage as represented by unique religious rites. The government of Sri Lanka is fully conscious of the significance of these cultural heritages, and is known for its consistent and extremely high awareness of cultural heritage protection. Its commitment is also evident in the fact that the country became a signatory party to the UNESCO World Heritage Convention from an early stage, in 1980, and that the country already has six World Cultural Heritage sites. Furthermore, Sri Lankan culture has fascinated foreigners from ancient times, and the country's cultural heritages have played an important role as tourism resources. In the 13th century, Marco Polo visited Sri Lanka and wrote about his travel in *The Travels of Marco Polo.*

Throughout its long history, Sri Lanka maintained a harmonious balance among peoples of different groups as a multi-ethnic nation. However, after gaining independence from Great Britain, ethnic conflicts arose, and a civil war continued for over a period of roughly thirty years until 2009. Even during the civil war, however, the Sri Lankan government endeavoured to protect the country's major cultural heritages, and owing to its efforts, cultural heritages in the Central and Southern Provinces were protected with care. Yet, in the north and northeastern part of the country, fierce battles prevented even the government from properly protecting and managing cultural heritages, and over a long period of time, cultural heritages in this region were left abandoned. A prolonged period thus ensued in which it was difficult to protect and conserve cultural heritages, much less assess their state of damage. Before the civil war, Japanese researchers had been conducting surveys in Trincomalee and other areas in the Northeastern Province, but the unstable situation that continued for a long period made it difficult for them. In the Central and Southern Provinces where the situation was stable, international cooperation was actively implemented and abundant information was acquired, but there was hardly any information on the Northern and Northeastern Provinces. These regions have become accessible only several years after the end of the civil war when the elimination of landmines progressed. Today, Sri Lanka is in the midst of a reconstruction phase following the end of the civil war, and is a beneficiary of various international cooperation efforts. In this situation, the conservation and utilisation of cultural heritages that relate directly to the country's principal industry of tourism may be considered as an important area. It is against this backdrop that the JCIC-Heritage implemented an international cooperation survey in Sri Lanka to assess the state of cultural heritages in the Northern and Northeastern Provinces

where information is extremely scarce, and to grasp future needs for international cooperation.

■ **Objective**

- •To examine the present state of cultural heritage protection in Sri Lanka

  –Status of cultural heritage protection, domestic framework for cultural heritage management, assistance from other countries, etc.

- •To assess needs for international cooperation

- •To survey the present state of regions such as the Northern and Northeastern Provinces, which have suffered damage in the civil war

■ **Period**

2-12 March, 2013

■ **Mission Members (the titles were as of the implementation time)**

Yasuko Fukuyama (Associate Professor, Faculty of Intercultural Communication, Ryukoku University)

Tomomi Haramoto (Research Fellow, JCIC-Heritage)

■ **Content**

In Sri Lanka, a number of organisations are in charge of cultural heritage. In this survey, cooperation was sought from the Ministry of National Heritage, which assumes responsibility mainly for the protection and conservation of cultural heritage. The Department of Archaeology within the Ministry of National Heritage, which has regional branch offices throughout the country, had just begun to collect information and engage in the protection and conservation of cultural heritages on a full scale in Jaffna in the Northern Province, when this survey was

Fig. 1   Meeting with the Ministry of National Heritage

launched. A visit was also made to the JICA Sri Lanka Office to conduct interviews to acquire information about the general state of international cooperation after the civil war, the state of affairs in the Northern and Northeastern Provinces, and about international cooperation for cultural heritage protection.

Although a branch office of the Department of Archaeology was established in Jaffna, it appears to have made little progress, even local employees struggle to collect information due to a number of factors, such that there is presently an extremely large number of archaeological sites, there are cases where government officials are refused access to temples and other religious facilities, and there are not enough human and financial resources to deal with the large numbers of cultural heritages that have suffered damage in the civil war.

As a result of this survey under such circumstances, it was found that cultural heritages from various periods in time, from the pre-Christian era to the colonial period, exist in the Northern Province. With rapid development already underway in the region, prompt measures are needed to protect them. Furthermore, as the scope of the survey is expected to expand in the future with further progress in the elimination of landmines, there would be greater opportunities for Japanese specialists to provide their cooperation in conducting detailed surveys of buildings and archaeological sites.

The efforts of local residents are indispensable to protect cultural heritage. Thus, it is necessary for them to have proper awareness of the value of their heritage. At the implementation period, historical buildings were left abandoned in ruin throughout the city in Jaffna, but as there were no information boards that provided any

Table. 1　Activity Log

Date	Location	Visiting Site	Action
2013/3/3	Colombo	Colombo National Museum	Inspection
2013/3/4	Colombo	JICA Sri Lanka Office	Interview
2013/3/5	Colombo	Ministry of National Heritage (MNH)	Interview
2013/3/6	Jaffna	Regional Archaeological Office (North Province), Department of Archaeology, MNH	Interview
		Archaeological Museum, Jaffna	Survey
		Sangili Topu and Foundation base belonging to Sangili (Changiliyan) Palace	Archaeological Prospection
		Mandri Manai	
		Jaffna Old Kachcheri Building Archaeological Site	
2013/3/7	Jaffna	Jaffna Fort	Archaeological Prospection
	Jaffna (Delft Island)	Old Dutch Fort	Archaeological Prospection
		Ancient Buddhist Site	
2013/3/8	Jaffna	Nallur Kandaswamy Kovil	Archaeological Prospection
		Kailasanathar Kovil	
		Jaffna Library	
		Mazrauddeen School	
		University of Jaffna	Interview
2013/3/9	Trincomalee	Girikandaka Vihara	Archaeological Prospection
		Kuccaveli	
		Velgam Vehara	
2013/3/10	Colombo	Embassy of Japan in Sri Lanka	Interview
2013/3/11	Colombo	Colombo City	Information Collection

Table. 2　List of Interviewers

Name	Title	Affiliation
Jagath Balasuriya	Minister of National Heritage	Ministry of National Heritage (MNH)
Senarath Dissanayaka	Director General	Department of Archaeology, MNH
Nimal Perera	Deputy Director (Excavations)	Dept. of Archaeology, MNH
Prasanna B Ratnayake	Acting Director (Architectual Conservation)	Dept. of Archaeology, MNH
P Pushparatnam Ph.D	Professor	University of Jaffna
N Shanmugalingam Ph.D	Senior Lecturer	University of Jaffna
Daiji Sasai	First Secretary (Public Relation & Cultural Exchange Affairs)	Embassy of Japan in Sri Lanka
Tetsuji Iida	Senior Representative	JICA Sri Lanka Office
Cabral Indika	Senior Project Specialist	JICA Sri Lanka Office

explanation of such buildings, most were not recognized by local residents as cultural heritages. There is thus an urgent need to disseminate the value of cultural heritages through education and encourage local residents to become actively involved in their protection.

In countries that have experienced an ethnic conflict, history education is important to achieving peace, and museums serve an important role toward that end. Sri Lanka is no exception, and consideration should be given to utilising museums in the Northern Province as well. Particularly worthy of mention is Archaeological Museum, Jaffna, which has been protected by the efforts of local residents through the civil war. Important consideration should also be given to using it as a place for learning about the history of multicultural co-existence in northern Sri Lanka.

Cultural heritage protection also requires human resources. Fortunately, it has been found that education institutions such as the University of Jaffna have maintained their high standard of education even through the civil war, and are steadily developing human resources for cultural heritage protection.

Based on the above findings, it is considered urgent to provide assistance to Archaeological Museum, Jaffna.

1–2. Japan Foundation Programme (Subsidy) for Cultural Cooperation (FY2013 & FY2014)

■ **Background and Development of the Survey**

Following the international cooperation survey reported in section 1-1., the JCIC-Heritage recognized the need to collect even more detailed information on the state of cultural property conservation mainly by museums in the Northern and Northeastern Provinces of Sri Lanka, which were affected by the civil war, and to investigate how cultural properties are being used to promote development in those regions. Thus a project was launched to share information about the present state of cultural property protection and utilisation in the Northern and Northeastern Provinces with local personnel, and exchange views among Japanese and Sri Lankan specialists on optimal methods for their future utilisation.

In implementing this new survey, the JCIC-Heritage requested the cooperation of Yasuko Fukuyama, who undertook the previous international cooperation survey, and Yoshihide Koizumi of Tokyo National Museum, who supervised the "Cultural Heritage of Sri Lanka — The Land of Serendipity" exhibition that was held in 2008. With funding from the Japan Foundation, Koizumi and Fukuyama gained an opportunity to examine the present state and issues in cultural property protection and utilisation mainly in museums in the Northern and Northeastern Provinces, in February and May 2014, under the cooperation of the Department of Archaeology, Sri Lanka. The JCIC-Heritage took part in the project from the standpoint of assisting the two specialists.

■ **Objective**

•To hold interviews regarding museum exhibits and the present state and issues in the protection and utilisation of cultural properties

•To survey sites from where cultural properties have been discovered, with a focus on works of Buddhist art that have been stored in museums

•To collect information on the state of cultural heritage conservation

■ **Implementation Period**

16-27 February, and 14-21 May, 2014

■ **Mission Members**

　Yoshihide Koizumi (Supervisor, Planning Division, Curatorial Planning Department, Tokyo National Museum)

　Yasuko Fukuyama (Associate Professor, Faculty of Intercultural Communication, Ryukoku University)

　Chisa Inouchi (Research Fellow, JCIC-Heritage)

■ **Content**

　In this survey, interviews were held with members of the Department of Archaeology, specialists at universities and museum personnel, and visits were made to museums and archaeological sites to examine the actual state of cultural property management and conservation. At Archaeological Museum, Jaffna and Naval and Maritime History Museum Trincomalee, emphasis was also placed on information exchanges with local personnel.

　On the first day of the survey in February, the project team met with the Director General of the Department of Archaeology to fine-tune the survey plan. In this meeting, the team learned that there is a plan to re-utilise the Jaffna

Fig. 2　Exchange of views at Archaeological Museum, Jaffna

Fig. 3　Interview survey in Trincomalee

Table. 3　Activity Log （FY2013 and FY2014）

FY2013

Date	Location	Site Name	Action
2014/2/17	Colombo	Department of Archaeology, Ministry of National Heritage (MNH)	Information Collection, Interview
		Colombo National Museum	Display and Collection Survey
2014/2/18	Colombo	National Museum of Natural History	Display and Collection Survey
		Irrigation Museum	
2014/2/19	Anuradhapura	Anuradhapura Museum	Display and Collection Survey
		Anuradhapura Folk Museum	
	Vavuniya	Vavuniya Museum	Display and Collection Survey
		Samalamkulama	Archaeological Prospection
		Madhukanda	
2014/2/20	Jaffna	Regional Archaeological Office (North Province), Dept. of Archaeology, MNH	Interview
		Jaffna Old Kachcheri Building Archaeological Site	Archaeological Prospection
		Archaeological Museum, Jaffna	Display and Collection Survey, Interview
		Jaffna Fort	Archaeological Prospection

Date	Location	Site Name	Action
2014/2/21	Jaffna	Department of History, University of Jaffna	Interview
		Dr. K Indrapala Archaeological Museum, Department of History, University of Jaffna	Display and Collection Survey
		Archaeological Museum, Jaffna	Display and Collection Survey, Interview, Individual Traning
		Nallur Kandaswamy Kovil	Inspection
2014/2/22	Jaffna	Nagadipa Vihara	Inspection
		Naga Pooshani Amman Temple	
		Fort Hammenhiel	
2014/2/23	Jaffna	Yamunari pond	Archaeological Prospection
		Sangili Topu and Foundation base belonging to Sangili (Changiliyan) Palace	
		Mandri Manai	
		Nilavarai	
		Theru Modi Madam	
		Vallipuram	
		Vadamarachchi	
		St. Antonius Church	
2014/2/24	Jaffna	Kantharodai Buddhist Site	Archaeological Prospection
		Maviddapuram Temple	
		Naguleswaram Temple	
		Dambakola Patuna	
2014/2/25	Colombo	Interview with Eme. Prof. Leelananda Prematilleke	Interview
		Embassy of Japan in Sri Lanka	
		Colombo National Museum	Interview, Display Survey
		Department of Archaeology, MNH	Debriefing Session

old government building (Jaffna Old Kachcheri Building), which is registered as an archaeological monument, as a cultural complex, and that a similar plan was already underway in Trincomalee. With a focus on regional development based on the utilisation of cultural properties, the present state of cultural properties was surveyed in cooperation with local members of the Department of Archaeology, and information exchanges were held to resolve relevant issues.

The February survey spotlighted the collection of Archaeological Museum, Jaffna, which is planned to be relocated to the new cultural facility in the future. The state of exhibition and management of the collection was examined, and exchanges of views were held with museum personnel regarding future preservation and management methods. In regard to the plan for reutilisation of the old government building as the new home of the museum's collection, the project team received a detailed explanation from Prof. Prashnatha B Mandawala of the University of Sri Jayewardenepura, who formulated the plan, while making an inspection of the actual site. To collect information on the state of archaeological sites in Jaffna, the team toured the various sites with local experts of the Department of Archaeology, and assessed their present state and future issues. After completion of the survey in Jaffna, the content of

Date	Location	Visiting Site	Action
2014/5/14	Colombo	Department of Archaeology, Ministry of National Heritage (MNH)	Meeting
2014/5/15	Kandy	Dalada Maligava	Inspection
		International Buddhist Museum	Display and Collection Survey
2014/5/16	Trincomalee	Naval and Maritime History Museum Trincomalee	Display and Collection Survey, Building Survey
		Koneswaram Kovil	Archaeological Prospection
		Trincomalee Circuit House, Dept. of Archaeology, MNH	Interview
2014/5/17	Trincomalee	Kuccaveli	Archaeological Prospection
		Girikandaka Vihara	
		Rideekanda	Archaeological site and Storage Survey
		Velgam Vehera	Archaeological Prospection
		Kanniya	
		Trincomalee War Cemetry	Inspection
2014/5/18	Trincomalee	Lanka Patuna	Archaeological Prospection
		Archaeological Museum Seruvila	Display and Collection Survey
		Mangala Rajamahavihara, Seruvila	Archaeological Prospection
		Trincomalee Archaeological Museum	Display and Condition Survey
		Trincomalee Circuit House, Dept. of Archaeology, MNH	Interview
2014/5/19	Trincomalee	Gokanna Viharaya	Archaeological Prospection
		Fort Frederick	Inspection
		Sri Akbopura Raja Maha Vihara	Archaeological Prospection
2014/5/20	Colombo	Dutch Period Museum	Inspection
		Dept. of Archaeology, MNH	Information Collection, Debriefing Session

the survey was reported to the Department of Archaeology, where an exchange of views was held regarding proposals for improvement and future plans.

The May survey centred on an inspection of Naval and Maritime History Museum Trincomalee, which the Department of Archaeology expects will play a central role in the development of tourism in Trincomalee. Archaeological sites, artefact storages and museums in the region were also surveyed. The naval museum sought advice for improvement from the project team, as it was in the process of planning a gradual expansion of its exhibits. As at Jaffna, an exchange of views was held with local employees of the Department of Archaeology upon completion of the survey, to discuss present conditions and future management plans.

The findings acquired through the interviews held in the surveys are described in detail in relevant sections in the following chapters. The content of the exchange of views regarding the planned establishment of a cultural facility in Jaffna and Naval and Maritime History Museum Trincomalee are described not only in Chapter 4 but also in Chapter 7 in a discussion of potential schemes of future cooperation.

Table. 4   List of Interviewers（FY2013 and FY2014）

Name	Title	Affiliation
Senarath Dissanayaka	Director General	Department of Archaeology, Ministry of National Heritage (MNH)
Palitha Weerasinghe	Acting Assistant Director	Dept. of Archaeology, MNH
Malkanthy	Acting Assistant Director	Regional Archaeological Office (North Central Province), Dept. of Archaeology, MNH
L M Goonathikakabanda	Acting Assistant Director	Regional Archaeological Office (North Province), Dept. of Archaeology, MNH
Rev. Gnanaloka	Research Officer	Dept. of Archaeology, MNH
Brito Wapitiya	Research Officer	Dept. of Archaeology, MNH
Jayantha	Regional Officer	Regional Archaeological Office (North Province), Dept. of Archaeology, MNH
Priyantha Jayasingha	District Officer	Regional Archaeological Office (East Province), Dept. of Archaeology, MNH
P G Wikramasingha	Research Assistant	Regional Archaeological Office (North Province), Dept. of Archaeology, MNH
Suranga Perera	Research Assistant	Dept. of Archaeology, MNH
Ranga Coony	Research Assistant	Dept. of Archaeology, MNH
Wijebondara	Archaeology Assistant	Regional Archaeological Office (North Province), Dept. of Archaeology, MNH
V Sivaruby	Development Officer	Regional Archaeological Office (North Province), Dept. of Archaeology, MNH
T Getsy	Development Officer	Regional Archaeological Office (North Province), Dept. of Archaeology, MNH
Senarath Wickramasinghe	Deputy-Director	The Colombo National Museum
Ranjith Hewage	Museum Keeper	The Colombo National Museum
Leelananda Prematilleke	Emeritus Professor	University of Peradeniya
Prashnatha B. Mandawala	Professor and Head	University of Sri Jayewardenepura
P Pushparatnam	Senior Lecturer	University of Jaffna
Shanthini	Senior Lecturer	University of Jaffna
Hideki Ishiduka	Minister	Embassy of Japan in Sri Lanka
Daiji Sasai	First Secretary	Embassy of Japan in Sri Lanka

Palk Strait

Fig. 42 (P.35)

Jaffna

India

Bangladesh

Myanmar

Bay of Bengal

Sri Lanka

Mannar

Gulf of Mannar

Vavuniya

Fig. 85 (P.50)

Trincomalee

Sacred City of Anuradhapura

Anuradhapura

Bay of Bengal

Ancient City of Sigiriya

Ancient City of Polonnaruwa

Puttalam

Polonnarua

Golden Temple of Dambulla

Batticaloa

Kurunagala

Matale

Sacred City of Kandy

Kandy

Colombo

Nuvara Eliya

Sri Jayewardenepura(kotte)

Central Highlands of Sri Lanka

Sinharaja Forest Reserve

Indian Ocean

N

Galle

Hambantota

Old Town of Galle and its Fortifications

Matara

● Visiting Site

○ Major City

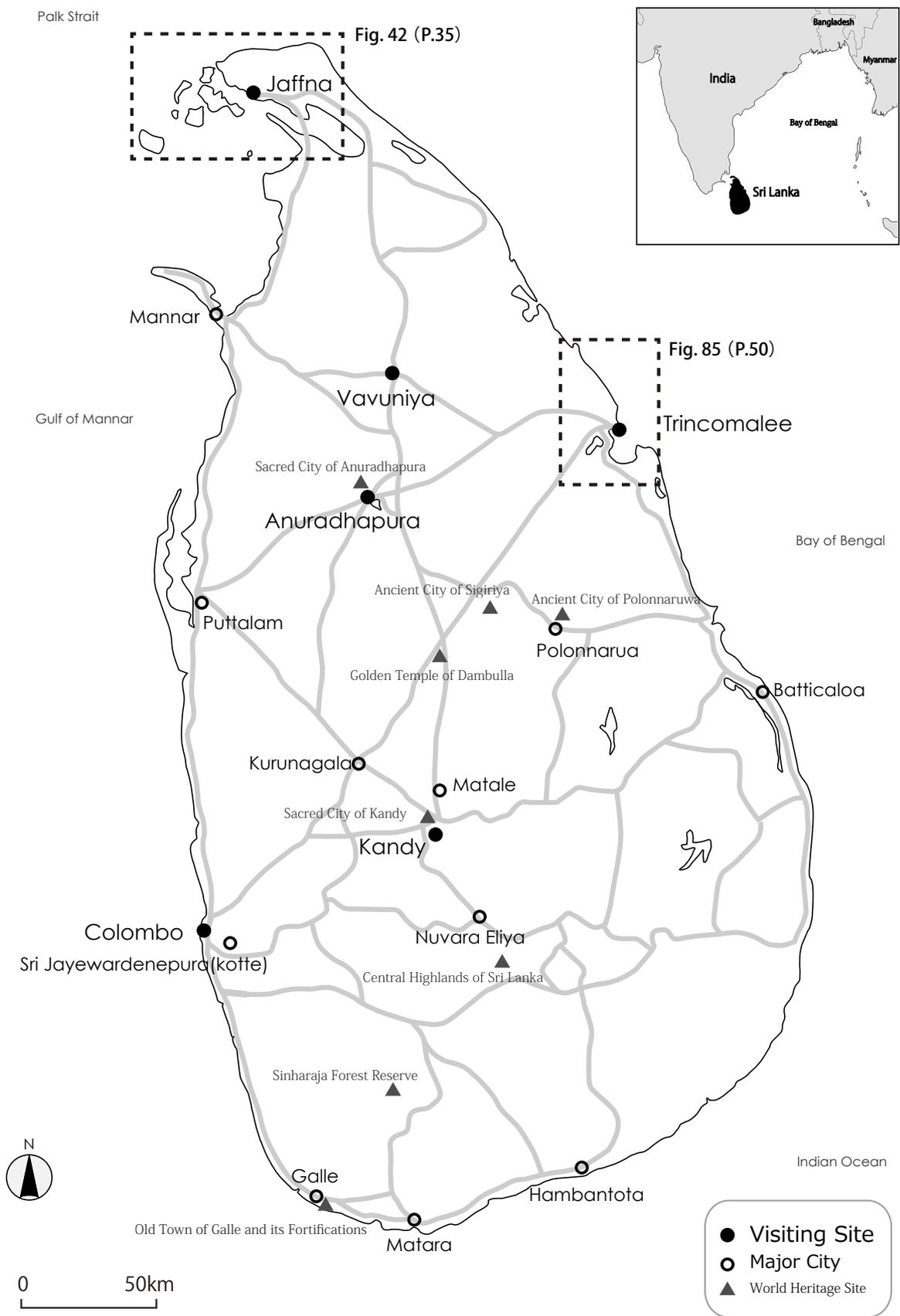▲ World Heritage Site

0   50km

Fig. 4   Map of the Sri Lanka

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2. Cultural Property Protection and International Cooperation in Sri Lanka

2-1. Domestic Framework

Sri Lanka is said to have some 100,000 cultural heritages in an area of only 65,607 km^2. The country's diverse cultural heritage has continued to be a source of fascination to many people since the colonial period, and numerous specialists have implemented archaeological surveys, protection measures and studies throughout Sri Lanka, even while the country continued to be at the mercy of the times. Having ratified the UNESCO World Heritage Convention in 1980, Sri Lanka has eight sites inscribed on the World Heritage List, as of 2014 (including 2 natural heritage sites)[1].

> 1982: Sacred City of Anuradhapura, Ancient City of Polonnaruva, Ancient City of Sigiriya
> 1988: Sinharaja Forest Reserve, Sacred City of Kandy, Old Town of Galle and its Fortifications
> 1991: Golden Temple of Dambulla
> 2010: Central Highlands of Sri Lanka

In particular, the above three sites that were the first sites to be inscribed on the World Heritage List in 1982 drew international attention as an achievement of the "Cultural Triangle Project." Taking the occasion of the change of government in 1977, the Department of Archaeology exercised its role in administering cultural properties in the country and launched a campaign seeking UNESCO aid in protecting Sri Lanka's cultural properties (funding and establishment of a system for protection and management of archaeological monuments), under the leadership of Mr. Sembukuttiarachilage Roland Silva, who was then a UNESCO monument preservation specialist. As a result of the campaign, the UNESCO Sri Lanka Cultural Triangle Project was launched, and conservation plans were begun to be carried out in Anuradhapura, Polonnaruwa, Sigiriya, Dambulla and Kandy. Furthermore, the Central Cultural Fund came to be established in 1980 as an organisation for the management of funds for these projects.

Ministry of National Heritage

- Department of Archaeology
- Department of Archives
- Department of National Museum
- Galle Heritage Foundation
- National Folk Art Centre

Ministry of Culture and the Arts

- Department of Cultural Affairs
- Central Cultural Fund
- Tower Hall Theatre Foundation
- Public Performance Board
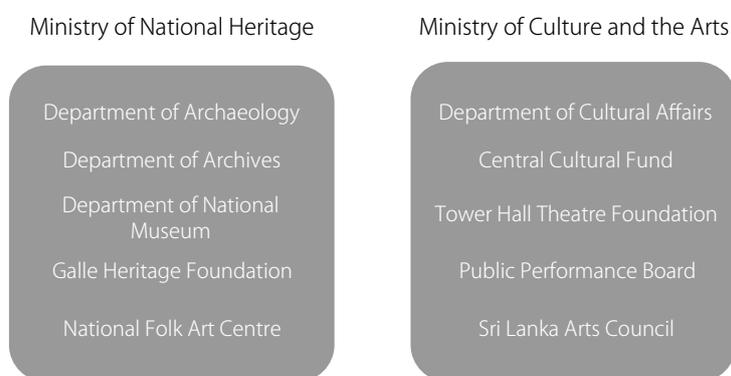- Sri Lanka Arts Council

Fig. 5   The institutions under the control of the Ministry of National Heritage and Ministry of Culture and the Arts

Today, the Ministry of National Heritage and Ministry of Culture and the Arts are involved in cultural property protection in Sri Lanka. The two ministries have experienced repeated mergers and separations accompanying government changes, but constituted two independent ministries since 2010. Fig. 5 shows the institutions under the control of the two ministries. Among them, the Department of Archaeology plays a central role in making policy decisions concerning the protection of tangible cultural properties and management of national cultural heritages. Museums are divided into those that are governed by the Department of Archaeology and those that are governed by the Department

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1 "Seruwila Mangala Raja Maha Vihara" has been included in the tentative list in 2006, and "Seruwila to Sri Pada (Sacred Foot Print Shrine), Ancient pilgrim route along the Mahaweli river in Sri Lanka," in 2010.

of National Museum. In some cases, the supervising authority differs according to the exhibit even in the same facility, such as is the case at Naval and Maritime History Museum Trincomalee.

The Department of Archaeology was established during the period of British colonial rule in 1890, taking after the excavation surveys and exploration activities that had been implemented mainly by archaeologists from the former colonial power. The department is divided into eight divisions today as shown in Table 5, and various activities are implemented according to division. The department as a whole is committed to the protection of cultural properties, based on a guideline announced in 2006.

The Department of Archaeology has nine regional branch offices, six circuit offices and seven site offices. The representatives of regional branch offices engage in their duties as Assistant Director of the Department of Archaeology. This survey acquired the cooperation of the regional office in North Province (located in Jaffna), which is composed of 17 employees at the implementation period in February 2014, including five who have transferred to the office from other regions and are in charge of training and developing locally-employed personnel. Additionally, 75 workers are involved in the Jaffna Fort conservation project that is being carried out today. In Trincomalee, an employee from the Department of Archaeology who presently resides in the region monitors archaeological monuments in the region as necessary and manages local workers.

The existing law for cultural heritage protection in Sri Lanka is based on the Antiquities Ordinance of 1940[2], which has been amended in 1956 and 1998. The law is composed of eight parts: property in antiquities, discovery of antiquities,

Table. 5   Duties of Divisions at Department of Archaeology

Division	Duties
Exploration & Documentation	・Inventry making and documentation ・Protection ・Survey and Research ・Monitoring outsourced projects related to above-mentioned items
Excavation	・Emergency/salvage excavations (eg. survey resulting from archaeological impact assessment.) ・Research excavations ・Exceptional excavations to serve public demands (e.g. religious and/or aesthetic reasons) ・Completion of post –excavation analyses, report writing and archiving of past projects ・Improvement of temporary storage of excavated finds ・Transferring of excavated finds to branch museums for final storage and display ・Monitoring of outsourced projects
Museums	・Inventry making and computerization of collections ・Improvement of storage environment and access to collections ・Reconstruction and re-organization ・Enhancement of the quality of displays ・Promotion of archaeological heritages to increase public awareness ・Providing research facilities to the public
Architectural Conservation & Site presentation	・Initial (curative) conservation of sites/ monuments ・Initial landscaping of sites/ monuments ・Improvement of storage and access to documentation ・Monitoring of outsourced projects
Scientific Conservation	・Initial (curative) conservation ・Preventive conservation and monitoring condition ・Inventorising of antiquities submitted to branch for conservation, updating and computerization of registers. ・Research (eg. dating, ancient technology) ・Monitoring of outsourced projects
Epigraphy & Numismatics	・Inscriptions：inventorisation of inscriptions, replacing damaged/ lost inscriptions for replicas, systematic storage of replicas, research ・Coin：inventorising coins, systematic storage of coins, research
Monument Maintenance	・Protection ・Maintenance and preventive conservation：endangered sites/ monuments, archaeological reserves, overall maintenance/ access roads/ signage/ visitor centers, museum buildings
General Services	・General public relations ・Enhancement of public awareness of archaeological heritages ・Establishment of goverment relations of public institutions/ universities ・Joint management training –local/ international ・Library and library activities ・Photographic unit –cataloguing/ computerizing/ management of photo archives ・Records archive

2 The official name is "An Ordinance to provide for the better preservation of the antiquities of Sri Lanka, and of sites and buildings of the historical or archaeological importance in Sri Lanka."

ancient monuments, archaeological reserves, export of antiquities, advisory committee, powers and duties of the director-general of archaeology, and miscellaneous. A number of ordinances related to the law have also been promulgated. Clauses related to the regulation of cultural properties are provided in Articles 16 to 19. Article 16 (1) stipulates that "any specified monument which dates or is believed to date to a period prior to the 2nd day of March 1815 on which the Kingdom of Kandy was conquered by the British shall be deemed to be an ancient monument." Article 17 provides for the designation of trees as ancient monuments. Articles 18 and 19 stipulate that "any ancient monument situated on any land other than Crown land that is in danger of destruction or removal or damage from neglect or injudicious treatment, and that is in the public interest that such monument should be protected, shall be declared to be Protected Monument, and shall be protected by measures implemented by the Department of Archaeology." During the surveys in February and May 2014, information boards stood at a number of archaeological sites in Jaffna and Trincomalee, indicating in three languages that they are archaeological monuments, as shown in Figs. 6 and 7. In archaeological reserves, information boards such as that shown in Fig. 8 and intended for nearby residents and visitors clearly define activities that are restricted in the reserve.

【Reference】
Central Cultural Fund < www.ccf.lk./ >
Department of Archaeology < www.archaeology.lk/ >
Ministry of National Heritage < http://www.heritagemin.gov.lk/web/?ui=desktop >

Fig. 6   Signboard installed in front of the site

Fig. 7   Signboard erected on the side of the road in the vicinity of an archaeological site

Fig. 8   Information board outlining restricted activities within a reserve

2–2. Status of International Cooperation for Cultural Heritage Protection in Sri Lanka

As discussed in the previous section, Sri Lanka sought the aid of the international community in protecting its cultural properties from their plight toward the end of the 1970s, and has since promoted cultural property protection with aid from international institutions, as well as from such countries as Japan, the Netherlands and the United States. This section mainly introduces recent developments in foreign assistance for cultural property protection in Sri Lanka.

■Cooperation from Japan

The JCIC-Heritage collects information on Japan's cooperation in cultural heritage in countries around the world and creates a database of such information[1]. According to this database, cultural heritage protection projects that Japan has implemented in Sri Lanka are as shown in the Table 6.

Japan has so far provided aid for cultural property protection in Sri Lanka mainly through the provision of equipment as an ODA scheme since 1979, and through the UNESCO Japanese Funds-in-Trust for the Preservation of the World Cultural Heritage Project for the Monuments of the Malwatta Vihara Complex in Kandy in the 1990s. In recent years, JICA has provided aid for the construction of Sigiriya Museum (opened in July 2009), and Cultural Heritage Protection Cooperation Office, the Asia-Pacific Cultural Centre for UNESCO (ACCU Nara Office) has implemented a group training programme on the documentation and survey of wooden buildings and formulation of preservation and management plans at the Central Office of the Department of Archaeology in 2013. With respect to the Northern and Northeastern Provinces of Sri Lanka, which were the focuses of the recent survey projects, JICA has played a central role in implementing cooperation projects in the infrastructure and rural development fields since after the end of the civil war in 2009, but no aid has so far been extended to the field of the tangible cultural heritage.

In the field of intangible cultural heritage, Sri Lanka ratified the UNESCO's Convention for the Safeguarding of the Intangible Cultural Heritage in 2008, and has since made active advancements in the development of a safeguarding framework and creating an inventory under the leadership of the Ministry of Culture and the Arts, mainly with aid from UNESCO. From 2011, a workshop has been implemented on creating an inventory and applying for inscription on UNESCO's list, intended for the Ministry of Culture and the Arts, as Sri Lanka is a beneficiary country of the "Project for Safeguarding Intangible Cultural Heritage through the Strengthening of National Capacities in Asia and the Pacific" funded by the UNESCO Japanese Funds-in-Trust for the Safeguarding of the Intangible Cultural Heritage. Additionally, the International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (UNESCO Category 2 Centre) launched a project under the title of "Traditional handicrafts in danger in post-conflict nations" in 2013, aimed at identifying intangible cultural heritages that require urgent protection to help rebuild people's lives in regions where conflicts have finally ended.

■Cooperation by Countries Other Than Japan

As of 2014, major cooperating countries in the cultural heritage protection field in Sri Lanka are the United States and the Netherlands. The United States has so far implemented the following seven projects in Sri Lanka under the Ambassadors Fund for Cultural Preservation (AFCP), which was established in 2001.

  ・Survey of cultural properties located inside the Matara Dutch Fort that were affected by the tsunami
  ・Documentation of monasteries at World Heritage Site Anuradhapura
  ・Surveys, documentation and construction for conservation of Dutch Fort in Batticaloa
  ・Comprehensive documentation of historic buildings within the World Heritage Site of Galle Dutch Fort
  ・Conservation of artifacts from World Heritage Sites and national museums
  ・Preservation and restoration of Building B of the Batticaloa Dutch Fort and creation of a Cultural Resource Management Center for the multi-ethnic and multi-religious community of Batticaloa

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1 The database is provided in the members' site on the JCIC-Heritage website. http://www.jcic-heritage.jp/sns/user/index.html? (in Japanese)

Table. 6   Japanese Aid Projects for Sri Lanka

Japanese Aid Projects				
Name of project	Contributor	Amount※	Implementing organization	Year of implementation
Provision of Construction Scaffolds and Drafting Tools for Restoration and Preservation of Ancient Buddhist Monuments	Ministry of Foreign Affairs ODA, cultural grant assistance	¥50,000,000	—	1979
Provision of Equipment for Restoration of Buddhist Sites to the Ministry of Culture	Ministry of Foreign Affairs ODA, cultural grant assistance	¥45,000,000	—	1980
Provision of Cultural Preservation Equipment	Ministry of Foreign Affairs ODA, cultural grant assistance	¥32,000,000	—	1981
Provision of Equipment for Monument Preservation to the Ministry of Culture	Ministry of Foreign Affairs ODA, cultural grant assistance	¥45,000,000	—	1982
Provision of Equipment for Monument Preservation to the Ministry of Culture	Ministry of Foreign Affairs ODA, cultural grant assistance	¥50,000,000	—	1983
Basic Research on Architectural Planning Methods and Processes in Asia: A Study of the Ruins in Sri Lanka's Quadrangle Zone	The Toyota Foundation	¥2,000,000	Asian Architecture Research Group, Waseda University	1983
Basic Research on Reconstruction Methods for Architectural Remains in Asia: The Restoration and Repair of Ruins at Polonnaruva, Sri Lanka	The Toyota Foundation	¥7,900,000	Asian Architecture Research Group, Waseda University (Faculty of Science and Engineering, Waseda University)	1984
Anuradhapura Citadel: The Processing of Archaeological Finds and Compilation of a Report	The Toyota Foundation	US$10,000	Department of Archaeology, University of Peradeniya	1990
Provision of microfilm equipment to the Colombo National Museum and Library	Ministry of Foreign Affairs ODA, cultural grant assistance	¥47,700,000	—	1997
Survey of the State of Cultural Heritages in Sri Lanka Affected by the Indian Ocean Tsunami and Preparation of Reconstruction Guidelines—Assessment of the State of Damage to the World Heritage city of Galle and Historical Cities along the Southern Coast—	Ministry of Education, Culture, Sports, Science and Technology Grant-in-Aid for Scientific Research		Graduate School of Comprehensive Human Sciences, University of Tsukuba	2004
Construction of Sigiriya Museum	Ministry of Foreign Affairs Counterpart Fund for Grant Assistance for the Food Security Projest for Underprivileged	¥320,000,000	—	2006
Project for Maintenance of Display Equipment at Sigiriya Museum	Ministry of Foreign Affairs ODA, cultural grant assistance	¥170,000,000	—	2007-2008
Project for the Development of Culture-Oriented Tourism in Sigiriya	JICA Technical cooperation	¥320,000,000	Central Cultural Fund of the Ministry of Culture and the Arts Ministry of Economic Development	2008-2011
The Collection, Transcription, and Translation of Palm-Leaf Manuscripts Dealing with National and Local Geographies (Topographia), Including Multiple Accounts of the Migration of Peoples from South India into Sri Lanka	The Toyota Foundation	¥2,100,000	International Centre for Ethnic Studies, Sri Lanka Private foundation	2009
Workshop on Protection of Wooden Structure	Agency for Cultural Affairs	—	ACCU Nara	2013
Endangered Traditional Handicrafts in Post-Conflict States	Ministry of Education, Culture, Sports, Science and Technology	—	International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (UNESCO Category 2 Centre)	2013-

Japanese Aid through UNESCO				
Name of project	Contributor	Amount	Year of implementation	
Monuments of the Malwatta Vihara Complex	UNESCO Japanese Funds-in-Trust for the Preservation of the World Cultural Heritage	US$226,300	1990-1996	
Project for Safeguarding IntangibleCultural Heirtage through the Strengthening of National Capacities in Asia and the Pacific (Target countries: Bhutan, Cambodia, Mongolia, Nepal, PNG, Samoa, Sri Lanka, Timor-Leste)	UNESCO Japanese Funds-in-Trust for the Preservation and Promotion of the Intangible Cultural Heritage	US$1,020,484	2011-2014	

※The amount only opened to the public are listed

・Comprehensive conservation of the ancient monuments within the Rajagala Buddhist Monastery Archaeological Reserve

The Dutch are also actively involved in cultural heritage protection in Sri Lanka. The Embassy of the Netherlands in Colombo plays a central role in providing aid, and the NPO Centre for International Heritage Activities works in cooperation with local institutions to collect information. According to the Centre for International Heritage Activities, the Netherlands has implemented more than 80 cooperation projects in Sri Lanka to date. Particularly since 2007, it has placed particular emphasis on helping to reconstruct cultural heritages in the Southern Province of Sri Lanka (Galle, Matara, Kadugannawa) that have suffered tsunami damage in 2004. The Ministry of National Heritage and the Central Cultural

Fig. 9   Information board indicating the amount of aid provided by the Netherlands for restoration of Jaffna Fort

Fund worked together to formulate a master plan and created the concept of the "Cultural Triangle Project" in the south. Additionally, cooperation has been provided for the construction of Polonnaruwa Archaeological Museum and Galle National Maritime Museum, and cooperation projects have also been implemented in Jaffna and Trincomalee, particularly for Jaffna Fort (Fig. 9) and Naval and Maritime History Museum Trincomalee since immediately after the end of the civil war.

As other examples of cooperation project by other countries besides Japan, the United States and the Netherlands, China has provided cooperation for Abhayagiriya Museum, and Norway has implemented a project for Jetavana Museum. In the field of underwater archaeological monuments, studies have been conducted jointly with Australian universities and museums, and a UNESCO-ICCROM field school was organised in Galle in 2007. The study of underwater archaeological monuments has thus gained a boost from international cooperation efforts.

【Reference】

Cultural Heritage Protection Cooperation Office, Asia-Pacific Cultural Centre for UNESCO, Agency for Cultural Affairs, Japan, *The Workshop 2013 for Protection of Cultural Heritage in Kandy, Sri Lanka,* 2013, ACCU.

Centre for International Heritage Activities < www.heritage-activities.nl >

United States Support for Sri Lankan Cultural Preservation < http://srilanka.usembassy.gov/pr-8aug14.html >

JCIC-Heritage Database < http://www.jcic-heritage.jp/sns/user/index.html? >

3. Cultural Heritage and Regional Development in the Northern and Northeastern Provinces

In an interview with Dr. Senarath Dissanayaka, Director General of the Department of Archaeology, on 17 February, 2014, the project team gained information that the Department is seeking ways to link cultural heritage protection and tourism development as a post-civil war initiative, and that toward realisation of such a linkage, there are plans for the reutilisation of historical buildings in Jaffna and Trincomalee as cultural complexes. On 20 February, the team received a detailed explanation of the plan from Prof. Mandawala, who acts as a consultant to the Ministry of National Heritage and is involved in the formulation of the plan, while touring the grounds of the old government office in Jaffna (local name: Kachcheri Building), and thereafter in a meeting held on 20 May, obtained information about the progress of the restoration work. This chapter first examines the restoration work that has already been completed at Trincomalee (Naval and Maritime History Museum Trincomalee) as a preceding example, then discusses the project for reutilisation of the old Kachcheri building in Jaffna that is being implemented following the same model, in reference to information acquired in the survey.

3-1.
Naval and Maritime History Museum Trincomalee

MAP：P.50 Fig.86 ❷
N. 8° 34' 12", E. 81° 14' 13"

Trincomalee is a port city located in northeastern Sri Lanka facing the Bay of Bengal. Owing to its indented landscape and size, it is known as one of the best natural ports in the world. After the 17th century, the Portuguese, Dutch, French and British advanced into Sri Lanka and stationed their navy in Trincomalee. Today, it is home to the Sri Lanka Navy.

Naval and Maritime History Museum Trincomalee can be said to be a facility that symbolizes the history of the city. The building was originally built and used as the home of a naval commissioner during the period of Dutch rule in the 17th century. It is a white, two-story colonial building that commands a view of the blue sea and white sands of Dutch Bay.

The plan to reutilise the building that had fallen into ruin as a museum took shape between 2007 and 2008. The land was owned by Eastern University of Sri Lanka. There were proposals to tear down the dangerous building, but the Department of Archaeology did not approve, and instead aimed to preserve it. Restoration began in 2009 and was completed by February 2014, and the building was newly opened to the public as a museum in May 2014.

The Department of Archaeology assumed the responsibility of formulating the concept for the new building, as well as took charge of the provision and management of materials. The renovation conformed to the principle of retaining the building's original architecture and design as much as possible. Interestingly, the actual restoration work was undertaken by the navy. When considering the fact that the army is also engaged in the renovation of Anuradhapura Archaeology Museum (see Chapter 6), which happened to be underway during the recent survey, it can be said that a cooperative relationship exists between the military and public works in Sri Lanka.

The restoration was implemented with assistance from the Dutch government, through the cooperation of the Dutch Embassy in Sri Lanka. It is said that Dutch aid totalled 75 million Sri Lanka Rupees (Rs.), and the production cost of exhibits amounted to approximately 0.5 million Rs.

Exhibition rooms on the ground floor (approx. 766㎡) are themed on art and science, and feature the history of the navy, underwater heritages, and foreign trade. The first floor (approx. 707㎡) is themed on natural science, and introduces marine life in relation to biodiversity. The Department of Archaeology oversaw the ground floor,

Fig. 10 Ground floor exhibition room

Fig. 11 Ground floor exhibition room

Fig. 12 Ground floor exhibition room (Naval collection)

Fig. 13 Stairway to the 1st floor and exhibits at the bottom of the stairs

**Fig. 14 1st floor hall
(display of photos of the restoration process of the museum)**

**Fig. 15 1st floor pillared gallery
(original pillars have been retained in part)**

and the Department of National Museum, the first floor. The museum also displays panels of photographs of the building's restoration process, and is outfitted with an auditorium with a capacity of around 100 people. The exhibits make active use of dioramas and panels to provide an overview of marine archaeology, the evolution of shipbuilding technologies, the advancement of maritime technologies and their wartime and commercial uses, and the marine environment of Sri Lanka as a whole. The National Maritime Museum in Chanthaburi, Thailand served as a reference for the new museum.

In regard to the restoration of the building and opening as a museum, the Department of Archaeology identifies the following as its values:

(1)Historical value as a building of the commissioner during the period of Dutch rule,

(2)Architectural value as a 17th-century Dutch architecture,

(3)Economic value as a facility that is expected to increase national income by attracting tourists with a

prominent landscape that features an ancient citadel and coastline in close proximity to the present seat of administration,

(4) Material and technological value represented by the building's structure based on three-tiered brick floors and wooden beams,

(5) Artistic value of the gallery that embellishes the building's external appearance and the shapes of its windows and doors, and

(6) Symbolic value as a landmark of eastern Sri Lanka.

The museum expects to receive not only domestic visitors from Sri Lanka but foreign tourists as well. Furthermore, it is expected to have an educational effect by providing knowledge about maritime affairs. The museum has opened just recently, but the website of the Department of Archaeology introduces it as one of major ongoing architecture conservation projects in Sri Lanka.

【Reference】
"Sri Lanka President opens Naval and Maritime Museum in Trincomalee", *SL Time, ColomboPage News Desk*, Feb 3, 2013 <http://www.colombopage.com/archive_13A/Feb03_1359913870CH.php>

3–2.

Museum, Information and Activity Centre of Jaffna

MAP：P.35 Fig.43 ❸
N. 9° 39' 3", E. 80° 1' 48"

Travel books such as *Lonely Planet* and Japan's popular guidebook *Chikyu no Arukikata* have begun to include information on the Northern and Northeastern Provinces of Sri Lanka from after the end of the civil war in 2009. As of 2014, both domestic and foreign tourists have gradually begun to return to Jaffna, and tourism in the northern city is gradually regaining its strength toward regional reconstruction in conjunction with the surge in advancement of Indian and Chinese corporations. At the time of March 2013 survey, no tourist information centre yet existed, and tours of major cultural heritages in Jaffna were implemented by a handful of hotels only. However, foreign tourists were spotted during the February and May 2014 surveys. Particularly in Jaffna, a room in the inner space near the south entrance of Jaffna Fort, was converted into a tourist information centre to display panels introducing historical buildings and ruins under excavation in the vicinity.

Under this situation, a concept is currently underway for transforming a building that was utilised as a regional commissioner's office (Kachcheri Building) into a cultural complex. The concept was formulated by Prof. Mandawala, and literally aims to utilize the historical government building as a museum and centre for information and cultural activities. The North Office of the Department of Archaeology, Archaeological Museum, Jaffna, Prof. P Pushparatnam from the Department of History at the University of Jaffna and others are currently involved in the project, but supports not only from these institutions but also from local residents who have carried on Jaffna's diverse culture is indispensable for realisation of the project. This cultural centre project for utilising the Old Kachcheri Building has been designated a Conservation and Adaptive Reuse Project, following the preceding example of the project for reutilisation of the old naval commissioner's house in Trincomalee as a Naval and Maritime History Museum. It is also a concept that conforms to the stipulation in Article 5 of the International Charter for the Conservation and Restoration of Monuments and Sites (The Venice Charter 1964), which stipulates: "The conservation of monuments

is always facilitated by making use of them for some socially useful purpose. Such use is therefore desirable but it must not change the lay-out or decoration of the building. It is within these limits only that modifications demanded by a change of function should be envisaged and may be permitted."

It is said that the restoration plan began in 2011, but at the time of the March 2013 survey, the detailed content of the project could not yet be confirmed. At the time of the February 2014 survey, however, a detailed vision of the cultural complex was clearly made known, and by May, students of Prof. Mandawala had begun to make the documentation of the architecture. The total budget of the project proposed by Prof. Mandawala was roughly 234.28 million Rs. (excluding tax).

Below is an outline of the present state of the Old Kachcheri Building, the objectives of its conservation, restoration and reutilisation, and the inside of the facility.

(1) Appearance and history of the building

The Old Kachcheri Building is located about 1.5 km east of central Jaffna along national road A9 (Kandy Road), facing the present regional government building on the other side of the road. It is said to originally date to the period of Dutch rule, but the existing building has been built during the British period, around the time of P. Dyke, a British regional commissioner who purchased the adjacent land that is Old Park today and built a residence and garden in 1829. In addition to a section on the north side of the ground floor of the building that was used as a prison during the British period, countless traces of bombardment remain in the walls and pillars from heavy fighting between the LTTE and government troops when the building was occupied by the LTTE during the civil war. In 2011, the building was registered as an archaeological site and placed under the management of the Department of Archaeology. In 2013, damage caused by plant growth was seen throughout the building, but in 2014, most of the vegetation had been eliminated.

The building, as shown in the diagram, is oval in shape when excluding the projection at the entrance , and surrounds a large garden in the centre (Fig. 16). It was initially a two-story building. As for materials, it uses brick in addition to coral stones that are frequently used in architecture in Jaffna and the outer islands. Wooden building materials that were used inside the building unfortunately no longer exist. In addition to the above, the floor of the ground floor is paved with tiles as well as clay floor mosaic paved with ceramic fragments from the Dutch and subsequent the British periods, reminiscent of bygone days.

Architecturally, the building features both a neo-Renaissance style as represented by semi-circular arches, cylindrical colonnades and verandas with a balustrade above the overhang of the front entrance, and the neo-Gothic style of using rose windows. Also combined with the use of coral stones that is unique to Jaffna, the building indicates a fusion of European architectural styles of the time and the architectural style of the Northern Province.

(2) Objectives of conservation and reutilisation

•To include the building in the conservation programme for buildings of the colonial period

•To utilise the building premised on its restoration based on historical and archaeological evidence (Article 5, Venice Charter. See P.25 for details)

•To foster cross-cultural understanding by gathering information on the diverse cultural heritage of the Northern Province (Buddhism, Hinduism, the Sri Lankan Tamil race, colonial period [Dutch and British]) in one venue as a place that integrates a museum, information and various cultural activities

•To present the state of affairs which allowed for the coexistence of a diversity of ethnicities and multiple cultures and religions that bear testimony to the history of the Northern Province
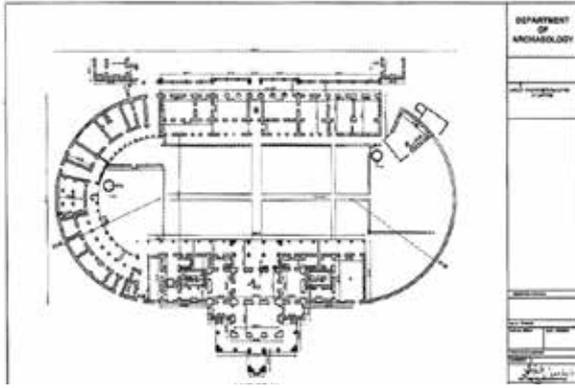
Fig. 16   Plan of the Old Kachcheri building

Fig. 17   External view from the adjacent main street (rear side)

Fig. 18   Damage caused by plant growth

Fig. 19   Part of a collapsed wall

Fig. 20   Remain of British colonial prison

Fig. 21   Floor Mosaic made of ceramic fragments from the Dutch period

Fig. 22   Wall with bullet holes

Fig. 23   Cloister facing the courtyard

•To create a centre for promoting cultural heritage tourism in the Northern Province

•To use the proceeds from the new facility to fund the conservation and restoration of archaeological sites in the Northern Province

(3) Internal structure of the new cultural complex (based on Prof. Mandawala's concept)

Ground floor: Jaffna Museum, storage, crafts workshop, photo exhibition, laboratory, and restaurant
(The room on the ground floor that served as a prison during the British period will also be used as a reference of the olden days.)

1st floor: Auditorium, information centre*, offices, and conference room

Courtyard: Open air theatre (place for performances of intangible cultural heritage)

*The creation of the cultural heritage archive provided at the information centre is undertaken by students of the University of Colombo, School of Computing, which has advanced database creation technology. Particularly for the reproduction of ancient cityscapes, existing glass dry plates and microfilm data are planned to be integrated into the database.

(4) Expected outcomes of the project

•The facility is expected to have an educational effect on both domestic and foreign tourists.

•The facility will make domestic and foreign tourists take interest not only in well-known tourism resources, but also in the historical cultural heritages of Jaffna, and increase visits to the region.

•The utilisation of the building as a cultural centre will guarantee prolonged preservation and utilisation of the building.

Prior to implementation of the project, the government is urgently developing the transportation network and other infrastructures. The construction of a road connecting Colombo and Jaffna has shortened the distance between the two cities by roughly 100 km, and reconstruction of railway station buildings and railway that were destroyed in the civil war has led to the opening of the Colombo-Jaffna railway segment in October 2014. Completion of the above road and railway has facilitated travels to Jaffna, and is expected to lead to an increasing number of tourists.

As described above, a project is presently underway to reutilise a building that is a symbol of the colonial period and was also used even under LTTE occupation, as a cultural complex. It is hoped that the facility will be a place of cultural memories of the development of multiple religions and cultures in Jaffna and where people gain an understanding of, and are moved to seek, multicultural harmony.

【Reference】

Department of Archaeology Sri Lanka, *Conservation and Restoration of the Ancient Kachcheri Building and Conversion it to the Museum, Information and Activity Center of Jaffna: Conservation and Adaptive Reuse Project Proposal*, 2014.

4. Museums in the Northern and Northeastern Provinces

This chapter mainly provides an overview of the present state and issues of Archaeological Museum, Jaffna that was surveyed in FY2014, as well as an outline of the present state of Dr. K Indrapala Archaeological Museum in the Department of History at the University of Jaffna; the Trincomalee Archaeological Museum, which was closed to the public but opened for inspection by the project team; and Archaeological Museum Seruvila, which newly opened in recent years.

4–1. Jaffna

Archaeological Museum, Jaffna

MAP：P.35 Fig.43 ❹
N. 9° 40' 8", E. 80° 1' 2"

Archaeological Museum, Jaffna is located on Navalar Road, which is located approximately 300 m west of Temple Road. Nallur Kandaswamy Kovil stands facing Temple Road in the north. The building is made of brick and concrete, and has outer walls designed with bas-reliefs of palmyra palms that are commonly seen in the Northern Province. The supports that hold up the ceiling are mainly made of wood. It is composed of multiple galleries that wrap around inner courtyards, with a number of the galleries projecting outward. Outside light is allowed inside only through two gallery doors that face the entrance of the museum and the courtyard. Small stupas, grave stone from the Dutch period and even whale bones are placed around the courtyard and building, and as seen later in the description of exhibits, a wide variety of items such as archaeological artefacts as well as folklore objects are housed in the museum. The museum has no

Fig. 24   Exhibition room for Buddhism

Fig. 25   Hindu sculpture

Fig. 26   Three-language caption

Fig. 27   Inside the museum

Fig. 28   Exhibition of daily implements

Fig. 29   Display case

Fig. 30   Inventory book

Fig. 31   Exhibits in the courtyard

storage. A small room the same size as the exhibition rooms is used as the curator's office. Additionally, there is an "Antiquity Management Fund" donation box near the entrance of the museum, installed by the Ministry of National Heritage and the Department of Archaeology to help funding the conservation of archaeological artefacts in Sri Lanka.

The museum exhibits comprise stone sculptures (Buddhist and Hindu), bead accessories, coins, ivory items, metal items, dolls, ceramics, wooden items, gravestones from the Dutch period to the British colonial period, etc. Most of the Buddhist sculptures were excavated from Kantharodai, located about 10 km from Jaffna (see Chapter 5), as well as from Nilavarai, a village that is famous for its spring water, and Kilinochchi, known as the site of a hard-fought battle during the civil war. They also include stone materials of railing (*vedika*) and pinnacles of stupas. Some date to the Polonnaruwa period, but most are believed to be from the Anuradhapura period. The Hindu sculptures are from the early modern period, and can be considered in valuable reference on the Hindu culture of the Tamil people.

The exhibits are accompanied by captions written in three languages—Sinhalese, Tamil and English—but panels for introducing the museum, maps of Jaffna, timetables, archaeological sites and temples, and rituals, are still lacking.

At the time of the 2014 survey, an inventory book (Fig. 30) made in the early 20th century was disclosed. The project team provided advice and guidance on data management methods to Ms. T Getsy, assistant curator, who has been checking the museum's collection against the old register, renumbering the items and organising basic data such as the measurements of Buddha statues. As mentioned in Chapter 3, a plan for reutilising an old Kachcheri building as a cultural complex is underway, and the existing Archaeological Museum, Jaffna is also slated to be relocated to the new facility.

Dr. K Indrapala Archaeological Museum, Department of History, University of Jaffna

The University of Jaffna is a distinguished school in the Northern Province. Students who study archaeology are enrolled in the Archaeology Course in the Department of History under the Faculty of Arts (established in 2003). There are 20 students at present, all undergraduates. The archaeology course focus on the protection of cultural heritage in the Jaffna Peninsula, which has a history that goes back more than 2000 years to the pre-Christian era. It also offers classes on heritage management, media and cultural tourism. At the same time, the university has engaged in an independent excavation of the Northern Province since before the civil war, and has launched an excavation project in 2010 with the assistance of the Department of Archaeology, Sri Lanka. Current students are thus involved in the Jaffna Fort conservation project for practical training and in the creation of a database of cultural heritages in the Northern Province. In the future, the university wishes to enhance its study environment by installing an on-campus laboratory outfitted with dedicated facilities for archaeology majors to study the conservation of cultural heritages.

Prof. P Pushparatnam has selected 30 major cultural heritages in northern Sri Lanka from the broad perspective of cultural heritage and tourism studies, as also offered by the Department of History, and was in the process of writing a book titled *Tourism and Monuments of Archaeological Heritages in Northern Sri Lanka* at the time of the 2014 survey (English; issued in September 2014; scheduled to also be published in Tamil and Sinhalese hereafter).

In addition to a collection of coins from the B.C. era to the modern age, the museum also stores a collection of Hindu sculptures discovered in Jaffna. The collections all belong to the university. Archaeological artefacts are mostly those found in surveys conducted between 1989 and 2004, and also include items donated by the Department of Archaeology, the Central Cultural Fund and individuals. Also, the museum introduces both Buddhist and Hindu archaeological sites of major importance in Jaffna using panels of photographs and explanatory text in English. Apart from the Buddhist archaeological sites, the Hindu temples introduced are not necessarily old, as mentioned earlier. However, each temple seen in the peninsula is carefully described, so that while small in scale, the artefacts and panels of Jaffna speak eloquently of the history of the city.

The museum occupied a room facing the lawn of the university building. While it has a small floor space and very few items in its collection compared to Archaeological Museum, Jaffna, it offers a thorough display of relevant materials.

Fig. 32　Inside the museum

Fig. 33　Stone sculptures

4–2. Trincomalee

Trincomalee Archaeological Museum

N. 8° 34' 1", E. 81° 13' 57"

A building that was previously used as an archaeological museum stands facing the inner harbour on the west side of the peninsula roughly 1 km southwest of the Naval and Maritime History Museum. The building dates to the Dutch period. The museum opened in 1987, but closed down in 1989 due to the civil war. Thereafter, it was used as the office of the divisional secretariat, and today, it houses the police, who simultaneously manages the facility. Buddha statues and other cultural properties remain abandoned in the building. The inside of the building has fallen to ruin and does not in the least provide a good preservation environment. The Department of National Museum was in charge of the museum at the time it opened, but today it is placed under the management of the Department of Archaeology.

According to the Department of Archaeology, there are plans to restore the building, but specific financial resources are lacking at present, and no restoration schedule has yet been decided. It estimates that the restoration will cost 17 million Rs.. Considerations are being given to introducing both tangible and intangible cultural heritages in the new facility.

Fig. 34　Abandoned Buddha statue in the museum

Fig. 35　The inside of the museum

Fig. 36　The ceiling of the museum

Fig. 37　Facade of the museum

Archaeological Museum Seruvila

N. 8° 22' 22", E. 81° 19' 16"

Seruvila Mangala Raja Maha Vihara is a Buddhist temple located approximately 6 km inland from the famous Lanka Patuna along the coast, south of Trincomalee across from Koddiyar Bay. A new museum was built to the north of the temple complex and opened in June 2009. Before the museum was built, cultural properties were stored inside the temple.

The museum has one exhibition room filled with stone Buddha statues excavated from nearby archaeological sites, gilt bronze Buddha statues from the Kandy period, inscriptions, earthenware, clay artefacts, metal products, coins, bank notes, and other Buddhist artefacts from the Anuradhapura period to the modern era. It also displays photo panels that introduce nearby monuments (Fig. 40), and exhibits in the gallery outside the building, including a stone slab with Buddha's footprint, an urinal stone from an ancient temple, architectural elements, and other such stone products. Among the museum collection, most of the sculptures are managed by the Department of Archaeology, and the rest are owned by the temple. Staffs belong to the Department of Archaeology and include two who are permanent employees and three who engage in the management of monuments.

Bank of Ceylon has provided financial aid for the construction of the museum.

Fig. 38　Inside of the museum

Fig. 39　Exhibits in the museum

Fig. 40　Panel displays of monuments

Fig. 41　Exhibits in the gallery

5. Cultural Heritages in the Northern and Northeastern Provinces

Based on information acquired in the 2013 survey, the February and May 2014 surveys focused on inspecting religious ruins related to Buddhism, Hinduism and Islam, as well as historical buildings dating to the periods of colonial rule by the Portuguese, Dutch and British, accompanied by regional officers from the Department of Archaeology and local personnel. In the surveys, members of the Department of Archaeology were interviewed about historical matters and the status of conservation, and in the meeting held on the last day of the survey, various views were exchanged with them concerning issues in cultural heritage protection in each region. This chapter provides a report on 29 archaeological sites and historical structures.

5–1. Jaffna

The Jaffna region in the Northern Province of Sri Lanka is still home to many Tamil people today. Among them, there are minorities of Buddhist, Christians and Muslims, but the majority of Tamils are Hindu, and there are many Hindu temples of a wide range of sizes in both the urban and rural parts of Jaffna, including large temples with *gopurams* (gate of the temple) and small shrines on street corners. In contrast, the only major Buddhist temple, aside from remains of Buddhist temples, is Sri Naga Vihara in the centre of the city. Christian churches are not as numerous as Hindu temples, but there are a considerably larger number of churches compared to Buddhist temples. There are a number of mosques as well, as Jaffna is also home to many Muslims. Common to most of the religious buildings, however, is that they were generally built after the civil war.

In addition to these religious buildings, there are also buildings in city dating from the colonial periods. During the March 2013 survey, buildings that were destroyed in the civil war were still found in the city, but by the February 2014 survey, most of them had been removed, excluding those that were registered as cultural heritages. Among the colonial buildings that were preserved, Jaffna Fort, which was built during the Dutch period, and the old Kachcheri Building, which is planned to be redeveloped as a centre of tourism and cultural promotion, are particularly worthy of mention. They are both managed by the Department of Archaeology, and restoration work of Jaffna Fort is currently underway with financial aid from the Dutch government.

This section presents an overview of cultural heritages inspected by the project team in Jaffna, but let us first provide a brief history of Hinduism in northern Sri Lanka. The relationship between northern Sri Lanka and India probably goes back to the pre-Christian era, but Hinduism took root in Sri Lanka after many Tamil people relocated to Sri Lanka from South India around the 10th century, when South India was ruled by the Chola Dynasty, which embraced Hinduism. Furthermore, as the Chola Dynasty practiced Saivism, many Hindu temples in northern Jaffna belong to the Siva sect. It is said that there were close to 500 Hindu temples in the Kingdom of Jaffna, which came into existence in the 13th century, but the Portuguese destroyed all Hindu temples as it gained substantial control from the end of the 16th century. They sacked the temples and forced everyone from the king to the masses to convert to Christianity. The Dutch, who thereafter came to power in place of the Portuguese in 1658 were tolerant about religion, and came up with a policy of condoning the reconstruction of Hindu temples. Thus, many temples were once again built in Jaffna. However, after 1983, when the LTTE became even more active and the civil war intensified, Hindu temples that survived colonial rule by the Dutch and the British were also engulfed in the chaos of war and fell to ruin. Reconstruction and restoration of the temples began once again after the end of the civil war in May 2009, and continue to this day.

【Reference】
Brito, C., *The Yalpana-Vaipava-Malai,* New Delhi, 1879 (rep. 2007).
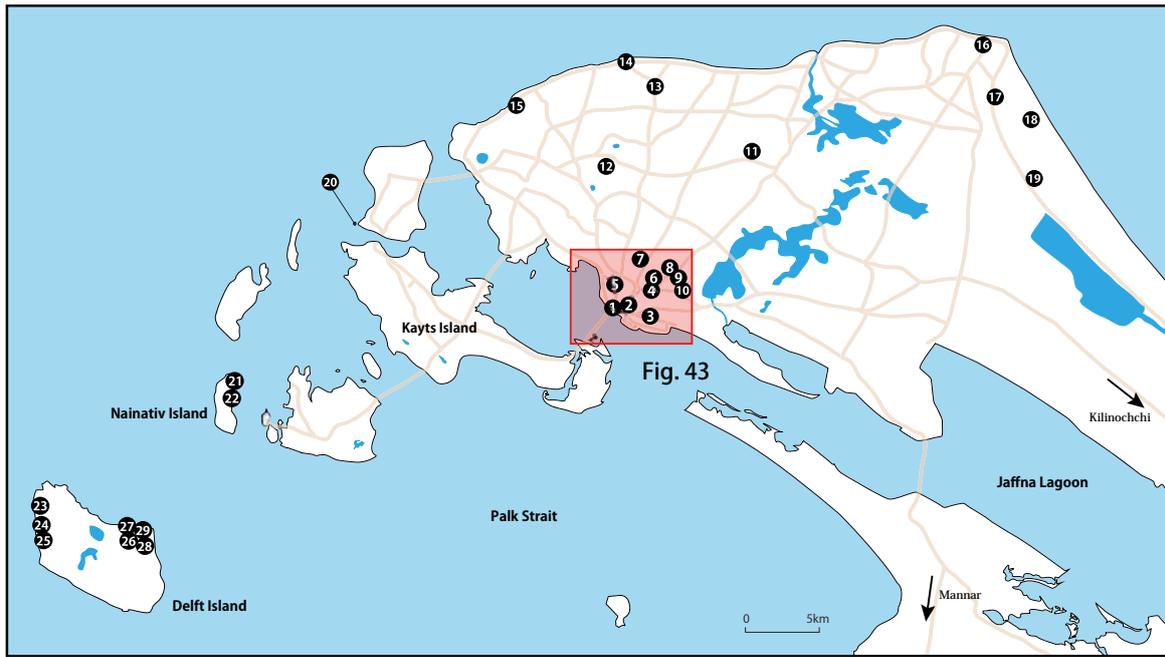Pathmanathan, S., *Hindu Temples of Sri Lanka,* Kumaran Book House, Colombo, 2006.
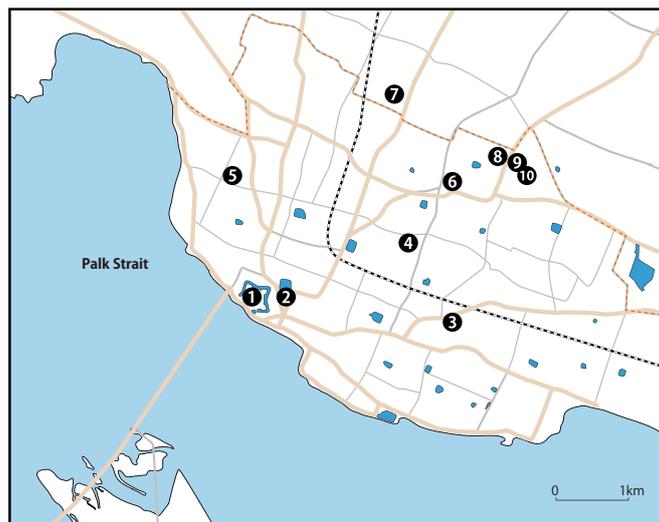
Fig. 42   Wide area Map of Jaffna

Fig. 43   Enlarged Map of Urban District of Jaffna

1 Jaffna Fort	**15** Dambakola Patuna
2 Jaffna Library	**16** Theru Modi Madam
3 Jaffna Old Kachcheri Building Archaeological Site	**17** Vallipuram
4 Archaeological Museum, Jaffna	**18** St. Antonius Church
5 Mazrauddeen School	**19** Vadamarachchi
6 Nallur Kandaswamy Kovil	**20** Fort Hammenhiel
7 University of Jaffna	**21** Naga Pooshani Amman Temple
8 Mandri Manai	**22** Nagadipa Vihara
9 Sangili Topu and Foundation base belonging to Sangili (Changiliyan) Palace	**23** Ancient Buddhist Site
	24 Ancient Hindu Site
10 Yamunari Pond	**25** Wild Horse
11 Nilavarai	**26** Old Dutch Hospital
12 Kantharodai Buddhist Site	**27** Pigeon House
13 Maviddapuram Temple	**28** Baobab Tree
14 Naguleswaram Temple	**29** Old Dutch Fort

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Sangili Topu and Foundation base belonging to Sangili (Changiliyan) Palace

MAP：P.35 Fig.43 ❾
Urban District of Jaffna   N. 9° 40' 34", E. 80° 2' 10"

Sangili Topu is considered a gate of the palace of Sangili. There remains part of a building that has a semi-circular arch opening at present. It is located close to Muththirai Junction at the south end of Point Pedro Road that leads to Point Pedro in the northern part of the Jaffna Peninsula.

Sangili refers to Jaffna's King Sangili Segarajasekaram (1519-1564). He is considered Jaffna's hero who held out against the Portuguese rule of northern Sri Lanka until the very end, and is also known for ordering the massacre of Christian converts and priests. This structure is made of brick and finished with plaster, the entrance arch and upper decorations of gentle curves are said to exhibit the style of Portuguese architecture. However, only the entrance portion exists today, and there is no way of knowing the appearance of the entire building. Today, portions of the plaster that had peeled off have been repaired with concrete, and a simple roof has been installed over the building to prevent damage from rain.

Along a side path stretching from the back of the building, there is an area that appears to be the foundation of the palace and a pond, but sufficient information is lacking to corroborate their history.

Fig. 44   Entrance to the royal palace

Fig. 45   Existing foundation base

Mandri Manai

MAP：P.35 Fig.43 ❽
Urban District of Jaffna   N. 9° 40' 34", E. 80° 2' 10"

Mandri Manai means "official residence," stands facing Point Pedro Road, approximately 100 m north of the above-mentioned Sangili Topu considered a gate. The building is said to date to the 15th century, but the front façade displays Dutch colonial-style architecture. Various theories exist about the building, including the theory that it used to be part of a royal palace, and the theory that it was the residence of Prince Paranir Pasinghan, the son of King Pararajasekaran of Jaffna.

The front entrance of the building shows a combination of columns and irregularly shaped arches, and on the outside wall is the date 1890 and a person's name in Tamil and English. At the very top is a spire with an arch and pilasters. Inside the front entrance, wooden colonnades and pointed arches come into view, in addition to a unique brackets featuring a plant motif, which together give a glamorous impression leading to the inside space toward the back. The building is

made of stone and finished with plaster, but wood is also used in the structural components such as girders and beams, the colonnade and parts of arches. It is a two-story building with its stairs still remaining today and profusely decorated with arch designs inside. There are circle and square windows in the rear of the building, which is interesting also from a design perspective. There is a well on the east side of the building.

An information board stands in the site stating that the Department of Archaeology governs the building today, and the area that includes the building is maintained by its staff.

Fig. 46   External view of Mandri Manai

Fig. 47   Inside of Mandri Manai

Jaffna Old Kachcheri Building Archaeological site

Urban District of Jaffna   N. 9° 39' 35", E. 80° 1' 46"

The building was initially built during the Dutch period, but the building that exists today was built during the British period, in the first half of the 19th century. Today, the building has neither roof nor doors, but countless bullet holes remain in the walls. Tiles pave the floor in one of the rooms inside, reminiscent of ancient times. The building was used by the LTTE police during the civil war, and many landmines are said to have been buried in its surroundings. After the end of the civil war, a new government building was built on the other side of the road from the old building, and the Kachcheri Building was placed under the control of the Department of Archaeology as a representative building from the colonial period in Jaffna. Today, a current status survey is underway toward redevelopment of the building as a comprehensive cultural facility that will also house a museum, theatre and tourist information centre (see 3-2. for details).

Fig. 48   Inside the ground floor of the building

Fig. 49   Walls of the building

Jaffna Fort

Urban District of Jaffna　N. 9° 39' 47", E. 80° 0' 30"

Jaffna Fort used to be a square fort during the period of Portuguese rule. The Dutch, looking to expand its colonial power, besieged and attacked the Portuguese for a period of over three and a half months in 1658. Thereafter, it dismantled the Portuguese fort, and built a central star-shaped, pentagonal fort in its place. The fort was completed in 1792 with the construction of a gate in the outer wall. The top of the gate on the south side still bears the year 1680. In September 1795, the Dutch was deprived of its supremacy by the British, which was rapidly expanding its power across South Asia, and the fort was yielded to the British unscathed. It remained one of the most well preserved forts in Sri Lanka, but suffered marked damage in the civil war with the LTTE, along with the church and Queen's House within the confines of the fort.

Fig. 50　External view of the fort

Fig. 51　Structure yet to be restored inside the fort

Fig. 52　Destroyed remains of a church

Fig. 53　Upper part of outer wall of the fort after restoration

Fig. 54　Queen's House

Fig. 55　Information centre inside the fort

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A project for the conservation of Jaffna Fort was launched by the Sri Lanka government in 2009 after the threat of the LTTE was over, and was implemented from November 2009 to December 2012 as the first phase, with financial aid from the Dutch government. Of the total expense of approximately 104.6 million Rs., the Dutch government disbursed 62.1 million Rs., and the Sri Lanka government 42.5 million Rs.. The stone masons and overseers who worked in the site were Sri Lankans, and students and alumni of Department of Archaeology in Faculty of Art at the University of Jaffna also participated in the project. Beside the staff of the Department of Archaeology (North Province Regional Office), 75 people work in the capacity of temporary workers.

At inside the fort, using a small room on the south side of the fort, an information centre exhibits panels of photos and brief descriptions to introduce cultural heritages around Jaffna. In addition to these, there is a plan to enhance the facility for further tourism promotion.

Restoration of the fort's outer walls was completed in December 2013, and visitors may now walk around the top of the walls. At the time of the 2014 survey, the church inside the fort was awaiting its turn for conservation. This and the restoration of the inside of the fort are hoped to be completed by the end of 2014. Today, the conservation project at Jaffna Fort is the largest such project in terms of both the size of the remains and budget among others in Jaffna. The fort is governed by the Ministry of Economic Development today.

Nallur Kandaswamy Kovil

MAP：P.35 Fig.43 ❻
Urban District of Jaffna   N. 9° 40' 29 ", E. 80° 1' 47"

Nallur Kandaswamy Kovil was built in 948 according to the *Yalpana vaipava Malai (History of the Kingdom of Jaffna)*. The temple says it was built by King Bhuvanekabahu VI of Kotte between 1450 and 1467 (*Cv*. 9.2.1), but literary records in South India note that even before that, Queen Sembian Mahadevi of the Chola Dynasty offered a bronze statue and other ritual implements to the temple in as early as the mid-10th century. In the Age of Exploration, the temple was exposed to fierce battle between the Portuguese and the Kingdom of Jaffna, and was demolished by Capt. Phillippe de Oliveira in 1620 after Jaffna's defeat. It is said that a church was later built in its place. The temple that exists today was rebuilt in the 18th century during the period of Hindu restoration and later expanded. It is said to house bronze statues that were brought from India in the 10th century.

The temple is dedicated to Lord Murugan, a Hindu god who originated from Tamil Nadu Province in South India. Murugan is the most deeply adored among all gods worshipped by the Tamil people, and is depicted riding on a peacock and holding a spear in his hand, much like Karttikeya, the second son of Siva.

Today, ochre-painted *gopurams* rise on all sides, and as Gods enshrined in the inner sanctum are unveiled several times a day, worshippers flock to the temple service and offer an earnest prayer to Gods.

Fig. 56   Nallur Kandaswamy Kovil

Fig. 57   Gopuram

【Reference】
Brito, C., *The Yalpana-Vaipava-Malai,* New Delhi, 1879 (rep.2007), p. 17

Jaffna Library

The foundation stone of the library bears the date March 29, 1955, but the actual construction of the library commenced in 1958 and was completed in 1960. The building incorporates the Mughal architectural style of India, which is characterised by the symmetrical form and domes on top of the building. In the evening of June 1, 1981, before the civil war even gained momentum, an organised mob drove up to the library on a bus and set fire to it, completely destroying the library's entire collection of some 97,000 books. After the end of the war,

Fig. 58　External view of the library

the building was restored and reopened in February 2003 with a donation of some 30,000 books from within and outside Jaffna.

Mazrauddeen School

A Muslim community was formed in Jaffna around the 8th century, when Arab merchants who arrived on the west coast of South India to engage in trade formed their own community along the coast. In a country where the majority of the population is Buddhist, Muslims make up an even more minor group than the Hindus. Some 4,000 Muslims lived in Jaffna before the civil war, but they were exiled from the region altogether as the war intensified, and became internally displaced people. Only a mere 10% of them returned to the city after the war.

The building was built in 1908 and used as a *madrasa* (school) in the past, but when the civil war broke out, all Muslims in Jaffna were driven out of the city. Today, the building bears the scars of bomb damage and bullet holes as painful reminders of the civil war, but a new building has been built behind the ruins, and a primary school has been established for Muslim children who have returned to Jaffna. A new mosque that was built after the civil war also stands to the side of the ruins.

Fig. 59　Mazrauddeen School

Fig. 60　Inside of the building

The area around Point Pedro is a prosperous fishing village. Homes that engage in fishery are seen hanging their catch and dragnets along the side of the road facing the beach, but the area is also home to archaeological sites in the ancient times as well as the sites in the colonial periods. Hindu temples also remain and receive many worshippers to its daily services.

Nilavarai

MAP：P.35 Fig.42 ⓫
Around Point Pedro Road   N. 9° 45' 26 ", E. 80° 5' 31"

In Nilavarai, there is a large, 50m-deep spring that is filled with water even during the dry season. It is said that the water toward the bottom contains salt because the rock at the bottom is connected to the sea. According to the Indian epic *Ramayana*, Nilavarai is the place where Rama took a rest to quench his thirst after crossing to the island of Lanka (Sri Lanka) to rescue Sita, his wife who was whisked away to Lanka by Ravana, the demon king. Legend has it that when Rama thrust his arrow into the ground, water gushed out endlessly, and still continues to do so to this day.

On the side of the spring remains the base of a stupa made of coral stones and brick. A Buddha image has been excavated from this ruin (Archaeological Museum, Jaffna; inv. No. 54-630-23). The image is 106 cm tall and characterized by a low ushnisha and a robe designed with a double-line pattern. It is thought to date from the Anuradhapura period.

【Reference】
von Schroeder, U., *Buddhist Sculptures of Sri Lanka*, Visual Dharma Publications ltd., Hong Kong, 1990, p. 685.

Fig. 61   The spring today

Fig. 62   Foundation base of a stupa

Theru Modi Madam

MAP：P.35 Fig.42 ⓰
Around Point Pedro Road   N. 9° 49' 24 ", E. 80° 14' 16"

Theru Modi Madam is a building that is located about 800 m south from Point Pedro at the northern tip of Sri Lanka. It belongs to the same category of buildings as the *ambalamas*, which are resting places and lodges for pilgrims commonly found near Kandy, and was used as a rest house for travellers to and from northern Jaffna. The building has foundations on the

Fig. 63   Theru Modi Madam

left and right sides of a road, with six irregularly-shaped stone columns on each foundation and a beam stretching across the top of the columns. Today, a spandrel wall is erected above the beams for greater height, and a roof has been installed overhead as though to cover the left and right structures and road. During hours when the sun's rays are strong, local people gather under the building and enjoy chatting with each other.

Vallipuram

Vallipuram Temple is a Hindu temple of the Vaishnava sect, which is a minority in Jaffna, where the majority is of the Saiva sect. It was supposedly built around the 13th century, and has an old history as does Kandaswamy Temple in Nallur. Rather than enshrining a Visnu image in the centre of the sanctum, it enshrines *sakkaram*, one of Visnu's attributes. According to temple lore, a woman who was not blessed with a child prayed with all her heart everyday with arms outstretches toward the sea, to beg forgiveness for her own doings. One day, a fisherman in the village caught a large fish in his net. The fish slipped

Fig. 64   External view of Vallipuram Temple

through the net, jumped into the woman's arms, transformed into a child resembling Visnu, and disappeared once again. Having acquired Visnu's *sakkaram*, the people worshipped it in this place.

A 1st century A.D. metal plate with an inscription has also been found in the village. The inscription indicates that the village was ruled by King Vasabha, and that his minister built a temple.

It is known that a Buddhist temple had stood in the area where Vallipuram Temple now stands, and a Buddha image from the Anuradhapura period has been excavated. The image was presented to Rama V of Thailand in 1906 by then British administrator Sir Henry Blake. Today, it is enshrined in Benchamabophit Temple in Bangkok, built by Rama V.

【Reference】
von Schroeder, U., *Buddhist Sculptures of Sri Lanka,* Visual Dharma Publication ltd., Hong Kong, 1990, p. 148, pl. 31.

St. Antonius Church

The road from Point Pedro to the Hindu temple in Vallipuram leads southward to a desert landscape along the sea. This area is called Manalkadu Desert, and as though half-buried in the sand dunes is the remains of St. Antonius Church. It was built about 100 years ago, and displays extensive weathering, combined with damage from the sea breeze.

The building is made of stone and brick, and coral stone powder is used as plaster to finish the pillar and pillar capital decorations. The shaft of the pillars has vertical grooves, and the pillar capitals display an Ionic style with swirl patterns on the left and right sides and a leaf pattern design in the centre. Large and small arches are used profusely in the gallery of the building, and alcoves of various sizes still remain in the rear wall where images of Christ and saints had probably been ensconced.

On the north side of the church, many old and new cross graves stand half-buried in the sand.

Fig. 65   Structure parts of St. Antonius Church

Fig. 66   Inner wall of the church

Cultural Heritages in Mainland Jaffna (Northern Jaffna)

Kantharodai Buddhist Site

MAP：P.35 Fig.42 ⓬
Northern Jaffna   N. 9° 44' 48 ", E. 80° 0' 24"

Kantharodai is a large Buddhist archaeological site that represents Jaffna. It is sometimes identified with the 3rd century B.C. Kadurugoda Temple mentioned in the *Mahavansa*. Discovered by P. Peiris in 1916, Kantharodai was excavated over the period from 1917 to 1919. The excavation yielded 56 stupas of various sizes (stupas with a diameter of approx. 7 m at the largest and just under 2 m at the smallest) were built extremely close to each other. In addition to these stupas, other artefacts have also been found, including stone pillars, balustrades, guardstones, stone footprints of Buddha, Buddha and Bodhisattva images, and coins from the pre-Christian era. Those in good condition are all stored or exhibited in Archaeological Museum, Jaffna in the city. The architecture is made of coral stones, displaying a clear difference with buildings built inland.

In 1948, the Department of Archaeology purchased the surrounding area with the objective of protecting the site. However, ownership was transferred to a Tamil resident in the vicinity thereafter, and today the Department of Archaeology exercises control only over a plot of land where 20-some stupas remain.

There is a small shrine that enshrine Buddha image near the Kantharodai site today, and the site is maintained in extremely beautiful condition. There are even information boards that provide an overview of the site in Sinhalese. At the time of the survey, foreign and domestic tourists were spotted at the site.

【Reference】
Peiris, P. E., "Nagadipa and Buddhist remains of Jaffna", *The Journal of the Royal Asiatic Society (Ceylon Branch)* vol. 26, No. 70, 1918, p. 11.

Fig. 67   Stupas

Fig. 68   Stupa inscribed with the date of restoration (1970)

Fig. 69   Information board at the entrance to the site (Sinhalese)

Fig. 70   Buddha Statue from Kantharodai
(Collection of Archaeological Museum, Jaffna)

Maviddapuram Kanthaswamy Kovil

MAP：P.35 Fig.42 ⑬
Northern Jaffna   N. 9° 48' 4 ", E. 80° 2' 9"

Maviddapuram is a Hindu temple that stands at the entrance to the road leading to Nagulewswaram Temple, mentioned later. *Yalpana Vaipava Malai* or The History of the Kingdom of Jaffna contains the following lore about the temple. Maruthap-pira-vika-valli, the daughter of the king of the Chola Dynasty who had a face like a horse and suffered severe abdominal pains that made her gaunt, visited a spring called Keerimalai and bathed as instructed by the saint Nagura. Everyday thereafter, she prayed and bathed, and as she did so, she came to have a beautiful face, and even her pain abated. To commemorate this miracle, the place was named Maviddapuram (*ma* means horse; *vidda* means removed; and *puram* is holy city or place). The princess pleaded with her father the king to send people and materials to build a temple in Maviddapuram, and had a temple built for the god Skanda Kumara. It is said that a priest, as well as images of Hindu gods and goddesses and even ritual implements for use in the temple, were offered by the King.

Fig. 71   Pamphlet about the temple (English, Tamil)

The temple was destroyed by the Portuguese in the 17th century, as were other Hindu temples. Part of the building materials were diverted for use in a fort that was under construction at the time on Kayts Island, but it is said that the temple hid the deity images and ritual implements by burying them in the ground to prevent them

Fig. 72   Ritual chariot

Fig. 73   Statue of horse-faced princess

from being destroyed or looted. The temple was rebuilt in 1782 under the Hindu reconstruction campaign, but the inner part with the mandapa today was built in 1927. A statue of a hourse faced princess is carved on one of the pillars in the mandapa.

【Reference】
Brito, C., *The Yalpana-Vaipava-Malai*, New Delhi, 1879 (rep. 2007), pp. 9-11.

Naguleswaram Temple

Northern Jaffna   N. 9° 48' 48 ", E. 80° 0' 44"

The history of Naguleswaram Temple is found in *Yalpana Vaipava Malai*, a book on Jaffna history. It relates how King Vijaya, who was a devout follower of Saivism, first built a temple dedicated to Siva in the four directions of his country before beginning his reign, and the one that was built in an area called Theertha-thampalai near Keerimalai to the north was renamed to become the temple it is today.

The temple that exists today was rebuilt during the Dutch period in the 18th century, but its *gopuram* and interior architecture are still undergoing maintenance today. In the temple precinct is an old *gopuram* or gate that is elaborately decorated with three-dimensional sculptures.

A mineral spring called Keerimalai that is said to have curing power against diseases, is located along the coast, about 200 m north from Naguleswaram Temple. It is separated in two for men and women, respectively, and is partaken by worshippers to the temple and tourists. The name Keerimalai comes from the Tamil word "keeri," which means mongoose, and "malai," which means hill. According to legend, when Nagula Muni (Nagula Swami), who built Naguleswaram Temple, bathed in the spring, his mongoose face turned into a human face. In the book on Jaffna history, he is also referred to as Nagula Malai.

【Reference】
Brito, C., *The Yalpana-Vaipava-Malai,* New Delhi, 1879 (rep.2007), pp. 3-4.

Fig. 74   Gopuram under reconstruction

Fig. 75   Gopuram decorated with sculptures

Fig. 76   Keerimalai

The Kingdom of Jaffna continued from the 13th to 17th centuries (1620), and was placed under the effective control of the Portuguese in the first half of the 16th century. Around forty years later, it fell into the hands of the Dutch, who gave Dutch place names to eight of the thirteen islands around Jaffna. Today, some of these islands have returned to their original names. In this survey, Delft Island, the largest of the islands, and Nainativ Island, also called Nagadipa, were surveyed. Both islands were reached by boat from Kayts Island.

Delft Island

The island was given the name Delft by the Dutch during their colonial rule, but before that it was called Neduntheevu or Pasuthivu. In contrast to Jaffna, where tourism was developing, hardly any tourists were seen on Delft Island at the time of the March 2013 survey. The island is home to the navy and some 5,000 residents. There are ten Christian churches and eight Hindu temples on the island, but the majority of the residents are said to be Catholic.

An information panel is erected on the wharf that introduces the attractions of Delft Island by name and photos. There are six cultural heritages on the island, including a stupa from the Anuradhapura period and buildings associated with the periods of Portuguese and British rule. These cultural heritages are mentioned in a report by the Department of Archaeology as part of its list of cultural heritages in Jaffna, and in *Tourism and Monuments of Archaeological Heritage in Northern Sri Lanka,* written by Prof. Pushparatnam and published in 2014. Of the seven sites inspected in 2013 (Pigeon House [1], Old Dutch Fort Site, wild horses [2], the Baobab tree, Ancient Buddhist Site, stables and the Giant's Footprint), the Old Dutch Fort and Ancient Buddhist Site are discussed below.

Old Dutch Fort

Delft Island　N. 9° 31' 66 ", E. 79° 41' 99"

The Old Dutch Fort stands in back of the island's only hospital. The building, made of coral stones, is mostly collapsed, so envisioning its entire appearance is difficult, but it can be readily surmised from the width of the walls that it had an extremely solid structure. It is also said that the building was initially built as a Portuguese fort. Parts that appear to have been windows and passages are extensively damaged, and banyan trees have fractured stone elements and crushed some of the stone masonry. The remains of the building include the foundation base. It is said that a hospital was also built inside the fort.

Fig. 77　Remains of the fort

1 A pigeon house is located several hundred meters west of the front of the navy's canteen. On the side of the pigeon house, there are the remains of a courthouse and prison from the period of British rule. A new government office for the island is currently being built adjacent to the courthouse remains.

2 The horses seen today (a number of them are owned by individual islanders) are of a species that were raised during the Portuguese era, and inhabit the grassland that spreads over the southwest part of the island. They are restricted from leaving the island by a protection law.

Ancient Buddhist Site

Only one Buddhist site has been confirmed on Delft Island, is located at the northeast part of the island, consisting of three stupas and ruined structures. The largest stupa (10 m in diameter) stands on a slightly elevated spot, but since the island itself does not have much altitude difference, a mound was probably made specifically for the stupa. The other two stupas are approx. 2 m in diameter, but the remains of only a round base exists for one of them. Farther along the path towards the sea, other stupa stands by an old well. Between the two stupas is a stone element with a mortise (approx. 10 cm depth).

It is believed that the stupas were built during the Anuradhapura period. Small coral stones are used inside the finial, and stone elements made by grinding down coral stones are used in the foundation and other parts. According to a manager from Archaeological Museum Jaffna accompanied the survey, Dr. Roland Silva implemented the first archaeological prospection in 1978, and conservation works have been undertaken under the supervision of Department of Archaeology as recently as December 2012. Although while no Buddha statues were found during the 1978 excavation, it appears records that Buddha statues being excavated in the British colonial period.

In addition to this Buddhist site, there is a Hindu temple site in the Pukkadu area (N. 9°30', E. 79°40'), although it was not studied in this survey. It was discovered in 2010, and the existence of an enclosure that initially surrounded the temple was confirmed below the road that was constructed during the Dutch period (17th century) immediately behind the sanctuary enshrining the main deity. As coins from the 10th to 16th centuries have also been discovered from around the site, the site is assumed to date from before the 17th century.

Fig. 78   Round stupa foundation

Fig. 79   Enlarged view of the stupa foundation

Nainativ Island

Nagadipa Vihara

The island is familiarly known to Buddhists as Nagadipa, rather than Nainativ. History books say Buddha visited Sri Lanka three times, and visited this island on his second occasion. According to the *Dipavamsa*, Buddha headed to Nagadipa from Jetavana Vihara in India to reconcile Mahodara, the Naga king of the sea, and Chulodara, the Naga king of the land, who had been fighting over a gem-set throne, and admonished the two using his supernatural power. It is said that the two Naga kings honored Buddha and mutually ceded the throne (*Dip.*, ch.2). This story of the naga

kings is also told in the Tamil epic poem *Manimekarai* as the origin of the throne, before the scene where a brilliant throne appears in front of the eyes of the main character *Manimekarai* on Manipallavam Island (Nainativ Island) (*Manimekarai*, ch.8). In the *Mahavamsa*, it is written that when the Bodhi tree was brought from India around the 3rd century B.C., it first arrived at a port called Jambukola in Nagadipa, and two temples were built in commemoration of the arrival of the tree (*Mhv.*, ch.19-20). It is also said that Vijayabahu I, who purged the Chola army that invaded Sri Lanka from South India during the Polonnaruwa period, restored Jambukola Vihara in Nagadipa.

After the end of the civil war, this holy place has become a popular destination for pilgrims from the south, and the ship that crosses to Nagadipa is always crowded with men and women of all ages.

A Buddhist temple is located straight down the pier (completed in 2013) from the wharf, and comes into view immediately after entering a large white gate at the end of the pier. It is said that the temple fell to ruin during the civil war, but donations from inside and outside the country after the end of the civil war promoted its reconstruction. The Buddha image seated under Naga hood, stupas, and two sanctuaries enshrining Buddha images were built, but maintenance of the temple is still underway today. Buddha images donated from Myanmar and Thailand are enshrined in the hall.

Fig. 80   Entrance to the temple viewed from the pier

Fig. 81   Reconstructed Stupa

Naga Pooshani Amman Temple

MAP：P.35 Fig.42 ㉑
Nainativ Island   N. 9° 37' 14 ", E. 79° 46' 50

Naga Pooshani Amman Temple is located in the northern part of Nainativ Island. It is dedicated to the goddess Naga Pooshani Amman, who garners the fervent faith of the Tamil people not only as a guardian of Nainativ, but also as a goddess of fertility. This temple is a Hindu temple with a legend that is built by Indra God, appeared in India epic *Mahabharata*. According to the epic, Indra provoked Maha Rishi Gautama's anger because of approaching his wife. It is attached to the whole body *yonis* (vaginas). Indra, who could not bear the humiliation, visited Manidvipa (Nainativ Island), and devoted intently prayer to the island's goddess Bhuvaneswari Amman. In response to the dedication of Indra's prayer, it is said that the goddess transformed *yonis* on Indra's body into eyes. After this incident, Indra built a temple to worship the goddess on the island. Thereafter, one Naga was caught by his inveterate enemy Garuda when he was sailing to give prayer for Bhuvaneswari Amman. Merchants found them during their voyage, and they begged Garuda to free Naga. Garuda freed Naga on the condition that merchants build a luxurious temple dedicated to the goddess.

Historically, the inscription of Parakramabahu I (1153-86) was excavated in the temple is known. The building was completely destroyed in an invasion by the Portuguese in the 16th century, however, from the inscription mentioned above, it became known that the temple had already existed on the island by the 12th century. According to another legend, a merchant who was able to navigate the seas safely by the grace of the goddess Amman built a temple in the Naga sanctuary as an expression of his gratitude. On occasion of the Portuguese's aggression in the 16th century, it is said that the main goddess image was saved being hidden in the trees and in 1788 the temple was rebuilt by Ramalingar Ramachandirar.

The temple architecture shows the South Indian style of Hindu temples, as with Hindu temples in Jaffna. There are *gopurams* in the four directions. Among them, the one on the east side facing the sea is more than 30 m tall, and can even be seen from the Kurikattuwan jetty on the opposite shore. The east *gopuram* was built in the first half of the 20th century, but the newly painted Hindu sculputures that profusely adorn it give us a glamorous impression. In addition to the mandapa that enshrines the main deity, there are a number of other mandapas in the temple precinct.

Between Kayts Island and Karainagar Island, there is a fort called Hammenhiel Fort, built by the Portuguese in the 17th century. It was built with coral stones that were commonly used as building material in Jaffna and the islands, but suffered serious damage in the battle with the Dutch and was later rebuilt along with a large reservoir for pooling rainwater. The fort also has a prison that was used until the latter half of the 20th century as a naval facility for detaining political offenders and holding individuals who engage in illegal fishing. Today, it is reused as a resort hotel managed by the navy, Fort Hammenhiel Resort (since 2013).

Fig. 82   East *gopuram* (gate of temple)

Fig. 83   The temple precinct

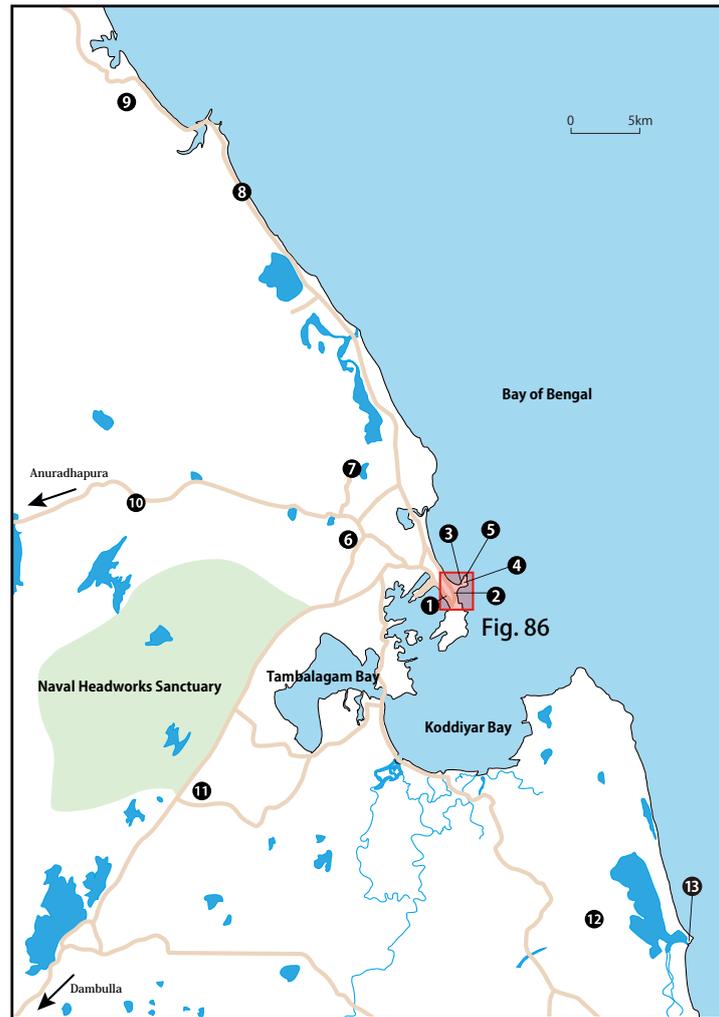Fig. 84   Hammenhiel Fort

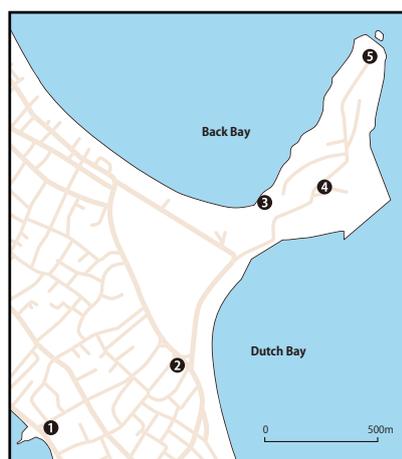## 5–2. Trincomalee

Fig. 85   Wide area Map of Trincomalee

Fig. 86   Enlarged Map of Central Trincomalee

1 Trincomalee Archaeological Museum
2 Naval and Maritime HIstory Museum Trincomalee
3 Gokanna Viharaya
4 Fort Frederick
5 Koneswaram Kovil
6 Kanniya
7 Velgam Vehera
8 Kuccaveli
9 Girikandaka Vihara
10 Rideekanda
11 Sri Akbopura Raja Maha Vihara
12 Archaeological Museum Seruvila
    Mangala Rajamahavihara, Seruvila
13 Lanka Patuna

Koneswaram Kovil

Koneswaram Kovil is a Hindu temple that is important not only to Trincomalee but also to all of Sri Lanka, and is dedicated to Siva. It is said to date to the Sangam period (3rd century B.C. – 4th century A.D.), but the truth is not known. During periods when Sri Lanka was invaded by Hindu dynasties such as the Chola Dynasty and Pandya Dynasty of South India, the temple was protected by their hands. The name meaning "temple of the thousand pillars" has remained, and serves as a reminder of the temple's dignity in ancient times. However, the Portuguese destroyed the temple when they invaded Sri Lanka in 1622, and used the stone elements of the temple to build a fort (which later came to be called Fort Frederick). The temple that stands at the tip of a rocky hill called Swami Rock overlooking the Indian Ocean today was built in the 1950s, and the large, golden image of Siva seated on the side of the entrance to the hall was also installed in recent years. In front of the temple, there is a rock with a large fissure which, according to legend, was made by the sword of Ravana, King of the Rakshasa in Lanka.

Fig. 87   Koneswaram Kovil

Fig. 88   Legendary rock with fissure

Kuccaveli

The Kuccaveli site is located along the sea 34 km northwest of Trincomalee along the coast. The ruins of a brick hall of statues remain immediately on the east side of the main road (B424) that exists today, and to the north stands a storage of excavated artefacts. A stupa had previously stood in the place where the storage now stands. It is said that a temple complex had also spread across the west side of the main road, although this has not been confirmed. A brick stupa measuring approximately 6.2 m in diameter stands on top of a rocky hill that juts out over a sandy seacoast, and a large rock with a bas-relief lies at the bottom of the hill. As the bas-relief is overturned, it is thought that the rock that originally stood on top of the hill fell to its present spot. Although it is partly buried in the sand, the bas-relief shows an 18.5×16 cm grid made up of 16 cells, 4 cells across and 4 cells down, with a drawing of a stupa shown in each cell. Below this grid on the right side, there is one stupa shown facing forward, and on the right side of this stupa (on top, in its present state), there is an inscription showing eight lines of Sanskrit. Judging by the writing, it is believed to date from around the 6th century. Paranativitana estimates the inscription as dating from the 5th to 8th centuries judging by its writing style, and notes that the

content refers to a Mahayana philosophy, whereby the author of the inscription, by making the dedication, wished to attain Buddha's state of sublimity himself and save the people from the sufferings of reincarnation.

In 1955, a Buddha head made of limestone was found in this place when constructing a building. It shows the late Amaravati style of South India, with its large hair knots and low *ushnisha*. In 1984, two Buddha heads and a torso were found in a survey conducted by the Department of Archaeology. These were made with locally produced dolomite, but also show a South Indian style. Furthermore, in 2011, various types of pottery, as well as Chinese porcelain and Roman coins were found in a joint excavation survey conducted by the Department of Archaeology and a French research team. Based on these findings, it is thought that the area was not only home to a religious facility, but also functioned as a seaport in ancient times.

In addition to the above artefacts, the storage houses limestone and dolomite Buddha images, seated Buddha images, Bodhisattva heads, stone footprints of Buddha, and terracotta tiles, all estimated as dating to the Anuradhapura period. The Kuccaveli site thus provides important materials on the history of how temples in the region embraced Mahayana Buddhism in the 4th to 5th centuries and thereafter.

Pillars with inscriptions that have been found in the surrounding area are stored outside the storage.

Today, the navy resides on the rocky hill along the coast where the stupa remains and provides coastal patrol.

【Reference】
Bopearachchi, O., "Sri Lanka and Maritime Trade: Bodhisattva Avalokitesvara as the Protector of Mariners", *Asian Encounters: Networks of Cultural Interaction,* edited by Dhar P. & Singh U., New Delhi, 2013, pp. 163-190.
Cicolani, V., "Kuchchaweli2011: Campagne de fouille 23_08_2011/13_09_2011", *Rapport preliminaire* Sondage 1 et 1bis, 2011.
Paranavitana, S., *Epigraphia Zeylanica,* vol. III, Colombo, Archaeological Survey of Ceylon, London, 1933, pp. 158-161.

Fig. 89   The stupa in rocky hill

Fig. 90   Fallen massive rock with a bas-relief

Fig. 91   Ruins in flatlands

Fig. 92   Inside of the storage

Girikandaka Vihara

Approximately 50 km northwest along the coast from Trincomalee is a village called Thiriyaya. Girikandaka Vihara is located in the mountain to the west and roughly 4 km inland from Thiriyaya. There are two large ponds at the foot of the south side of the mountain. After passing between the two ponds and climbing the mountain in the northern direction, a rock outcrop containing an inscription about Thiriyaya appears midway up the mountain. It is written in Sanskrit using Pallava Grantha script, and dates to the 7th and 8th centuries. It is written in the inscription that Girikandaka Vihara was built by merchants "Tapassu" and "Bhalluka" during the Age of Exploration. The remains are referred to as Nitupatpana (also means "place where merchants gather") in the 18th century literary material called *Nanpota*, and respectively as Girikanda (*Mhv.* 10.28; 82) and Girikandaka Vihara (*Cv.* 60.60) in the *Mahavamsa* and *Culavamsa*, and corresponds to the name of the temple mentioned in the inscription.

The tale about offerings made by the two travelling merchants (Sarthavahas) Tapusswa (Skt. Trapusa) and Bhalliya (Skt. Bhallika) is well known as an episode of Buddha after gaining enlightenment. It is interesting that the tale and Girikandaka Vihara are linked together. Furthermore, the *Visuddhivagga*, *Samantapasadika*, and the 13th-century Buddhist sutra *Pujavaliya* contain the following story:

49 days passed since Buddha attained enlightenment and on the 50th day, two merchants named Tapassu and Bhalluka passed by in front of Buddha and offered Buddha a meal mixed with honey. In return, Buddha gave them a lock of his hair. The two merchants received the gift and once again set out to sea. They reached Sri Lanka and came to a place called Girikanda while searching for firewood and water. They placed the container of Buddha's hair on top of the hill and went off to have a meal. When they returned, they found that they were unable to move the container from where they placed it. They then realised that the spot is sacred, so they piled stones around the container and laid flowers on them before continuing on their journey.

In the *Pujavaliya*, it is stated that a monastery called Girikandaka was later built in this place.

In addition to these inscriptions, there is also an ancient stone cave that displays an inscription written in Brahmi script dating from around the 2nd century B.C.

Before reaching the mountaintop on the east side, there is a small stupa with a round brick foundation, and at the top of the mountain are a vatadage that marks the core of the temple and a number of statue halls around it. A vatadage is commonly composed of poles arranged around a stupa and a roof placed over the columns to cover the stupa. At Girikandaka, the vatadage is composed of two concentric rows of columns arranged around a stupa. Results of an excavation by the Department of Archaeology indicate that the original stupa was approximately 7.6 m in diameter, but around the 8th century it took on the form that spanned almost 10 m. A number of buildings remain around the vatadage, including statue halls that enshrined Buddha and Avalokitesvara. Among them, in the hall of statues on the southwest side of the vatadage, a standing Buddha image still remains, toppled over on its side. On the south side, there is a hall that enshrines a reclining Buddha, arranged facing the stupa. The inner brick elements of the Buddha image are exposed to the extent that the outline of the image can barely be deciphered.

The mountaintop area has a gate on the east and north sides. Near the east gate, there are a number of stones with inscriptions. There are inscriptions that indicate the worship of Avalokitesvara, and other inscriptions that mention the name of Aggabodhi VI (733-772), it is known to date from around the 8th century.

A flight of stairs leading from the north gate opens onto the grounds of a monastery, with the monastery located on the east side and a *padhanaghara* (meditation hall) of which surroundings have been dug and dented on the west side. Originally, water flew around the *padhanaghara*. During the Anuradhapura period, as in the temple, the

Fig. 93   Entrance to the temple

Fig. 94   Thiriyaya Rock-wall Inscription

Fig. 95   Stupa on the east side of the mountaintop

Fig. 96   Vatadage at the top of the mountain

Fig. 97   Hall that enshrines a reclining Buddha

Fig. 98   Toppled Standing Buddha Statue

Fig. 99   Remains on the north side of the mountaintop
(*padhanaghara* is seen in the right rear)

Fig. 100   Remains on the north side of the mountaintop

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padhanaghara was frequently placed on the west side of a temple as through to encircle the area with water. As in the temple, the *padhanaghara* was located the same style in this period. The excavation of the ruins in 1983 yielded many bronze sculptures from the site of a *padhanaghara*. They include Buddha images displaying characteristics of the late Anuradhapura period, in addition to images of Avalokitesvara, Maitreya, and number of other Bodhisattva images that are difficult to identify (now housed in Colombo National Museum). They also include lalitasana or relaxed seated images of the sacred Avalokitesvara that were frequently seen during the Pala Dynasty period in India, images exhibiting features similar to Vajradharma wearing a crown bearing effigies of the Five Buddhas that are commonly found in the Orissa region in India, and other such sculptures thought to have been brought to Sri Lanka from the Indian subcontinent. The fact that there existed elements not only of Mahayana Buddhism but also of Tantric Buddhism differentiates these ruins from other monuments in eastern Sri Lanka.

Having a good port that overlooks the Bay of Bengal, ancient Trincomalee prospered through trade with various foreign countries. The above-mentioned artefacts are evidence of its close exchanges with India, and speak of the significance of Girikandaka Vihara.

Today, a temple (built in 1957) of the Amarapura sect stands at the foot of the mountain. The priest evacuated the temple during the civil war, and the building suffered damage, but it was rebuilt after the civil war, and is being developed into a monument. Tamil Hindus who live in the region refer to the mountain that is home to the temple remains as "Skanda's Hill."

【Reference】

Bopearachchi, O., "Sri Lanka and Maritime Trade: Bodhisattva Avalokitesvara as the Protector of Mariners", *Asian Encounters: Networks of Cultural Interaction*, edited by Dhar P. & Singh U., New Delhi, 2013, pp. 163-190.
Paranavitana, S., *Epigraphia Zeylanica,* vol. IV. Colombo, Archaeological Survey of Ceylon, London, 1943, pp. 151-160.

Rideekanda

Western Trincomalee　N. 8° 40' 10 ", E. 80° 56' 15"

Rideekanda is a Buddhist temple ruin found at the western foot of a small mountain located some 5 km north in direct distance from Maha Divul Wewa. A hut stands just before the entrance to the temple on the right side, which houses a number of Buddha images and earthenware. The artefacts were excavated from nearby. An office of the Department of Archaeology used to be located here before it was transferred to Trincomalee, where it is located today.

There is a two-tiered terrace at the foot of the mountain on the west side. A stupa stands on the bottom tier and a stupa and hall stand on the top tier. The retaining wall around the terrace, the stupas, and hall are made of brick.

The stupa on the bottom tier stands slightly toward the north side of the vertically long terrace in the north-south direction. It is a round stupa that stands on a large, square platform. On top of the platform, stone footprints of Buddha are found on the four sides of the platform as though to encircle the stupa. There is a flight of stairs on the east side of the platform. On the upper terrace, a stupa stands on the south side and a hall of statues on the north side. The stupa stands on a round foundation, and on the north side of the stupa, there is a pedestal that is thought to have ensconced a seated Buddha image. The statue of halls has a main entrance on the east side, and moonstones on the floor of the entrance. There is another small entrance/exit on the south side. Restored pillars stand in the hall. On a mountain approximately 120 m east of the upper terrace, there is a round stupa made of brick. Also in the middle of the mountain approximately 150 m northeast of the terrace, there is a hall that utilises the space beneath a massive fallen rock. There are Brahmi script inscriptions on the ceiling of the massive rock.

Fig. 101   Remains on the north side of the mountaintop
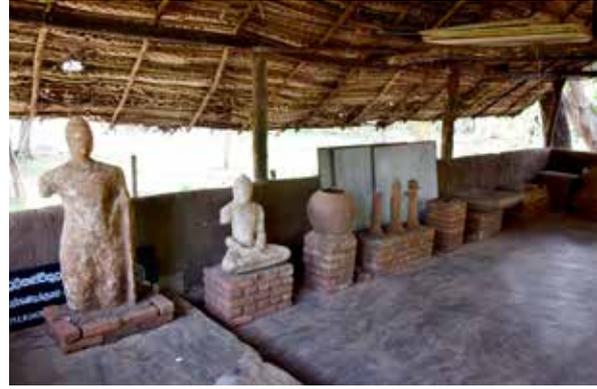

Fig. 102   Inside of the storage

Fig. 103   Stupa of the lower terrace

Fig. 104   Inscription carved in a massive rock on the hillside of a mountain

Velgam Vehera

MAP：P.50 Fig.85 ❼
Suburb of Trincomalee   N. 8° 38' 43 ", E. 81° 10' 16"

Velgam Vehera is a Buddhist temple located approximately 6 km northwest of the centre of Trincomalee in straight-line distance. It is composed of an ancient Buddhist remains and a modern temple. The enclosure and buildings of the complex are made of a combination of brick and stone. Today, the site is accessed from the north side, but there are also entrances to the complex on the south and east sides of the site. The original front entrance probably faced either east or south. The complex spreads across a 110×110 m area, with the north-south axis slightly angled to the west.

On the east side just before entering the south entrance, there is a stone water well for offerings. Then, on the west side immediately after the entrance, there is a hall of statues standing facing east on a plot of land made a tier higher with bricks.

A stupa stands facing west on the east side of the complex. The top of its large square foundation is covered with cut granite stones and brick. The part from its cylindrical body to the *anda* (dome) is made of brick, and the repair work that has been applied has left the inside exposed, as though to display traces of expansion on the northeast side.

The sides of the square foundation of the stupa display stone reliefs of designs such as lotus flowers, elephants and celestial beings. Bricks displaying Brahmi text dating from the 2nd century B.C. have been found in the stupa.

The east entrance to the complex has a flight of stairs with 10 steps and a pair of guardstone with an incised *purnaghata* motif, placed at the foot of the stairs. It is the largest and most elaborate of all entrances of the complex.

A south-facing hall of statues stands slightly north of the centre of the complex, at the end of a road stretching straight from the south entrance. The inside of the hall has been paved and restored using stone slates and brick. In the centre of the hall, there is a small brick sanctuary for enshrining the main deity, a dolomite standing Buddha

image (7-8th century; total height 278 cm, statue height 214 cm). Small chambers flank the left and rights sides of the hall of statues. One of the chambers on the west side houses *yantragala* (the compartmented stone reliquary), though in a careless manner. Stone inscriptions line the south side of the hall.

The origin of the temple goes back to a story about King Devanampiyathissa (3rd century B.C.) planting a Bodhi tree in this site. Among the 24 inscriptions found within the site, some date to the period of rule by King Bhatika Tissa (reigned 140-164 A.D.), but the majority were Tamil inscriptions around the 11th century. Among them is an inscription that indicates that the monastery was donated by a Tamil, and that the ruins were called Rajarajaperumpalli. The inscription provides a documentation of restoration work on the temple, and contains such names as Bhathiya I, Agbo IV, Vijayabahu I, Parakramabahu I, and Rajendra (Tamil king).

King Nissankamalla, who was in power during the Polonnaruwa era in the 12th century, is said to have made a pilgrimage to the island, including Velgam Vehera, which indicates that this temple was an important Buddhist site in the 12th century.

Today, the temple in the flatland area can be easily confirmed, but there are also ancient ruins in the mountain adjacent to the site on the east. They mainly consist of two stupas, including one which was found with a room for storing a reliquary vessel. A *meru* stone symbolizing Mt. Sumeru was found in the room along with a gold reliquary vessel, and inside the vessel was another reliquary, a crystal reliquary vessel, containing Buddha's ashes wrapped in gold. In the room, a small bronze Buddha image used to be enshrined. It was said that these artefacts were collectively housed in Trincomalee Archaeological Museum, but their situation after the closing of the museum has not been confirmed in the recent survey.

There is also a stone cave in the mountain that is said to date to the pre-Christian era. On the east side of the mountain is a large reservoir called Periyakulam, and the ruins in the mountain are called Periyakulamkanda.

Fig. 105   Remains in the flatland (hall of statues in the back)

Fig. 106   Buddha image remaining in the east side ruins

Fig. 107   Stupa

Fig. 108   Adjacent New Temple

Kanniya

Suburb of Trincomalee　N. 8° 40' 10 ", E. 80° 56' 15"

Kanniya, which neighbours the north-western suburb of Trincomalee, is home to Kanniya Hot Springs, in a country where hot springs are rare. Although they are called hot springs, they differ slightly from those in Japan. In Kanniya, men and women of all ages enjoy the hot springs out in the open by wearing minimum clothing and scooping hot water that gushes forth from seven square water wells and pouring the water over their bodies. Today, they are crowded with local residents and tourists, but it is believed that the hot springs themselves were used since ancient times. In fact, local lore even dates them to the Ravana period. The ruins of a Buddhist temple thought to date to the Anuradhapura period are found near these hot springs. Immediately to the north of the hot springs is a stupa with a square brick platform standing on a stone foundation. The platform has protrusions on each face, and displays a cruciform plan. Around the stupa, a stone bas-relief engraving of Buddha's footprints is carelessly left derelict. There is said to be two stupas in the temple site, but only one was confirmed in the survey. On the west side of the stupa stands a hall of statues. Part of the *yantragala* and other excavated artefacts are placed here. As of 2014, a partial excavation has been implemented, but the entire temple grounds have not yet finished being surveyed.

Fig. 109　Stupa remains

Fig. 110　The hall of statues and excavated artefacts

Fig. 111　Kanniya Hot spring

Lanka Patuna

Southeast Trincomalee　N. 8° 21' 26", E. 81° 23' 23"

Lanka Patuna is a Buddhist monument located north of a narrow water channel that connects Ullackalie Lagoon and the Bay of Bengal, approximately 60 km south-southeast across Koddiyar Bay from Trincomalee.

A square base is created on a small rise of land overlooking the water channel that connects the lagoon and the sea, and a brick stupa stands on top of the base. The stupa has a round platform roughly 3 m in diameter. Restored in 2007, it now supports a modern monument made in the image of a stupa. Immediately to the side is a standing

Fig. 112　Pamphlet

Buddha image that was created in recent years.

In the 4th century A.D., King Guhaseeva of the Kalinga Kingdom in India ordered his daughter Hemamala (Ranmali) and nephew Dantha to deliver the relic of Buddha's tooth that he had in his possession to his friend King Sri Megawarna of Sri Lanka, for safekeeping. Hemamala is said to have carried the tooth relic by hiding it in her hair, and the couple are said to have landed in Lanka Patuna. However, no archaeological evidence of this lore exists.

【Reference】
Yabuuchi, Satoko. *Kodai chuusei Sri Lanka no ouken to bukkyo* (Royal power and Buddhism in ancient Medieval Sri Lanka). Sankibo Busshorin, 2009, p.88. (in Japanese)

Fig. 113   Stupa

Fig. 114   Standing Buddha Statue

Mangala Raja Maha Vihara, Seruvila

MAP：P.50 Fig.85 ⓬
Southeast Trincomalee   N. 8° 22' 13", E. 81° 19' 12"

Mangala Raja Maha Vihara, Seruvila is a Buddhist temple located in an area slightly inland roughly 6 km west of Lanka Patuna. It is regarded as one of the holiest temples in Sri Lanka, owing to a historical lore that says it is home to a stupa that holds a relic of Buddha's frontal bone. In the 2nd century B.C., King Kavantissa of the Kingdom of Ruhuna, who feared an invasion by the Chola and Pandiya Dynasties in South India, sought cooperation from Seru, a force in northeast Sri Lanka ruled by King Siva, in an attempt to avoid military confrontation. When Seru assented to Kavantissa's request, Kavantissa created a stupa known as Tissa Maha Vehera and enshrined Buddha's frontal bone that he had in his possession in the new stupa. Kavantissa developed the temple grounds, and as a result, the name of Seruvila Temple spread, and many worshippers began to make pilgrimages to the temple. Thereafter, the temple fell into decay due to the invasion by the Tamils, but in the 20th century, Ven. Dambagasare Sumedhankara, a priest from south Sri Lanka rediscovered it in 1922, and the stupa was restored by 1931. Development of the inside of the temple proceeded after the 1970s.

The temple is enclosed by gates in the four directions. In the centre stands a white stupa, a *bodhigara* (house around the Bodhi tree) southwest of the stupa, and a bathing pond made of stone masonry roughly 10 m square and nearly 6 m deep in the southeast. There are also a hall of statues, a monastery, assembly hall, and a large four-story hall that was recently built directly south of the stupa.

It is said that the name of Seruvila comes from the fact that the area used to be a vast marsh that was home to a large flock of child ducks (seru).

【Reference】
"Seruwila Mangala Raja Maha Vihara", UNESCO World Heritage Centre < http://whc.unesco.org/en/tentativelists/5083 >

Fig. 115　Stupa

Fig. 116　Bodhigara

Fig. 117　Bathing site

Fig. 118　Four-Floored Large Hall

Gokanna Viharaya

Central Trincomalee　N. 8° 34' 36", E. 81° 14' 27"

Gokanna Viharaya is a Buddhist temple that takes the name Gokanna from Trincomalee's ancient name. It is located on the north side of the base of the peninsula that juts out to the northeast as if to command both Back Bay to the north and Dutch Bay to the south. The area is occupied by military facilities, and the temple itself is incorporated in Fort Frederick.

Fig. 119　External view of the temple

Fig. 120　Stupa

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Fig. 121   Standing Buddha image and stupa

Fig. 122   Remains of a standing Buddha image from the Anuradhapura period

A white stupa and a modern standing Buddha image are found on a small rise of land. A small hall that enshrines Visnu stands on the side of the stupa. Additionally, a standing Buddha image, pedestal and stone footprints of Buddha dating to the Anuradhapura period are placed against a wall in the site where the stupa stands. A small hall also stands at the entrance of the temple, and enshrines a seated Buddha image that was presented as a gift from Thailand.

Fort Frederick

Fort Frederick is a fort that spreads across an area occupying roughly 900 m in the east-west direction and 500 m in the north-south direction across the base to the centre of the peninsula that juts out to the northeast between Back Bay to the north and Dutch Bay to the south. It has a ground plan that matches the shape of the peninsula, and the northeast side in particular utilises the natural gradient of the land. Even today, the bastion on the south side that juts out over Dutch Bay, the bastion on the north side of the base of the peninsula and stone wall that extends to the northeast, and the gate on the south side inscribed with the date 1675, are conspicuous presences. A cannon that used to be attached to the bastion now lies on the shore facing Dutch Bay.

The fort was built in this location in the 17th century. Before that, legend has it that King Mahasena (reigned 275-303) of the Anuradhapura period destroyed a Jaina temple that was originally located here and built a Buddhist temple in its place, and that Koneswaram Temple existed here from before the fort was built. In 1622, Portuguese colonial Constantino de S-á de Noronha destroyed Koneswaram Temple and built the fort in the following year. The stone elements of the temple were diverted for construction of the fort.

In 1639, the Dutch invaded the land and destroyed the fort in the following year, and built a new fort thereafter. In 1672, the fort was attacked by France, which allied with the Kingdom of Kandy, but the Dutch resisted, and the French troops withdrew. In January 1782, the fort was taken over by the British, but in August of the same year, it was re-invaded and occupied by the French. In the following year, it was ceded to Britain and the Netherlands. In 1795, it came to be occupied once again by the British, and was named Fort Frederick in 1803. It was dismantled in 1905 and the military force withdrew in 1916, but a defense force was organised again in 1923.

During the Second World War in 1942, Colombo and Trincomalee were bombed by the Japanese army in an attack that was supposedly intended to target the British navy. The air raid on Trincomalee occurred on April 9. Today, the fort is under the management of the Sri Lanka Army, and is garrisoned by the army.

【Reference】
"Trincomalee Fort Fredrick", Department of Archaeology Sri Lanka < http://www.archaeology.gov.lk/web/index.php?option=com_content&view=article&id=98%3Atrincomalee-fort&catid=51%3Asites &Itemid=99&lang=en >
Kawashima, Koji. "Trincomalee" in Yoshio Sugimoto ed., *Sri Lanka wo shirutameno 58 shou* (58 chapters on Sri Lanka). Akashi Shoten, 2013, pp. 293ff.-. (in Japanese)

Fig. 123   Exit of the fort

Fig. 124   Decorations at the entrance of the fort

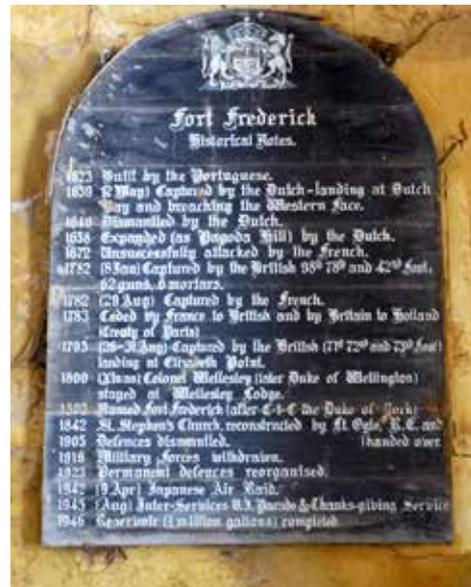Fig. 125   The Basion of west side of the fort

Fig. 126   Explanation about the transition of the fort

Sri Akbopura Raja Maha Vihara

MAP：P.50 Fig.85 ⓫
Southwest Trincomalee   N. 8° 26' 59", E. 81° 4' 15"

Sri Akbopura Raja Maha Vihara is a Buddhist temple that can be reached from Trincomalee by taking Route A6 approximately 25 km to the southwest Kandy, turning left in Route B618 at Mollipothana, turning left again after passing acrossthe railroad, and proceeding about 1 km to the northeast. There are a number of new modern buildings in a dense growth of trees, and a brick stupa and other ancient remains are found within the site. Ancient stone sculptures thought to date to the Anuradhapura period also lay scattered around the stupa. In its existing state, the stupa is a mound roughly 3 m high occupying a 20×20 m area. Its bricks are exposed in part, but its original form is undecipherable. Such artefacts as statues of Buddha and Bodhisattva, pedestals of standing images, and architectural elements have been found.

The temple was surveyed in the 1960s, and the principal artefacts have been housed in Trincomalee Archaeological Museum at the time (presently closed; see 4-2.). Among the artefacts of the temple, a Buddha image seated on a Naga (dolomite; 7th century; Acc. No. S177) from the Anuradhapura period, considered the most important of all the artefacts, remains inside the closed museum.

【Reference】
von Schroeder, U., *Buddhist Sculptures of Sri Lanka* , Visual Dharma Publications ltd., Hong Kong, 1990, pl. 27.

Fig. 127   Scattered artefacts

Fig. 128   Stupa remains

6. Related Surveys in Other Regions

In the February 2014 survey, museums and Buddhist sites in Anuradhapura and Vavuniya were also inspected on the way from Colombo to Jaffna. This chapter introduces ancient Buddhist sites and archaeological museums in Vavuniya and Anuradhapura Archaeological Museum, which is presently under renovation.

6–1. Vavuniya

Vavuniya is located north of Anuradhapura, along the national road leading to Jaffna. During the civil war, it fell under the control of the LTTE. Vavuniya Archaeological Museum stands on the right side at the junction in the centre of Vavuniya, and Buddhist monuments are also scattered in the vicinity. The following two Buddhist monuments were surveyed in the recent survey.

Samalamkulama

N.8° 43' 34", E. 80° 30' 78"

Samalamkulama is reached by proceeding east along Trincomalee Road, which passes in front of Vavuniya Archaeological Museum, and turning south onto Umamaheswaean Road. Today, it has been modified to a Siva temple (Samalamkulama Pilaiyar Kovil), but it was originally a Buddhist temple. The ruins of a brick monastery and stupa remain today, along with a few stone elements in the vicinity that are thought to be architectural elements. A bronze statue of Bodhisattva Avalokitedvara image has been discovered from the site (now stored at Vavuniya Archaeological Museum). The remains of the stupa show an octagonal and hexagonal lower structure on a square platform that is rarely found elsewhere in Sri Lanka.

【Reference】
von Schroeder, U., *Buddhist Sculptures of Sri Lanka* , Visual Dharma Publications ltd., Hong Kong, 1992, p. 264.

Fig. 129   The remains of the stupa

Fig. 130   Monastery ruin

Madhukanda

N.8° 44' 70", E. 80° 31' 84"

Madhukanda is located in Ambalangodella Village. As with Samalamkulam, it is reached by proceeding about 4 km east along Trincomalee Road in front of Vavuniya Archaeological Museum until a sign appears on the left-hand side. Madhukanda Vihara is also called Sri Dalada Raja Maha Vihara. Dalada refers to Buddha's tooth. According to the Sri Lankan chronicles, such as the *Dipavamsa* and *Culavamsa*, Madhukanda is one of the sacred places where a stopover was made while transporting a Buddha's tooth relic to Anuradhapura. A Buddhist temple thus still remains

in the site. In the temple, there are the remains of a monastery, a pair of guardstones with the relief of Nagajara, a heavily damaged Buddha image, and an urinal that was used by monks. Additionally, artefacts discovered from the site include a pair of guardstones with the design of *purnaghata* and footprints of Buddha. They are both displayed in Vavuniya Archaeological Museum; the former at the entrance to the central gallery, and the latter in the corridor.

Fig. 131   Madhukanda archaeological site

Fig. 132   Vavuniya Archaeological Museum

6–2. Anuradhapura

During the May survey, there was an opportunity to inspect Anuradhapura Archaeological Museum that was under renovation. As the project has many elements in common with the redevelopment of the Northern and Eastern Provinces, the information acquired in the inspection is provided below as reference.

Anuradhapura Archaeological Museum was founded in 1947 by reutilising the building of a regional administrative institution (Kachcheri). It is governed by the Department of Archaeology, whose office is located

Fig. 133   External view of the building under renovation

Fig. 134   Inside of the building under renovation

Fig. 135   Renovation work

Fig. 136   Storage next to the building

adjacent to the museum. Cultural properties that have been discovered from various places throughout Sri Lanka are stored and displayed both inside and outside the museum building.

The building dates to the period of British rule, and is being restored under the budget of the Department of Archaeology, with the actual field work contracted to army personnel stationed in Anuradhapura.

It is a two-story building made of wood and cement. It is believed that the wooden parts were originally teak, but manilkara hexandra or terminalia arjuna (kumbuk) that are produced in the region are being used in the restoration in place of teak, while giving due consideration to reproducing the original design and construction techniques. The restoration is scheduled to run for approximately two years.

7. Summary & Potential Schemes of Future Cooperation

This chapter summarizes the survey implemented as a Japan Foundation programme in 2014 with a focus on the survey findings related to initiatives for cultural property protection and utilisation in the Northern and Northeastern Provinces of Sri Lanka, and discusses the country's expectations of aid and cooperation from Japan and potential schemes of future cooperation based on the results of these findings.

7-1. Present Status and Issues of Cultural Property Protection in the Northern and Northeastern Provinces of Sri Lanka

Five years have passed since the end of the civil war that continued for some thirty years, and a whirlwind of changes has occurred in the Northern and Northeastern Provinces of Sri Lanka. In Jaffna, landmines that still remained during the survey in March 2013 were completely eliminated within less than a year, and the rapid development of road and railway infrastructures has facilitated travels to and from Colombo. Traces of the civil war are still evident here and there, but central Jaffna and Trincomalee and famous temples in these cities are attracting domestic and foreign tourists, and the construction of accommodation facilities is underway.

Fig. 137   Information board in front of the Jaffna Old Kachcheri Building

The effective utilisation of cultural properties in the process of tourism and regional development is expected to promote a widespread re-awareness of their values.

The Department of Archaeology is presently pushing forward regional development in the Northern and Northeastern Provinces by maximizing their cultural characteristics. The Northern Province, centred on Jaffna, is a unique region even within Sri Lanka, in that it preserves not only the history of Buddhism, Hinduism and Christian beliefs in the region, but also diverse cultural heritages, including architecture built during the colonial periods by the Portuguese, The Dutch and the British. An important issue thus lies in how to represent and disseminate the region's diverse culture in and outside of Sri Lanka. In the Northeastern Province, centred on Trincomalee, initiatives for the protection of cultural properties are underway with an emphasis on two aspects— the fact that it was an important centre of marine transportation for external trade in ancient times, and that many monuments of the traditional religion of Buddhism remains in the region. The province's locality as a centre of marine transportation is expected to be made more widely known in the future through Naval and Maritime History Museum Trincomalee. With respect to Buddhist monuments, however, Trincomalee Archaeological Museum, which was built immediately before the civil war, has closed and has remained closed without functioning as a museum. Given existence and management of various Buddhist monuments located over a wide area in the Northeastern Province, the establishment of an information centre for these monuments in central Trincomalee could give a boost to the Department of Archaeology's plans for regional development based on cultural properties.

To call greater attention to these characteristics of regional culture in and outside the country, the Department of Archaeology is not only pressing forward with the development and management of historical buildings and monuments in each region, but is also making plans for the establishment of cultural facilities that offer an aggregation of regional information. Among the historical buildings and monuments, some, like Jaffna Fort

and Naval and Maritime History Museum Trincomalee, have already undergone large-scale restoration by the government with aid from foreign countries. There are also religious facilities that have been rebuilt with donations from followers, monuments that have been maintained by local workers, and monuments that have a storage for cultural properties. At the same time, however, as there are numerous cultural heritages in the two regions, some recognised monuments have not been properly placed under the management of the Department of Archaeology as of yet.

As discussed in Chapter 3, there are plans for the establishment of cultural facilities in Jaffna and Trincomalee. That is, a project is underway to reutilise historical buildings that used to be government buildings and regional commissioner's residences for a different purpose—i.e., as a cultural complex. There are even plans to offer performances of intangible heritage and workshops on handicrafts of the region at the cultural facility in Jaffna. Giving consideration to both tangible and intangible cultural properties is important for the development of regional culture, but its realisation poses many issues in regard to personnel, funding and technology.

At Archaeological Museum, Jaffna, curators are in the process of enhancing their management of the museum's collection, in anticipation of its relocation to the above-mentioned cultural facility in the future. As the Department of Archaeology is promoting training of young specialists in Jaffna, particularly with a focus on students who have graduated from the University of Jaffna, a management framework based primarily on local specialists from the region will likely be established in the future. Naval and Maritime History Museum Trincomalee, which has opened to the public just recently in May 2014, offers a small number of exhibits and still needs some improvement, such as by installing air conditioners and sitting areas. Its good location near the seacoast could be used to attract tourists if actively publicized, but initiatives that could more effectively convey the attractiveness of the region are sought. Furthermore, when taking into consideration the possibility that the museum might act as a catalyst for introducing a museum education project for the first time in the region, it is necessary to formulate a concrete action plan for making such new initiatives a success.

7–2. Expectations of Cooperation and Assistance from Japan

Regional development utilising cultural properties has just begun in post-civil war regions in Sri Lanka, and such regions are in need of foreign assistance in terms of specialists, human resource development and financial means. Expectations of assistance from Japan are particularly high, as has been found in interviews with the Department of Archaeology and specialists. This is partly owing to the high evaluation of assistance schemes that Japan has implemented in Sri Lanka and other countries in the past. Particularly with respect to the plan for the establishment of a cultural complex in Jaffna, the Department of Archaeology and university specialists expressed their expectations for the following types of assistance and cooperation.

First, they expressed their wish for the involvement of Japanese specialists in materializing the concept of Jaffna's cultural complex drafted by Prof. Mandawara and others. Particularly in regard to the restoration of the building, they demanded the implementation of a workshop with specialists in Sri Lanka to involve Japanese specialists in the formulation of a specific restoration master plan. They also requested assistance for outfitting the cultural complex with such facilities as an exhibition hall, an archive and a laboratory for conservation of cultural properties. Moreover, based on the exchange of views held at Archaeological Museum, Jaffna, they requested Japan's continuous engagement in exchanging information about exhibition plans and management methods of cultural properties in the new exhibition hall after relocation. They also sought advice regarding the utilisation of glass plates and other ancient materials in regional cultural heritage archives, the provision of equipment for the establishment of a laboratory for cultural property restoration, and assistance for human resource development.

7–3. Potential Schemes of Future Cooperation

Upon completion of the international cooperation survey and the subsequent Japan Foundation programme, the project team gave a debriefing at the Southeast Asia Subcommittee of the JCIC-Heritage. As the state of cultural property protection in the Northern and Northeastern Provinces of Sri Lanka is not well known yet in Japan, the Subcommittee suggested the project team to compile a report of the information acquired in the survey and to widely share that information with relevant parties. This assignment has been fulfilled with the publication of this report, which has been shared with relevant local institutions and international institutions.

Additionally, to provide ongoing cooperation that could contribute to reconstruction efforts in the Northern and Northeastern Provinces, the project team proposes the following five potential schemes of assistance by Japan, based on the exchange of views held with employees of the Department of Archaeology after completion of the survey.

①Assistance by private foundations in Japan

As has been clarified in this survey, projects for cultural property protection are already underway in the Northern and Northeastern Provinces of Sri Lanka under the authority of the Department of Archaeology, but the execution of these projects is facing a funding issue. The recent Japan Foundation programme was a subsidy for the implementation of a survey by Japanese specialists, but there are also private foundations in Japan, such as the Toyota Foundation and the Sumitomo Foundation, that subsidize projects implemented by overseas institutions. Information that the JCIC-Heritage possesses on such private foundations shall be shared with the Department of Archaeology and universities in Sri Lanka to promote projects implemented under the initiative of local institutions.

②Assistance for the capacity building of curators

In Sri Lanka, there is strong interest in the display and management methods of Japanese museums, and particularly strong expectations of assistance for capacity building in museums. Thus, a study tour of Japanese museums may be effective for Sri Lankan curators, also with an eye to promoting exchanges between museums in Japan and those in Sri Lanka. At the same time, Sri Lankan curators shall be encouraged to participate in the Museology Course offered every year by the National Museum of Ethnology and Lake Biwa Museum as a JICA-sponsored programme.

③Advice on displays and management of newly established museums

In the recent survey, an exchange of views was held with local personnel of Naval and Maritime History Museum Trincomalee toward enhancing the museum's exhibits and attracting larger numbers of visitors in the future. Such information exchange opportunities shall be continued, to cooperate to further development of the museum. Furthermore, once the plan for relocation of Archaeological Museum, Jaffna is well underway, advice shall be given regarding display methods and management of the museum's collection.

④Assistance for development of young specialists in monument management

Every year, ACCU Nara offers group training to young specialists from Asia on the survey and preservation of monuments and artefacts and the protection of wooden buildings. More specialists shall be encouraged to

participate in the programme by providing ongoing assistance for recruiting participants and disseminating the results of past achievements.

⑤Promotion of joint studies with Japanese specialists

Japan has an accumulation of studies on Buddhist art and archaeological monuments of Sri Lanka, but not many studies have yet been made on cultural heritages in the Northern and Northeastern Provinces. It is hoped that this survey will prompt Japan to pursue surveys and research in cooperation with the University of Jaffna and other universities in Sri Lanka. The promotion of research exchange among Sri Lankan and Japanese specialists would allow prompt response to new requests for assistance.

The recent survey shed light on the fact that while there are plans for regional development through the use of cultural properties as salient characteristics of the Northern and Northeastern Provinces, foreign assistance is needed in terms of capacity building, material, technology, and funds to execute the plans. The survey team thus hopes to work together with Japanese specialists and relevant institutions in continuing to seek potential assistance schemes that would link regional development and cultural property protection, as the Department of Archaeology is striving to do in the Northern and Northeastern Provinces, and also contribute to reconstruction in those regions.

Lastly, it should be noted that this survey was able to be implemented efficiently in a short period of time owing to the cooperation of the Department of Archaeology, Sri Lanka. It can be said that the friendly relationship between Sri Lanka and Japan, and the high evaluations that Japanese assistance and exchanges have received thus far have resulted in the relationship of trust that has developed between the parties concerned. In particular, the project team extends its sincere appreciation to the Department of Archaeology for generously catering to the survey, such as by introducing specialists at universities, accompanying the team on field trips and hearing surveys, and providing venues for holding information exchanges.

Fig. 138　At the headquarters of the Sri Lankan Department of Archaeology