

TOURISM AND MONUMENTS

of Archaeological Heritage in Northern Sri Lanka

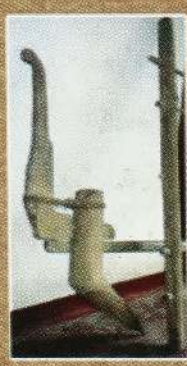
Professor P. Pushparatnam

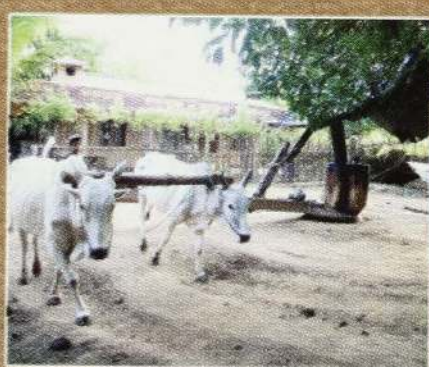
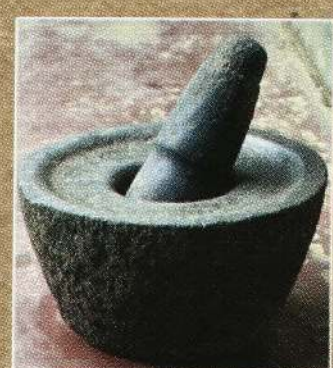
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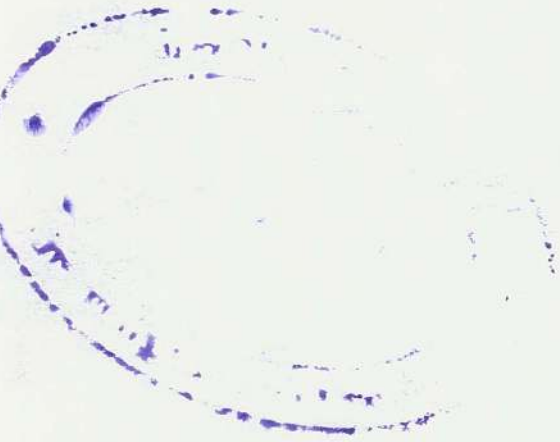


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TOURISM AND MONUMENTS

OF ARCHAEOLOGICAL HERITAGE IN NORTHERN SRI LANKA

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PROFESSOR P. PUSHPARATNAM

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DEPARTMENT OF HISTORY
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TOURISM AND MONUMENTS
OF ARCHAEOLOGICAL HERITAGE IN NORTHERN SRI LANKA

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Message from the Vice-Chancellor

University of Jaffna.



Prof. P. Pushparatnam, a well known archaeologist in Sri Lanka, has written this book on "Tourism and Monuments of Archaeological Heritage in Northern Sri Lanka". This book narrates his experience on history and archaeology Monuments in Jaffna and speak the history of the area and give the history of Northern Sri Lanka. Prof. P. Pushparatnam has written about the Hindu Temples where he has indicated in detail on the religious beliefs of the ancient people of Northern Sri Lanka. He has also considered the Hindu and Buddhist Temples. Further, the old traditions of northern inhabitants such as "Aavuranchchi Kal" "Sumaithanki" "Madam" "Kerni" were also illustrated. The Kingdom of Jaffna has also been discussed with the Temples of Nallur Kingdom. Different forts of Northern Province and their descriptions are given. From educational tradition, western medical school to old Kachcheri of Jaffna speak the history of Jaffna. This book forms a good introduction to the visitors to Northern Province. The photos in the book support the history and heritage of Jaffna people. I congratulate Prof. P. Pushparatnam for his book and expect that he should prepare a "Coffee table" book to attract the tourists.

Prof. (Ms.) V. Arasaratnam
Vice-Chancellor,
University of Jaffna.

Message from the Managing Director

Express Newspapers (Ceylon) (Pvt) Ltd.

The culture and traditions of the Northern Peninsula are unique and though just across the straits, in many ways different to that of South India.

Arguably Jaffna has one of the oldest cultures in Sri Lanka, and in his book Professor Pushparatnam documents the tangible material evidence that lends credibility to this claim providing an overview of the northern peninsula, including its culture and traditions.

His promotion of heritage tourism must be applauded, for bringing to the forefront what has been buried and forgotten and what needs to be remembered as an anchor, for our own existence and future preservation of this unique culture.

Today tourism is increasingly being used and recognized to promote the heritage and culture of an identified region or area. The International Council on Monuments and Sites (ICOMOS) defines heritage as a broad concept that includes both tangible and intangible assets and states "Tourism can capture the economic characteristics of heritage and harness these for conservation by generating funding, educating the community, and influencing policy."

The concepts promoted by the author must be welcomed since many of the residents of the northern peninsula reside elsewhere, across the globe at present. As expressed elsewhere, the fear is that new generations living in other countries may become strangers to their own land.

This book provides them, and other visitors, with an overview of the north. It must be noted, though, that while it is easier to document and preserve tangible assets, it is not so with the intangible, which can only be preserved and passed on with story telling, demonstration and practice.

Professor Pushparatnam has begun a process which should continue for the good of the people and the land. I would make one more suggestion, even as those people of Jaffna origin connect to their cultures, that this concept be promoted in very practical and meaningful terms by organizing a global conference on the subject for people to share, understand, and appreciate the history, culture, and unique traditions of Jaffna.

Perhaps such a get together, held every other year may help future generations remember their past with pride and ensure continuity of their traditions.

My congratulations and best wishes to Professor Pushparatnam.

Kumar Nadesan
Managing Director,
Express Newspapers (Ceylon) (Pvt) Ltd.

Message from the Dean

Faculty of Arts, University of Jaffna.

Prof. P. Pushparatnam has been known to me very well even before he entered this University as an undergraduate. He was my student and one of my good friends. In those days, students who have been to the University were eligible to choose commerce and Management subjects such as Economics and Geography to do a special Degree. He was determined to follow a special Degree course in History. His past Archaeological discoveries and several research publications prove that he has been very successful in his chosen field. This book is a milestone in his academic life.

His Archaeological research in 1989-1993 period which focused Punakary as the centre of his research, has thrown new light in the History of Northern Sri Lanka. I am aware that his research articles of that period were very popular and occupied the pages of the media. In his researches, he revealed that before the popular ties of the Tamils of Tamil Nadu with Sri Lanka began, Tamil lived in Sri Lanka. Further, he revealed that coins were minted by the Tamils in Sri Lanka during the contemporary Sankam period by their chieftains. Further, he says that before the establishment of Tamil kingdom with Nallur as capital, kingship evolved with the advent of Cholas. His views were criticized by some at that time. Now, his former teachers Prof. K. Indrapala, Prof. S. Pathmanathan, Prof. V. Sivasamy and Prof. S. K. Sitrampalam consider his views favourably.

Since our University began as a Campus in 1974, several attempts were made to make Archaeology as special Degree. Prof. Pushparatnam was instrumental in making Archaeology as a special Degree during the tenure of the Vice-Chancellor Prof. P. Balasundarampillai in 2003. At present, "Cultural Tourism" has been taught with Archaeology. No doubt, this book would help to promote Cultural Tourism. The author has documented the Heritage Monuments of the people of Northern Sri Lanka, covering about 2500 years, for the first time. I commend his work and congratulate him on his useful venture.

Prof. V. P. Sivanathan,
Dean: Faculty of Arts,
University of Jaffna.

A Note from the Author

Department of History, University of Jaffna.

“Cultural Tourism” has been identified as a fast developing human behavior trend after Globalization. Statistics reveals that cultural tourism earns a lot of valuable foreign exchange and helps the developing nations to increase their national income with less effort. Sri Lanka has already become the most popular choice of the foreign tourists. Since the 1970s, Sri Lanka has taken adequate steps to identify and preserve and display the centers of Archaeological values of Sri Lanka, such as its traditions, heritage and religions. To promote and accelerate the tourist traffic, southern Universities have already introduced “Cultural Tourism” as a significant course of study in their University curriculum. Unfortunately, these changes could not be made in the Northern Sri Lanka due to obvious reasons. As such, the growth of tourism in Northern Sri Lanka is not remarkable when compared to that of the Southern Sri Lanka.

However, the establishment of Regional Department of Archaeology in Jaffna in 2010 has given momentum to identify, survey, study and document the Archaeological values of Northern Sri Lanka such as its monuments and traditional symbols. As I have served as Archaeology Consultant to the Archaeology Graduates in their endeavors, I have had a positive urge to document and display the heritage monuments of Northern Sri Lanka, with a view to promote “Cultural Tourism”. As you are aware, heritage consists of two aspects, i.e. Tangible and Intangible Heritage. This book deals mainly with Tangible Heritage. Further, it will help to give a 2500 year - old concise History of Northern Sri Lanka. There is a reasonable psychological fear among the Sri Lankan Tamils, that our centuries - old valuable traditions and heritage are disappearing and forgotten, due to the modern radical changes that occur all over the world. No doubt, changes are inevitable. However, we must know the essence of our traditions and heritage and preserve them to our future generations. I hope this book will create an awareness to serve the above purpose.

I am very thankful to Mr. Kumar Nadesan who is the Managing Director of the Expresses Newspapers (Ceylon) (Pvt) Ltd., for publishing this book through his establishment with a Forward. Earlier, in 2011, he sponsored our Archaeological Exhibition entitled “Jaffna Life Style” and did a yeoman service to the Department of History, University of Jaffna. I thank our Vice-Chancellor for her encouragement and for her timely help in providing transport facilities. I thank our Dean, Faculty of Arts for his message and commendation. Further, I thank our family friend Mr. A. Rajagopalan for going through the manuscript and my teacher Prof. V. Sivasamy and my friend Dr. V. Suntasana who went through the manuscript in the final stage.

I thank Mrs. Sasita Sarves, Mr. B. Kabilan, Mr. S. Jegateswaran and Miss S. Sinthusu who are teachers in our Department, for helping to identify and study the heritage monuments in Northern Sri Lanka. I thank Mr. N. Piratheeparajah and Mr. S. Ravinthiran who are senior Lectures attached to the Department of Geography and Mr. Manimaran, Miss. P. Rahini and Miss. V. Sivaruby who are Zonal officers attached to the Regional Archaeology Department in Jaffna for preparing the maps. I want to offer my special thanks to my erstwhile friend Mr. S. T. Thayalan who is the Head of the ICT Division of the Expresses Newspapers (Ceylon) (Pvt) Ltd., and his assistants who have helped to bring out this book. Once and for all, I thank all who have helped me on this venture.

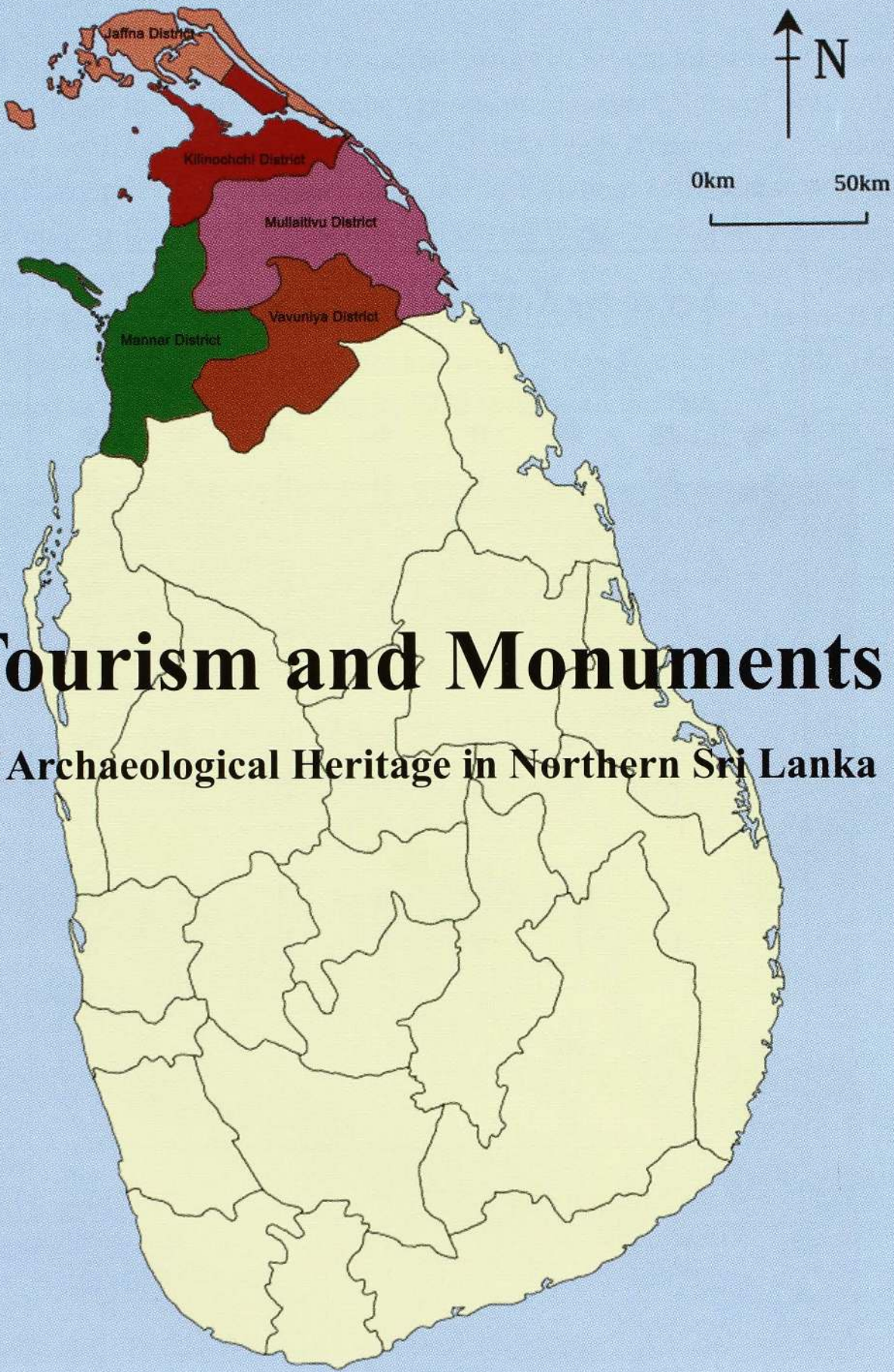
Prof. P. Pushparatnam,
Department of History,
University of Jaffna.

“Heritage is a broad concept that includes tangible assets, such as natural and cultural environments, encompassing landscapes, historic places, sites and built environments, as well as intangible assets, such as collections, past and continuing practices, knowledge, and living experiences.”

-ICOMOS 1999-

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Tourism and Monuments of Archaeological Heritage in Northern Sri Lanka

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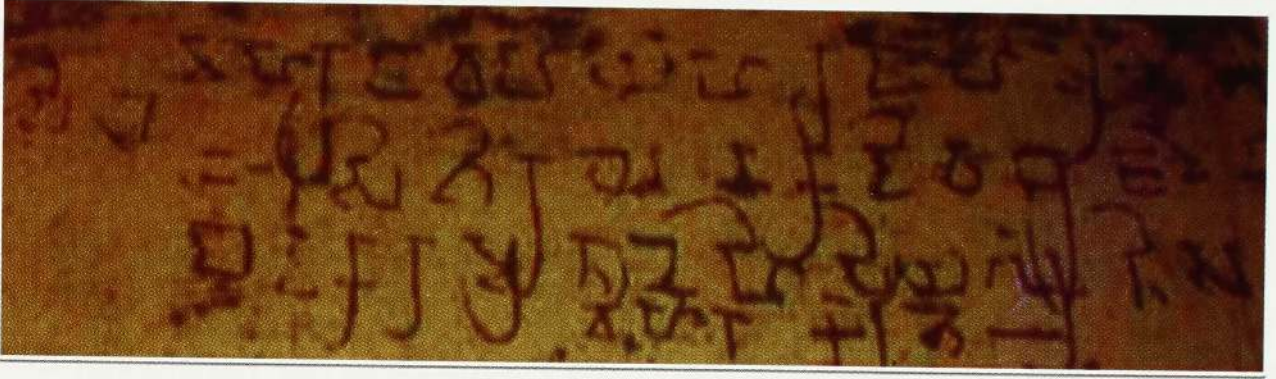
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Introduction

The Pāli literary works which reveal the history of Sri Lanka from 3rd century B.C., tell about the boundaries of the various prominent regions of Sri Lanka, based on the different landscapes of the island. Since 7th century A.D., these natural boundaries and divisions have become distinct administrative units. We are able to identify these regions as Uttara-Desa (the Northern Territory), Dakkhina-Desa (the Southern Territory) and Pacina-Desa (the Eastern Territory) from the Pāli chronicles of Sri Lanka (Indrapala 2005). Since 6th century B.C., the Uthara-Desa has been popularly known as Nāgadīpa(m). The gold plate discovered at Vallipuram in Jaffna in 1936 testifies to the fact.

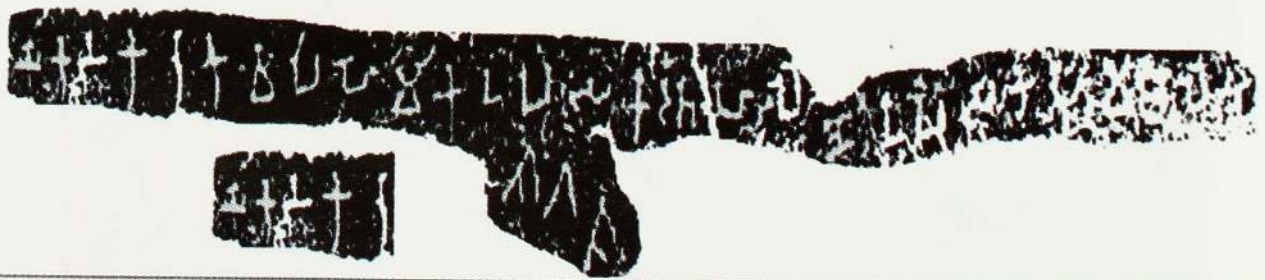


Map of Ptolemy



Vallipuram Gold Plate 3rd Centure A.D

Mahāvamsa which is one of the early Pāli chronicles of Sri Lanka refers to Nāgatīpa as a region to the North of Anuradhapura (8:54). In the 2nd century A.D., Ptolemy in his map indicates that Nāgaṭīva is in the Northern Sri Lanka (Weerakody 1997:87). So, the scholars think that Nāgatīpa was the Northern region of Sri Lanka which is mentioned in the Pāli literatures very often. Further, the gold plate inscription found at Vallipuram in 1936, mentions about the Vihara in “Nākātīva” (Paranavitana 1982:79-80). A Brāhmi inscription found in the North of Anuradhapura belonging to the 1st century B.C., mentions about Nākanakar (Karunaratne 1984). The word “Nākanakar” means “the city of Nākas”. Dr. P. Ragupathy opines that this Nākanakar may be the capital of Kantarōṭai or may be Kantarōṭai itself (Ragupathy 1991). But, C.W. Nicholas, citing an inscription belonging to the 10th century A.D., opines that Nākanakar is a city close to Vavuniya (Nicholas 1963:87).



Brahmi Inscription (Naka Nakar)

There are evidences that the Northern Sri Lanka is referred to as “Nāgatīpa” in Pāli and “Nāgativa” in Prakrit and “Nākapūmi and Nākanāṭu” in Tamil literary works. A coin belonging to the 2nd century A.D. which was found recently at Uṭutturai in Tenmracci region in Jaffna confirms that Northern Sri Lanka was called as “Nākapūmi”. On the obverse of the above coin was the word “Nākapūmi” and on the reverse of the coin was the word “Polam” (Pushparatnam 2002). Perhaps “Nāgaṭīpa” in Pāli corresponds to Nākapūmi” in Tamil. Manimēkalai, one of the great Tamil literary works composed in Tamil Nāṭu mentions that Nākanāṭu is a region, away from Tamil Nāṭu across the sea (8: 42-63). A copper plate of 7th century A.D., found at Velurpālayam in Tamil Nāṭu, mentions that a Pallava king married a Nākanāṭu princess (Pallava Ceppetkaḷmuppatu: 44-65). Further, Kaliṅkattupparaṇi, a Tamil literary work of the Cōḷa period, mentions that a Cōḷa king named Killivaḷavaṅ married a Princess of the Nāka dynasty (Balasubramaniam 1998). Cūlavamaṣa says that a South Indian king named Vallabaṅ invaded Nāgatīpa around the 10th century A.D. (Culavamsa 53:12-16). A Siṅhaḷa literary work Rājavali of the 13th century A.D. calls Northern Sri Lanka as “Maṇinākatīpa”. An eminent historian C.E. Godakumbara opines that the above mentioned place may be Kantarōṭai (Godakumbara 1968:7). Maṭṭakaḷappumāṅmiam says that about the 13th century A.D., Kaliṅkamākaṅ invaded Sri Lanka from South India and landed and met a king of the Nāka dynasty in Jaffna (Maṭṭakalappumāṅmiam: 54).



Brahmi Inscribed Coin found at Uṭutturai

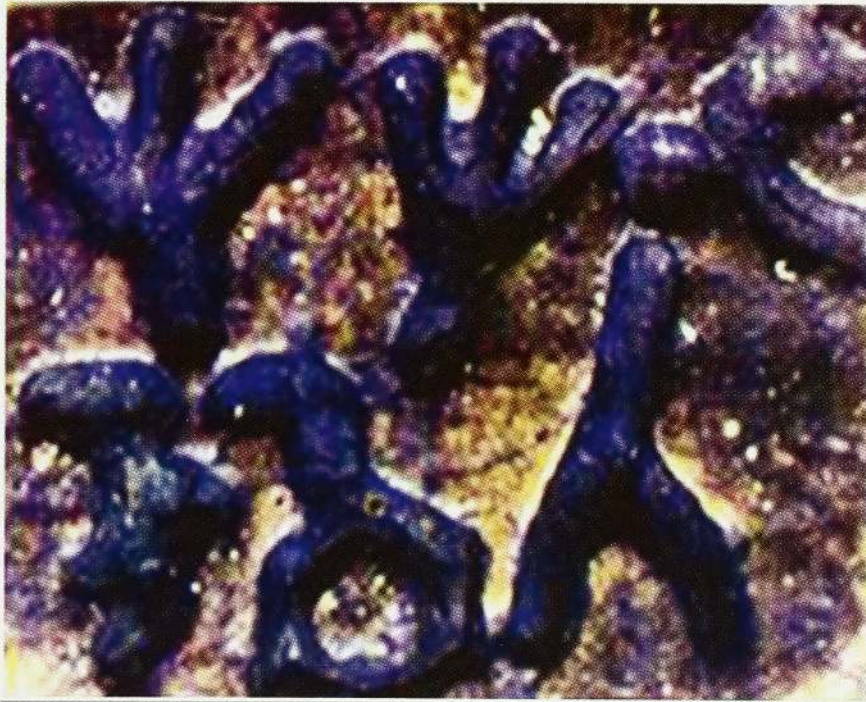
From the above evidences, one may generally assume that Northern Sri Lanka including Jaffna was called as Nāgatīpa, Nākanāṭu and Nākapūmi until the 13th century A.D. Northern Sri Lanka was also known as Uttara-Desa(m) in the Pāli literary works after 6th century A.D. (Culavaṃsa 47:2-7). The Pāli literary works do not have clear and adequate references as to whether the names Nāgatīpa and Uttara-Desa refer to the same region or to the boundaries of different regions. However, if one studies the historical events relevant to Northern Sri Lanka, one may generally assume that all these refer to the same region.

There are adequate evidences in the Pāli literary works and Brāhmi inscriptions to show that the words “nāga”, “nāka” and “ṇāha” were used by the rulers and people in ancient Sri Lanka (Paranavitana 1970: Nos. 1120, 1998). But, in due course, the above words had become out of use. Likewise, after the coming of the Cōlas, the word “Nāgatīpa” used in Pāli literatures gradually became obsolete. However, names of persons like Nākaṇ, Nāki, Nākaṭevaṇ, Nākaracaṇ, Nākammāḷ, Nākavaṇṇaṇ, Nākanātaṇ and Nākamuttu and names of places like Nākarkōvil, Nākamuṇai, Nākapaṭuvāṇ, Nākatēvaṇtuṇai, Nākamalai and Nākaḷātīvu and temples dedicated to Nāka as a deity are very common among the Tamil society in Sri Lanka (Pushparatnam 2002).

From all these evidences, we have studied so far, the name Yālppāṇam (Jaffna) has been in use since the 15th century A.D. The inscription of Tirumāṇikkūḷi in Tamil Naṭu of a king of the Vijayanakara dynasty, belonging to 1435 A.D., and Tiruppukal, the Hindu religious hymns in praise of God Murukaṇ belonging to 15th century A.D., refer to “Yālppāṇayaṇpaṭiṇam”. Kokula candēcaya, which is one of the Siṅhaḷa literary works belonging to the 15th century A.D., refers to “Jāpāpaṭṭuṇa” (Gunawardhana 1924). The Portuguese and Dutch records refer to Jaffnapaṭṭuṇa and Iffnapaṭṭuṇa. The Tamil literary work Yālppāṇavaipavamālai which narrates about the Jaffna kingdom up to the 17th century A.D. uses the name Yālppāṇam. The Yālppāṇavaipavamālai cites a story as to how this region gained the name Yālppāṇam, as follows: “The Maṇaltīṭar region (the area of sand mounds) in the north was donated to an Yālpaṭī who was an accomplished player of Yāl (a musical instrument) by a king (Rasanayagam 1926). Subsequently the region was named as Yālppāṇam.

But there are evidences to maintain that the name Yālpāṇam was in use even before the narration of the above mentioned story of Yālpāṭī and the story of Yālpāṭī needs further confirmation from other reliable sources. Nambotta, a Siṅhaḷa literary work belonging to the 14th century A.D., refers to Northern Sri Lanka as Dēmaḷapaṭṭiṇama (Tamiḷ paṭṭiṇam) (Pieris, P.E. 1917: 13). Pāli and Siṅhaḷa literary works such as Cūlavamsa and Rājavali mention that this region was ruled by Kaliṅkamākaṇ and Cāvakaṇ in the latter part of 13th century A.D. which supported the Tamils. Professor Pathmanathan says that the names such as Cāvakaccēri came into use during the Cāvakan's rule. So, there is a probability that the name of the region Cāvakapaṭṭiṇam or Yāvakapaṭṭiṇam which was under his rule, might have transformed into Yālpāṇapaṭṭiṇam.

Unfortunately, the history of Northern Sri Lanka had not been very clear without significant historical chronicles before the European rule, especially before the period of the Kingdom of Jaffna. However, the archaeological surveys and excavations from the 1970s, throw new light in the history of Jaffna. Evidences pertaining to Megalithic or Early Iron Age culture discovered at Kantarōṭai, Ānaikkōṭṭai, Cāṭṭi, Pōnakari, Māntai and Māmaṭu, among others, reveal that cultural history of Northern Sri Lanka began about



Ānaikkōṭṭai Brahmi Seal

3000 years ago, like those of the other regions of Sri Lanka. Evidences of burials belonging to Early Iron Age Culture or Megalithic culture have been discovered in over 50 sites in Sri Lanka, so far (Senivarana1984, Jeyaratne 2009: 6161-618). It shows that there was a common culture throughout Sri Lanka before the advent of Buddhism and the new culture from 3rd century B.C. (Indrapala 2005).

Northern Sri Lanka is situated in close proximity to South India, especially to Tamil Naṭu. So, the cultural developments in South India have had the first and immediate impact and influence on Northern Sri Lanka. As such, the cultural history of Northern Sri Lanka, unlike that of the other regions of Sri Lanka, has gained distinct characteristics and become unique. Pāli, Siṅhala and Tamil literary works and records belonging to the European rule reveal about the Hindu and Buddhist temples, capitals of kingdoms, royal palaces, forts, ports, commercial centers, and important historical places which existed in the Northern Sri Lanka before the advent of Portuguese in the 16th century. The Portuguese, Dutch and British established the above mentioned locations as their strongholds. During the Portuguese rule, the Hindu and Buddhist temples, administrative centers and residences and other symbols of national heritage were destroyed (Queyroz Fernando De1930).

The European rulers built their Churches, administrative centers and residences in the same places where the temples, administrative centers and residences of the native people had existed earlier. They built their Churches and administrative centers, residences and other buildings according to the European architecture. They succeeded in converting some natives of Northern Sri Lanka to Catholicism and Protestantism. There was a remarkable change in the life style, education, language, art and festivals among the converts. In due course, their heritage has almost fused and intermingled with the Hindu natives of the region as both belonged to the same ethnic group. The Dutch gave religious freedom to the natives in the latter part of their rule. As a result, Hinduism entered a period of revival. Several Hindu temples arose everywhere, adapting the age-old traditions and zeal. There are evidences that these new Hindu temples had traces of the European architectural influence. It shows the revival of Hinduism and Hindu temples during the European

rule. The houses of the privileged and affluent natives in the European rule bear witness to this fact. Sri Lankan government has decreed that symbols, articles, monuments, buildings, religious and cultural worship places, etc, of historical value and significance which existed before 100 years as elements of “National Heritage”. As such, the Department of Archaeology of Sri Lanka has documented hundreds of visible National Heritage elements in Northern Sri Lanka since 2010. These national heritage evidences reveal that Northern Sri Lanka has had a continuous history for more than 3000 years. Now, let us focus on such significant evidences found in Northern Sri Lanka.

Heritage

What is heritage? Why is it essential? Why should we preserve it? Scholars define and comment on the concept of “Heritage” and provide useful explanations for these questions from time to time. Heritage may be considered as traditions or any attributes or any art or building or practices or beliefs or immaterial possessions that are handed down from the past by a group or society to the present generation to be handed down to the future generations. These centuries-old traditions and culture are generally called heritage. Heritage may be classified into natural heritage and cultural heritage. These include material and immaterial possessions and movable and immovable aspects of heritage. Knowledge of heritage helps us to perceive the past centuries-old experiences and culture of our ancestors, to form a useful and successful future for us. As the knowledge of heritage reveals us the past evolution and development of our ancestors, it helps and guides the present generation toward development and evolution.

Heritage is something real. It is not an imaginary fiction. Heritage reflects the past culture and life of our ancestors which are historical truths and realities. Heritage enlightens the present generation with the wisdom of our ancestors. Heritage helps us to live and work and lead a peaceful and happy life and to create an ideal society. Heritage helps us to create and identify and mark our own living place. Preservation of heritage is to prolong the life span of the heritage symbols for the future generations. Heritage is not man-made but spontaneous. It is an embodiment of centuries-old life, culture, beliefs and

wisdom of our beloved ancestors. It is an invaluable asset from our ancestors. It cannot be recreated and it is inalterable. The prime objective of the study, identification and preservation of the heritage symbols are undertaken solely for the benefit of the present and future generations.

Multi-cultural Northern Sri Lanka possesses valuable heritage symbols which belong to the past 3000 years. It is believed that there are more unidentified heritage symbols than the identified ones, so far. As such, the following text contains the heritage symbols which have already been identified and confirmed, up to now.

Cultural Tourism

Nowadays. Cultural Tourism has become a significant major industry all over the world. It plays an important role in the national income of a country. As we all know, after Globalization, all the nations of the world have come closer and become as one family. Peoples of all nations visit other countries to meet one another, see places and learn about other cultures. As we are aware, the Cultural Tourism is one of the national characteristics of all developed nations. As a matter of fact, tourism is part and parcel of their life-style. For them, tourism encompasses many aspects such as meeting people, learning their socio-cultural behaviors, mutual understanding of one another and enlightening themselves with knowledge. We, Sri Lankans, also have the same desires and tendencies. But, as the people of the developed nations are richer and can afford to visit all countries, they visit other countries in thousands upon thousands spending a lot of money. Sri Lanka has a longstanding culture and heritage which is admired and appreciated by all.

Culture and heritage are the manifestations of man's inner beliefs and inherent qualities, fashioned by his religion. In Sri Lanka, we are very proud to declare that the Sri Lankans adhere to two great ancient religions of the world, namely Hinduism and Buddhism. At the same time, we are tolerant and respect other religions. Sri Lankan culture and heritage reflect and reveal the noble ideals and qualities of their people which attract others here. Statistics reveals that majority of tourists prefer to visit cultural areas of Sri Lanka.

The geographical location and the natural gifts of gems, pearls, spices, elephants and elephant tusks have attracted the foreigners to visit and make commercial and cultural ties with Sri Lanka since ancient times. After Globalization, especially after the 1970's, Sri Lanka has become one of the most popular choices as a country marked for cultural tourism. As a result, cultural tourism plays an important role in Sri Lanka as a major foreign-exchange earner. No doubt, the contact with foreigners has made significant cultural impacts on our society. In addition to the natural beauty, the conservation and preservation of the cultural heritage monuments by the Government has helped to attract the foreign tourists to Sri Lanka. Globalization and influx of tourists may not only have impacts on the economic and political life of developing countries, but also make impacts on the traditional cultural identity of the local people. Fortunately, the developing countries including Sri Lanka take care to identify and preserve the traditional culture and to display and attract foreign tourists.

Though the conservation and preservation of the traditional heritage monuments of Sri Lanka began in the British period, it gained momentum after the independence, especially after the 1970's. Now, the ancient capitals, places of worships, art centers, commercial centers, ports, ancient tanks and canals have been identified and preserved by the government with a view to attract foreign tourists. World heritage preserving agencies, such as UNESCO and ICOMES encourage the activities and eight places in Sri Lanka have been proclaimed as World Heritage sites. It has made Sri Lanka a more popular tourist destination.

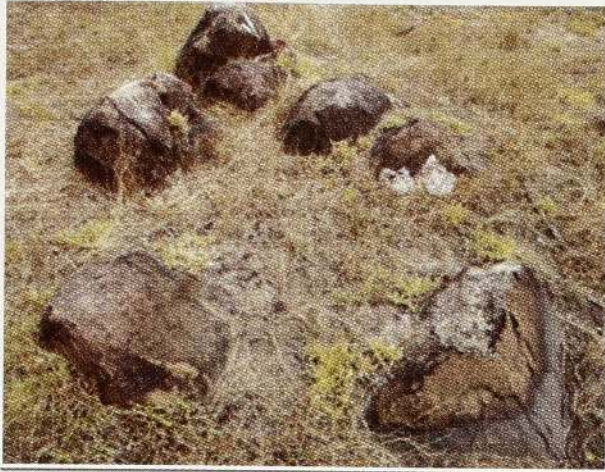
Since ancient times, Northern Sri Lanka has been identified as a unique region. These unique characteristics are not only due to its physical location but also due to its cultural characteristics. As a result, a kingdom came into being with Nallur as its capital during the medieval period of history. However, cultural tourism in Northern Sri Lanka had not made significant progress when compared to that of the Southern Sri Lanka. We can attribute the main cause for this state, to the inadequacy to popularize the cultural symbols and monuments of the Northern Sri Lanka.

The establishment of the regional Archaeology Department in 2010, in Jaffna has created a new awareness regarding the cultural heritage of the region. After 2009, there is a marked increase in the number of local and foreign tourists in the Northern Sri Lanka. To promote cultural tourism in the Northern Sri Lanka, we have to make a positive approach to popularize the cultural heritage symbols and monuments of this region, such as its ancient history and relevant historical sites and monuments. It will not only preserve the heritage symbols and promote cultural tourism, but also earn a lot of valuable foreign-exchange.

Monuments of Early Iron Age Culture

Dr. S. U. Deraniyagala in his Archaeological studies conducted at Iraṇaimaṭu in Kīlinocci district has revealed that Upper Paleolithic people lived in Northern Sri Lanka, before 125000 years (Deraniyagala 1992). Evidences discovered at Māntai, Mānkuḷam and Pūnakari reveal that Mesolithic people lived in the Northern Sri Lanka who used small stone tools whose shapes and technology were akin to the tools of Tamil Nāṭu in South India. However, the Archaeologists opine that the History of civilization in Northern Sri Lanka like other regions of Sri Lanka, began with the Early Iron Age people who migrated from South India since 1000 B.C. Evidences point out that the people of this culture had lived at Kantarōṭai, Ānaikkōṭṭai, Kaḷapūmi, Cāṭṭi, Pūnakari, Maṇṇār and Māmaṭu in Northern Sri Lanka (Seneviratne 1985, Ragupathy 1987, Pushparatnam 1993, Indrapala 2005, Sitrampalam 2004). Among the above places, Kantarōṭai has been identified as the biggest Early Iron Age settlement, next to the Anuradhapura settlement. Professor Sudarshan Seneviratne who did extensive study about this culture in the formation of civilization in Sri Lanka mentions the following aspects, among others, as significant features:

“A basic metal technology, i.e. iron, a potter’s wheel, the plough. paddy cultivation, dam and tank irrigation, a greater degree of craft specialization, the ability to harness the environment with greater efficiency, the establishment of new settlements and the definite beginnings of a sedentarized village culture, the emergence of petty exchange centre and the relative expansion



Ceṭikkulam



Māmaṭu



Ipaṅkaṭuva



Māmaṭu



Cāṭṭi

in the exchange network, prelude to a greater demographic expansion, the emergence of petty chieftaincies, the introduction of the horse, new burial types and pottery...” (Seneviratne 1985).

These Early Iron Age people believed in the rebirth. As such, in addition to their dwelling places, they built burial monuments in different shapes and sizes and worshipped them. Considering the nature of burial monuments which were built with the resources found in the area, they are called as stone circle, Menhir, Dolmen Cist, Cist burial, Urn burial, Extended burial etc. Some of the burial monuments were built with big stones. As such, they are called as Megalithic burials and the people who built them are considered to belong to the Megalithic culture.

In ancient Tamil literatures, these burials are called as cist (கற்பதுக்கை), cairn circle (பரல் உரு பதுக்கை), menhir (நெடுநிலை நடுகல்) etc, (Rajan 1984). Some of the current funeral rites in Northern Sri Lanka resemble those of the Early Iron Age funeral rites. Importance is given to these heritage symbols as these were some of the ancient heritage symbols in Northern Sri Lanka. Further, it should be noted that some of these Early Iron Age or Megalithic burials are proclaimed and preserved by the Archaeology Department of Sri Lanka as National Heritage Monuments.

Hindu Temples

Majority of people in Northern Sri Lanka are Tamils and Hindus. So, Hindu temples occupy an important place as heritage in the region. These temples not only serve as centers of worship but also as places which cultivate and promote their culture. Temples and the culture of the people are so intermingled that one cannot study the culture of the people alone without their temples.

Hindu religion has an ancient and continuous history in Sri Lanka. Pāli literary works and Brahmi inscriptions reveal adequate evidences to the fact that Hindu religion was practised in Sri Lanka before the introduction of Buddhism in Sri Lanka in the 3rd century B.C. Mahāvamsa reveals that king Pandukabaya erected two temples, known as the “Civikasala” and “Cothisala”

at Anuradhapura in the 4th century B.C. Professor. Paranavitana says that one of the temples had “Sivaliṅgam” and the other temple had Brahmin priests. (Paranavitana, S. 1929). Since about 1000 B.C. the terracotta figures of male and female, various terracotta animal figures, animals and the trident symbols inscribed on pottery were discovered around the settlements of Early Iron Age people who were the pioneers of forming permanent settlements in Sri Lanka.

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These articles and symbols reflect the religious beliefs of the ancient people. Among them, the terracotta figures of female reveal the antiquity of the Mother Goddess-worship among the people. In Northern Sri Lanka, similar statues, figures, symbols and evidences have been discovered at Kantarōṭai, Pōnakari, Urutirapuram, Pallavarayaṅkaṭṭu, Kiḷinocci and Vavuṇiyā (Pushparatnam 1993 in Tamil). Like Tamil Nāṭu, non- Agamic temples (village temple) developed in Sri Lanka, worshipping deities such as “Kāḷi”, Turkkai”, “Vīman”, “Aṅṅamār”, “Vairavar” and others. The above deities were first worshipped under the shades of trees along the river banks. These temples are the reflections of the ancient beliefs of the people of Northern Sri Lanka. As these temples were built with sand and wood, one is not able to identify or gather proper evidences, in the later period.

Due to the revival of Hinduism during the “Bakthi Movement” in Tamil Nāṭu, temples were built with stable and lasting raw materials, conforming to the “Agamic” tradition (Indrapala, K., 1970). However, one can say that the ancient village temple (non-agamic) worship tradition has not disappeared altogether. Like Tamil Nāṭu, traces of the ancient worship tradition linger on in many villages in Northern Sri Lanka. Evidences of the temples in Sri Lanka before the 16th century A. D., are known from inscription and literary works (Pathmanathan, S., 2006). Unfortunately, during the Portuguese and early Dutch rule, most of the evidences were destroyed due to vandalism. The Portuguese records reveal that they had destroyed or erased more than 500 Hindu temples in Jaffna (Queyroz Fernando De., 1930). The Dutch, during the latter part of their rule, gave religious freedom to the natives. As a result, a revival of Hinduism began and many Hindu temples were rebuilt or built and several new temples were built in Northern Sri Lanka.

Most of the new temples were built on or around the old sites with the memories of the old temples. Some of the new temples are very huge and beautiful. In the 19th and early part of 20th century, awareness was aroused among the people of the Southern Sri Lanka to promote Buddhist religion. Likewise, awareness was aroused among the people of Northern Sri Lanka, to promote the Hindu religion. As a result, many new temples were built. In 19th century, Arumuga Nāvalar led the revival of Hinduism in Northern Sri Lanka. He took steps to transform some “Non-Agamic” temples into Agamic temples. In the process, some ancient and traditional temples have been renamed considering the above background. Let us know some temples in Northern Sri Lanka which have been identified to earn heritage status.

Nāka-Worship Temples

In Northern Sri Lanka Nāka-worship has been very ancient, traditional and popular among the people. Pāli literary works and inscriptions mention numerous words with “Nāka” as a prefix. Some early Brahmi inscriptions mention about “Nāka Kulam” (Nāka lineage). It has been explained as the people who belong to the “Nāka Kulam” had traditional symbols. Though among the ancient temples of Northern Sri Lanka, the Nāka worship temples occupy a prominent place. In the Pāli literary works and inscriptions which reveal the ancient history of Sri Lanka, several names are found with the prefix “Nāka”. Some Brahmic inscriptions refer to Nāka lineage. Scholars opine that the prefix “Nāka” refers to the people who worshipped “Nākam” (Cobra or Snake) as the symbol of the entire clan. Though the term was prevalent and popular in many parts of Sri Lanka in the ancient times, it is now disappearing gradually. However, in Northern Sri Lanka the term continues to survive among the Tamil people. To illustrate the fact, one can cite names of persons with “Nāka” prefixes, such as Nākaṇ, Nāki, Nākatēvaṇ, Nākaracaṇ, Nākammāḷ, Nākavaṇṇaṇ, Nākanātaṇ, Nākamuttu, etc. and names of places, such as, Nākarkōvil, Nākamuṇai, Nākapaṭuvāṇ, Nākatēvaṇtuṇai, Nākamalai, Nākaḷativu, etc. and several temples with “Nāka” prefixes (Pushparatnam 2002).

Nāka-worship temples can be classified into three categories according to their structure and modes of worship. In some places, the Snake’s-hole

(பாம்பு புற்று) where the cobra dwells is considered as a temple. In some other places, around the Snake's-hole a temple is erected and worshipped by the people. To illustrate the above fact, one can cite Nāka-worship temples at Māṇipāi in Valikāmam and Eruvaṅ in Tenmaracci, and Uṟṟupulam and Iraṇaimaṭu in Kīlinocci. In some places, stone, copper or iron figures of cobra are kept under trees or in temples and worshipped by the people. This kind of temples can be seen all over Northern Sri Lanka. In the later period, some of these temples have been transformed into Agamic shrines and new names are given to such temples.

Views of the Naka Temples



Eruvaṅ in Koṭikāmam



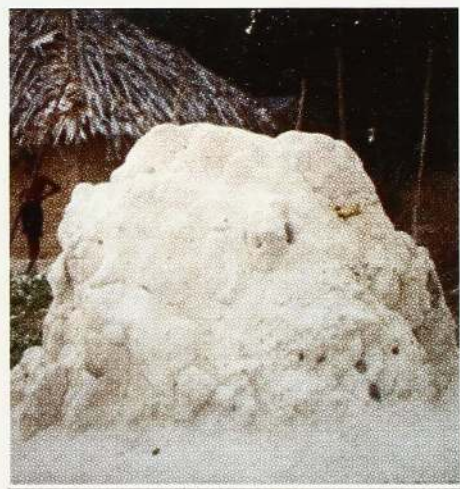
Kantarōṭai in Jaffna



Neṭuntīvu (Delft)



Poṅṅālai in Jaffna



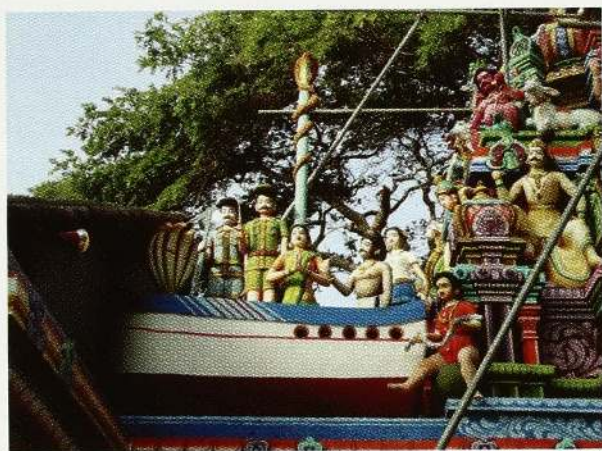
Uṟṟupulam in Kilinocci

Nākar kōvil

This temple is situated in the Marutañkeṇi Divisional Secretariat area, in Vaṭamaracci east. It is one of the ancient temples where a unique worshipping tradition is practised. Thousands of people gather at the temple during the annual festival season. There are archaeological evidences to show that people have been living here since the Christian era (Ragupathy 1987). Local and foreign coins and potteries discovered in this region show that the people were sea-farers. Tamil literatures mention that a tax-levying centre was in existence during the period of Jaffna kingdom to collect tax from traders who traded with foreign countries. The presence of a light-house in this area shows that foreign trade took place even during the European period. This historical background helps us to realize the importance of this temple. A Sinhala literary work “Nambotta”, belonging to the 14th and 15th centuries A.D. mentions “Nākarkōvil” as a place in the “Tamil Paṭṭiṇam” (Peris 1922). The name of the temple itself becomes the name of the place, in due course. It shows the antiquity of the temple.

In the beginning, the activities of the temple didn't conform to the Hindu formal “Agama”, with Non-Brahmin priests. At that time statues of the chief deity “Nāka” were kept under the shade of a tree in front of the present temple and worshipped by the devotees. In due course, the temple at the present site was built with sand and stones. One could not say for certain when this temple was first built. A popular and unique annual festival, called “Kappal Tiruviḷa” (Ship Festival) recounts how the temple was destroyed by the Portuguese (Kanapathypillai 1962 in Tamil). So, one can infer that the temple had been built before the coming of the Portuguese. Historical evidences reveal that this temple has been renovated from time to time since 1845. Now as the chief deity of the temple, a “Nāka” (Cobra) with five heads occupies the Karpakirukam. Now, the temple has the appearance of the Hindu “Agamic” temple, with Brahmin priests. Nowadays, in addition to “Nāka” worship, “Eswara” worship is also included. However, the people consider it as a unique “Nāka” worship temple.

Views of the Nākar kōvil

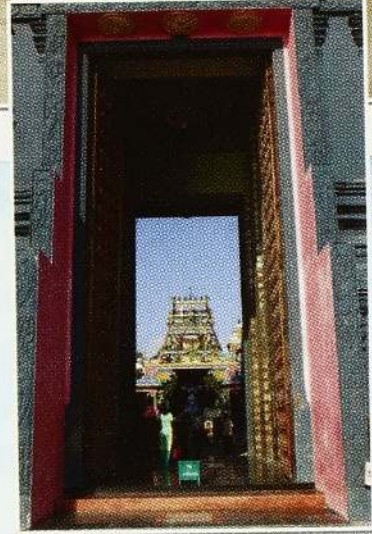


Nāka Worship Temple of Nainātīvu

Nainātīvu temple is considered as one of the ancient “Nāka” temples in Northern Sri Lanka. Nainātīvu is one of the “Captatīvu” (seven islands in the South west) in the Jaffna peninsula. This island is three miles long and one mile wide. Earlier, this island was called as “Nainārtīvu”, “Nākanainaitīvu” “Maṇipallavam” and “Maṇitīvu”. Nāinatīvu gained prominence because of the ancient “Nākapōcaṇi” Hindu temple and the Buddhist temple. The “Nākapōcaṇi” temple has an ancient history. Mahāvamsa says Lord Buddha settled a dispute between two Nāka kings in their struggle for the throne in the 6th century B.C. The story goes that Masaththuvan who was the father of Kaṇṇaki of “Cilappatikāram” visited the temple (Kandia, V.C. 1968 in Tamil). Archaeological evidences discovered at Nainātīvu which acts as a buffer island between Jaffna peninsula and Tamil Nādu, reveal that it was a well populated region since ancient times.

A Tamil inscription discovered at Nainātīvu, belonging to Parakramabahu-I of the 12th century A.D. mentions about the nearby Fort at Kayts and reveals about foreign trades and about the taxes and the needs and procedures for traders (Indrapala 1971). At the same time, a Tamil inscription discovered at “Pallavarāyanpēṭai” in Tamil Nāṭu reveals that the Cōlas captured this fort and took many elephants back to Tamil Nāṭu (EI. Vol. XXX: 86-92). The above evidences reveal the importance gained by Nainātīvu and other islands in the 12th century A.D. A Siṅhaḷa literary work “Nambotta” which belonged to the 14th and 15th centuries A.D, mentions that Nainātīvu as one of the places in Tamil Paṭṭiṇam (Damiḷa Paṭṭiṇe) where Buddhist pilgrims visit (Peris1922). In due course, the individual “Nāka” worship mingled with Hindu religious worship. As a result, worship of Lord Siva mingled with “Nāka” is called as “Nākatampirān”. Goddess Ammaṇ mingled with “Nāka” is called as “Nākapōcaṇi”. “Nāka” worship has relevance to Buddhism. Pāli literatures and “Jataka” stories consist of relevant evidences. Nāka statues at Buddhist temples confirm the above fact. In the Nainātīvu temple, a statue of snake with five heads is seen. Mr. Sethuraman who visited this temple in 1951 says that the figure represents the “Kuṇṭaliṇi” energy. The following are the comments of the eminent Architect Narasimman about this temple:

Views of the Nainativu Temple



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“In fact, the apparent “Ammaṇ” in the Karpakiraham; is really a worn- out Nāka statue. Behind it, there is a statue of Nāka with 5 heads. This temple has a pure Nāka worship tradition. Perhaps, I consider that this temple has a pre-historic origin” (Pathmanathan, S., 2007 in Tamil: 82-86).

So, the pure Nāka worship temple in Nainātīvu, in due course, has become the present day popular Nākapōcaṇi Ammaṇ temple. This temple consists of “Mōrti”, “Talam” and “Tīrttam” which are the 3 foremost divine aspects of a Hindu temple. The archaeological evidences discovered from the sea, around the island indicate that this temple might have been destroyed during the Portuguese rule. Now, these evidences are displayed in the museum in the temple. The vandalism practised by the Portuguese continued to the early part of the Dutch rule. The Dutch gave religious freedom to the natives in the latter part of their rule. In 1788, one Rāmalingar Rāmachandirar of Nainātīvu built the present temple, and his descendants manage and maintain the temple (Ibid: 82-86). The temple was built in Dravidian architecture facing the east. Now, this temple is considered as one of the ancient and popular shrines in Northern Sri Lanka.

Viṣṇu Temple of Vallipuram

It is one of the ancient and popular temples in Jaffna. It is situated about 6 Km. east of the Point-Pedro town. In 1917, Paul Peiris brought out the fact that Kantarōṭai has an ancient history (Peiris 1922). He points out the fact that Vaṭamarācci too has an ancient history. A gold plate inscription discovered at Vallipuram in 1936 belonging to 3rd century A.D. mentions about a Vihāra that existed there. It suggests that there might have been dense settlements at Vallipuram. The archaeological study, conducted at Vallipuram, Ampanai, Maṇalkāṭu and Kuṭattānai reveals that these settlements might have been started with the Early Iron Age culture (Ragupathy 1987: 83-90). These facts make us think that this Viṣṇu temple might have an ancient origin. “Vallipura Vaipavam” chapter, in “Taṭcaṇa Kailāyapurāṇam” which belonged to the 16th century A.D., gives an account of the origin of this temple, as follows: “One woman named “Vaḷḷi” who had no issues worshipped Lord Viṣṇu on the sea-

coast. A big fish caught by the fisher-folks jumped about the place and at last fell on the lap of Valli. The fish transformed as a child in the form of Lord Visṇu and then disappeared. Then, a sage gave a “Cakkram” (a round disk-holy weapon in the hand of Lord Visṇu) to them (Ragunathaiyar 1942 in Tamil: 133-139).

Views of the Vallipuram Visṇu Temple



Since then, the Viṣṇu Cakkram has been worshipped in the temple. To confirm the above statements, the Viṣṇu Cakkaram is kept in the Karpakiruham and worshipped as the chief deity, to date. The annual festival which is held in August and September with special ceremonies and rituals are unique features of this temple.

Varatarājaperumāḷ Temple of Poṅṅālai



Views of the Poṅṅālai Varatarājaperumāḷ Temple

This temple has a unique tradition among the “Visṇu” temples in Jaffna. This temple is situated in 11km. east of Jaffna town and 1 km. South-West of the Vaṭṭukkōṭṭai Christian church, in the village of Poṇṇālai. A Siṅhala literary work “Kōkulacanteciya” belonging to 15th century A.D. mentions about this temple (Perera 1924). A Tamil literary work “Takshaṇakailāya purāṇam” belonging to 16th century A.D. devotes a chapter entitled “Poṇṇālai Perumaiuraitta Paṭalam.” (139-142). In it, the origin and history of this temple is described, as follows:

“One day a fisherman of the area caught a tortoise in his net, off the shore in the sea, west of Poṇṇālai. The amphibian was big and the fisherman dragged it to the beach and went to the nearby village seeking help. When he returned with some villagers, they found to their utmost surprise that the tortoise had turned into a stone and that golden rays were shining from the sky above”.

Ascribing this to some divine revelation of “Sritēvi”, they decided to build a “Visṇu” temple here and dedicated it to “Varatāraja Perumāl”. The tortoise can be seen in the sanctum today.

Cellacannaty Murukaṇ Temple

This temple is one of the ancient temples in the Northern part of Sri Lanka which does not conform to the Hindu “Agamic” tradition of worship. It reminds us of the “Velaṇ worship” of “Sangam” period. This temple is situated about 5 Km north of the Atcuvēly bus-stand, in the village of Toṇṭamaṇāru. As such, the deity is called as “Āṇṇakaraiyāṇ” (deity who lives along the shore). Mutaliyār Rāsanāyakam is of the opinion that the lagoon was dug by a Cōḷa general named Karuṇākara Toṇṭaimāṇ, and as such, the place was named “Toṇṭamaṇāru”. There are some strange rites during the worship which are not found in other temples in Northern Sri Lanka (Sitrapalam 2006 in Tamil). The Priest ties a white cloth over his mouth, instead of chanting “Mantras” (Holy Sanskrit hymns in praise of God).

This temple has several “Maṭams” (a big hall where holy meals are given to devotees) and many hermitages. The sages who dwell in the hermitages do not

Views of the Cellacannaty Murukan Temple



participate in the “pōjās” of the temple. During the annual Festival, hundreds of men and women take “Kāvaṭi” to the temple to fulfill their vows to the deity. This temple has traditional connections with the Katirgāmam Murukaṇ temple, which is in the Southern part of Sri Lanka. In this temple, formal ceremonies and rites are conducted to symbolize that Lord Murukaṇ leaves Toṇṭamaṇaru temple and goes to the Katirgāmam temple for its annual festival. Again, ceremonies and rites are conducted to symbolize that Lord Murukaṇ returns to Toṇṭamaṇaru temple after the annual festival of Katirgāmam temple is over. Further, pilgrims who go to Katirgāmam temple start their pilgrimage from Toṇṭamaṇaru temple and proceed to Ukantai Murukaṇ temple in the eastern part of Sri Lanka and again proceed to Katirgāmam temple. Even today, this age-old tradition is followed by many devotees in Northern Sri Lanka (Hindu Encyclopaedia Vol.VI:27).

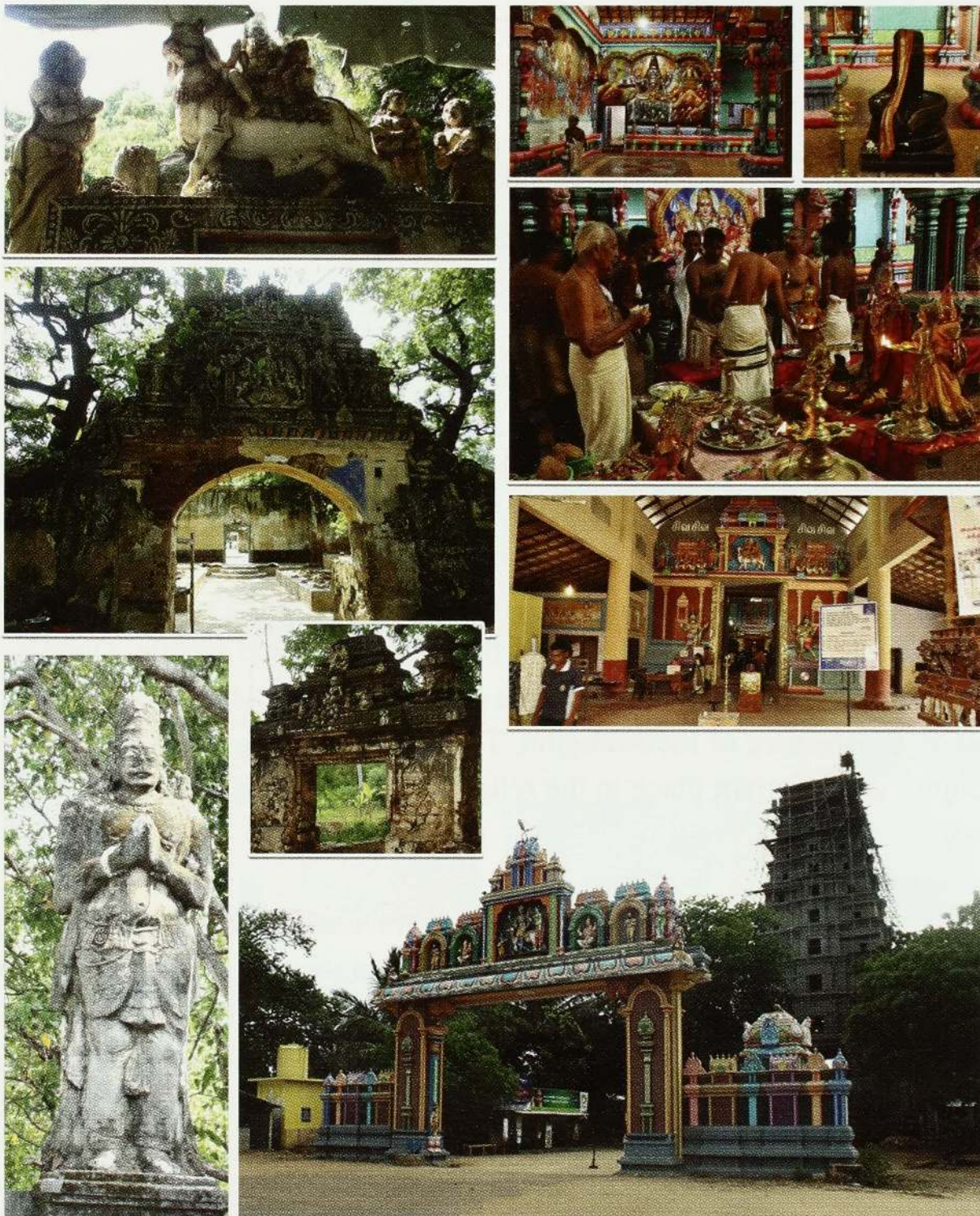
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Nagulēswaram Temple of Kīrimalai

Māviṭṭapuram Kantacāmy Temple is on the Kāṅkecaṇṭurai road. Opposite this temple, a road goes to the west. About one km along this road, Kīrimalai Naguleswarar temple is situated near the sea-shore. This temple is considered as one of the five temples dedicated to Lord Civā, before Prince Vijayā came to Sri Lanka (Peiries 1922). It shows the antiquity of the temple. During the annual festival, devotees from all parts of Sri Lanka, come and worship at this temple, irrespective of their religion. The Tīrttakēṇi (holy tank) of the temple occupies an important place in the religious life of the Saivaites (Navaratnam 1964).

Some legends, myths and historical notes are available regarding the origin of this temple. One story relates that the origin of this temple has connections with the king Ukraśiṅkaṇ who ruled from Katiramalai in the 8th century A.D. and whose queen was Mārutappuravalli. Further, the legends say that this temple had 3 Pirakārams and 5 Kōpurams. “Yālppāṇavaipavamālai” reveals that this temple received the support of the kings of Jaffna kingdom (7-22). In 1621, the Portuguese captured the Jaffna kingdom and destroyed almost all the Hindu temples. Māviṭṭapuram Kantacāmy Temple and Kīrimalai Naguleswarar temple were also destroyed by the Portuguese, as they had

done to the Nallūr Kantacāmy temple. The same literary works reveal that the temple statues and other religious articles which escaped the vandalism of the Portuguese were thrown into wells for safety. The destroyed temple was rebuilt in 1882 on the present site, as a result of the determined efforts of Ārumuka Nāvalar and Tiyyagarāja Kurukkaḷ.



Views of the Kīrimalai Nagulēswarem Temple

Kantacāmy Temple of Māviṭṭapuram

This temple is situated on the Kāṅkecaṅṭurai Main Road, about 4 km, north of Mallākam Junction, on the right-hand side. 20 years ago, like the Nallūr Kantacāmy temple, this temple was one of the popular Kantacāmy temples in



Views of the Māviṭṭapuram Kantacāmy Temple

Northern Sri Lanka. The annual festival takes place in July and August. During the festival, especially in the “water-cutting” ceremony which is held at the Kīrimalai “Tērtakēṇi”, devotees come from all parts of Sri Lanka. There are many legends about the origin and history of this temple. The most popular legend says that this temple was built in 8th century A.D when Ukrasiṅkan with his queen Mārutappuravalli ruled in Katiramalai. The relevant sculptures are found in the “Vimāṇam” of the temple.

“Yālpṇāṇavaipavamālai” mentions that the Jaffna kings supported this temple. One legend says that in the beginning, a sage named “Caṭayaṇār” worshipped the “Vēl” (the weapon of Lord Kantacāmy) under a mango tree and later a temple was built with stones and the “vēl” was worshipped. To confirm the tradition, the “Vēl” occupies an important place with the statues of “Lord Muruga” in the present temple.

It is said that this temple was destroyed by the Portuguese in 17th century A.D and the stones of the temple were used by them to build the fort at Kayts. The present temple was rebuilt by the natives in 1782 A.D. It is said that some of the present statues in the temple belonged to old temple which were hidden in wells and ponds by the devotees when the Portuguese destroyed local temples.

Marutaṭi Vināyagar Temple of Mānipāy

This temple was a significant “Vināyagar” temple before the coming of the Portuguese. This temple is located on the Jaffna-Mānipāy road, opposite the popular Christian church. There are several stories about the antiquity of this temple and about the destruction of the temple by the Portuguese. It is believed that this Hindu temple was destroyed by the Portuguese and they built a church in front of the Hindu temple. Rasanāyagam cites the drawing in a book of the Portuguese period. Priest Baldeus indicates that there was a Marutam tree in front of the church which had its entrance to the west (Rasanāyagam 1926). The inscriptions of the temple reveal that the new Marutaṭyvināyagar temple was rebuilt on the same site where it stood earlier.

Views of the Mānipāy Marutaṭi Vināyagar Temple



Marutaṭivināyagar Temple of Eḷutumattuvāl

In Tenmarācci, the villages of Varaṇi, Kaccāi, Mirucuvil and Eḷutumattuvāl, etc. have many Agamic and non-Agamic temples. These villages still preserve the traditional heritage in Jaffna. After the religious freedom had been granted to the natives in the latter period of Dutch rule, many new temples were erected in these villages. Many new Agamic temples were erected in Jaffna, as a result of the awareness created by Āṟumuka Nāvalar. Its influence was felt in the Tenmarāccii region. At the same time, many non-agamic temples were given new life, such as “Kaṇṇaki Ammaṇ Temple” of Kōvilkuḷam in Mirucuvil and

Marutāṭi Vināyagar temple of Eḷutumattuvāḷ. Inscription belonging to 18th century A.D. on the temple bell of the Kaṇṇaki Amman temple of Kōvilkuḷam reveals that the temple was very popular during the period. Though the temple was transformed into agamic worship shrine, the priests are non-Brahmins. Marutaṭy Vināyakar temple has a long history. There are evidences that this temple was rebuilt in the latter part of 18th century A.D. The inscription on temple car confirms that it was rebuilt in 1847. The main feature of the temple is its chariot. The inscription on the temple chariot is an evidence of the revival of Hinduism in Tenmarācci.



Views of the Eḷutumattuvāḷ Marutaṭivināyagar Temple

Karuṇākara Pillayār Temple of Urumpirāi

This temple belongs to the period of the Jaffna kingdom. It is located on the Urumpirāi-Marutanārmaṭam road, near the Agriculture College, about 300m. from the main road, on the right side. Muṭaliyār Rāsanāyagam opines that this temple was erected by the Cōlā commander Karuṇākara Toṇṭaimān whose name has relevance to the village of “Toṇṭamaṇāru” in Vaṭamarācci. However, there are no concrete evidences to confirm the above opinion. Two Tamil inscriptions discovered at this temple, belonging to the 15th and 16th century A.D., confirm that it was a prominent temple during the Jaffna kingdom (Indrapala 1973). The inscriptions reveal that the name of the temple is “Karuṇākara Piḷḷaiyār” and about the donations given to the temple. Now the two inscriptions are displayed at the Jaffna Archaeological Museum.



Views of the Urumpirāi Karuṇākara Pillayār Temple

Vaitēswara Temple of Jaffna

This is one of the ancient “Sivan” temples in the Jaffna town. It is located on the Kāñkecaṅṅurāi road, 200m, from the Jaffna bus-station, on the left side. “Cetty” (hereditary traders) community earns the pride of constructing big stone houses and huge Hindu temples in Northern Sri Lanka during the Europeans rule. Names of several villages and streets still have relevance to the “Cetty” community.



Views of the Jaffna Vaitēswara Temple

This temple was erected by Vaitiliṅgam Ceṭṭiār, in the latter part of Dutch rule. He was a very influential person during the Dutch rule. In 1870, Nallamāppāṇaṇ who was the chieftain of Paṇaṅkāmaṁ in Vaṇṇi, was captured and jailed in Colombo by the Dutch. His wife Nallanācciār came to Vaṇṇārpaṇai and got the protection of Vaitiliṅgam Ceṭṭiār. He used his influence with the Dutch and the Chieftain was released from jail. To show his gratitude, the chieftain donated 20,000 Palmyra trees and the village of “Tērāṅkaṇṭal” in Tuṇukkāi to the temple which was being built by Vaitiliṅkaceṭṭiār. Though the “Kōpuram” and other structures have been renovated, many aspects of the present temple remind us of the old temple of the Dutch period (Kunarasa 1996)

Ēḷattu Citamparam Kārainakar

This Civaṇ temple is one of the popular temples in the Peninsula. An inscription at the bottom of the Vimaṇam; mentions when it was erected. In it, it is stated that this temple was erected with stones in 1848 A.D. Earlier; this temple was called as “Tiṇṇaikkāḷi Civaṇ Temple”. So, this confirms the legend that there was a temple here before the stone temple was built, though concrete evidences are not available. The Iyaṇār” statue which is housed here with “Civaṇ” has an ancient history. Before the “Iyaṇār” statue came into the “Civaṇ” temple, it was worshipped under a big tree in front of the Civaṇ temple. This Iyaṇār statue was worshiped at Viyavil Iyaṇār temple, before it came to the Sivan temple. Legend says that this “Iyaṇār” statue was hidden under the ground, before the Portuguese destroyed it, as they vandalized and destroyed Hindu temples. The Portuguese records reveal that not only the “Iyaṇār Temple” but also the temples of Kaḷapūmi “Palāvṭōai Ammaṇ Temple” and Maṇalkāṭu “Māriammaṇ Kōvil” were destroyed by the Portuguese and the stones were used by them to build the kyats fort. The details of these activities are seen in the “Yālpāṇakōwmuki” and “Kārainakar Māṇmiam”. These facts are revealed in the hereditary Pandit of Citamparam temple’s “Manuscript” in detail. So, by installing the “Iyaṇār” statue in the Sivan temple, the traditional Hindu practice is thus illustrated. At present, this “Sivaṇ Temple” is very popular and visited by large numbers of Hindu devotees (Sitrapalam, S.K., 1992 in Tamil).



Views of the Kārainakar Ēḷattu Citamparam

Kuṭṭattār Kōvil

This temple is situated in the village of Vacantapuram, in Iḷavālai. This temple is 15 feet long and 6 feet wide. It has a small Karpakirukam (inner sanctum of a Hindu temple) and an Antarālam (Intermediate space in front of it). The temple was built with coral stones which are abundant in the area. At present, except the Antarālam, all the structures of the temple are in ruins. An old man who was the caretaker of the temple told us that the statue of the temple looked like an ordinary man with weapons in his hands without much decorations.



Views of the Kuṭṭattār Kōvil

Dr. Ragupathy says Kōṭṭattār, Aṇṇamār, Cēvukar and Paṭaikkalattār found in the folk religion of Ēlam Tamils are deities of collective hero-worship, originating from the soldier guilds of historical times. The collectiveness in the concept could be seen in the plural forms used for the names of the deities: Kōṭṭattār (members of the guild), Aṇṇamār (from Aṇṇamār, meaning leaders or those who have become gods), Cēvukar (soldiers) and Paṭaikkālattār (those who wield weapons). He pointed out that collectiveness of a community personified into a deity is an alternative idea of religion found only at folk levels. The soldier guilds, associated with the protection of trade guilds and rulers of the past, were also cultivators or craftsmen in peacetime. In the medieval period, especially in the late medieval period, they were also hired and dispatched to distant places in South and South East Asia. With the collapse of native trade and state institutions, the soldier guilds were absorbed into various castes and professions.

During the Nallūr kingdom, there were soldiers belonging to several different countries, who fought and died to defend the king and kingdom. These temples might have arisen to respect and venerate the martyrs. Portuguese, who conquered the Jaffna kingdom, employed the prisoners of war in many professions, in due course. Such past soldiers and their descendants venerated their ancestors. Later, it took the form of worship of a particular caste. “Kōṭṭattār”, “Paṭaikkālattār”, “Ilantāri”, and “Aṇṇamār” are some examples of such temples. These temples use plural terms, instead of singular terms, as shown in the above examples. The “Kōṭṭattār” temple of Ilavālai is one such temple.

Kaṇṇaki Ammaṇ Temple of Vēlampirāi

This temple is situated in the Vēlampirāi area, near the sea-coast, in the village of Kōvilākkāṇṭy, on the east of the Nāvaṛkuḷi-Kēratīvu main road (A32). The ancient road that connects the temple and the main road is called as the “Vēlampirāi Kaṇṇaki Ammaṇvīty.” In the compound, there is a new small Ammaṇ Temple. Adjacent to this new Ammaṇ Temple, in the west side, the ruins of the ancient Kaṇṇaki Ammaṇ Temple could be seen. On the north portion, the long and large pillar hall, and windows in it, reveal the

influence of European period art tradition. There is a Sacred well (Tīrttakīṇaru) nearby belonging to the temple, in the Southern side (Sasita 2012 in Tamil). Now, it is used as the sacred well of the new Ammaṅ temple. The ruins of a Karpakirakam, Sacred well, and the outer walls of the Tuṇaikkōvilkaḷ (Attendant deities of a super God) built with lime stones are seen near the Sacred well. The round and square pillars and stone door-frames found among the ruins reveal the beauty of the old temple. These ruins seem to be older in age than that of the frontal large pillar hall.



Views of the Vēlampirāi Kaṇṇaki Ammaṅ Temple

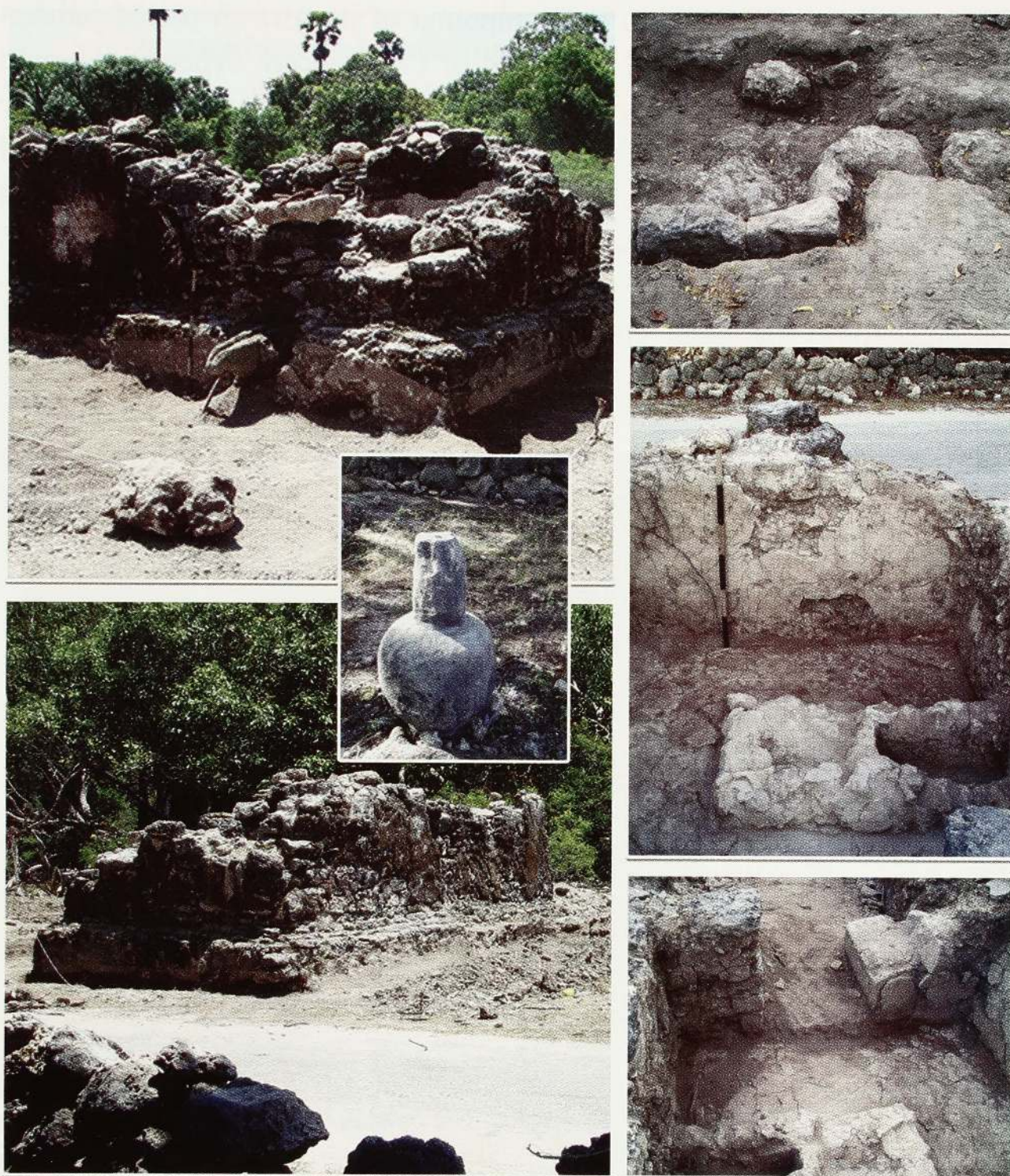
British records belonging to 1892 A.D. reveal that part of the temple was built with stones by one Tāmōtaram Uṭaiyār in 1825 (Temple Register 1892). Earlier, one Mātaṅ Kaṇapati was the owner and priest of the temple. Further, earlier history of the temple is not available. But, this temple is considered as an important one in the Kaṇṇaki-workshop tradition in Jaffna. There is a legend that Kaṇṇaki left Nainātīvu and proceeded to Kōpāy, Maṭṭuvil, Vēlampirāi, Kaccāi, Nākarkōvil, and Puḷiyampokkaṇai and at last reached Vaṛṛappaḷai. Now, the small Ammaṅ temple is transforming as a temple with Āgama tradition of worship. However, the present worshipping rites and “pōjās” reveal that the old trends have not disappeared altogether. Ancient pottery discovered around the temple area confirm that people lived in this place during the Pre-Christian era. There are evidences that Kōvilākkāṇṭy was considered as a popular and remarkable region during the period of Jaffna kingdom. Considering the above facts, we may assume that Vēlampirāi Kaṇṇaki Ammaṅ Temple was a significant shrine during the Jaffna kingdom period.

Hindu Temple in Delft (Nēṭuntīvu)

This temple was identified at a place known as “Pūkkāṭu”. This had remained as a heap of stones for a long time. In 2010, after a survey at this place, it was found to be the ruins of an ancient Hindu temple. The temple was 40 feet wide. It had been built with coral stones which are freely available in the area. The “Karpakkirakam and “Antarāḷam” were 5 feet long and 5 feet wide respectively. There are evidences that this temple had a “Muṇmaṅṭapam (Large pillar hall), Tuṇaikkōvilkaḷ (attendant deities of superior God), sculptures, Vimāṇam, Tūpi, and the clay water pipes. The ruins confirm that this temple was meticulously planned and built (Pushparatnam 2010 in Tamil).

At present except the “*Katpakkirakam*” and “*Antarāḷam*” the whole structure of the temple is in ruins. Coins belonging to the Jaffna kingdom and Polanaṛuwa kingdom and contemporary Cōḷa and Pāṇṭiya periods have been discovered in and around the site. It reveals that the commercial and cultural ties between Sri Lanka and South India took place through Delft in the medieval Period. There are evidences that the Mahāvalituṛai port which is

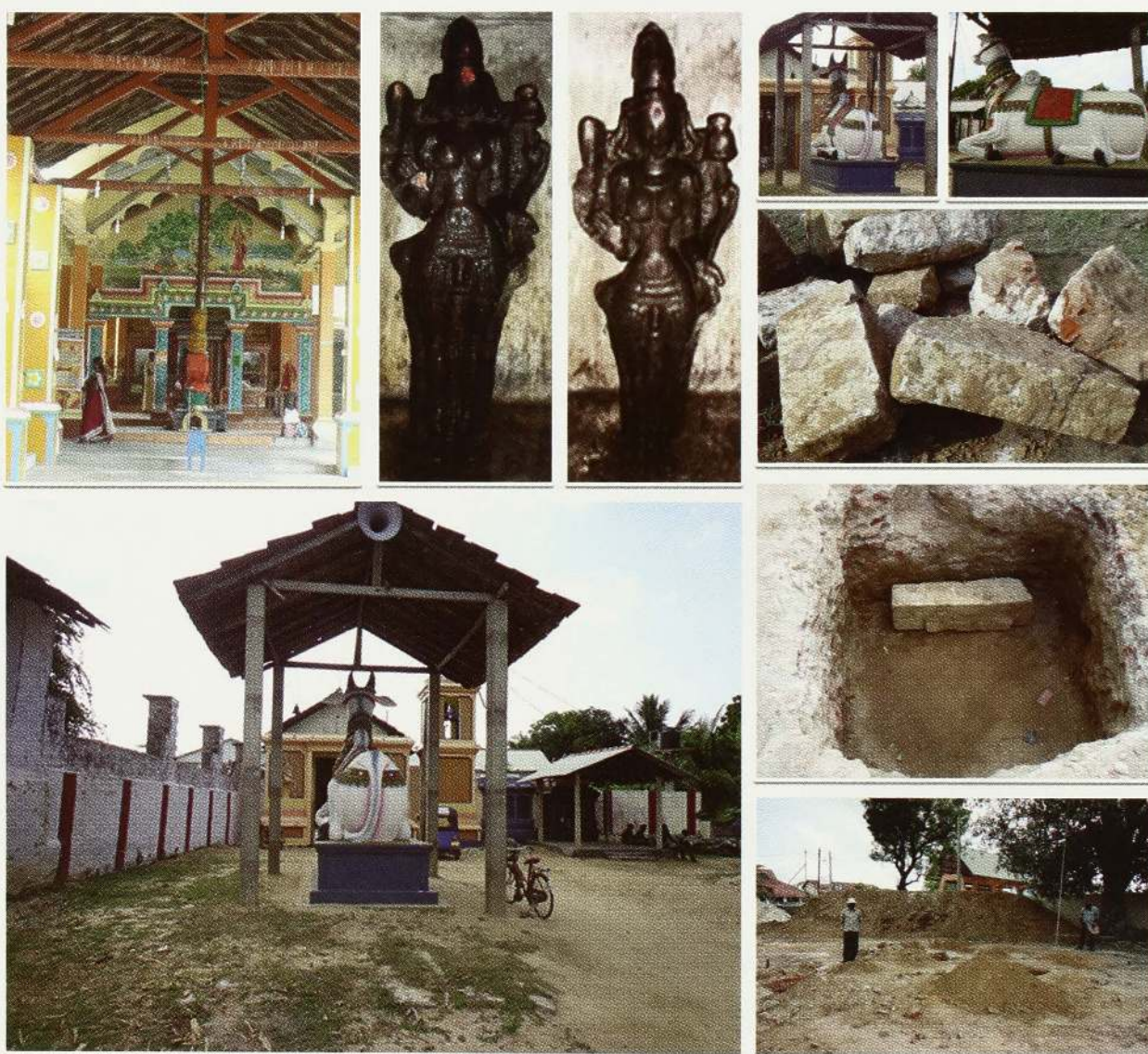
Views of the Vēlampirāi Kaṇṇaki Amman Temple



near the temple site was an important port during the Jaffna kingdom. There are no clear evidences to ascertain the origin of this temple. But there is a road adjacent to the “Antarālam”; which was built by the Dutch. So we can consider that the temple was built before the Portuguese period. At present the Department of Archaeology has decided to proclaim this temple site as a national heritage.

Vārivānēswarar Temple of Cāvakkaccēri

This temple was situated in the compound of the British period judicial court, adjacent to the present bus stand of Cāvakkaccēri. When the ground was dug to get sand for some purpose, four statues of Ammaṅ, Puvanēswary Ammaṅ, Civaliṅgam and Cūriyaṅ were discovered. Recently when the ground was dug to lay foundation to the new judicial court, several ruins of the old temple were discovered. Scholars opine that these evidences correspond to the Cāvakkaccēri Vārivaṅēswarar temple which was mentioned in the “Takshṇakailāya Purāṇam” composed in the 16th century A.D, (Navaratnam 1964).

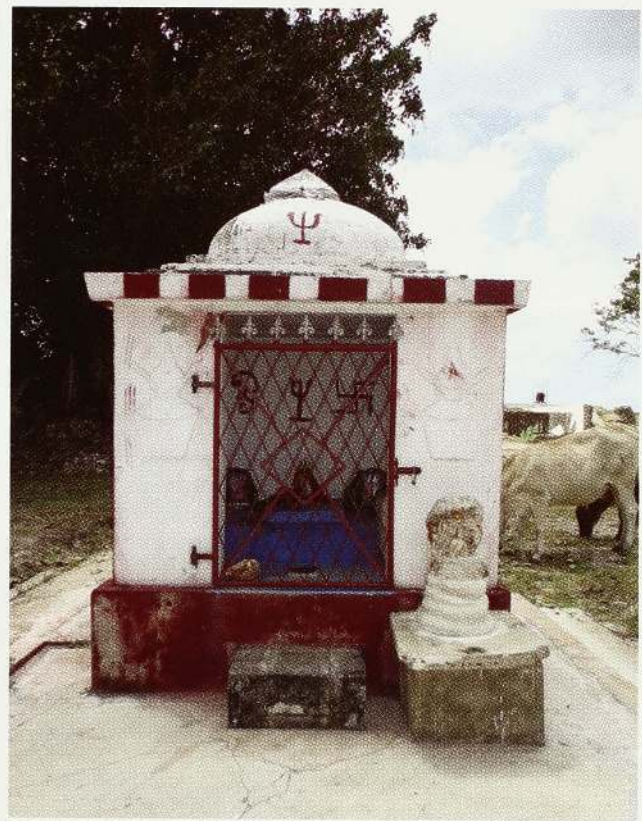


Views of the Cāvakkaccēri Vārivānēswarar Temple

The art historians who scrutinized these four statues come to the conclusion that these 4 statues belonged 12th and 13th centuries A.D. So we may consider that the Vārivaṇēsvarar temple might have been erected in 13th century A.D. This temple might have been destroyed during Portuguese or Dutch period. In support of the above fact we may notice a Christian Church opposite to this temple. Considering the above facts, the Department of Archaeology has allowed erecting a temple with the statues and stones of the old temple in the judicial court compound in memory of the old temple.

Vairavar Temple in the Jaffna Fort

Before the Portuguese first built Jaffna fort, the place was an important trade centre. Recent discoveries reveal that people lived in this place during the Pre-Christian era. Coins of Jaffna and Polanaṟuwa Kingdoms, Cōḷa, Pāṇṭiya and Cēra kingdoms and Chinese coins and potteries, discovered in this place confirm that this place was a trading centre in the ancient times. The Cōḷa



Views of the Jaffna Fort Vairavar Temple

inscriptions and temple stones of contemporary Cōla tradition suggest that a Cōla period temple might have existed in this place. “Yālp̄p̄navaipavamālai” and a Siṅhala literary work “Kōkulacantēcaya” mention about the fort of Jaffna Kingdom. Portuguese records reveal that “Paṅṅaitṭurai” which was close to the fort, was an important trade centre of the Jaffna Kingdom. The above evidences suggest that there might have been a fort of the Jaffna Kingdom in the place, before the coming of the Portuguese.

There is a small Hindu temple in the fort. The trident in the Karpakirukam (Sanctum) confirms that the chief deity of the temple might be “Vairavar”. As the bricks and coral stones of the small temple resemble the bricks and coral stones used to build the fort, one may assume that the temple might have been built during the latter part of Dutch rule. There are evidences that the temple was renovated during the British period. Probably, this temple might have served the prisoners and the native officials in the service of the Europeans. The Department of Archaeology has renovated this temple which was in ruins earlier.

Kāraikkāṭu Camāty (Tomb) Temple

This temple is located in the Iṅuvil area, about one km east of the Kāṅkecaṅṅurai road. The historically popular Civaṅ temple of the Kāraikkāṭu lies near the north. When sages die, they are not cremated. They are placed in the sitting position and around them a temple structure is built and worshipped by the people. This category of temples is called “Camāty” temples. It is a unique practice among Hindus. There are evidences that this practice of erecting “Camāty” temples began from 7th century A.D. during the reigns of Pallavās and Cōlas. The contemporary temples where kings were kept in “Camāty” were called “Paḷlipṭai Temples”. The early temples of Cōla reign were “Paḷlipṭai Temples”.

At Kāraikkāl, there are “Camāty” temples, erected at different periods of time. The inscriptions in these temples indicate the period of relevant sages. Liṅgam is found as the “Chief Deity” of these temples, in the Karpakirukam (Sanctum). Professor V.Sivasāmy opines that the “Liṅgam” is installed in the

“Karpakirukam” to symbolize that the relevant sage has found refuge at the feet of Lord Siva. The “Pūjās” and rites take place like other Hindu temples. The unique feature is that the rites are conducted by non-Brahmin Priests.



Views of the Kārakkāṭu Camāty (Tomb) Temple

Villūṅṛi Holy- Spring

Since time immemorial, the funeral and post-funeral rites and rituals of Hindus are part and parcel of their social and religious duty. These are performed to honor their dead ancestors and to venerate their memory. “Antijeṣṭi” is a significant post-funeral ceremony, among others. This ceremony is conducted at a holy-water site, according to age-old customs. There are many such holy-water sites available in Jaffna where “Antijeṣṭi” ceremony is performed. Among them, Kērimalai, Tiruvaṭinilai, Toṅṭamaṅāru and Villūṅṛi are significant sites. Villūṅṛi site is noted for its antiquity and unique historical features. It is situated on a plot of land named “Villavarāyaṅkuḷam”, along the seashore, in the Vaṅṅārpaṅṅai area. It is about one mile, west of the present Jaffna town. Nowadays, the name “Villūṅṛi” alone refers to the Villūṅṛi Holy-water site, among the Jaffna people, because of its popularity

This Holy-water site is also called as “Pūrvataṅuṣkōṭi”. There are some legends about this site. Hindus believe that this site was established by Rama of Raamayana when he visited Sri Lanka. Ancient “ūṅcal” hymns in the Villūṅṛi Vinayakar Temple refers Villūṅṛi as Pūrvataṅuṣkōṭi. This supports the legendary story that Rama came and worshipped Lord Civa along the shore of Villūṅṛi Holy-Water, before he went to Rāmēśvaram through Taṅuṣkōṭi to worship Lord Civa. As such, Villūṅṛi site derived the name “Pūrvataṅuṣkōṭi”. Some lands in the nearby village Āṅaikkōṭṭai are called as “Taṅuṣkōṭi Tōṭṭam.” Maybe the above legendary story among the Hindus might have been the cause for the word “Taṅuṣkōṭi”. However, even if we consider the visit of Rama to Sri Lanka as a myth, these trends indicate that “Villūṅṛi Holy-water” site might have a long and significant history behind it.

The records of the Portuguese who conquered the Jaffna kingdom in the early part of the 17th century and the records of the Dutch mention that Nallūr and Vaṅṅārpaṅṅai were very big villages. Further, the above records reveal that during and after the periods of the Nallūr kingdom, the Paṅṅaittuṛai and the adjacent Vaṅṅārpaṅṅai regions were not only very populous, but also significant economic, trade and military centers. This might be so, because these regions played an import part in the overseas trade activities of that time.



Views of the Villūnri Holy - Spring

It should be noted that the word “Paṇṇai” means a place near water resources or a storage place for goods and sea-faring vessels. In 1924, Codrington, in his book mentions that 20 Roman gold coins, belonging to the 1st century A.D., were discovered in this region. The recent Archaeological excavations conducted in the Jaffna Fort, at Pūmpukār which lies to the east of the Fort, at Cāṭṭi which lies to the south of the Fort, and at Āṇaikkōṭṭai which lies to the west of the Fort, indicate that the coastal regions of the Jaffna Peninsula has had a history of not less than 2500 years. The evidences discovered during the recent excavations at Jaffna Fort, such as coins, pottery, wine jars and glass wares belonging to India, Rome, Arabia and China and the Cōḷa inscription belonging to the 11th century A.D., indicate that this site might have been an important trade center before the Portuguese built their Fort here. Further, a Terracotta figure of a God belonging to 5th-7th century A.D., indicate that there was a village temple on the site, The relevant evidences make one not to totally discard the popular legendary history of these temples as myths. The plot of land where Villūṇri Holy-spring is situated, is called “Villavarāyaṅkuḷam”. The name that end with the phrase “Rāyaṅ” have relevance to members of royal families. It is evident from the names of the Jaffna kingdom period. Further, during the Portuguese and Dutch periods the high officials and persons of high social status bore the names ending in “Rāyaṅ”. As such, the Villūṇri Holy-Water might have existed earlier on the plot of land named Villavarāyaṅkuḷam, or a person named “Villavarāya” himself might have built it.

The Portuguese Rev. Queyroz mentions that in the 17th and 18th centuries A.D., the Portuguese and Dutch practised a policy of Vandalism and destroyed more than 500 Hindu temples. So, the details of the Hindu temples before the Dutch rule were little. Fortunately, the Dutch gave religious freedom to the natives in the latter part of their rule. Hence, new temples arose on the same sites or with the same names. Villūṇri Holy-Water site is one of such temples which suffered the same fate. As such, it is possible that an ancient Civaṅ temple existed at holy water site, but it was destroyed by the Portuguese. Later, a Vināyagar Temple arose on the place. Now, we have the “Vērakatti Vināyagar Temple” on the present site. British Temple records belonging to the 19th century, reveal the details of 28 Hindu temples within the Jaffna

municipal area. Further, the temple records reveal that the Vaitēśvaraṅ Temple was built on the plot of land named “Periaiaraiāṅ kāṭu” in 1770 with stones and bricks and roofed with tiles, and the “Villūṅṅri Pillaiyar Temple” was built on a plot of land named “Marutōṅṅikkāṭu” in 1880 with stones and roofed with coconut leaves. Vaithilinga Chettiar who was in good terms with the Dutch, built the Vaitēśvaraṅ Temple in 1770. As there were no evidences of any previous temple on the site, it is evident that the present temple was built in 1770 for the first time. On the contrary, the Villūṅṅri Pillaiyar Temple has had a long significant history. As we have mentioned earlier, the “ūṅcal Hymns” of this temple and the legendary stories reveal that Rama worshipped at the Civaṅ Temple at Pūrvataṅṅuśkōṭi which is on the shores of Villūṅṅri Holy-water. After the destruction of this temple by the Portuguese, a Vinayakar statue was worshipped in its place. Later, this statue was kept on a adjoining plot of land named “Marutōṅṅikkāṭu” and worshipped by the people. Though the British temple records reveal that the present Villūṅṅri Vināyagar Temple was built in 1880 with stones, there might have been an ancient temple on the same site built with easily destroyable articles such as sand. However, as the temple has relevance to the Villūṅṅri Holy-Water, one may suppose that this temple may be an ancient one with a long and significant history.

After the Vaitēśvaraṅ and Villūṅṅri Vērakatti Vināyagar temples were built with stones during the Dutch and British rule, the Villūṅṅri Holy-water served the two temples during the annual festivals for the Holy-bath of the statues of the deities as a religious customary ritual. During this bathing ritual, the devotees also bathe in the holy water to get the blessings of the God, as the Hindus believe. Further, on the new-moon day of July and on the full-moon day of April Hindus fast and bathe in this Holy-water in the hope that their dead father and mother attain eternal bliss respectively.

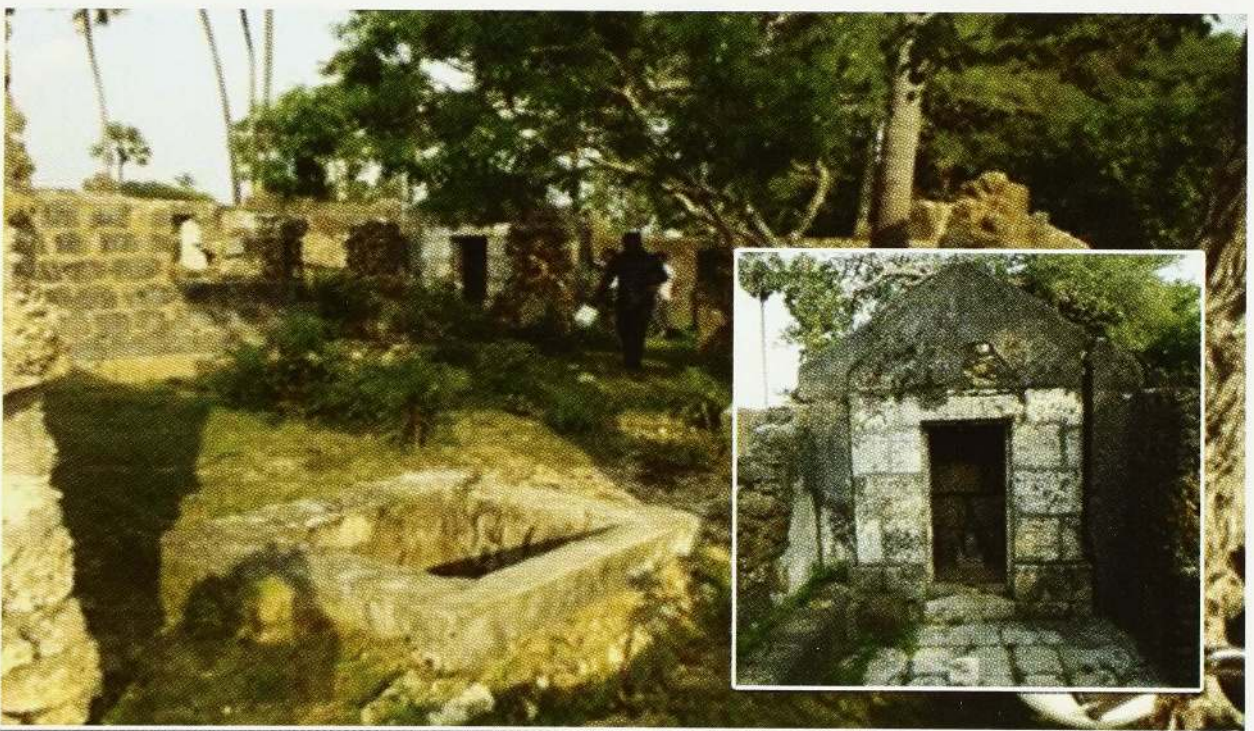
Villūṅṅri Holy-Water is very popular among the Hindus of Jaffna, especially for the performance of “Antijeṣṭi” (A significant death commemorative ritual among Hindus). Almost all Hindus of Jaffna, including the few islands around the peninsula prefer to perform the “Antijeṣṭi” ritual here. As such, the Villūṅṅri Holy-water plays an important part in the social life of the Hindus of Jaffna. Further, Hindu sages such as “Kaṅkaṅṅu Cuvāmikaḷ”, “Ilakkaṅṅa

Cuvāmikaḷ”, “Kaṇēś Aiyar” and “Cellaiyā Aiyar” performed Penance (Tavam) here in the early part of the 20th century. “Antijeṣṭi” is a post-funeral ritual among Hindus which is usually performed on the 20th or 31st day after the funeral with the belief to seek God’s forgiveness and to evoke his blessings to attain eternal bliss for the dead soul. According to Hindu scriptures, places such as oceans, river banks, seashores and large ponds, are prescribed as places to perform “Antijeṣṭi” and immerse the ashes. The main ritual of the “Antijeṣṭi” is to perform special “Poojas” to the burnt ashes of the dead in the ocean or river. The “Antijeṣṭi” is performed at “Villūṇṛi because it possesses all the facilities and resources to perform “Antijeṣṭi”, according to Hindu scriptures (or customs) since the 19th century. Several bodies, such as “Caiva Viruttiyā Caṅkam” (1938-1951), “Villūṇṛi Vināyagar Tēvaṣṭāṇm”, “Villūṇṛi Tērttakēṇi Puṇaruttāṇa Capai”, “Villūṇṛi Puṇita Tērtta Paripāḷaṇa Capai”, have contributed immensely in the renovation and Preserve of “Villūṇṛi” in many ways. The period of “Caiva Viruttiyā Caṅkam” (1938-1951) has seen numerous developments at “Villūṇṛi”.

Unfortunately, after the 1990’s, the Hindus of Jaffna had to face several obstacles to perform their religious duties and obligations as they wished, due to the unusual situation that prevailed in Jaffna. However, “Villūṇṛi” has developed into a prominent place in the life of the people. Nowadays, one who visits the “Villūṇṛi” would feel a divine atmosphere which fulfills all his demands. It has a striking entrance, separate bathing sections for men and women, a small beautiful temple for Rama which reminds us of the legendary story, many halls to perform several “Antijeṣṭi” rituals at the same time, a visitors’ hall, several halls to perform the Puttaḷi (Effigy made of darbha grass) burning ritual, comfortable pathway to take the ash to the seashore, beautiful flower garden around the site and the presence of coconut palms and a quiet seashore on the west. After 2010, due to the peaceful situation, other sites where “Antijeṣṭi” rituals were performed have once again become active. Several tourists visit some of these sites very often. So, one can expect some changes might take place in the age-old traditions of these rituals. Intangible heritage such as traditional music, dance, drama, literature, traditions, ritual ceremonies have become the focus point in the contemporary cultural tourism. The UNESCO expresses its concern that these aspects of intangible heritage

are losing grounds in some developing countries. So, it encourages and helps to identify, document and preserve these valuable heritage. “Villūnri” is notable for its tangible and intangible heritage. As such, the “Putiya Villūnri Puṇita Tērtta Paripālana Capai” is doing a yeoman service. There is no doubt that “Villūnri” will be an ideal model for those who wish to know about the intangible heritage of the Hindus of Jaffna.

Civaṇ Temple at Tuṇaivi

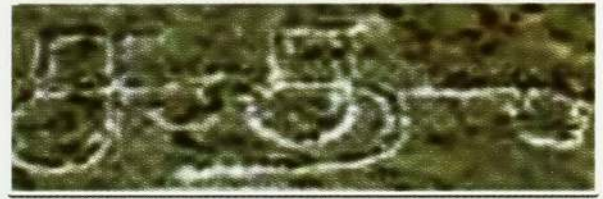


Views of the Tuṇaivi Civaṇ Temple

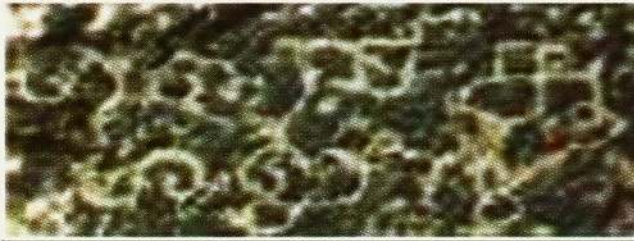
The above temple is found in the middle of the paddy fields of the village Tuṇaiivi which is 2 km. in the South of Vaṭṭukkōṭṭai–Caṅkarattai junction, in the Sabha. The temple is about 50 feet long and 42 feet wide with the Sanctum 6 feet x 4 1/2 feet length and width respectively. At the moment, the Antaralam, front hall (muṇmaṇṭapam), the Tuṇaikkovilkal and the boundary walls are in dilapidated condition, except the Antaralam. Though most of the temple was built with coral stones, the Sanctum was intact and was built with polished grinite and lime stones. On the east wall of the Sanctum, seven stones bear some parts of long inscriptions in Granta script, which belong to the 15th and 16th centuries A.D. The name “Perakēsvaraṇ” on the inscription shows that the temple belongs to “Lord Civā”. This inscription seems to be oldest one among the Granta inscriptions which were discovered in Jaffna, so far. Further, the name of this temple was prevalent in Tamil Nāṭu during the medieval history. As such, we can consider that this temple at Tuṇaiivi might have been built in or about the era of Jaffna kingdom.



மு அவ்வா



சந்தா



ராய் ஆ



திமா



சயலி



பிரகேஷ்வ



ரன்

Saiva Paripālana Capai

It has been doing yeoman service to preserve and propagate the age-old traditions, values and heritage of Saivism which is one of the oldest religions in the world. The seat of the Saiva Paripālana Capai is located at the College road, Nēraviyaṭi in Jaffna. When the revival of the Buddhist Sinhala traditions and values in the southern Sri Lanka was initiated and led by Anāgarika Tarmapāla, the revival of Saiva Tamil values and traditions in the Northern Sri Lanka was initiated and led by Ārumuka Nāvalar. He was instrumental in establishing several temples which conform to the Agamic traditions and a chain of Saiva Tamil mixed schools in Northern Sri Lanka. The same trend was followed in Tamil Nadu. The Saiva Paripālana Capai was established in 1888 by the saivaites of Northern Sri Lanka, with a view to promote Saiva Tamil culture and traditions. The Capai was established to manage the relevant lectures, seminars, rituals and ceremonies and to publish books, magazines and various other publications in Tamil, English and Sanskrit.



Views of the Saiva Paripālana Capai

Hindu Temples of Vaṅṅi

At present, the administrative districts of Kiḷinocci, Maṅṅār, Mullaitīvu and Vavuṅiya are called “Vaṅṅi.” Pāli, Siṅhaḷa and Tamil literatures and inscriptions provide evidences that in villages and Principalities, Hindu and Buddhist temples existed in this region mainly around tanks. Till the defeat of Paṅṅāravāṅṅiyaṅ by the British, the major part of the region was ruled by several chieftains. So, we can infer that this region must have had Hindu temples older than those of Jaffna, and granites are easily available in Vaṅṅi area. It should be noted that granites are brought down to Jaffna from Vaṅṅi for the construction of Hindu temples. Portuguese and Dutch did not have chances to destroy the Hindu temples in Vaṅṅi as they had done to the Hindu temples in Jaffna. The books and notes written by H. Parker (1909), J.P.Lewis (1885), H.Nevil, Nēvil, Fowler, Sir William Twynam (1882) who served in the administrative service in Sri Lanka, in the latter part of 19th century and early part of 20th century, reveal that there were a number of Buddhist and Hindu temples in Vaṅṅi.

English man Nevil mentions that there were dwellings of princes and houses and temples in dilapidated condition at Paṅṅāgāmaṅ, in Vaṅṅi. A Dutch East India Company officer J.Haffner mentions that he had seen a Saivaite temple at Kallāru, about 7½ miles from Maṅṅicckaṅṅy, while he was going from Jaffna to Colombo on foot. C.Navaratṅam comments that the above temple is the “Iyaṅār Temple” of Kutiramalai, mentioned in the “Takshṅakailāya purāṅam. Huge Nevile, in his book “Taprobanizn” mentions that pilgrims from India visited the above temple till recent times.

J. P. Lewis, in his book “Manual of Vaṅṅi” says that he had seen the ruins of the dwelling of chieftains and Hindu and Buddhist temples at Māntai, PeriyamalaIluppai, Kanāgarayaṅ Kuḷam, Rājentraṅ Kuḷam, Mataguvaitta Kuḷam, Oṅṅicuṅṅāṅ and Mahākanta. Two Cōḷa inscriptions, discovered at Mātōṅṅam, belonging to 10th and 11th centuries A.D. reveal that two temples, namely “Rājarājēsvaraṅ” and “Tiruviruvirāmēsvaraṅ” existed in the region (Pathmanathan 2010 in Tamil). However, such temples with the ancient structures and art traditions have not been identified, so far. Now, we may see some present day temples which have relevance to past history.

Kaṇṇaki Ammaṇ Temple of Vaṛṛappaḷai



Views of the Vaṛṛappaḷai Kaṇṇaki Ammaṇ Temple

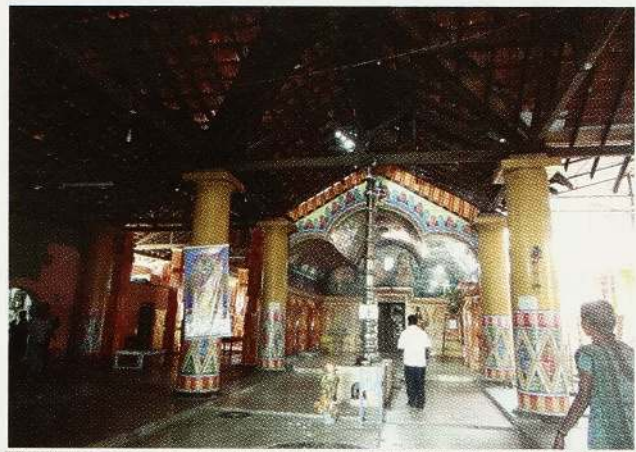
This temple is situated at Vaṛṛappaḷai in the Mullaitīvu District. The people believe that if Kaṇṇaki Ammaṇ is angered, diseases will break out among them. So, they venerate her with devotion. The Kaṇṇaki Ammaṇ temples at Muḷliāvaḷai, Silāwattai, Katkiṭaṅku, Paḷaiyāntaṇ, Ariamaṭu, Kokkiḷai and Kumulaṃṇai reveal the importance of Kaṇṇaki Ammaṇ worship among the people (Satkunam 1976 in Tamil: 113-118). Among them, the Vaṛṛappaḷai Ammaṇ temple is an ancient and popular temple. Legend says that king Gajabahu-I, introduced Kaṇṇaki worship to Sri Lanka from Tamil Nāṭu (Navaratnam 1964). Further, legend says that Kaṇṇaki started from Maṇipallavam and proceeded to Kōpāy, Maṭṭuvil, Vēlampirāi, Kaccāi, Nāgarkōvil, Puḷiyampokkaṇai and finally reached Vaṛṛappaḷai. Though the temples in Vaṇṇi are devoid of non-agama tradition, recently this temple has been rebuilt with agama tradition, and renamed as “Puvaneswari Ammaṇ”, instead of “Kaṇṇaki Ammaṇ. Now, Brahmin priests perform the worship rites. However, the name “Kaṇṇaki Ammaṇ” is very popular among people.

Tāntōṇṇisvarar Temple

This temple is situated at the middle of the Oṭṭicutṭāṇ town, on the Māṅkuḷam-Oṭṭicutṭāṇ road, in the Mullaitīvu District. British period colleges, Christian churches and administrative centers around the place indicate that it might have been a small town before the British period. But, Oṭṭicutṭāṇ is better known for this ancient temple of Lord Siva. Because of its antiquity, it is called as “Tāntōṇṇiswaram Temple” (the deity came into being on its own).

The following are comments, made by C.S.Navaratnam, regarding the above temple. According to the tradition, this “Civa Liṅgam”, in times gone-by, was found by a person who cleared the jungle and cultivated maize. After harvest, he collected the stubble and set fire to them. Failing to ignite the heap of straw, one day to his surprise, he found a “Liṅgam” (Navaratnam 1964). The Vaṇṇi Chieftain of that principality soon founded a temple to “Tāntōṇṇisverer” at the site where the “Liṅgam” was first discovered. Later on, some enterprising Government officers who served in the district and other well-wishers rebuilt this venerable house of God.” After the British rule, this temple has been renovated from time to time and it is considered

not only as an ancient but also the biggest temple in the Mullaitivu District. The Vimaṇam (Turret of a temple surmounting the cell in which the chief image is placed), Kōpuram (Tower gate of a temple) and the big Sacred Pond (Tirtakkēṇi) and the other beautiful halls and buildings of this temple, add a divine lustre to the temple. During the annual festival, people from all parts come and worship and get the blessings of the God.



Views of the Tāntōṅṅisvarar Temple

Civaṅ Temple of Uruttirapuram

It is one of the ancient historical temples in the Kīlinocci District. The present temple was rebuilt according to the “Āgamic” tradition in 1958. Art historians consider that it is one of the temples which display superb Dravidian architecture. Though the temple was rebuilt recently, the “Liṅgam” is said to be centuries old. The “Liṅgam” was discovered with Āvuṭai (Wherein the Linga is Placed) in the Uruttirapuram forest in 1882 by the then Government Agent Sir William Twynam (Navaratnam 1964). Uruttirapuram Tank was also discovered by him. The tank might have served as the “Tīrtakuḷam.” (Sacred tank). Later, the “Liṅgam” and “Āvuṭai” were taken to nearby Kuncuparantaṅ Ammaṅ temple by the local devotees and kept and worshipped there.



Views of the Uruttirapuram Civaṅ Temple

Sir William Twynam mentions that the local people did not take much interest to build a temple till the Jaffna people migrated and built a temple there in 1958. The chief deity is the “Liṅgam.” The special feature of this “Liṅgam” is that its Āvuṭai is square in shape. Square shaped “Āvuṭai” tradition is very ancient in Hindu religion. Circular shaped Āvuṭai came into being with Pāṇṭiya rule from 12th century A.D. As such, C.V .Navaratṇam opines that the “Liṅgam” of the temple might belong to the Cōḷa or Pre-Cōḷa period. It shows that there was an ancient Civaṇ Temple at Uruttirapuram.

Iyaṇār Temple of Neṭuṅkēṇi

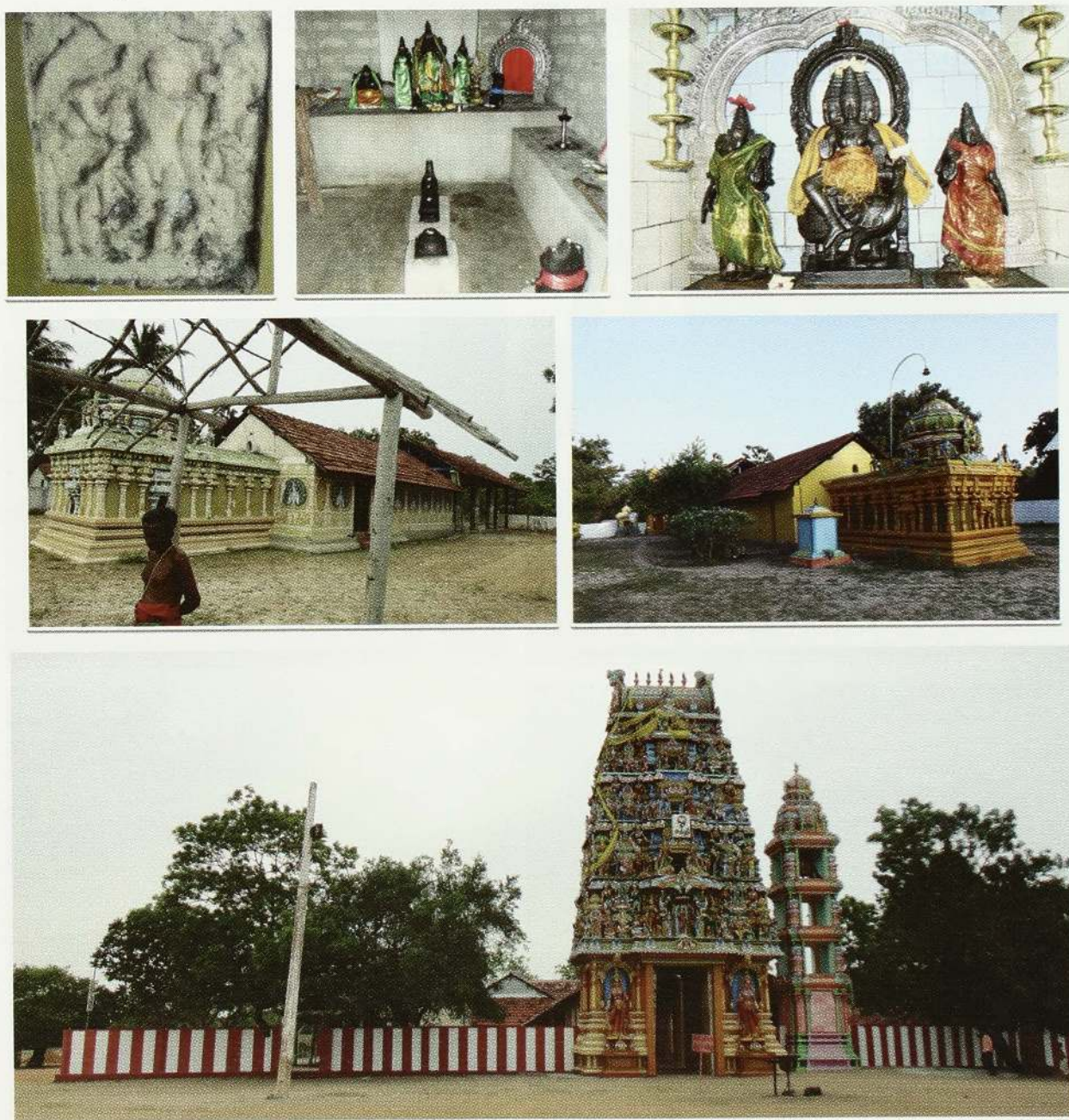
This temple is situated in the Mullaitīvu District, about one km. east of the Neṭuṅkēṇi Divisional Secretariat, in the forest, about 75 m. on the right-hand side of the road. Though the temple was built with bricks and granite, now it is in dilapidated conditions. However, people worship the God with devotion. Brahmi inscriptions on the nearby mountains, belonging to 3rd and 4th centuries A.D. reveal that this is a very ancient temple. It is surrounded by small mountains.



Views of the Neṭuṅkēṇi Iyaṇār Temple

Cittiravēlāyutar Temple of Kumarāpuram

This temple is situated in the village of “Taṅṅirūrū ” in the Mullaitīvu District. British records reveal that this temple is very prominent among the popular “Murukaṅ” temples in the Mullaitīvu District. As the bricks of the temple were comparatively bigger in size, we can assume that this temple was built in the ancient period. H. Parker, a great authority on irrigation during the British period in Ceylon says, “the bigger the brick, the older the building.” According to H. Pārker, the bricks used in this edifice are about 428 cubic inches each. Definitely, this temple seems to be older than the Hindu temples of Polanaṅuwa (Navaratnam 1964).



Views of the Kumarāpuram Cittiravēlāyutar Temple

Once, when the devotees of this temple feared that it might be destroyed by the Portuguese, they instantly removed the chief deity to the Peninsula and hid it at Kantavaṇam temple near Point-Pedro. This beautiful Iconography can still be seen at Kantavaṇam temple. However, the Kumarapuram Citiravēlayutar temple has not been discarded by the local people. They have maintained the temple and worshipped the shrine. Now, the people have rebuilt the temple in Dravidian architecture, using the stone pillars of the old temple. Some pillars have Tamil inscription over which some paints are dubbed. We may know more details about the temple if we are able to read the inscription.

Cantiracēkarar Temple of Ceṭṭikkulam



Views of the Ceṭṭikkulam Cantiracēkarar Temple

This temple is situated along the banks of a river in the forest village called as “Kappācci”, in the Ceṭṭikuḷam Divisional Secretariat (Navaratnam 1964). This temple was built by Vīranārayaṇar. As the Tamil literature “Vaiyāpāṭal” mentions about this temple, it seems to be an ancient temple. J.P.Lewis in his travels through the Vaṇṇi Districts came across some important Tamil manuscripts. Basing his facts on one of these, he states that one Viravarāyam Ceṭṭi, a merchant of Madura, together with some Paravas were wrecked, off the western coast of the Maṇṇār District about 247A.D. (Lewis 1885). He and his followers later settled in Ceṭṭikuḷam and constructed a “Kēṇi” known as “Vaḷavai” and erected a temple to Lord Cantiracēgarar about 289 A.D. At present, the temple is in dilapidated condition. But, the local people have placed a “Liṅgam” in the place of old “Karppakirakam” and worship the “Liṅgam .”

Civaṇ Temple of Vavaṇikkūḷam



Views of the Vavaṇikkūḷam Civaṇ Temple

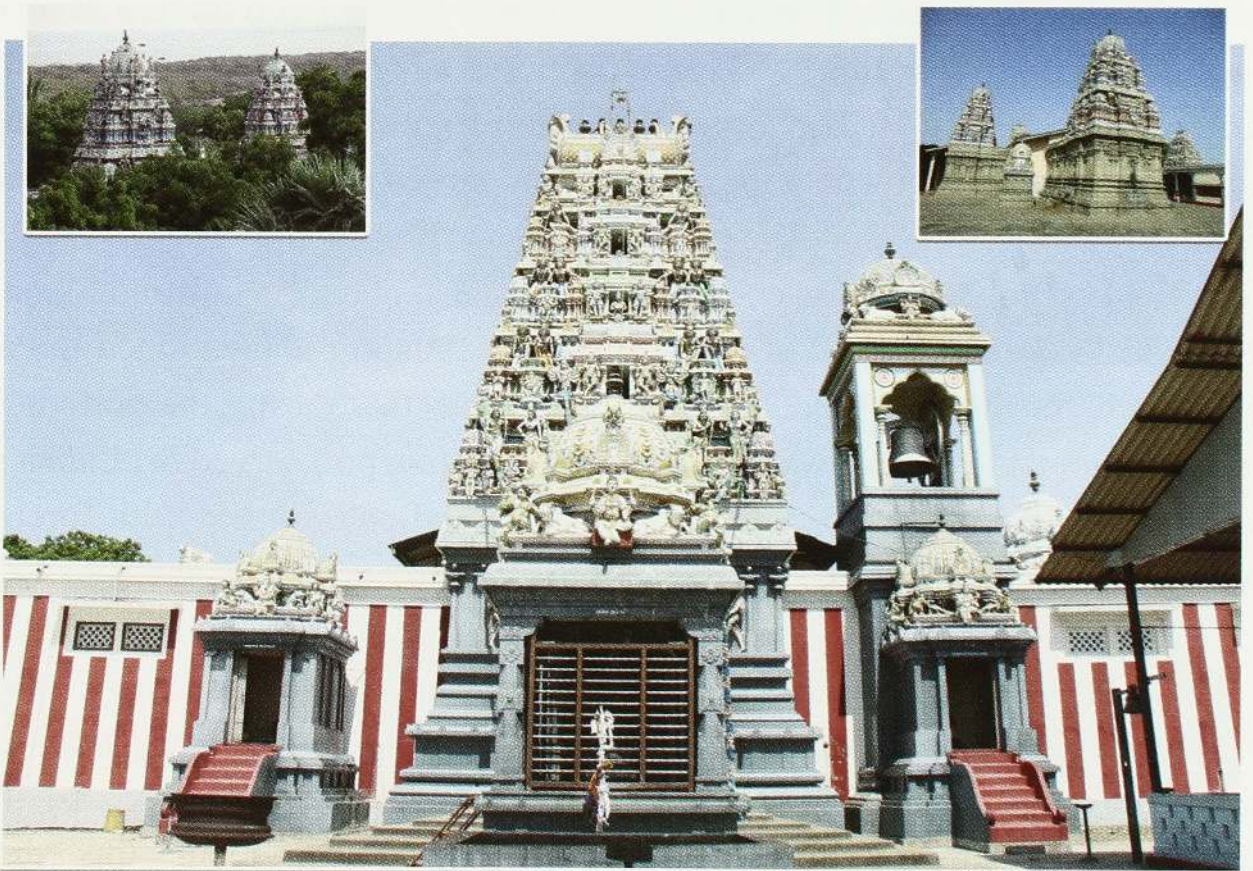
This temple is situated near the Vavaṇikkūḷam tank, in the South-East direction. Though the temple is a recent construction, the “Liṅgam” is an ancient one (Parkar, H., 1909: 365-366). This “Liṅgam” was discovered among the temple ruins at Kōvilkāṭu in the Vavaṇikkūḷam Pāliyāru area. A British official says that he had seen a big temple with pillars in a dilapidated condition and seen a “Liṅgam” with minor damage and an inscription and a stone for making God Pillayār, among the ruins. With the “Liṅgam” discovered at Kovilkāṭu, this temple was erected in a small size (Navaratnam 1964). This “Liṅgam” has a square Āvuṭai. It is assumed that this “Liṅgam” belongs to the pre-12th century period. Pārker identifies the “Pāliyāru” as “Pelivāpi” mentioned in the Mahāvamsa (18:29). There are many legends among the local people regarding the origin of this “Liṅgam”.

Tirukkētisvaram Temple in Maṇṇār

This is one of the ancient historical Civaṇ Temples in Sri Lanka. It is situated in the Maṇṇār District, in the Māntai Grama Sevaka Division, at the entrance of the port of Mātōṭṭam. The Nāyaṇmārs who led the “Bhakthi Movement” in Tamil Nāṭu in the 7th and 8th Centuries A.D have sung “Tēvārams (Hindu religious hymns) about this temple and the nearby Palāvi Tīrtam (holy tank of Hindu Temple). In addition, “Nāyaṇmārs” have sung “Tēvārams” about the Kōnēswarem temple, in Trincomalee. It is a recognition to these two ancient great temples. The ports near the two temples served as a passage to promote close ties with Tamil Nāṭu. The port is called as “Mātōṭṭam” and “Māntai” in Tamil and as “Mahātīta” and as “Mavaṭoṭa” “Mahāpaṭaṇa” in Pāli and Siṅhaḷa (Nicholas 1963). The arrival of prince Vijaya at this port is mentioned in Pāli literatures, for the first time. There are evidences that during the periods of Aṇurātapura and Polanaṇuwa kingdom the Mātōṭṭam port served Sri Lanka as a gateway to establish political, commercial and cultural ties with foreign countries.

Professor. Paraṇavitaṇa cites Tātuvamsa and says that during the reign of Srimēghāvarṇaṇ in 4th century A.D., there was a temple here before Tirukkētisvaram. Further, a Siṅhaḷa inscription belonging to the 9th and 10th centuries A.D bears the following version: “May he who violates this edict,

Views of the Maṅṅār Tirukkētisvaram Temple



incur the sins of a killer of cows at Mahāvutu”. The above version shows that even the Siñhaḷa Buddhist people held this temple in high esteem (Ibid). As the temple was destroyed during the Portuguese rule, we are not able to know all the details of the temple (Navaratnam 1964). Statues of Civaliṅgam, Vināyagar, and Cōmaskantar with Pallava period art tradition discovered, during archaeological excavations in the area, suggest that the present temple has been rebuilt in the vicinity of the old temple site.

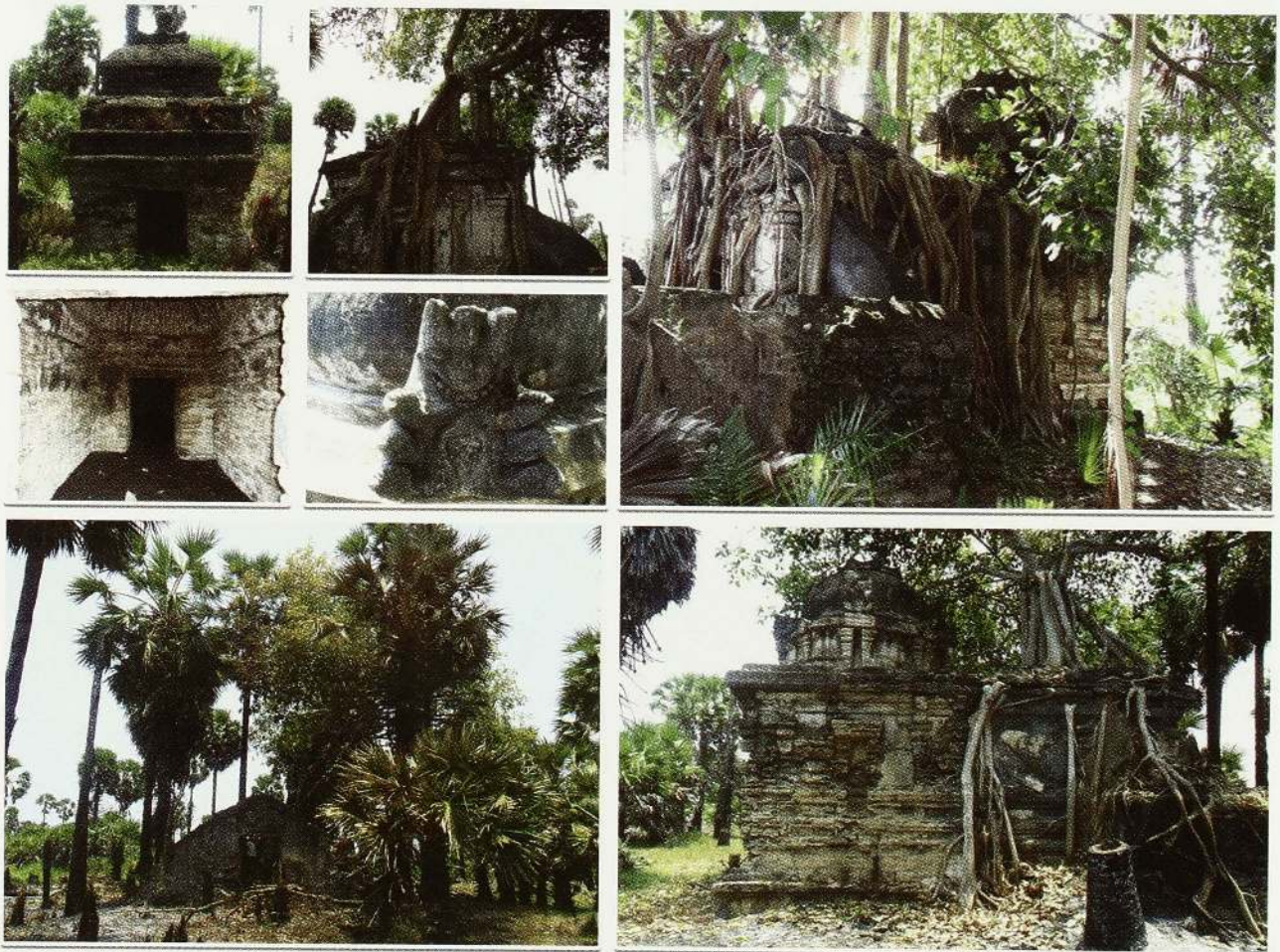
Civaṅ Temple of Maṅṅittalai



Views of the Maṅṅittalai Civaṅ Temple

This temple is situated in a small sandy plot of land, about 7 km from the Ālaṭi Junction, on the Caṅkuppiṭi – Pōnakari road. The temple is in a 2 km. wide land area with the ocean in the South and 5 km wide shallow water (sea) which could facilitate easy and smooth travel to Jaffna Peninsula. The Siṅhaḷa literature Kōkulacantecaya says that this small strip of water was used by travellers from Jaffna to Colombo before the Elephant pass was constructed. That is how a coastal village gained the name as Coḷombutturai in Jaffna. Portuguese records reveal that there was a fortress of the Jaffna kingdom at Coḷombutturai. It is one of the ancient temples in north Sri Lanka where we can observe the art tradition. This temple is 21 feet long and 12 ½ feet wide and built with coral stones, bricks and nectar (cutai). The Vimaṇam is 7 feet high with 3 bases. The “Tevakōṣṭam” “Kaṇakkūṭu, “Kutam” “Cālai” “Paṅcaram” of the temple resemble the Cōḷa art tradition (Pushparatnam 2002 in Tamil). The Department of Archaeology has decided to proclaim this temple as a national heritage.

Vināyagar Temple of Kavutārimuṇai



Views of the Kavutārimuṇai Vināyagar Temple

This temple is situated in small plot of land, 2 km. east of Maṅṅittalai. As the place was devoid of human population for a long period of time, most of the temple is in a dilapidated condition and covered with bushes, shrubs and trees. Recently, with the help of the Department of Archaeology, Department of Hindu Religion and Security officials all are allowed to visit the temple. The temple is 75 feet long and like the Maṅṅittalai Civaṅ temple, it was built with coral stones, bricks and nectar (Cutai). In addition to Karpakirakam and Antarālam, there are Muṅmaṅṅapam (large pillared hall), Koṭṭikampam (Flag - staff in a temple) and Parivāra Kōvikal. (Attendant deities of superior God). It is a big temple. The architecture of the Vimaṅgam and its sculptures which are in Dravidian art tradition, suggest that chief deity of the temple may be “Vināyakar.” This temple might have been built a little later than the Maṅṅittalai Civaṅ Temple.

Murukaṅṅi Piḷḷayār Temple



Views of the Murukaṅṅi Piḷḷayār Temple

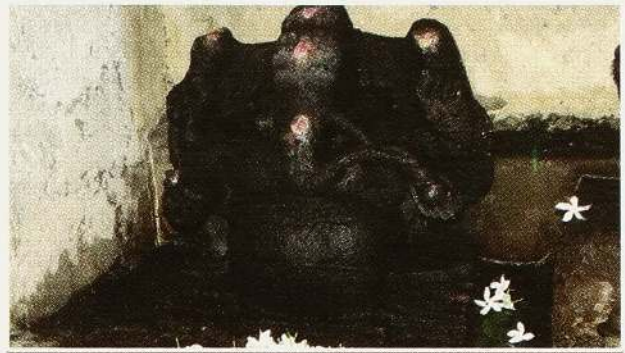
This temple is located on the A-9 road, south of the Kiḷinocci town, on the right-hand side. As the transport from Jaffna to other parts of Sri Lanka takes place mainly along this road, travellers stop their vehicles and worship at the temple, irrespective of their religion. This practice has been a long tradition among the people. So, this temple is very popular in Sri Lanka. The chief deity of this temple is Lord Vināyakar. It is said that the statue of Lord Vināyakar was found elsewhere and brought here to the present site. There are many legends among the people about the temple. However, it is probable that the present temple has been built at the present site when the Jaffna-Kaṇṭy road was constructed during the British Period.

Paṇaṅkāmaṃ Civaṇ Temple

The above temple is situated at Paṇaṅkāmaṃ. In Māntai East, in the Mallāvi Pradhesiya Sabha, in the Mūṇrumuṛippu area, the Naṭṭaṅkaṇṭy village is situated. The above Civaṇ temple is situated 2 km, south of Naṭṭaṅkaṇṭy village. The present temple structure had been built in the later period in history. However, ruins in the vicinity of the present temple and around the adjacent forest areas clearly indicate that an ancient temple had existed on the site earlier.

Further, the same “Civa Liṅkam” which had been worshiped in the ancient temple is being worshiped in the new temple structure now. Recent Archaeological evidences found on the site indicate that the Paṇaṅkāmaṃ village has had an ancient and continuous significant history. In 1982, scholar Dr. Ragupathy in collaboration with the Department of Archaeology of Sri Lanka, conducted extensive Archaeological research at Paṇaṅkāmaṃ. He discovered Christian era pottery in the area which indicate that there were human settlements in the area long ago. Our recent Archaeological survey and study of the Paṇaṅkāmaṃ area revealed relevant evidences that confirm the comments of Dr. Ragupathy’s team. Now, new light has been thrown on the history of Paṇaṅkāmaṃ, about the Vaṇṇiar settlements and Vaṇṇi Chieftains.

Views of the Paṇaṅkāmaṃ Civaṇ Temple



We learn about Vaṇṇi, Vaṇṇiars from the Cōḷa rule. Since 13th century A.D., Pāli, Sinhala and Tamil literary works of Southern Sri Lanka and Northern Sri Lanka and Kōṇecarkalvetṭu, Maṭṭakaḷappumāṇmiyam and Vaiyāpāṭal, mention the words Vaṇṇi, Vaṇṇi Paṇṇu, and Vaṇṇi Chieftains. It was so, because a sect of people called “Vaṇṇiars” came from Tamil Nāṭu and settled in Sri Lanka at various times in Sri Lanka in the past. As Sri Lanka has had close political ties with Tamil Nāṭu, the Vaṇṇiar community which plays an important role in the military activities in Tamil Nāṭu, might have migrated and settled in Sri Lanka. Professor Pathmanathan opines that “as the Vaṇṇiars were in the Vēḷakkāra Paṭai (Military) of the Cōḷa rulers, they might have remained in Sri Lanka, after the end of the Cōḷa rule in Sri Lanka. As such, the areas where they dwelled, might have earned the names Vaṇṇi and Vaṇṇi Paṇṇu”.

In 13th century, with the conquest of Kaliṅkamākaṇ, the Pollanaruwa kingdom moved towards further South. In Northern Sri Lanka Kaliṅkamākaṇ and Cāvakaṇ supported the formation of Tamil kingdoms. The evidences from Pāli and Sinhala literary works such as Culavamsa, Rajavaliya and Pojavaliya and inscriptions in Tamil Nāṭu, confirm the above fact. It has been from this period the Northern Sri Lanka has been called as Vaṇṇi and Vaṇṇi pattu and the people have been called as Vaṇṇiar and their rulers has been called as Vaṇṇi chieftains.

As such, Paṇaṅkāmaṃ has come under the rule of Vaṇṇi chieftains. On some occasions, Vaṇṇi chieftains enjoyed an independent rule. On many occasions, they came under the domination of the Jaffna kingdom. Relevant Tamil literary works and the Portuguese and Dutch records testify to the above fact. We have to consider all these historical background, when we assess and evaluate the significance of the Paṇaṅkāmaṃ Civaṇ temple in the history of Northern Sri Lanka.

So far, adequate evidences were not discovered to ascertain as to know when this ancient temple was first built. However, this ruins, statues and sculptures discovered on the site and the art tradition, clearly indicate that this temple belong to the ancient time. One could identify that the present



structure of the temple comprise structures belonging to these different periods. The three Civaliṅkams with Āvuṭai which are found in the present temple, belong to the ancient temple. But, the ancient temple was called as “Pañcalinkesvaram” in the ancient times. One of these Civaliṅkam was taken to a temple at Castirikulāṅkulam in Vavuniyā and has been worshiped there. The 2nd Civaliṅkam was found in the forest area in broken state. Of the three remaining Civaliṅkam, the biggest Civaliṅkam has been placed in the “Karpakirukam” and worshipped as the main deity. The other two Civaliṅkams have been placed with the Vinayakar sculpture belonging to the ancient temple and worshipped in a temporary structure in the front hall of the temple.

The Civaliṅkam with Āvuṭai in the Karpakirukam is about 114 cm. tall. The Civaliṅkam outside the Āvuṭai is 43 cm. tall. The diameter of the Civaliṅkam is 2.8 cm. The circumference of the Avutai and height of the Avutai are 90 cm. and 71 cm. respectively. The height, design and art of the Civaliṅkam and Āvuṭai are similar to the Civaliṅkam discovered at Māntai, Pāliyāru and Uruttirapuram. In Tami Nadu, similar Civaliṅkams are found. They are estimated to belong to the Pallava or early Cōḷa periods. So, it is probable that the ancient Paṇaṅkāma Civaṅ temple might have been built between 8th century A.D. and 10th century A.D.

However, the relief sculptures at the entrance of the Karpakirukam “Kabōtam”, “Koṭuṅkai”, “Yāḷimaṭṭam” and Vinayakar sculptures might belong to a little later period than the Civaliṅkam. Dr. Ragupathy opines of the art of the above features might belong to the 13th century A.D. As Paṇāṅkāmaṃ was under the Vaṇṇi chieftains’ rule during this period, they might have supported this temple. The period of the rule of Vaṇṇi chieftains in the History of Sri Lankan Tamils was a significant era. However, there have been no clear details of the periods of their rule. It is probable that the Paṇāṅkāmaṃ Civaṇ temple might offer relevant evidences and information about the Vaṇṇiars.

Buddhist Temples

There are evidences which testify to the introduction of Buddhism to Sri Lanka in the 3rd century B.C. It spread to Jaffna, in due course. Though the terracotta figures and symbols were characteristics of proto-Hinduism in early Iron Age culture, the majority of people of Iron Age period adhered to Buddhism, as Buddhism was organized and state sponsored. Further, the then social formation and social set-up promoted Buddhism. Mahāvamsa says that the Bo-tree which was brought to Sri Lanka by the Nun Sangamitta in 3rd century B.C. to Jambukōla in Jaffna was taken to Anurātapura. Further, Mahāvamsa says that the king Dēvanampiya Tissa built “Tissamahāvihāra” near Jambukōla and built “Pācīnārāmahāvihāra” outside. Further, it says the vihāra at Jambukōla was renovated during the reign of Kaniṭṭha Tissa (164-186 A.D.) and Vohārika Tissa (209 – 211 A.D.) and Vijayabāhu-1 (1055–1110A.D.) (Mahāvamsa 11:23-28, 19:23-26, 60:2023). The “Pācīnārāmahāvihāra” which was built by Devanambiya Tissa outside, was supposed to be in the Maṇṇār district. Siṅhaḷa inscriptions found in Maṇṇār belonging to the 9th -10th centuries are cited as evidences (Nicholas 1963).

Regarding the earliest and largest pre-Christian Brāhmi inscriptions discovered in Sri Lanka, special mention must be given to the Brāhmi inscriptions discovered at Periyapuḷiyaṅkuḷammalai, Erupotanai, Mahākaccakkoṭi about 7 miles north-east of Vavuṇiya. More than 40 Brāhmi inscriptions discovered in those places, refer to the cave, stone bed, tank,

canal, grains, etc. which were donated to the Buddhist priests and sangha by the ordinary people, traders and local chieftains Nāga and Uti. There are evidences in Pāli literary works about kings of the later Anurātapura and Polannaruwa periods who sponsored some of the Buddhist temples here. Rājamahā Vihaāra which is about 17 km. north-east of Vavuniya is cited as an example. The Brāhmic inscriptions of the temple confirm that it has a history of about 2000 years (Paranavitana, S., 1970).

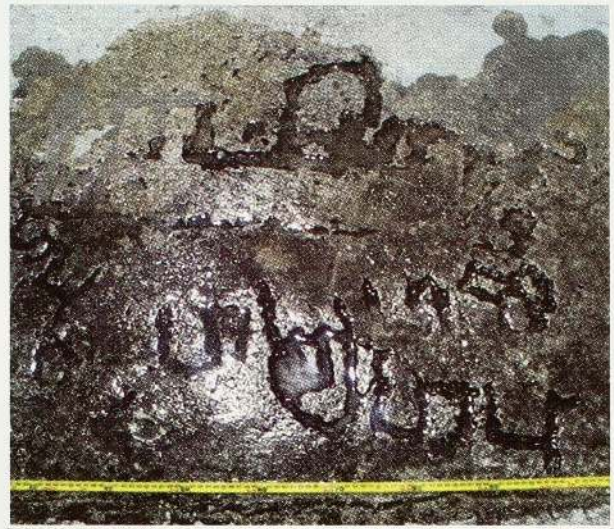


Ruins of Buddhist Temple at Kantarōtai

Kuruntalūrmalai in the Mullaitīvu District is one of the important places in the religious and political history of Sri Lanka. This place is referred to as “Kurunṭavasoka”, “Kurunṭacullaka”, and “Kurunṭivelu” in Pāli and Siṅhaḷa literary works. Though the local people believe that the ruins on the mountain to be that of a Hindu temple, there are evidences which refer to the Buddhist temple there. History reveals that when Khallanāga was king of Anurātapura (110-103), he built the Kurunṭavaoka Vihara here. In the later period, Aggabodhi-1 (571-604) and Aggaboti –IV (667-683) renovated the Vihara. Pāli literary works reveal that Vijayabāhu -I rebuilt the Vihāra in the 11th century (Nicholas 1963). During the reign of Kaliṅgamāgaṇ, the capital moved towards South to Polaṅṅaruwa. Pāli and Siṅhaḷa literary works reveal that, during the reigns of Kaliṅgamāgaṇ and Cāvakaṇ, this place was one of the important royal centres in Northern Sri Lanka (Culavaṃsa.83:15-19).

In South India, especially in Tamil Nāṭu, before the “Bhakthi movement”, Buddhism was an influential religion. As such, the influence of Tamil Nāṭu helped to promote Buddhism in Sri Lanka. A Brāhmi inscription belonging to the 3rd century A.D., discovered at “Nāgarkunagond” in Andhra in South India, mentions about the Vihāra, built for the Buddhists of Sri Lanka (Shu Hikeera 1985: 45-90). Professor Parānavitana says that the ancient statues of Lord Buddha and Bodhisatva were made with Crystal stones of Andhra and later brought to Sri Lanka. Pāli literary works mention the services of Monks Buddhathā, Buddhagōsa, Dharmapāla, Vajeraḃōty and others to Buddhism. They had come from Tamil Nāṭu (Venkadasamy.Sini., 1976 in Tamil). Maṇimēkalai, one of the great five epics in Tamil mentions that Sage Aṛavaṇavaṭikal and Maṇimēkalai had visited Nākanāṭu, Maṇipallavam and Irattiṇatuvīvam and worshipped the Buddhist shrines in Sri Lanka. Nākanāṭu and Maṇipallavam are identified with Jaffna, and Irattiṇatuvīvam indicates Civaṇoḷipātamalai in Southern Sri Lanka (Thirunavukkarase 1987 in Tamil). Pāli literatures and Brāhmi inscriptions supply adequate evidences to show that Tamils and Tamil kings were devotees and patrons of Buddhism in Sri Lanka (Parānavitana 1970). Recently Professor S.Krishnarajha discovered considerable Brāhmi potsherds at Kantarōṭai. It should be noted that Tamil Brāhmi and Asōka Brāhmi letters were seen on the potsherds. Aragama inscription of Anurātapura reveals that king Parinta (441-444 A.D.) who ruled

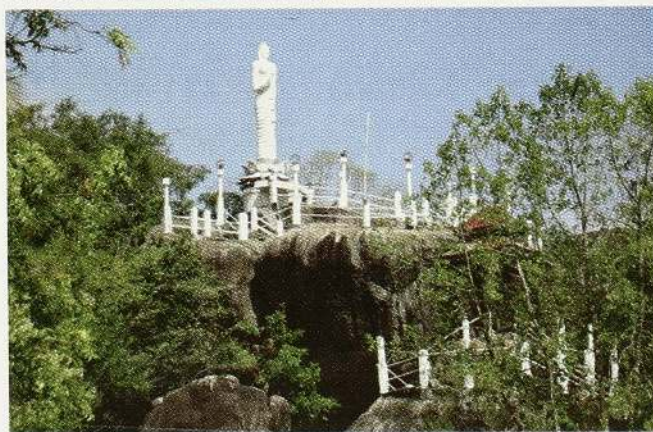
Ruins of Buddhist Temple at Delft



for 4 years at Anurātapura and his brother king Kuṭṭaparinta (444-460 A.D.) who ruled for 16 years, had served Buddhism well. Further, the inscription says that king Kuṭṭaparinta had earned the titles “Pāritēva” and *Buddhatācaṇ*” (Ephigrapia Zeylanica. Vol.IV:111-115). The evidences from literary sources are confirmed by ancient Buddhist vihāras, Stupās, statues, symbols of Lord Buddha and Bodhisatva, relevant symbols and ruins have been discovered at Kantarōṭai, Mākiyappiṭṭi, Cuṇṇākam, Vallipuram, Navakkiri, Nainātīvu, Delft, Tuṇukkāi, Uṇṇupulam, Urutirapuram, Vaṭṭakkcci, Neṭuṇkeṇi,



Views of the Nainativu Buddhist Temple



Views of the Vavuniyā Mahakaccakoṭi Buddhist Temple

Iluppaikkaṭavai, Vavuniyā, Maṇṇār etc. in Northern Sri Lanka (Veluppillai 2002). Many of these are proclaimed as Buddhist Heritage symbols in Northern Sri Lanka by the Archaeology Department of Sri Lanka.

Nanmbotta which is one of the Siṅhaḷa literary works belonging to the 14th and 15th centuries A.D., mentions that Tellipalai, Mallākam, Nākarkōvil, Vīmankāmam, Kayts, Kantarōtai, Nainātīvu, Kāritīvu and Puṅkuṭutīvu as places in Tamil Paṭṭiṇam (Demila Paddane) where Buddhist devotees visited (Peris 1922). Recently, the Archaeology Department of Sri Lanka has identified that structure as a Buddhist Tūbi in Delft with three Tamil inscriptions which belong to the 15th and 16th centuries A.D. These evidences reveal that there were Buddhist adherents among Tamils in the ancient and medieval periods in Northern Sri Lanka. The ancient Nāga Vihāra at Nainātīvu is visited by all Buddhists from all parts of Southern Sri Lanka as a significant shrine. Further, this Vihāra serves as a symbol of religious tolerance and understanding in Northern Sri Lanka.



Views of the Madukanda Buddhist Temple

Āvurañcikal, Cumaitāñki, Maṭam, Kēṇi

Āvurañcikal, Cumaitāñki, Maṭam and Kēṇi can be identified as significant heritage symbols of the Tamils of Northern Sri Lanka, among others, in their traditional cultural history. In the ancient times, there were no motor vehicles for the transport of men and goods. People travelled on foot or by bullock carts. The above structures and symbols were constructed along paths, roads and streets and around the places where people gather for various purposes. These were constructed for the benefits and necessities of the people and livestock. During the Dutch and Portuguese rule, these symbols did not meet the unpleasant fate of the temples, residences and other buildings, as these symbols were small in size. So, these symbols have almost escaped from destruction. Now, we can identify these heritage symbols in towns, around industrial centers, in barren lands and other places. So, we can infer that the above mentioned objects and constructions were along the ancient paths, roads and streets and around the agricultural centers where the ancient people were involved in agriculture with the help of cattle and other livestock.

Āvurañcikal (ஆவரஞ்சிக்கல்)

Āvurañcikal; (Rubbing Post for Cows) is a stone structure, usually found near sources of drinking water where cattle and livestock quench their thirst, these animals prefer to rub their body for some time on Āvurañcikal to get a soothing effect to their body and skin. In ancient Tamil literatures, Āvurañcikal was called by several names such as “Mantaikkal”, “Ātiñcukkutti”, “Tīñcukkutti”, “Ārōñcikkal”, “Āvuñci”, etc (Tamil Lexican. Vol.I: 252). The Hindu religious text “Tirumurukāṟruppaṭai” mentions that the Hindu God Lord Murukāñ dwells in the Āvurañcikal. Though it is not clear when this tradition started, the evidences found in the archaeological excavations at Kantarōṭai regarding the Megalithic period reveal that people reared cattle 2500 year ago for food and to assist them in agriculture. So, we can assume that the Āvurañcikal had an ancient history like that of Tamil Nāṭu. The use of Āvurañcikal was in the traditional life of the Tamils for centuries till the recent past. Āvurañcikal found at Ānaikkōṭṭai, Cañkāñai, Kantarōṭai, Maṭṭuvil, Caracālai, Kalviyañkāṭu, Puttūr and at several other places reveal that they were indispensable in the

life of the ancient people for centuries. Generally, an Āvurañcikal was erected by a rich man or woman in the ancient society. Constructing an Āvurañcikal was considered as a status symbol in those days. Nowadays, constructing bus-stops by private individuals is similar to constructing an Āvurañcikal. Some Āvurañcikals were inscribed with the images of their deities and religious symbols. In some regions of Northern Sri Lanka, men pay homage to and worship the Āvurañcikal on the date of the demise of their wives. In some regions, these Āvurañcikalals were considered as “Liñkam” (a symbol of Lord Civā, the supreme deity of Hindus) and the place was transformed into a “Civañ Temple”.

11649 C.C



Cañkānai



Kārainakar



Uṭuppitṭi



Varaṇi



Pulōli



Toṇṭamānāru



Uṭuppitṭi



Uṭuppitṭi

Views of the Āvurañcikalals

Cumaitāñki (சுமைதாங்கி)

In Northern Sri Lanka, especially in the social life of Jaffna people the “Cumaitāñki” (Platform erected on the road- side to rest burdens) is one of the important structures. The Cumaitāñkikaṛkaḷ is usually found where the Āvurañcikkaḷ is found. There is evidence in Tamil literatures to show that, like the Āvurañcikkaḷ, the Cumaitāñki was also in use among the people for a long time, in the past. Tamil Lexicon explains that “when a pregnant woman dies before childbirth, a Cumaitāñkikaḷ was erected with a notion of relieving her pain” (Tamil Lexicon. Vol.III: 1522).



Vallipuram



Kārainakar



Nērvēlli



Nellyaṭi



Nellyaṭi



Nellyaṭi

Views of the Cumaitāñkis

A Hindu religious text explains that a Cumaitāñkikal is a stone structure to be used as a platform to relieve the strain and stress of one's head by transferring the heavy article from one's head on to the Cumaitāñki". If one traces the history of Cumaitāñki one comes to know that they were built by rich people in memory of women who died during the childbirth or for those who died prematurely. Cumaitāñki" was constructed along the roads and streets for the people to ease the stress and strain of their heads while carrying heavy articles. They transfer the heavy articles from their heads on to the Cumaitāñki and rest for a while. Cumaitāñkikals are found in Vaṭamarāṭci, Teṅmarāṭci and Valikāmam regions. The shape, height and the decorations of the Cumaitāñki differ from region to region. In some "Cumaitāñkikal" a short detail of the deceased was inscribed, with the religious symbols of the deity. In certain regions, the people perform religious rites and worship the Cumaitāñkikal in memory of the deceased.

Maṭam (ᱢᱤᱱᱤᱰ)

The "Maṭam" was in use in the social life of the Sri Lankan Tamils since ancient time. In Tamil, the "Maṭam" is explained as, "place where sages dwell", "place where Ācāriyār dwell", a "Cattiram", a "Kāvaṭi", a "Kōvil", a "place" and an "Iratam" (Tamil Lexicon. Vol.V: 3020). However, if one traces the history and use of the "Maṭam", one may come to know that the "Maṭam" has been used for different purposes at different times, in the long history of its existence, among the Tamils. A Brahmi inscription belonging to 2nd century B.C. found at Aṅurātapura tells about Tamil Traders who made donations to Buddhist "Cañha". The inscription tells about a building that was used by the Tamil traders to hold business discussions (Paranavitana 1970:no.94). A Tamil inscription, belonging to 11th century A.D. found in Southern Sri Lanka tells of a "Maṭam" (Ampalam) where traders get together (Pathmanathan 2006 in Tamil). A Tamil copper plate inscription, belonging to the Kingdom of Jaffna, found at Kalviyañkāṭu, tells about the donations made by the kings of Jaffna, to the "Maṭams" of Tamil Nāṭu (Pathmanathan 1978). Tamil inscriptions found at Point-Pedro in Vaṭamarāṭci refer to the "Terumōṭi Maṭam" which was constructed in the 18th -19th centuries, by private individuals.

Views of the Maṭams



Kīrimalai



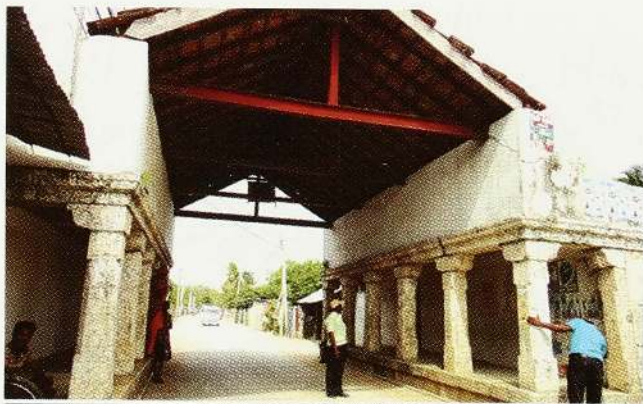
Kīrimalai



Kīrimalai



Vīyāpārimūlai



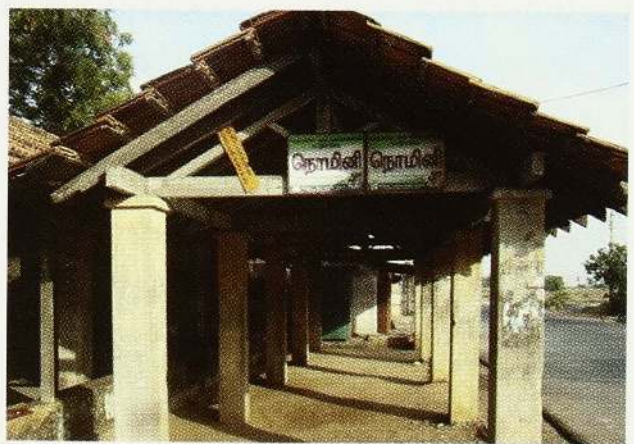
Poin-Pedro



Puñkuṭṭivū



Nuñāvil



Maṭṭuvil

Though most of the “Maṭams” of later period were connected to temples, in the beginning, the Maṭams were constructed around the trading centers, around the places where a lot of people got together for various purposes, around temples and near Āvurañcikkal, Cumaitāñkikal and Kēñikal. Ordinary people, traders, devotees and others who travelled long distances on foot or by bullock carts, needed a place to take rest in the night and to keep their belongings safely before they began their journey on the following morning. The “Maṭams” served the purpose. Some “Maṭams” served the expectant mothers who travelled on foot, for their childbirth, by allowing them to take rest. Some “Maṭams” served as centers for childbirth. Some “Maṭams” were constructed in memory of the women who died during the childbirth. Nowadays in Northern Sri Lanka though it is difficult to identify the “Maṭam” “Āvurañcikal” “Cumaitāñkikal” and “Kēñi” together, at Point-Pedro and Ānaikkōṭṭai, one could identify the remnants or dilapidated remains of the above mentioned structures.

Among the four traditional symbols, the “Maṭams” are found comparatively less in number. The ancient Tamil literatures tell that the “Āvurañcikal and “Cumaitāñki” were preferably constructed under the shades of big trees. The second reason was about the raw materials used to construct the “Maṭams” before the advent of Europeans. Sand and wood which would not last for a long period of time, might have been used by the natives to construct “Maṭams” before the advent of the Europeans. So, the “Maṭams” might have been destroyed in due course. However, we could infer from the various evidences that the “Maṭam”, “Āvurañcikal”, “Cumaitāñki” and “Kēñi” have been inseparable aspects in the traditional life of the people of Northern Sri Lanka for several centuries since the ancient time.

Kēñi (கேணி- Small Tank)

In the ancient time, at a common place in Northern Sri Lanka, where people gathered in great numbers for various purposes or travelers on foot or by bullock cart wanted to take rest, in addition to the “Maṭam”, Āvurañcikal, and Cumaitāñki, the Kēñi was also constructed. The Kēñi is one of the aspects of traditional life from the ancient time. In Tamil, the Kēñi is called by many

Views of the Kēnis



Kārainakar



Kārainakar



Kīrimalai



Nelliyaṭi



Uṭuppeṭṭi



Uṭuppeṭṭi



Uṭuppeṭṭi



Uṭuppeṭṭi

names, such as “Cīrukuḷam”, “Kiṇaṟu” and “Turucu” (Tamil Lexicon. Vol. II: 1093). Traveler’s cattle and other grazing livestock drink water from the “Kēṇi” to quench their thirst. From the mouth of the Kēṇi, the land descends gradually to reach the water which is at a lower level to facilitate the cattle and livestock to climb down the Kēṇi and drink water. Sometimes, small wells were dug for the people to drink water. In the later period, small stone tubs were placed beside the Āvurañcikal and Cumaitāñki

The Kēṇikal which were constructed for the use of people and livestock, serve as a status symbol of the person who constructed them. For instance, at Karumpāvaḷi in Uṭupitṭi in the Vaṭamarācci region a woman, named “Vārattai” constructed a tank during the period of British rule. Her name was inscribed on the Āvurañcikal which was near the tank. The Maṭam, Āvurañcikal, Cumaitāñki and Kēṇi were indispensable in the social and cultural life of the people of Northern Sri Lanka for several centuries from ancient time. They are slowly disappearing now. They are our national heritage symbols. They will help the present and future generations to know about our ancestors, about their social, economic and cultural life. As these heritage symbols and their remains are found near the present day towns and markets, one may assume that the present developments are the extensions of the ancient heritage.

Kingdom of Jaffna

When Portuguese arrived in Sri Lanka, there were three prominent kingdoms, namely Kōṭṭai, Kaṇṭi and Yālppānam. The Jaffna kingdom comprised Vaṭamarācci, Tenmarācci, Valikāmam and Pacciḷaippaḷḷi districts and Maṇṇār and the 17 islands and Vaṇṇi area of Paṇañkāmam, Muḷḷiyāvaḷai and Teṇṇamaravāṭi. At times, the Jaffna kingdom held sway over the Eastern and Southern Sri Lanka regions. The changes that took place during the period of Jaffna kingdom, created particular characteristics in the social and cultural life of the Jaffna people to make them unique (Pathmanathan 1972).

Though we do not have many Tamil literary works regarding the Jaffna kingdom, we get valuable information about the contemporary period from the Portuguese records and Siñhaḷa literary works like Rājāvaliya, Kirācantēcaya,

and Kōkilacantēcaya etc. In addition, contemporary Siñhaḷa and Tamil inscriptions and coins also give us information about the Jaffna kingdom. Relevant historical records reveal that the period of this kingdom ranged from the latter part of the 13th century A.D. to the early part of the 17th century A.D. The Tamil literary works of the later period such as Yālppāṇavaipavamālai, Kailāyamālai, Vaiyāpāṭal, Caracōtimālai, Cekaracacēkaramālai, Cekaracacēkaram, etc., give valuable information about the kings of Jaffna kingdom. It is believed that the early kings of the Jaffna kingdom mentioned in Tamil literary works ruled before the Āriyacckakaravartis. After the end of the rule of Cēṇpakaperumāl in 1467, Cañkili-I, Kācīnayinapiār, Periyapiḷḷai, Puvirācapaṇṭaram, Etirmaṇṇaciñkakumāraṇ and Cañkili-II, ruled the kingdom. Their names indicate that they hailed from Jaffna (Gunasingam 2008).

Jaffna Under the Domination` of Kōṭṭai Kingdom

The Jaffna came under the domination of Kōṭṭai in the 1450 A.D., when Cēṇpakaperumāl captured it on behalf of the King of Kōṭṭai Parākramabāhu VI. He ruled Jaffna for 17 years. Cēṇpakaperumāl who was called “Cappumalkumāraya” was the adopted son of king Parākramabāhu-VI of Kōṭṭai kingdom. Cēṇpakaperumāl is supposed to be a Kēralā prince. Parākramabāhu-VI became king in 1415 A.D. He transformed the already weak kingdom into a very strong one. As such, he is considered as one of the greatest kings of Sri Lanka, in the Siñhaḷa literary works (Gunasingam 2008). He is praised greatly in Pūjāvaliya and other contemporary Siñhaḷa literatures for his victories over Kaṇṭi, Jaffna and Vaṇṇi chieftaincies. When Cēṇpakaperumāl invaded Jaffna, on behalf of Parākramabāhu, the ruler of Jaffna Kaṇakacūriyaṇ Ciñkaiāriya fled to Tamil Nāṭu with his wife and children.

In Kailāyamālai, there is a special reference to the history of 17 year rule of Cēṇpakaperumāl who ruled the kingdom with the title of “Sṛi Puvaṇēkabāhu”. The reference is found in a verse. It is said that he built a new palace and other new buildings. His name is embedded in the “Kaṭṭiam” (Praise), which is recited at the beginning of the annual festival of the famous Nallūr Kantacāmi Kōvil. It says that the temple was built by him (Patmanatan1978). His Tamil

Coins of Jaffna Kingdom



Kan (Kantaṇ)



Jaffna Coins: Gold, Silver, Copper



Ā (Arumukaṇ)



Inscription of Jaffna Kingdom found in Gampola

inscription, discovered at a café at the main street of Jaffna town helps us to know more about the Jaffna Kingdom (Indrapala 1971). It is said that only the coins with the word “Cētu” were in use, during the period of Jaffna Kingdom. Recently, cotemporary coins with the words “Kan” (Kantaṇ) and “Ā” (Ārumukaṇ), which refer to God were found. Such coins have not been found in Tamil Nāṭu, so far. When one realizes the ties of Cēṇpakaperumāḷ with the Nallūr Kantacāmi Kōvil, one may suppose that such coins might have been issued during his period or by the kings who ruled Jaffna after the Āryacakaravarttis (Pushparantna 2002). After the demise of Parākramabāhu-VI, due to upheavals in the Kōṭṭai Kingdom, Cēṇpakaperumāḷ could not continue his rule in Jaffna. With his forces he captured the throne of Kōṭṭai in 1467 and ruled the Kōṭṭai Kingdom with the title of “Sri Saṅkabōti Puvaṇēkabāhu” (Gunasingam 2008).

After Cēṇpakaperumāl had returned to Kōṭṭai, Kaṇakacūriya Ciṅkaiāriaṅ, with the assistance of forces from Tamil Nāṭu returned and ruled Jaffna. Then, his son Pararājacēkaraṅ ruled Jaffna for a long time. As the name “Pararājacēkaraṅ” was used by many kings of the later period, it is supposed that the name might have been used as a title by the later kings of Jaffna. As the title used by the “Āryacakaravarttis” was not found with names of the later kings, one may infer that their rule had ended in Jaffna (Ibid). Then, Caṅkili-I, Kācinayinār, Periyapiḷḷai, Puvirācapanṭāram, Etirmaṅṅaciṅka Kumāraṅ and Caṅkili-II, ruled Jaffna. The rule of Caṅkili-I and Caṅkili-II seem to be significant in the history of Jaffna. During the long reign of Caṅkili-I (1519A.D-1561A.D), there were increasing Portuguese intrusions and invasions. As this king was against the conversion of Hindus to Catholicism, he joined forces with the Citāvākkai king Māyātuṅṅa and Kōṭṭai king Vitiyabaṅṭāra in their struggle against the Portuguese. In 1619, Caṅkili-II was captured and Jaffna came under the direct Portuguese rule (Ibid).

So, the kingdom of Northern Sri Lanka with Nallūr as the capital was in power for 350 years. However, more research has to be done to have a comprehensive history of Jaffna kingdom. During this period, there were significant developments in the fields of language, literature, religion, arts, astrology, medicine, etc. in the Jaffna region. There are evidences that Jaffna kingdom had ties with the contemporary Pāṅṭiya, Vijayanakara and



Dutch Memorial Stone found in Jaffna Fort

Maturai Nāyakka kingdoms. Siñhaḷa literary works refer to this kingdom as “Yāppāpaṭṭaṇa” and South Indian inscriptions refer to this kingdom as “Yālpāṇa Tēcam” and “Yālpāṇayanpaṭṭaṇam” (Pathmanathan, S., 1978). The following comments are from the “Rājāvaliya” about the contemporary political situation in Sri Lanka.

“The nephew of Parākramabāhu was living at kampaḷai, the minister Alakakkōṇār was living at Raikama and Āryacakkaravartti was at Yāppāpaṭṭaṇa. Among them the Āryacakkaravartti was foremost in wealth and military power and was levying tribute from the hill country, the low country and the nine ports” (Ibid).

The Siñhaḷa literary work “Nikāyacaṅkrakaya” and an inscription found at Kōṭṭakama, belonging to the period of Jaffna kingdom and the “Maṭavaḷa inscription”, confirm the above comments from the “Rājāvaliya” (Ibid). All these points confirm the glorious period of the Jaffna kingdom. Even the coins of the kingdom confirm the fact. Most of the coins were made of copper. Some kings made coins with gold and silver (Pushparatnam 2002). It shows the prosperous state of economy and notable politics of the Jaffna kingdom. However, from the 15th century A.D., there were constant intrusions and pressures from Vijayanakara Empire and the Nāyakka kingdom of Tamil Nāṭu. In due course, the Jaffna kingdom had to accept the domination of Vijayanakara Empire. At this juncture, the Portuguese invaded and captured Caṅkili-II in the early part of 17th century and Jaffna came under the direct rule of the Portuguese.

Heritage Monuments in the Capital City of Jaffna Kingdom

Nallūr was the capital city of the kings of Jaffna Kingdom for about 350 years during their reign. Historical evidences show that the Jaffna Kingdom might have existed about 3 miles around east of “Muttiraiccanti”. Portuguese records reveal that “Paṇṇaituṛai” and “Colombotuṛai” were included in the Jaffna Kingdom. “Yālpāṇavaipavamālai” reveals that the Kingdom had a palace, surrounded by the walls on the four sides, with big towers, park, a temple adjoining “Yamuṇā Ēri”, a judicial court, sheds for elephants and

horses, barracks for Moor soldiers, four temples on four sides as guardian deities, etc. Further, the Portuguese records reveal that there were a fort and a big temple in the kingdom. A Siñhaḷa literary work belonging to 15th century “Kokilacantecay”, describes that the capital city of Nallūr looked like a beautiful paradise. Though these descriptions might have been a little exaggeration, the description of the capital city in the literatures of other languages and in European records gives a similar picture. So, there might have been some truth in these descriptions.

Unfortunately, we cannot find at least one complete building that existed in the Nallūr kingdom. Portuguese and Dutch records reveal that these buildings were destroyed and the stones were used by the Europeans to build their Catholic churches and administrative centres. At present, we are not able to see at least one complete building with Portuguese architecture. The main reason was the Dutch, who succeeded the Portuguese, transformed the Catholic churches into Dutch protestant Churches, and the Portuguese administrative centres into Dutch administrative centres, adapting Dutch architecture. The Dutch built many protestant churches during their rule. But, not even one protestant church built by the Dutch retained its structure because the British rule succeeded the Dutch and transformed the churches adopting British architecture. The churches of dutch style were ignored and neglected. For example, we can cite the churches at Maṇalkāṭu, Cakkōṭṭai, Accuvēly, Caṅkāṇai, etc.

When the British identified the ancient capitals of Aṇurātapura and Polanaṇuwa, unlike the Portuguese, they did not indulge in vandalism. They built their administrative centres in those places. They did not allow the people to settle in those places. On the contrary, the Portuguese who captured the Nallūr kingdom used it as their administrative centre. Later, they destroyed the buildings belonging to the Nallūr Kingdom. Subsequently the Dutch and British built their administrative centres in the same places. They sold or donated the lands to the natives who were loyal to their reign and to their high officials in their administration. Later, people built houses and settled in them or established industries in these lands. Some rich natives donated their land to temples. Now, we could not get any complete building or structure belonging

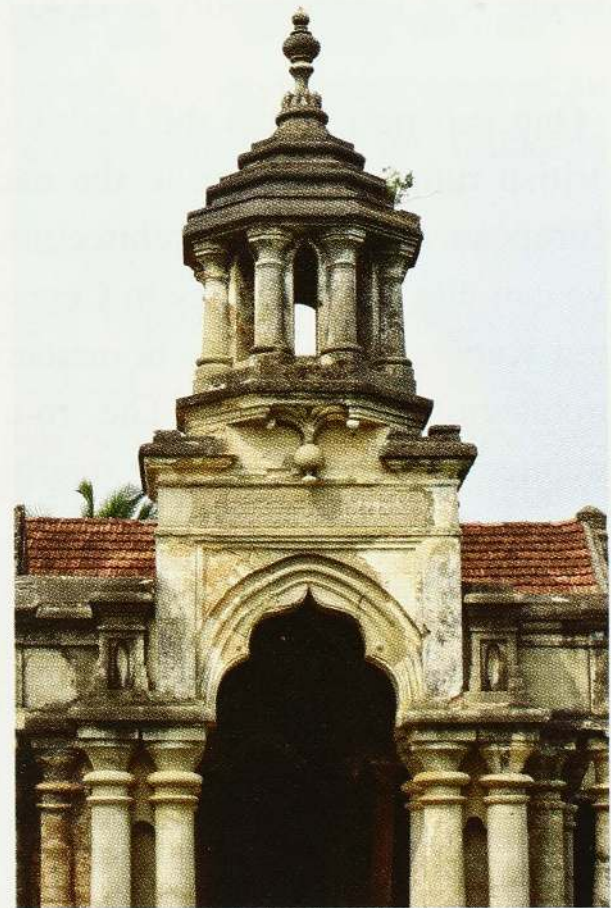
to the Nallūr Kingdom because of the activities of the European rulers who ruled in Jaffna after the fall of Nallūr Kingdom. However, Tamil literatures and many archaeological evidences discovered in these regions confirm that a Kingdom existed in Nallūr. Though the influence of the European rule is apparent in the region nowadays, the history of Nallūr kingdom lies behind it (Pathmanathan 1978).

Mantirimaṇai

Mantirimaṇai stands majestically to remind us about the past history of Nallūr. It is situated about 900m, north of Nallūr Kantacāmy temple, and about 90m, North of Caṅkiliyaṅtōppu, and on the left hand side of the Point-Pedro road. The architecture and the wooden structures with beautiful designs and decorations reflect a particular art tradition. The general appearance and art tradition reveal traces of native art tradition. Though, one views it as a memory of the European rule, in fact, there were a building complex here before the Dutch rule. Scholars believe that the old buildings inside were built by king Paraninerupa Siṅkam who ruled in Nallūr in the 15th century A.D. However, an inscription on the building (structure) confirms that it was built by one A.S. Tambiyapilly in 1890 (Pushparatnam 2006).

One can notice that the buildings built by the native people during the British rule, in addition to the native architectural traditions, traces of the European and Islamic architectural traditions are also used. For example, we can cite the buildings in Ceṅṅai, in Tamil Nāṭu. The wooden sculptures and Kapōtam (Moudding in masonry) at Mantirimaṇai reflect the Dravidian architectural traditions. The round-shaped pillars reflect the European architectural traditions. The overhead arcs reflect the Islamic art traditions. But, this building differs from the other British period buildings, in that it has resemblances of a royal building structure. As such, it has been called as “Mantirimaṇai” traditionally. This place was the site where the royal buildings of the kings of Jaffna Kingdom stood earlier. To confirm the fact, there are evidences of ruins with this building which belong to the pre-British period. There are many legends about the Mantirimaṇai among the native people (Virakesari: 20.03. 1957).

Views of the Mantirimañai



Following the kings of Nallūr, the Portuguese and the Dutch might have built the administrative centers in or around these places, as usual. Some of the old buildings are dilapidated or in ruins now. Some of the buildings have been changed by the Dutch. For example, we can notice a well here. Some parts of the well are inside the “Mantirimaṇai” and the other parts of the well are outside of it. The story goes that there was an underground passage between this well and the “Yamuṇā Ēri” of the Jaffna kingdom period and at times water overflowed from this well. At present, this underground passage is blocked. Further, it is said that there was an underground room and a hall over the room, behind “Mantiri Maṇai”. At present, the structures are in a dilapidated condition, covered with sand. There are signs that an underground entrance from here to the hall in front, were blocked in the later period. Likewise, an underground room in the house with steps to climb down was blocked in the later period. Archaeologists believe that some of the buildings here were built during the period of Jaffna Kingdom.

Caṅkiliyaṅ Tōraṇavācal (Stone Porch)

It is situated a few yards north of Muturaicanti and 90m. South of “Mantirimaṇai” and on the right-hand side of the Point-Pedro Road. This long-neglected old building complex has been preserved as a reminder of the Nallūr Kingdom. This symbol is displayed on the cover of almost all the books, magazines and publications relevant to the Jaffna Kings. There is uncertainty among scholars as to who built this structure. Some say that it was the entrance to the palace of King Caṅkili. Some say that it was the entrance to the administrative centers of the Portuguese and Dutch who ruled Jaffna. There is no doubt that the architecture and art tradition belongs to those of the Dutch. Buildings and houses with similar art traditions can still be seen in the houses along the Main Street (Pushparatnam 2006).

The main reason for the Dutch to choose this site for their buildings can be attributed to the royal buildings of the former Jaffna Kings which existed on these sites earlier. By doing more study and research among these sites, we can learn more about the Nallūr Kingdom. Below is a relevant comment of a British official, taken from his diary, dated 1803.

“I visited the place on the Point-Pedro Road, where the former Jaffna king lived. The place was called “Caṅkilitōppu”, derived from the name of the last king of Jaffna. Now, this property belongs to the temple. There is an old entrance structure. It belongs to the Dutch. I think that this structure was the administrative building of the Dutch or the Country house of the Commander” (Ēlakēcari:14.02.1932).

The above British official’s comments reveal that the Portuguese and later the Dutch had built their important administrative buildings on the sites where the Jaffna Kings had built their administrative buildings earlier. We can infer that the Portuguese and the Dutch used the building of former Jaffna Kings and adopting their architecture and art traditions. Though the stone porch of Caṅkiliyaṅtōppu is a symbol of foreign rule, the history of Jaffna kingdom is also connected with it. The evidences discovered in “Caṅkiliyaṅtōppu” which lie behind it, are proofs of the ancient history of Jaffna.



Views of the Caṅkiliyaṅ Tōraṅavācal (Stone Porch)

Cañkiliyaṅ Tōppu

The eastern area adjacent to the stone entrance has been called “Cañkiliyaṅtōppu” for a long period. In certain places within the area, there are some elevated grounds like small mounds. Beneath these mounds, lie ruins of buildings and foundations. Some consider these ruins as the ruins of the Dutch period schools. There are evidences of Parish schools during the Portuguese period and Christian schools during the Dutch period. These schools are comparatively small and built with timber and sand. But the ruins of Cañkiliyaṅ Tōppu spread from these mounds to the “Yamuṅāēri” in the South and through the Portuguese church to the present Education Department. The adjacent big tank is mentioned with Cañkiliyaṅ’s history. As such, these huge ruins cannot be assumed as the ruins of the Dutch period school alone.



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Views of the Cañkiliyaṅ Tōppu

In 1957, Mr. Sanmukanathan who studied this area pointed out that the ruins contain the foundations belonging to Caṅkiliyaṅ period. Dr. P. Ragupathy studied this area and discovered many potteries belonging to the 10th -13th century A.D. In 1984, the foundations found in these ruins were reconstructed and preserved (Pushparatnam 2006 in Tamil) . The Archaeology Department of Sri Lanka has proclaimed these as national heritage monuments.

Yamuṇā Ēri (Yamuṇa Tank)



Views of the Yamuṇā Ēri

It is situated east of the stone entrance of Cañkilittoppu and some distance from the present Christian church. Yamuṇāēri is considered as one of the significant reminders of Nallūr Kingdom. Mutaliyār Rācanāyakam says that King Siñkai Pararājacēkaraṇ brought the Holy water from the Holy River “Yamuṇai” to invoke the blessings of the gods in 1478 (Rasanayagam, M., 1926). As such, this pond earned the name “Yamuṇāēri”. At present, the pond is surrounded by paddy fields and coconut palms and several houses. This tank reminds us of Aṇurātapura and Polanaṇuwa period tanks as evidence that a kingdom existed in the place. The appearance and architecture of the pond reveals the technical knowledge of the Tamil people of the past. The “B” shaped pond was built with lime stones and white stones (Pushparatnam 2006). There are small steps to climb down into the pond. There are evidences that formerly the kings threw their valuable possessions into this tank before they fled when in danger. Recent discovery of a wooden statue of a female Hindu goddess is an evidence to illustrate the above fact (Rasanayagam 1926).

It is said the former kings built underground tunnel at this pond for their defense. It is said one such tunnel was connected to “Mantirimaṇai”. There is no wonder that the former kings of Jaffna built tunnels for their defense as they did not have any natural defense in their region. The discovery of the bricks, decorated pillars built with lime, old tiles and potteries around this area suggest that there might have been a building complex in and around this area in the former days. Some say that there are evidences of mud vessels and vases used by the royal womenfolk to bathe. At present, we could not say for certain about the purpose of the building structures around “Yamuṇāēri”. We can assume that there were some building structures connected to the Nallūr kingdom.

Paṇṭārakkuḷam

Paṇṭārakkuḷam is situated at a considerable distance behind the “Caṭṭanātar Temple”. It is one of the significant places which need archaeological excavation and study to know more facts about Nallūr kingdom. The word “Paṇṭāram” in Tamil refers to a king. Some Jaffna Kings and Princes suffixed the word “Paṇṭāram” with their names. As such, the word “Paṇṭārakkuḷam” means “the pond of the king”. The presence of “Rājavīty” and the ancient

View of the Paṅṭārakkūḷam



historical “Pūtavarāyar Temple” near “Paṅṭārakkūḷam” are relevant to the above fact. The donation of the fields to “Siṅṅattamby Pulavar” near the “Paṅṭārakkūḷam”, during the Dutch period, reveals the prominence of the region. However, evidences relating “Paṅṭārakkūḷam”, to the Nallūr kingdom have not been discovered, so far. But, the name “Paṅṭārakkūḷam” and the location suggest that this region may possess some evidences of Nallūr Kingdom (Pusharatnam 2006).

Kōpāy Caṅkiliyaṅ Fort

Though the kingdom of Jaffna is centered on Nallūr, the Jaffna kings had built small forts outside Nallūr for the defense of the Kingdom. Among these small forts, Kōpāy fort needs special mention. Some scholars say that Kōpāy acted as a sub-capital of Nallūr kingdom. Other scholars say that Kōpāy fort acted as a safety resort of the Kings. If one notices the ruins of Kōpāy fort, one is inclined to think that Kōpāy fort did not act as sub-capital but the fort acted as safety resort of the kings at critical times (Ragupathy 1987). In 1980, this fort had some remains of foundations and some small dilapidated walls. At present, everything has been erased and the place has been transformed into a place of cultivation of crops. The evidences of bricks and stones, found at the place, confirm that a building structure existed there earlier, and the adjacent tank which was renovated from time to time, now lies as a waste plot, covered with shrubs, bushes and other plants.

This fort lies on the Point-Petro Road, 150m, north of Kōpāy junction, and at the end of a lane which goes on the right-hand side of the main road. Dr. Ragupaty who did extensive research and study of the area, says that the old potteries discovered there might belong to the pre-Nallūr kingdom period (Ragupathy1987). These evidences confirm that there were dense settlements in the early days of the history of Jaffna. There may be valid reasons to keep Kōpāy fort as an important center of their activities by the kings of Jaffna. It is said that the kings of Nallūr kingdom kept forts or fortifications or ramparts at Paṇṇaituṛai, Colombotuṛai, Kōpāy and Cemmaṇi, in view of the defense of Nallūr kingdom.



Views of the Kōpāy Caṅkiliyaṅ Fort

In the 16th century, during the struggle between the Jaffna kings and the Portuguese, the Jaffna kings used the Kōpāy fort as their main defence centre, especially during the period of king Caṅkili. He stationed one section of his troops at Nallūr, as he feared that the Portuguese might invade the kingdom again. The strategic position of Kōpāy made the king to choose it as an important defence centre in times of war. Kōpāy served as a main defence centre to stop invasion from the main land of Teṇmarācci. The small strip of lagoon between Kōpāy and Teṇmarācci was favourable to achieve this objective (Rasanayagam 1926). There are evidences that in 12th century A.D, Parākramabāku-1 who ruled Polanaṟuwa, stationed his troops opposite to Kōpāy, at a place called “Maṭṭuvāl” (Epigraphica Indica.Vol.XXII:66 – 92). Some contemporary Tamil inscription of Cōlas reveals that they captured a place called “Maṭṭuvāl” which was opposite to Kōpāy and took prisoners of war and elephants.

It is said that in 16th century A.D, after the defeat at the hands of Portuguese, Caṅkili fled to Kōpāy and later reached his Mantuvil fort through Teṇmarāṭci. Later period Tamil literatures reveal that trade between Jaffna and South India took place through Point-Pedro, Kaccāi and Kōpāy. Likewise, Kōpāy gained importance in many ways during the Jaffna kingdom. As such, the Jaffna kings preferred to build a fort at Kōpāy. Kōpāy might have been the 2nd populous region, next to Nallūr, during the period of Jaffna kingdom. The discovery of many coins of Jaffna kingdom at this place confirms the above facts (Gnanaprakasara, 1928 in Tamil).

The Commemorative Statue of Baṅṭāravāṇṇiyaṅ

The commemorative memorial stone which was installed about 200 years ago at Kaṟcilaimaṭu and the statue erected in the later period, of Baṅṭāra Vaṇṇiyaṅ may be considered as one of the significant heritage symbols of Northern Sri Lanka. The memorial stone and the statue reveal the ancient history of Vaṇṇi. During the Cōla rule, especially during the rule of Kaliṅgamāgaṅ and Cāvakaṅ in the 13th century A.D., this region which occupies a vast area in the mainland of the Northern Sri Lanka was ruled by Vaṇṇi chieftains. As such, this region is called as Vaṇṇi and Vaṇṇipaṟṟu. As

the Vaṅṅi chieftains resisted the European domination, this region is called as “Aṭaṅkāpaṛṛu”. When the Portuguese captured Jaffna in 1621, they could not enter the Vaṅṅi region, due to the valiant resistance of the Vaṅṅi chieftains. Tamils praise Baṅṭāravāṅṅiyaṅ as a great patriot and hero.

Kulacēkaram Vairamuttu Baṅṭāra Vaṅṅiyaṅ was born in the middle of 18th century A.D. His younger brother Kailai Vaṅṅiyaṅ was his minister and his youngest brother Periyaṅār was the commander of his army. He ruled vast region from Mullaitīvu to Vaṛṛappālai Ammaṅ temple. Though the Dutch and British possessed modern arms and weapons, Baṅṭāra Vaṅṅiyaṅ fought heroically and valiantly against his foes. A historian named J.P. Lives describes the campaign of the Dutch in 1782 A.D. to capture the Vaṅṅi region, as follows:

“ Dutch had fought several battles in many countries. But, they had not encountered such formidable foes elsewhere. All the time, they fought guerilla war against the Dutch and the British in the forests of Maṅṅar, Trincomalee and Vaṅṅi. Among the Vaṅṅi chieftains, Baṅṭāra Vaṅṅiyaṅ occupies a unique place as a great hero”.

Baṅṭāravāṅṅiyaṅ always refused to pay tribute to the Dutch and the British. When war broke out between the British and Kandyan king, Baṅṭāra Vaṅṅiyaṅ took the opportunity to make attacks on the British beyond the Vaṅṅi region. He sent three divisions of his forces and destroyed the forts and sentries at Elephant Pass, Iyakkacci and Veṛṛilakkēṇi. During these attacks, many British soldiers were slain and the rest withdrew to Jaffna. After the destruction of the four ramparts at Elephant Pass, the British forces advanced in great numbers and Baṅṭāra Vaṅṅiyaṅ retreated to Kaṛcilaimaṭu . In the August of the same year, Baṅṭāra Vaṅṅiyaṅ destroyed the fort at Mullaitīvu which was being built by Captain Von Drieberg. During this attack, the forces of Nuwarakalaviya Disswa and the Kandyan king joined forces with Baṅṭāravāṅṅiyaṅ. During this campaign, Baṅṭāravāṅṅiyaṅ captured three cannons. The defeated British forces retreated to Jaffna by sea.

However, a large number of forces were sent from Maṅṅar and Jaffna. When the British forces moved to Mullaitīvu, a big battle broke out at Kaṛcilaimaṭu.

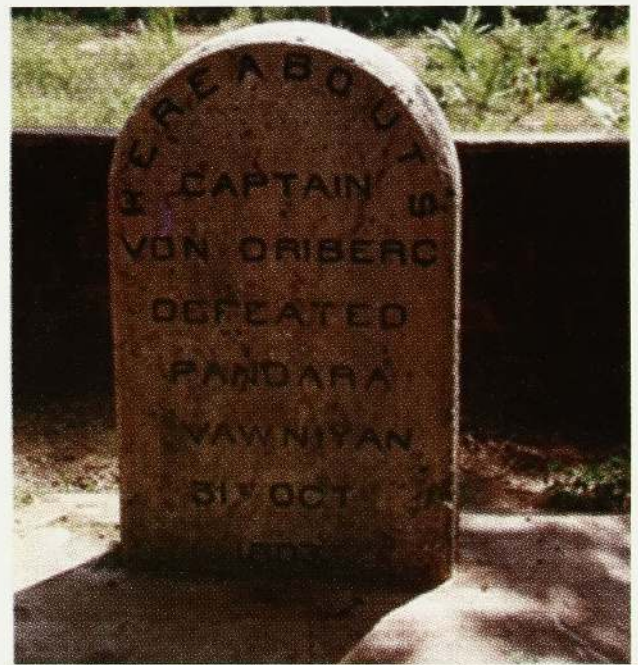
The forces of Baṅṭāravanniyaṅ were defeated here. The victors could not capture Baṅṭāra Vanniyaṅ. Capt. Von Driberg planted a memorial stone at Kaṅcilaimaṭu in memory of his victory over Baṅṭāravanniyaṅ. On the memorial stone the following words were inscribed: “Hercabouts Captain Von Driberg defeated Baṅṭāravanniyaṅ in 1803”. However, in 1811, Baṅṭāravanniyaṅ, with the help of the Kandyan king attacked the British forces at Udaiyur. Baṅṭāravanniyaṅ was seriously wounded in the battle and died in 1811.



Old Statue of Baṅṭāravanniyaṅ



Rebuilt Statue of Baṅṭāravanniyaṅ



Memorial Stone

Views of the Statue of Baṅṭāravanniyaṅ

Baṅṭāraṇṇiyaṅ fought to protect the independence of the Vaṅṇi chiefancy till the end of his life. He collaborated with the kings of Southern Sri Lanka to get rid of the alien domination. The independent rulers of Sri Lanka fell one by one to the European domination of the Portuguese, Dutch and British. Baṅṭāraṇṇiyaṅ and the kings of Kandy earn the credit of resisting alien domination in the last phase of Sri Lankan history before it lost its independence to the European rule. Though the memorial stone at Kaṇṇilaimaṭu records the victory of the British, the statue of Baṅṭāraṇṇiyaṅ at Kaṇṇilaimaṭu is considered as a symbol of heroic resistance to preserve the independence of Sri Lanka, especially of the Vaṅṇi region. As such, the statue of Baṅṭāraṇṇiyaṅ at Kaṇṇilaimaṭu attracts all who visit Vaṅṇi.

The Statue of King Caṅkiliyaṅ



Old Statue of Caṅkiliyaṅ

Rebuilt Statue of Caṅkiliyaṅ

Views of the Statue of King Caṅkiliyaṅ

The Statue of King Cañkili who was the last king of the Jaffna kingdom with Nallūr as the capital is one of the heritage symbols which reminds us of the era of the Jaffna kingdom. The statue is situated a few km west of the Christian Church which was built by the Portuguese as a Catholic Church and later transformed into a Protestant Church by the Dutch and British. The statue stands near the Jaffna-Point Pedro Road. The statue was erected in the 1980's and the land east of the statue was proclaimed as the "Cañkiliyṅ Park" by the Jaffna municipality in memory of king Cañkili.

When the rule of Ceṅpakapperumāl ended in the 1460's, the Āriyacakkaravarti dynasty ruled Jaffna. Later, the rule of the local kings followed. There were two kings by the name of Cañkili-I and Cañkili-II. Though the long rule of Cañkili-I (1519-1561 A.D.) was remarkable in the history of Jaffna, the last king of the Jaffna kingdom Cañkili-II is remembered very much throughout the history of Jaffna.

King Cañkili - II, ascended the throne after the death of king Etirmannaciṅgan in 1617. King Cañkili-II was in good terms with the Portuguese in the early period. Later, his anti-Christian stance, and refusal to pay tribute to the Portuguese, and his collaboration with the Kandyan king and South Indian forces to curb Portuguese domination, and bringing weapons in five vessels from Kalikaṭ, made the Portuguese to oust Cañkili-II from the throne in 1619. The Portuguese invaded Jaffna by land and sea. The Tamil forces were defeated and Cañkili-II was captured during his escape to South India. It is said that he was taken to Goa and hanged to death. But, the history of Cañkili-II and his death and the details of his last days were obscured and cloudy. However, Dr. M. Guṇaciṅgam research deserves credit as it throws new light about the last days of king Cañkili-II . Dr.Guṇaciṅgam visited Goa and scrutinized the Portuguese records relevant to the rule of Cañkili-II. Below, is the extract of his studies from the Portuguese records in Goa:

“After the capture of Cañkili-II, the Portuguese took away a large amount of gold jewelleries and money. A part of the captured jewelleries and money were divided among Capt. De Olivira and his soldiers. The Portuguese records reveal that the captured wealth was enough to meet

the expenses for the maintenance of the Portuguese in Sri Lanka for one year. Further, the Portuguese records reveal the details of graves of local rulers, Portuguese officials and soldiers and Catholic priests, at the Catholic Churches in Goa. The inscriptions at the graves bear the details of the dead. But, the details or any other information of the last king of the Jaffna kingdom who was captured and hanged or his grave, are not found in Goa. The absence of details relevant to king Caṅkili –II in Goa may be due to his refusal to adhere to the Catholic religion” (Gunaçinḡam 2008:171-172).

Such characteristic traits of king Caṅkili-II and his heroic struggle against the alien domination may be the main cause of his memory in the minds of the Tamils of Sri Lanka. However, though the statue of Caṅkili-II was erected in the 1980’s, it will produce an unforgettable memory of the Nallūr kingdom for ever which existed for about 400 years ago.

Temples of Nallūr Kingdom

“Yālppāṇavaipavamālai” which describes the Nallūr Kingdom, gives a praiseworthy account of the Hindu temples in it (Sabanathan, Kula., 1919 in Tamil:17). The Portuguese and Dutch, who conquered Jaffna, had destroyed these temples. In the later period, Hindu temples were built again generally on the same places with the same names of the deities. However, these newly-built temples possess new architectural aspects. As such, one finds it difficult to know the exact art and architectural aspects of the old destroyed temples. However, the discovery of some old temple foundations, sculptures and remnant buildings helps to know the religious life under the kings of the Jaffna Kingdom, to some extent.

Caṭṭanātar Temple

This temple is situated a few yards, north of “Mantirimaṇai”. The word “Caṭṭanātar” is another name for Lord Civā. There are some “Caṭṭanātar” temples in Tamil Nāṭu in South India. Fortunately, some evidences had been

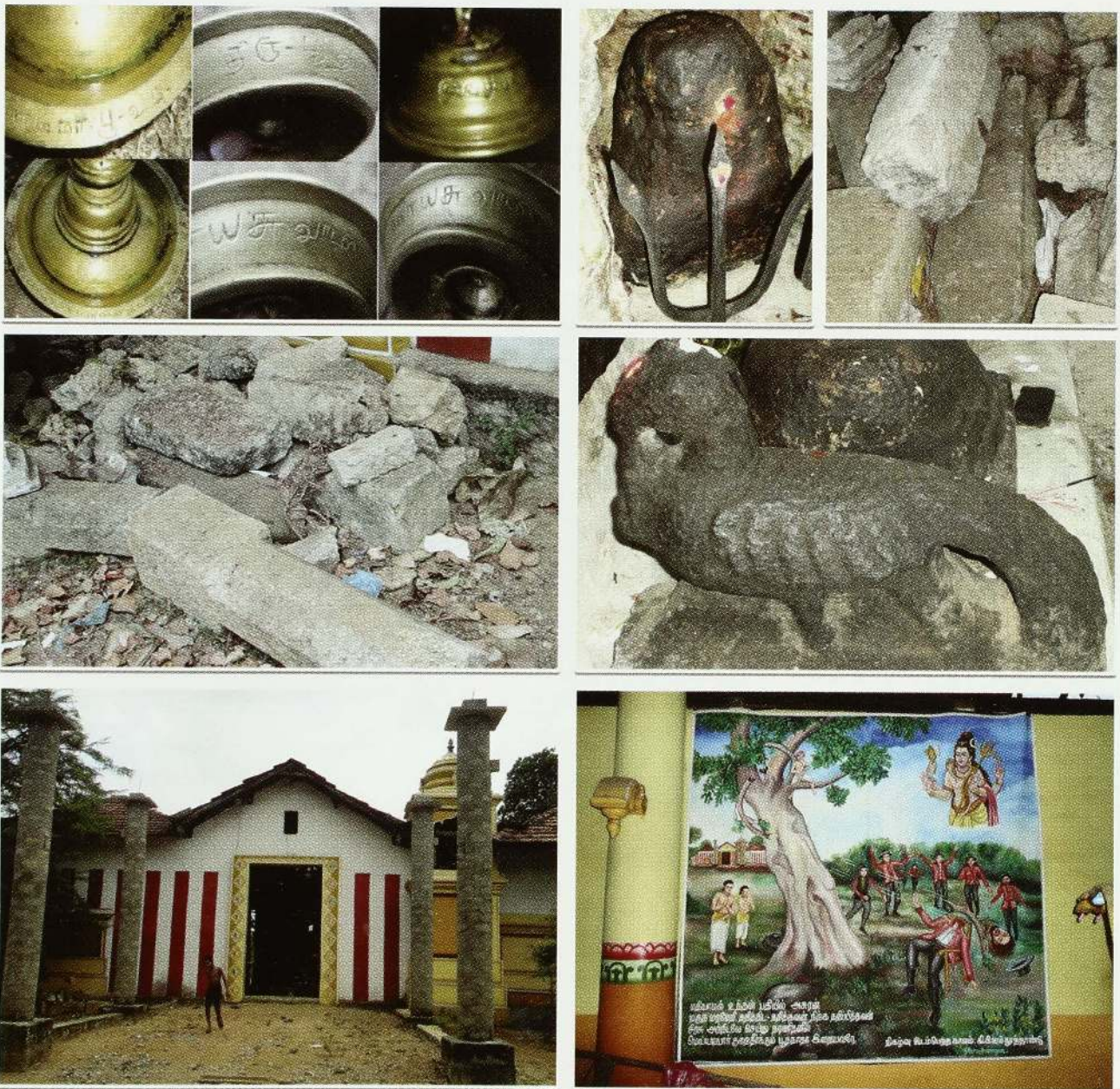
discovered which help us to trace the art tradition of the old temples. Recently, several statues of Hindu gods were discovered in the vicinity of the temple. Among them, statues of “Teivāṇaiammai”, “Vaḷḷiammai”, “Kartikēyaṅ”, “Taṭcaṇāmnūrty”, “Canīsvaraṅ”, and “Kajalashumy” are very significant. Professor Sivasāmy opines that these statues belong to the period between 14th and 16th centuries A.D. and the statues resemble the contemporary “Vijayanakara” art tradition (Sivasamy 1972 in Tamil). Some scholars opine that these statues belong to the Cōḷa period. There is no doubt that this temple was prominent during the period of Jaffna Kings. But, one cannot say for certain that this temple was built during the period of Jaffna Kings. Discovery of certain evidences among the old ruins of the temple indicates that the temple has a long and old history (Pushparatna 2006 in Tamil).



Views of the Cattānātar Temple

Pōtavarāyar Temple

If one goes along the Caṭṭanātar Street and turns to the “Maṇal Road” which is opposite to the “Aracaṭi Road”, one can see this temple. C. S. Navaratnam says that this temple was built by the king of Jaffna Caṅkili in memory of the Sinhalese King Vitiyabaṅṅāra who died when he was in Jaffna under the protection of King Caṅkili (Navaratnam 1964). Though the present temple is a newly built one, there are evidences of old foundations and remnant old buildings of the old destroyed temple. Archaeologists believe that this temple was built during the period of the kings of Jaffna. Though, the temple is called Pōtavarāyar temple, Lord Murukā occupies a prominent place in the temple (Sivasamy 1972 in Tamil).



Views of the Pōtavarāyar Temple

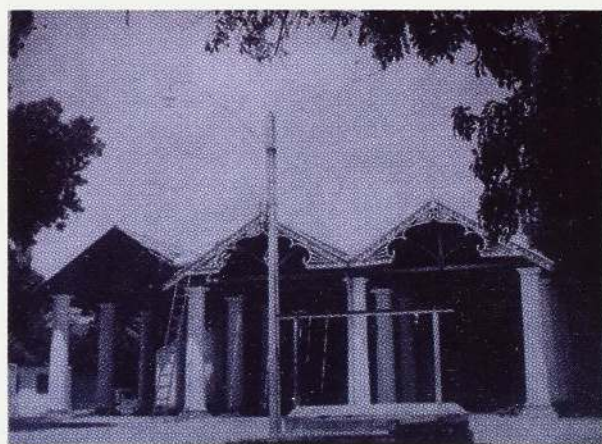
Vīramākāḷi Ammaṅ Temple

“Yāḷppāṇavaipavamālai” says that this temple was built by King Ciṅkai Āriaṅ as the “Guardian Angel” of the west side of the Nallūr Kingdom. As it lies near the western border of the kingdom (Vaṅṅārpaṅṅai) several battles were fought at this place with the invaders. It is obvious that this temple occupied a prominent status among the kings of Jaffna as the deity “Vīramākāḷi Ammaṅ” was worshipped as the Hindu Goddess of war by the kings of Jaffna (Sabanathan, Kula 1919 in Tamil). This is one of the two big temples which were erased in Nallūr during the Portuguese rule. Now there is a new temple in its place. Evidences of the old temple have not been discovered, so far. Scholars believe that evidences may be hidden under or in the vicinity of the temple (Pathmanathan 1978).



Views of the Vīramākāḷi Ammaṅ Temple

Kailāyanātar Temple



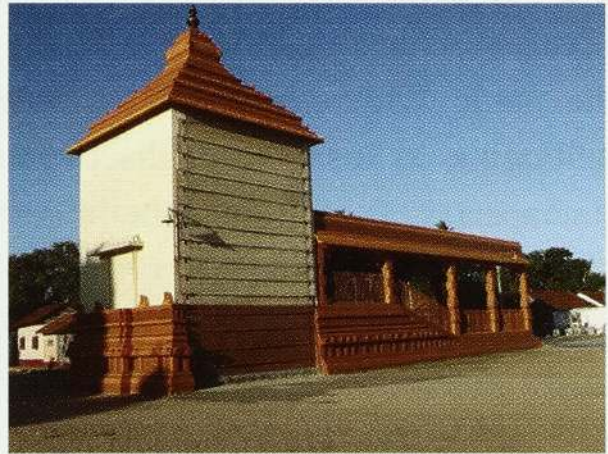
Views of the Kailāyanātar Temple

This is an important temple during the period of Nallūr kingdom. It was called as “Kailāyanātar Temple” during the Nallūr kingdom period. It is said that it was built by Ciñkaiāriaṅ for the worship of the royal family. The literary work of Muttukkavirāyar entitled “Kailāyamālai” derived its name, as it tells about this temple. Kailāyamālai tells that Ciñkaiāriaṅ built two big temples, one for Lord Kailāyanātar and the other for his consort Goddess Umātēvi and three “Cabai” and small temples for “Parivāra” deities and a street around the temple for the “Car” and “Maṭam” and “Aṅṅacattiram”. The Portuguese destroyed this temple (Sivasamy 1972 in Tamil). The present temple was built at the same place during the latter period of the Dutch rule. The present temple has traces of Dutch influence in its structure. The “Vimāṅam” has sculptures of Dutch period soldiers, officials, dresses and jewelry (Pushparatnam 2012).

Nallūr Kantacāmi Temple

Historians and Archaeologists delve with great interest into the study of Nallūr Kantacāmi temple as they do in the study of Nallūr Kingdom. Scholars have varying opinions about the date and founder of the temple. There are no evidences to ascertain that the old temple existed on the present site. Probably, the old temple must have been erased (destroyed) by the Portuguese as they did to the other Hindu temples. Rev. Queyroz says that after the conquest of Jaffna, the Portuguese Commander Philip de Olivera visited Nallūr (1939:622). Native Hindus appealed to him several times not to destroy the temple but he ordered his soldiers to erase the temple with its foundation. “Yālppāṅavaipavamālai” also confirms the above fact. There are evidences of ruins of foundations around the church at Nallūr. Further, the presence of holy “Yamuṅāēri” to the north of the ruins confirms the above fact. Rev. Baldeus says that there was a church in that place at the beginning of the Dutch rule. The Portuguese usually destroyed Hindu temples and built churches in the same place. So, we may infer that the Portuguese had destroyed the Hindu temple and built a church in the same place. The Church still exists in the same place (Sitrapalam 2006 in Tamil).

Among the four big temples which lie along the four sides of the kingdom, this Kantacāmi temple occupies a central position. So, this temple is considered



Views of the Nallūr Kantacāmi Temple

as a royal temple, as there are evidences of ruins of a temple. Portuguese used this temple as their stronghold (protective cover) for some time before they destroyed it (Queyroz Fernando., De 1930: 99- 118). Father Gnanaparakācar says that, after losing the war with the Portuguese, king Cekarājacēkaraṅ burnt his palace and fled with his wealth and valuables and the Portuguese captured the burnt palace and cleaned the temple and held a prayer with great joy. Further, he says that the Portuguese encountered two invasions by the Tanjāvūr forces and on the third encounter the Portuguese punished the commander of the Tanjore army in the temple itself. Rev. Baldeus says that this temple was destroyed by the Portuguese on 02-02-1621.

“Kailāyamālai” says that this temple and the Jaffna town have been built by Buvaṅēkabāku. Citing the above versions, some scholars say that this temple was built in the 10th century A.D. Some other scholars say that it was built in the 15th century A.D. but, it is not probable that the Kingdom and the temple came into existence during the period of Buvaṅēkabāku. There are evidences about seven kings who ruled in Sri Lanka with the title name of “Buvaṅēkabāku”. When Parākramabāku-VI ruled Kōṭṭē, Capumalkumārāya (Ceṅpakaperumāl) captured Jaffna in 1450 A.D. and ruled for 17 years, with the name “Buvaṅēkabāku” (Gunasingam 2008 in Tamil). Tamil inscription belonging to his period, discovered on the main street confirms the fact (Indrapala1973). Further, the names “Cappumal”, “Ciṛī CaṅkabōṭI”, and “Buvaṅēkabāku” which are recited in the “Kaṭṭiyam” of Nallūr Kantacāmi temple refer to this king. So, the name “Buvaṅēkabāku” in “Kailāyamālai” refers to “Ceṅpakaperumāl” (Buvaṅēkabāku) who ruled Jaffna in 15th century A.D.(Ibid).

It is probable that “Buvaṅēkabāku” has not built the Nallūr temple, but he must have made many changes in the temple. A Tamil inscription discovered recently during the archaeological studies at Jaffna Fort says about a donation to a temple at Nallūr, in 11th century A.D. (Ibid). It suggests that a temple was here during the Cōḷa period. There are evidences that Paṅṭiya kings had a strong influence on the Northern Sri Lanka prior to Cōḷas. Cōḷas gave prominence to Lord Civa and Paṅṭiyas to Lord Murukā. It is up to scholars to think whether the Paṅṭiyaṅ influence has anything to do with the origin of

Nallūr Kantacāmi temple. For the promotion of Buddhism in Sri Lanka, from the ties with Tamil Nāṭu and India, Jaffna acted as a gateway. Likewise, the revival of Hinduism after the 6th century A.D. must have had a strong influence in Jaffna. As such, not only in Nallūr but also in many places in Jaffna, several new Hindu temples must have been built in due course. In addition, “Veyilukantapiḷḷaiyār” temple, “KailaiVināyakarKōvil” and “Kailācanātar” temple in the capital city of Nallūr and “Pararājacēkarapiḷḷaiyār” temple and “Aracakēcaripiḷḷaiyār” temple outside Nallūr are worthy to be mentioned, among others (Pushparatnam 2006 in Tamil).

The present Nallūr Kantacāmi temple was built in 1749 as a result of the initiatives taken by Krisṇaiyar Cuppaiyā and other ardent Saivaite followers. At that time, it was a small temple built with stones and bricks. The temple was roofed with tiles. Nowadays, people from all parts of Sri Lanka come and worship in this famous temple. In fact, this temple gained its present prominence because of its history and identity connected to the ancient Kantacāmi temple built during the period of Nallūr kingdom. The names of the kings of Nallūr kingdom are recited in the “Kaṭṭiam” of the present temple during the annual festival. It shows that the present temple is relevant to the ancient Kantacāmi temple of the Nallūr kingdom period.

Pararājacēkara Piḷḷaiyār Temple of Iṇuvil



Views of the Iṇuvil Pararājacēkara Piḷḷaiyār Temple

This temple is believed to have been built during the Jaffna kingdom. The temple is located on the Kāñkecaṅṅurai road, about 200m. from the Iṅṅuvil junction, on the right-hand side. Professor Pathmanathan opines that this temple was erected by the king who ruled with the title “Pararājacēkaram” in the 15th or 16th century A.D (Pathmanathan 2006).

Perumāl Temple of Jaffna

This temple is situated on the Clock Tower Road in Jaffna. It is one of the ancient Viṣṅṅu temples in Jaffna. A lot of devotees come and worship at the temple during the annual festival in September and October every year. It is said that Kuṅṅapucaṅṅa Siṅṅkai Āriaṅ erected this temple in 1347. As he was interested in the development of his kingdom, he invited settlers from South India who brought their talents as craftsmen, weavers, artistes, etc. In 1450 A.D, the commander of the Kōṅṅṅē King Parākkiramabāku-6 was Cempakaperumāl. Later, he captured and ruled the Jaffna Kingdom for 17 years. A Siṅṅhaḷa literary work “Kōkulacantēcaya” which says about Jaffna, mentions about two Viṣṅṅu temples (Gunawardhena1924). One is the Viṣṅṅu



Views of the Jaffna Perumāl Temple

Temple (Rāmākōvil) and the other is the Poṇṇālai Temple (Poṇṇālaikovil). These evidences confirm that the origin of Perumāl̥kōvil has relevance to the Jaffna kingdom. The present temple has been rebuilt in the latter period of the Dutch rule, after they had given religious freedom to the natives (Sitrapalam2006).

Āyurvētik Hospital at Nāyaṇmārkaṭṭu

In Northern Sri Lanka, new modern hospitals with western medicines came into being, after the coming of American missionaries. Before them, an indigenous medical system existed. However, there are no details of this system which existed before the Jaffna kingdom. Jaffna kings gave importance to Āyurvētik medicine, in addition to literature and astrology. There are evidences that the kings of Jaffna got down Sanskrit copies of the Āyurvētik Medicine and got them translated into Tamil by competent scholars and conducted extensive researches on the subject. In the 14th century A.D, during the reign of Varōtaya Siṅkai Āriaṇ, a medical book entitled “Cekarājacēkaram” was written (Pathmanathan 2006). As the above king ruled with the title name of “Cekarājacēkaram”, the book gained the name “Cekarājacēkaram”. In addition to this book, other medical books entitled “Capracāstra”, “Naynacāstra” and “Pararājacēkaram”, were also written in the same period. The above facts confirm that Āyurvētik medicine was prominent in that period. Āyurvētik medicine was practised not only during the British rule, but also continues to be practised till now, in the Northern Sri Lanka. The following was a news-item in the “Jaffna Catholic Guardian” on 23rd June, 1888, regarding the “Nayaṇmārkaṭṭu Āyurvētik Hospital”((Martyn 2002).

The hospital was a consolation for all. It lies about three miles from the town and a good number of patients who suffer from carbonates, tumours, boils, dislocations, wounds, etc. receive treatment here. All these defects of the human body are easily cured by the able treatment of the doctor. He has inherited his father’s dexterity in the medical practices and leaves no marks of stain to blot out his fame. He also possesses knowledge of English medicine. One thing we regret is that the hospital is not large enough to accommodate its numerous patients” (Ibid).

This hospital was commenced by Mr. Āṟumukam Veṟṟivēl who had knowledge of medicine and who acquired some skill in treating fractures, dislocations and sprains. For these disorders he prepared a special poultice, for which this hospital is still famous. His son Myilvākaṇam who succeeded him in the management of the hospital possessed considerable skill in surgical operations. Since his death, his brother Mr. Civacupramaṇiam has been in charge of the hospital. He is both a surgeon and physician and he has effected some very remarkable cures.

The above hospital which the British records referred to as the only Āyurvētik Hospital in Jaffna at that time, still exists in the same place with the same name. Mr. Umākāntaṇ Aṇucaṇ who belongs to the fifth generation of Dr. Mylvākaṇapaṇṭitar, is running the hospital now. The wife of Mr. Aṇucaṇ is Mrs. Brāmi Aṇusaṇ. She is a Siṭṭa Āyurvēta Degree holder of the family. Mr. Aṇucaṇ says that the beginning of the hospital has relevance to the Nallūr Kingdoms, and the Nallūr kings donated 200 lachchams to his ancestors. He showed evidences of the old hospital which was in existence before the present new hospital was built in 1830. There are evidences of an old hospital and an adjoining mortuary which are in ruins now. He says that his father has lost valuable records during the mass exodus in 1995. He says that this hospital has been functioning in the place for many centuries; He showed pictures of Dr. Mylvākaṇam Paṇṭitar and Siṭṭa Āyurvētik herbal medicines. The pictures are on deer hide and belong to the British period.



Views of the Nāyaṇmārkaṭṭu Āyurvētik Hospital

Traditional Houses

Traditional houses in Northern Sri Lanka form one of the heritage symbols of Tamil culture. The dwelling places of a family and its members are called “houses”. Considering the design, size and comforts in the house, it is called as “Maṇai”(house), “Vaḷviṭam” (residence-dwelling),”kuṭicai” or “Koṭṭil” (hut), “Periavīṭu” or “Paṇṇai” (Mansion), etc. in Tamil. The female head of the family is called as “Maṇaiyāl” or “Maṇaikilatti” (mistress of the house) and the male head of the family is called as “Maṇaikkilavan” (Master of the house) (Tamil Lexicon.Vol.IIV:3750).

Some consider that the word “Maṇaivi” (wife) is derived from the word “Maṇai” (house). “Vīṭu” signifies an important part in the culture of the Tamil social life. Professor Sēnaka Baṇṭāranāyakē who traced and studied the history of the traditional houses of Southern Sri Lanka relates the beginnings to the Early Iron Age Culture. Archaeological evidences obtained from such settlements reveal that those people made their houses with sand and wooden materials. Further, the evidences reveal pits were dug to insert wooden materials to make rectangular or square or round houses. Adjoining kitchens with clay pots, kitchens items, hearth, etc. were also discovered during the excavations. Archaeological excavations conducted at Kantarōṭai by the Archaeology Department and the History Department of the University of Jaffna in 2011 suggest that making houses might have started in Northern Sri Lanka during the period of the above mentioned culture.

However, adequate evidences are not available to study clearly the nature of the houses in Northern Sri Lanka before the advent of the European rule. The Portuguese records and documents reveal that the people of Northern Sri Lanka made their houses with wood, sand, coconut leaves and Palmyra leaves, etc. before 16th century A.D. with the exception of huge temple structures. Though the Portuguese used wood, sand, coconut leaves and Palmyra leaves to construct their administrative centers and Catholic churches, the Dutch used stones to construct their Protestant Churches and the church houses for priests were built with wood and sand. Even the British followed the same trend during their rule as seen in their schools, Colleges, administrative centers and hospitals (Robert Holmes 1980).

Views of the Traditional Houses



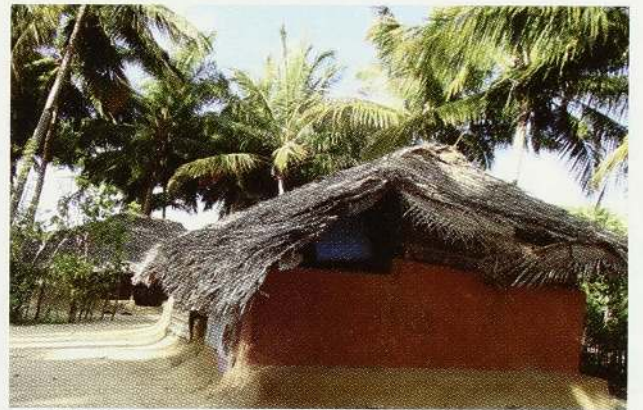
Nelliyāṭi (Māyakkai)



Kuṭumiyaṅ



Kuṭumiyaṅ



Merucivil



Vaṭṭakkacci (Kilinoṅci)



Erukkalampīṭi (Mannāar)



Mullaiṭivu



Iyaṅkuḷam (Mullaiṭivu)

The European rule, especially the British rule was the main cause for the change in the structure of the houses in the Northern Sri Lanka. However, traditional houses are still seen in many places in the Jaffna, Vavuniya, Kiñinocci, Mullaitīvu and Maññār districts. The design, size, decorations and comfort depend on the raw materials, wealth, region and climate of the nature of the area and the available resources. Following are the main features of traditional houses in Northern Sri Lanka:- 1) House, 2) Tiñṇai (elevated portion to sit on), 3) “Talaivācal” (Portion at the entrance of the house with an overhead covering), 4) Kitchen, 5) Well, 6) Toilet, 7) A store for grains and food items, 8) Sheds for livestock such as, cattle, etc.

Houses are usually rectangular or square in shape, and built with sand. However, round shape houses were seen at Vaṭamarāṭci, Teñmarāṭci, Mullaitīvu and Paccilaippaḷli areas till the middle of 20th century A.D. This trend has become obsolete. However, a few such houses are still seen at Varaṇi, Mantuvil, Kuṭumiyaṇ, etc. in the Teñmarāṭci area. Traditionally, these houses have been built according to the “ Vāstu Cāstira”. The roofs are built with wood with the overall covering with coconut or Palmyra leaves. Sometimes, hay is placed to make the ridge of the roof (Ibid).

In Jaffna, the walls are thick as they are built with sand alone. But, in Kiñinocci and Mullaitīvu Districts the walls are comparatively thin as they are built with sand and wood, as wood is abundant in these districts. In Delft, people use coral stones with sand to build the walls as coral stones are found in abundance there. Hay is used to cover the roof where the coconut and Palmyra leaves are scarce.

The shapes and directions of the Ridge of the Roof vary according to the religious, social, cultural and customary beliefs of the house owner. Usually, the house of an ordinary man consists of one room. It is used as a chapel room or bed room. There is a “Kōrkkāly” or “Peṭṭakam” (A large wooden container to store paddy grains) in the house. Storing paddy grains in such a wooden container has a religious and cultural significance among Tamils. Just in front of the entrance of the house, there are two “Tiñṇais” (an elevated sand structure to sit on) on either side. It is a unique feature of the traditional house. Here,



Kuṭumiyaṅ



Kuṭumiyaṅ



Accuvēli



Kantarōṭai



Kaitaṭi



Kantarōṭai



Kaitaṭi



Cutumalai

they sit and chat and entertain relatives, guests and friends. At night, they sleep on it. Adjoining the house, they put up a shed covering a considerable space and they call it “Patti”. Usually women stay and sleep in the “Patti” on certain days as custom demands.

In the houses of wealthy people, there is a room, adjoining the chapel room. Adjoining the entrance of the house or at a distance, there is a “Talavācal”, with an elevated sand structure. It is used to sit and chat and entertain the relatives and guests and friends. In Tenmarāṭci and Delft “Talavācal” is found at the entrance of the compound of the house, by the side of the path leading to the road. These are used by the travelers on foot or by bullock carts to take rest.

Kitchens are seen adjoining the house. Sometimes, kitchens are built separately. Many Hindus build a separate kitchen to cook meat and fish. Wealthy people dig a well to drink and bathe, according to “Vāstu Cāstira”. Most people use a common well. In Kiḷinocci, Mullaitīvu and Maṅṅār areas where there are tanks and rivers, wells are found in less number. Wealthy people construct toilets outside the house at a considerable distance. In Northern Sri Lanka, agriculture is the main vocation. Wealthy people construct separate sheds for their livestock and to store their produce.

The traditional houses in the Northern Sri Lanka underwent gradual changes following the advent of the European rule in the 16th century A.D. Significant changes started to occur during the Dutch rule. The local people who worked with the rulers started to build big houses like those of the Dutch with stones and bricks instead of sand. These houses are similar to those of the Dutch administrative centers and Churches. We can observe the truth by surveying the houses around the Maṅṅār and Jaffna fort areas. The rich “Ceṭṭi” traders, who brought down “Stapathis” (traditional temple builders) from South India and built big Hindu temples in Dravidian architecture, were the first to build Dutch style houses in Northern Sri Lanka. However the house-construction underwent great change during the British rule.

Views of the European Houses



Mallākam



Jaffna Main Street



Jaffna Kachcheri



Uṭuvil



Jaffna Town



Marutanamaṭam



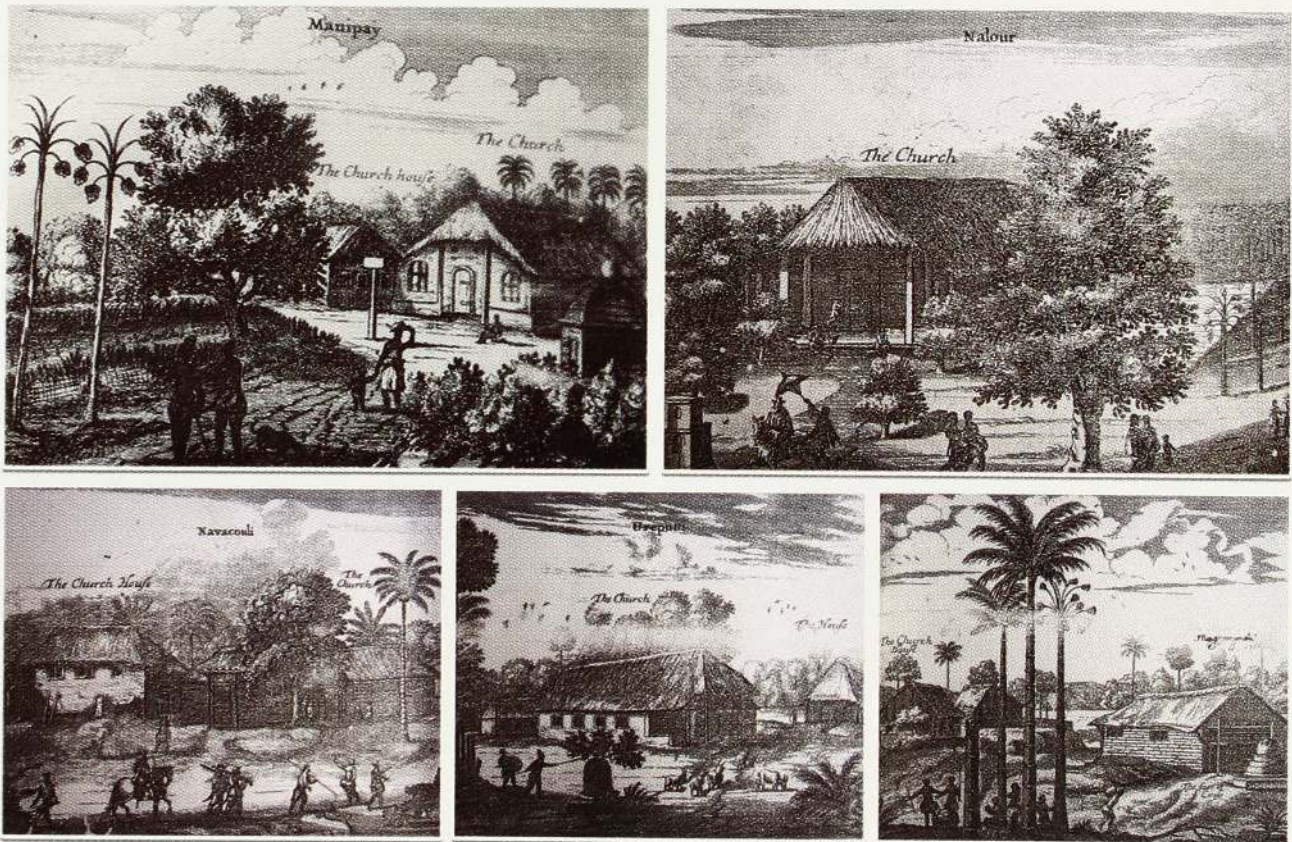
Kāranakar



Jaffna Town

During the British rule, wealthy local people built many-roomed concrete houses, instead of mud houses. During the British rule, traditional “Tiṅṅais” gradually disappeared and spacious Varāntas took their place, instead. Chairs and tables came into use in the Varānta. The walls are heightened with adequate windows for ventilation. Tiles are used for roofing, instead of coconut and Palmyra leaves. In the beginning of the 20th century, the British introduced two storey houses. The wealthy local people and high government officials also started to build two storey houses. The “Talaivācal” gradually disappeared and a spacious “Nātcār” courtyard came into being, instead. It should be noted that within 10 years after Sri Lanka gained Independence, these types of houses were gradually disappearing. Now, the people of Sri Lanka would like to live in modern concrete houses which were introduced during the British rule.

However, the people of Northern Sri Lanka still adhere to the “Vāstu Cāstira” and related religious rites and customs when they build new houses. Excluding the modern technology in house-building, it should be noted that people value the age-old heritage attached to house-building in Northern Sri Lanka.



The Early Portugees and Dutch Churches

Traditional Fence (Vēli)

Traditional fence in Northern Sri Lanka is called the “Vēli” (வேலி - fence). It has been an important and essential aspect of the traditional house in Northern Sri Lanka. Though fences are generally found around the houses in Sri Lanka, they have a special significance in the life of the people of Northern Sri Lanka. The fence is a deeply entrenched heritage of the people. In ancient Tamil literature, the word “Paṭappai” (புடப்பை - fence) is also used with similar meaning. In Tamil literatures, the word “Vēli” is used to convey several meanings, as : “Araṇ” (fortification), “Matil” (Wall), “Kāval”(Guard), “Nilam”(ground or land), “Nila Aḷavai”(Land measure), “Ūr” (Village), “Pacukkoṭṭil” (cowshed), “Vaḷi Ōcai” (wind) and “Vaicayal” (field) (Tamil Lexicon. Vol:3838). During the medieval period, in Tamil Nāṭu and Sri Lanka, the word “Vēli” was used to denote the land and the measurement of the land. However, the ordinary people use the word “Vēli” to denote the fence constructed around the house or a cultivating land. For example we can cite words from the ancient Tamil literatures, such as “Vēlippakai” (A kind of caper plant), “Vēlippāci” (Hedge moss caper plant), “Vēlippyaru” (cereal), “Vēlillarutti” (sticker), and “Vēlippyayir” (plant grown in gardens).

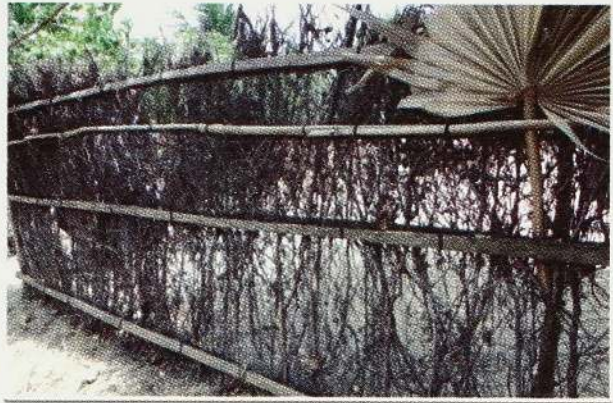
Further, fences are constructed around the place where a number of livestock are kept. In Tamil it is called as “Paṭṭiāṭtāl” (பட்டி அடைத்தல் - constructing a protective fence around a group of livestock). The structure itself is called as “Paṭṭi” (a big protective fence). The purpose of constructing a fence is to demarcate the houses and the surrounding compound (Vaḷavu). The fence gives protection to the house and privacy to the inmates, especially to the women folk and children of the family. The inmates of the house can move about in the compound with freedom within the fence. The children can run about and play safely. People consider that a perfect fence renders beauty to the house. The fence is a symbol of respectability. Neighbors ridicule the family which lives in a house without a fence.

Constructing a taller fence around the bathing well, among the orthodox families is not uncommon in Northern Sri Lanka. Fences protect the house and compound from intruding stray animals. The fence is not a mere protective

Views of the Traditional Fence (Vēli)



Cimai Tree Fence at Tirunelvēli



Pannai Tree Fence at Puttūr



Muṭkiiluvai Tree Fence at Puttūr



Coconut leaves Fence at Koṭikāmam



Pūvaracu Tree Fence at Nāyanmāṭṭu



Banana leaves Fence at Kōpāy



Coral Stones Fence in Delft



Pannai Tree Fence at Muḷaṅkāvīl



Coconut leaves Fence at Mecālai



Palmyrah – leaves and stalk Fence at Merucivil



Palmyrah stalk Fence at Mecālai



Kilyai Tree Fence at Kōpāy

structure. It has a deeper meaning and a social value. Above all, the fence is part and parcel of the ancient heritage of the people of Northern Sri Lanka. The Portuguese and Dutch records reveal that constructing fences around the houses was a long- standing tradition of the people of Northern Sri Lanka. During their rule, though they built their churches, schools and administrative centers with stones and bricks, they also constructed fences like the native people. Even the British who generally built their buildings with concrete, constructed fences like the natives.

However, the raw materials used to construct these fences are obtained from the resources available in the area, Trees like “Pūvaracu” (புவரசு), Pālmuruńkai (பால்முருங்கை), Muṭkiḷuvai (முட்கிளுவை), Muḷmuruńkai (முள்முருங்கை), Pālkiḷuvai (பால்கிளுவை) and Cīmaikkiḷuvai (சீமைக்கிளுவை) are generally planted along the fence line and coconut and Palmyra leaves are usually used to construct a six feet high fence. In Teṇmarāṭci and Pūnakari, trees are planted along the fence line, at short intervals and with Palmyra - leaf- stalk fences are constructed. In some places, coconut and Palmyra leaves are also used. Though similar fences are seen at Kiḷinocci, Mullaitīvu and Maṇṇār

districts, sometimes they use hay instead of coconut and Palmyra leaves. As forest timber is abundant in these areas, people use these materials to construct fences, spending less money. But in Delft, fences are of unique character in that the people use easily available coral stones to construct stone fences. People lay coral stones along the fence line as a foundation and place more coral stones, one above the other, around their houses. These stone fences are strong and beautiful to look at. They do not use any other raw materials. Strangers to the island look at these structures with great wonder. These stone structures may be considered as the forerunners to the concrete structures, introduced by the Europeans.

Nowadays, people prefer to construct concrete houses. However, they have been constructing the traditional fences around their houses and compounds till recent times. The urban people have given up the traditional fences and constructing concrete walls which have been introduced by the Europeans. In villages, people still construct traditional fences. It shows that the traditional heritage still survives.

Ancient Tanks

Ancient tanks in Northern Sri Lanka deserve to be mentioned as heritage monuments. History of civilization in Sri Lanka begins with Tank based irrigation. Archaeological evidences reveal that civilization evolved with the early Iron Age culture. Till 13th century A.D., agriculture was the chief economy of the people and the State. Even today, most of the names of village have relevance to the tanks. Pre-Christian Brahmi inscriptions discovered in Vavuniya confirm that this trend of naming villages after tanks was prevalent before the Christian era (Paranavitana, S., 1970). People made permanent settlements near tanks or they built a new tank and settled near it. In the early period, tanks, lands and canals were the properties of the people. Later, these became the property of the Kings.

As sound agriculture increases the wealth of the State, kings took special interest to build new tanks and to protect and maintain the old tanks. Kings Vacaba, Mahācēṇa, Tātucēṇa, Mogallan-II, Akrabōty-II and Parākramabāhu-I were praised by the people of Sri Lanka for their yeoman service to agriculture

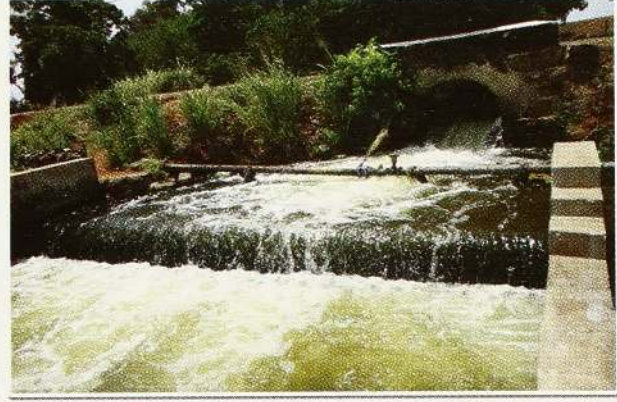
and irrigation, especially for building big tanks. There are evidences that during the reign of these kings, some new tanks were built and some old tanks were renovated in Northern Sri Lanka. One can mention 3 such tanks, identified so far. One in the “Mānamaṭu Tank” built by Tātucēṇa in 5th century A.D. Scholars have identified this tank as the “Rāṭcatakūḷam” in Maṇṇār district. The next one is the “KuruntalōrKūḷam”, built by Akrabōty-1 in 6th century A.D. Scholars identify this tank as the “Taṇṇimurippu Kūḷam” at Kuruntanōr in the Mullaitīvu District. A Siṅhaḷa inscription, belonging to 9th century A.D. mentions about a tank known as “Mahintaweva” which was 8 miles in the north-east of Vavuṇiya. Cūlavaṃśa says that Parākramabāhu-1(1153-1186 A.D.) renovated the above tank. Scholars identify this tank as the “Māmaṭukūḷam” in the Vavuṇiya district. There were possibilities that during the reign of Anurātapura and Polanaṟuwa Kings, some tanks might have been built in Northern Sri Lanka. However there are no evidences to confirm the above statement, so far.

Agriculture, fishing and hunting are the traditional vocations of the Vaṇṇi people. Presence of hundreds of tanks in Vaṇṇi, confirms that the main occupation of the people has been agriculture. Some of the tanks were built to serve a family or a group of society. Length, breadth, depth and size of the tanks, canals and the lands indicate the number of the people who are benefited by the tank. Some of the tanks serve a great extent of land. Pāvaṟkūḷam, Kaṇakarāyaṅkūḷam, Vavaṇikkūḷam, Paṇṭārakkūḷam, Rambaikkūḷam and Kuḷlukūḷam come under the above category. J.P. Lewis says that Pāvaṟkūḷam and Vavaṇikkūḷam are supposed to be the largest tanks in Vaṇṇi. They might have been built in 4th and 5th centuries A.D. Further, he says that Pāvaṟkūḷam is the only tank in Sri Lanka which has 4 sluices. Name of the tanks often signifies the person or family or rank or body who built it, such as “Maṇiankūḷam”, “Rājēnraṅkūḷam” (a person or family), “Paṇṭārakkūḷam” (a caste), “Ambalapperumāl Kūḷam” (merchant), “Kaṇakarāyaṅkūḷam”, “Aracaṅkūḷam” (a chieftain), “Pāṇṭṭiyaṅkūḷam”, “Teṇṇiyaṅkūḷam” (a dynasty) or “Iraṇaimaṭu kūḷam” (built in 1902 during the British period).

Views of the Ancient Tanks



Irāṇaimaṭu kuḷam in Kīḷinocci



Kaṭṭukkaraikuḷm in Maṇṇār



Vavaṇikkūḷam(tank) in Mullaitīvu



Kuruntaṅkuḷam at Neṭuṅkēṇi in Mullaitīvu



Kanakarāyaṅkuḷam (Tank) in Mullaitīvu



Māmaṭukuḷam (Tank) in Mullaitīvu



Pāvaṛkuḷm (tank) in Vavuṇiyā



Vēppamkuḷm (tank) in Vavuṇiyā

Tanks of Jaffna

Jaffna does not have big tanks whereas Vaṇṇi has numerous big tanks. However, there are several small tanks in Jaffna. There are some big tanks in places where paddy is cultivated in a large extent around the tank. But, in populous areas small tanks are built for various purposes. Among them, Paṇāṅkuḷam, Paṇṭārakkuḷam and Caṅkiliyaṅkuḷam have relevance to the Jaffna kingdom.

Valukkiyāru

“Valukkiyāru” which is in Kantarōṭai, has a long and ancient history. As the river made Kantarōṭai popular among the outside world, the river gains more importance in history. It must be noted that Kantarōṭai had early settlements in the ancient times. Valukkiyāru begins at “Pinākkai Kuḷam” in Aḷavetti and ends up at “Aralitturai.” Nowadays, it looks like a stream only during the rainy season. However, it has been known as “Āru” (river) since ancient times, because of its antiquity, in the history of Jaffna. Perhaps, it might have been a river in the old days and might have changed into a stream due to geographical influences. There are no evidences of a stream 20 miles long in Jaffna, other than the “Valukkiyāru.”



View of the Valukkiyāru

In 1970, an extensive excavation conducted by Pennsylvania University Archaeologists at Kantarōṭai revealed that next to Anuradhapura, the big Early Iron Age settlements were here, before 2400 years. Evidences of Indian and Roman coins and imported stone beads and potteries, discovered at Kantarōṭai confirm that the people of Kantarōṭai established ties with the outside world through the Vaḷukkiyāru, and urbanization process took place at Kantarōṭai about 3rd century B.C. The settlements, burials, paddy fields and tanks were closely inter-related with one another, during the Early Iron Age culture. Remains and fossils of grains such as paddy and maize and bones of cattle which helped in agriculture, were discovered from the Early Iron Age settlements in Kantarōṭai. These evidences confirm that there were paddy fields and tanks at Kantarōṭai during the above culture. Professor Sudarshan Seneviratne says that the tanks at Kantarōṭai were connected to the Vaḷukkiyāru and thus, Kantarōṭai was connected to Jaffna. As such, the study of Vaḷukkiyāru has relevance to the ancient culture and heritage of Kantarōṭai.

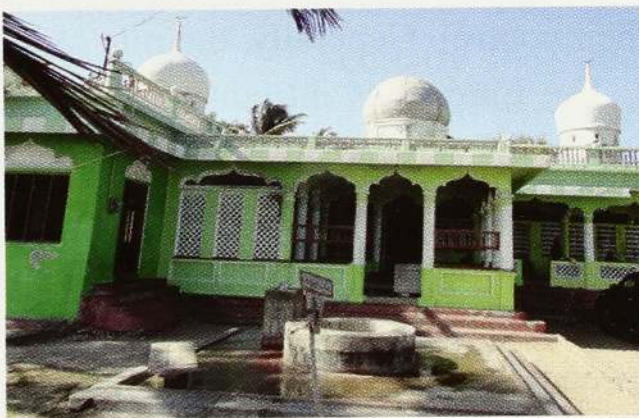
Mosques



Pallivācalpiṭṭi Mosque in Mannāar



Ancient Islamic Burial at Pallivācalpiṭṭi



Mosque at Cāṭṭi in Jaffna



Mosque at Moor Street in Jaffna

Views of the Mosques

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JAFFNA

Evidence of potteries and coins discovered at Mātōṭṭam, Pōnakari, Kantarōṭai, etc. confirms that trade ties existed between Northern Sri Lanka and West Asia from 16th century A.D. These ties continued even after the arrival of Islam. Kāyalpaṭṭaṇam in Kēraḷā became their prime trading center. Gradually, the West Asian traders became Tamil speaking Muslims and their ties with Northern Sri Lanka became more intimate. As such, they made permanent settlement during the Jaffna kingdom. At the same time, they made similar settlement in Maṅṅār and Vavuṇiyā (Krishnaraja 2012 in Tamil).

In due course, the permanent settlers erected mosques for their worship. Portuguese, who wanted to capture the commercial activities of the Muslims, destroyed the mosques as they had done to the Hindu temples. The present mosques were built in the latter part of the Dutch rule, after they had given religious freedom. Most of the mosques were built in the same old sites and new mosques were built at new places where they created new settlements with a view to expand their commercial activities. For example, we can cite the mosque at Moor Street, Cāṭṭi and Māṇipāy and in the Maṅṅār district.

Heritage Monuments of Europeans

In 1621, the Portuguese won the Jaffna kingdom, and Northern Sri Lanka came under their rule. Though the Portuguese had their influence in some parts of the region earlier, after their victory over the Jaffna kingdom, it had come under their rule. Later, the Dutch succeeded the Portuguese (1658-1797) and the British succeeded the Dutch (1797-1948). During the Portuguese and Dutch period, they had influence along the coastal region of the Vaṅṅi, though the whole region did not come under their control. Generally, the rule of the Europeans lasted for about 328 years. The Europeans introduced Catholic and Protestant religions, Portuguese, Dutch and English languages and their educational systems, art traditions, dresses, habits and customs, life-style, etc. These factors made considerable impact on the native traditional life and culture of the people. However, in due course, the native people have accepted and absorbed many aspects of the European culture. As a result, a new culture has come into the life of the present natives. Now, let us view some important heritage aspects which remind us about the European rule.

Forts

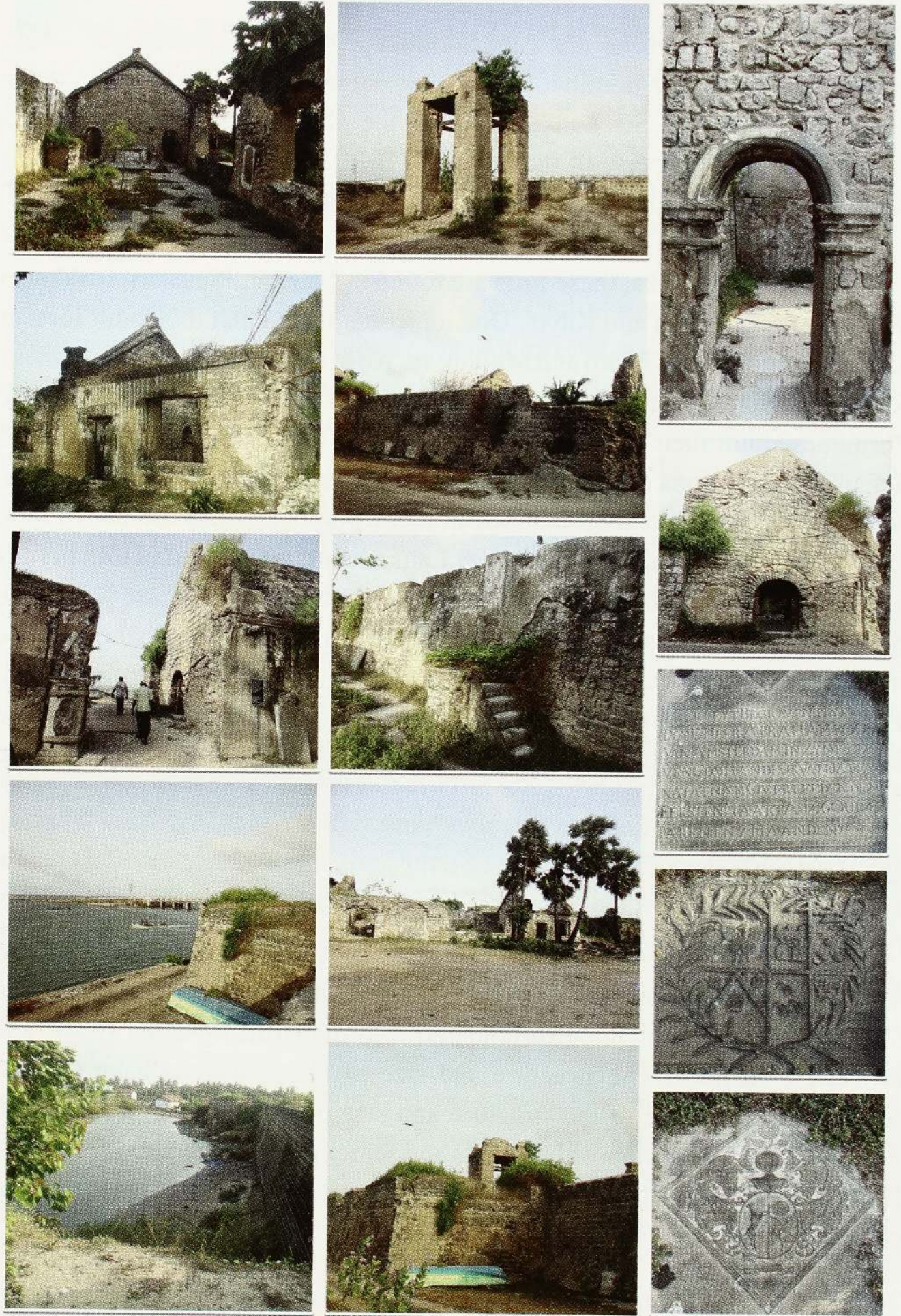
Forts of the Europeans are very significant heritage monuments which remind us about their domination, history, culture, art traditions, etc. After the independence of Sri Lanka in 1948, the above historical monuments have become the property of the people of Sri Lanka and now they serve as administrative and cultural centers and tourists attractions (Nelson 1984).

In Northern Sri Lanka, these forts are found in Maṇṇār, Pūnakari, Iyakkacci (Elephant Pass), Jaffna and Kayts. Dutch records reveal that they built forts at Kāñkecaṇṭurai, Point-Pedro and Mullaitīvu. Now, there are no remains of these forts. Pāli, Siñhaḷa and Tamil literary works and inscriptions reveal that the Portuguese built their forts at places which were the trade centers, ports, and defense fortifications of the native kings before the arrival of the Portuguese. Archeological researches conducted in these places confirm the above fact. Europeans, who invaded Northern Sri Lanka, conquered these places first. It might be the reason for choosing these places to build forts. These forts were built by the Portuguese first. Latter period Dutch rulers made changes in the structure of the fort and rebuilt them bigger in their architectural tradition. Though the British rulers of the subsequent period made some changes, the basic aspects and character of the forts remain Dutch. As such, the forts are popularly called as Dutch Forts.

Maṇṇār Fort

Maṇṇār Fort was built by the Portuguese in 1560. It was surrendered to the Dutch on 22nd February 1658 and was rebuilt by the Dutch in 1696. On 5th October 1795, the Dutch surrendered it to the British (Nelson 1984). The fort has 4 bastions. The structure and size of these bastions have a slight difference from those of the structure and size of the bastions of the Jaffna Fort. At present, the outer walls, moats and sentry posts, are in good condition. But inside the fort, the Christian church, Governor's bungalow and prison complex are in ruins.

Views of the Mannār Fort



Pōnakari Fort

This fort was built in Pōnakari by the Portuguese to protect their possessions in Jaffna. It was enlarged and rebuilt by the Dutch in 1770. It was rectangular in shape with two bastions at the opposite corners. The ramparts were about 30 meters high and were garrisoned till latter part of 18th century (Nelson 1984). The British built a rest-house in 1805. At present, the fort is in ruins, except one bastion and some outer walls.



Views of the Pōnakari Fort

Hammenhiel Fort (Ūrkāvartuṛai Kōṭṭai)

This fort is situated between Kayts and Kārainagar on a small island in the sea in the Jaffna peninsula. This fort was built in 17th century A.D by the Portuguese commander Amides Mensis. In 1658 the Dutch captured the fort and renovated it. It is said that the Dutch named it as Hammenhiel fort as the fort resembled the legs of a pig. The Dutch appointed Don Stefen Pōtatambippiḷlai to construct the fort (Nelson 1984). The Portuguese built fortification along the shore in the east side of the fort for its defense. The remnants of fortifications can still be seen. This fort seems to be in good condition.



Ruins of Portuguese Fort in Kayts (Ūrkāvartuṛai Kōṭṭai)

Elephant Pass Fort (Aṇaiyeṛavu Kōṭṭāi)

Elephant pass is one of the strategic locations in Sri Lanka linking the Jaffna peninsula with the rest of Sri Lanka. It is situated 9 Km. from Iyakacci Junction on the A-9 road. In 1760 the Portuguese built a fort which was later rebuilt and garrisoned by the Dutch in 1776 and later by the British (Nelson 1984). At the moment, the fort is in ruins. There may be foundations and an underground tunnel.



Ruins of Iyakkacci Fort

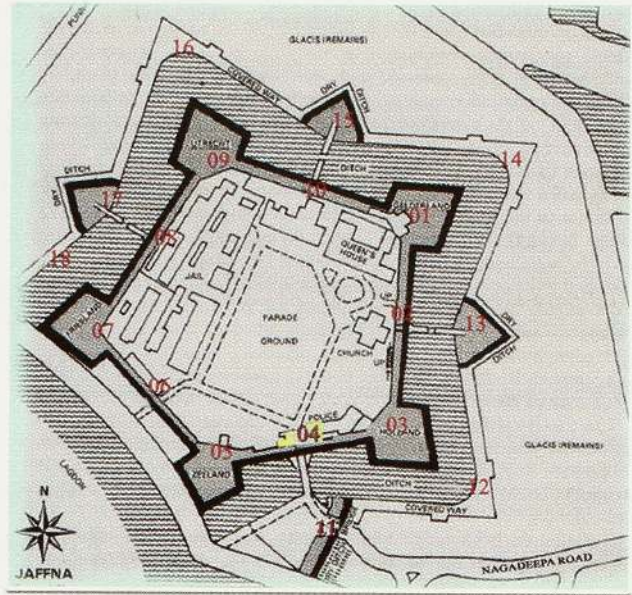
Jaffna Fort

The Jaffna fort has a significant historical background to speak about the memories of 328 years European rule of the peninsula. This fort which is situated on the South coast of the Jaffna town, near the lagoon, is considered as the 2nd largest fort in Sri Lanka. Though this fort was built about 1619 A.D. by the Portuguese, it was rebuilt by the Dutch who ruled in the latter part of 16th century and 18th century. Though the British have made some changes during their rule, the main structure of the fort belongs to the Dutch in character. As such, the fort is popularly known as the “Dutch Fort” (Martyn 2002).

The Portuguese built the fort in a rectangular shape, but the Dutch rebuilt it in a pentagonal shape. This is the only fort in Sri Lanka in pentagonal shape. The fort occupies 62 acres with 30 feet high outer walls. The outer walls are 40 feet thick at the bottom and 20 feet thick at the top. To observe the enemies easily, the outer walls are slanted in shape from the top to the bottom. In 1984 Nelson who made a study of the Dutch forts in Sri Lanka, praised the Jaffna fort for its architecture and technology and commented that the Jaffna fort can be compared with the best forts in England (Nelson 1984). Since Sri Lanka gained Independence and especially after the 30 years of ethnic conflict, the Jaffna fort has suffered a lot and lost its lustre. Though, it has the appearance of a fort from outside, the inside of the fort is damaged, dilapidated and in ruins.

However, the archaeological Department of Sri Lanka, with the financial aids from the government of the Netherlands and Sri Lankan Government has launched a 3 year plan to preserve and conserve the Jaffna Fort. Scholars of Department of Archaeology, Archaeology graduates of the University of Jaffna, several technicians and hundreds of labourers are employed to accomplish the task.

There is a deep moat around the fort. On the four sides of the fort are bastions, watch towers, and gun-points. Portuguese records reveal that they kept sentry posts beyond two miles around the fort, consisting of 200 Portuguese soldiers and native soldiers for the protection of the fort. In about 34 acres, there were



Views of the Jaffna Fort

administrative centers, military barracks, a Protestant church, Governor's Bungalow, prison complex and other relevant buildings. During the Dutch rule, Colombo and Galle forts served as administrative centers whereas Jaffna fort operated as both administrative and military center. Among the forts in the countries in the Indian Ocean, the Jaffna fort is considered as superior to the other forts in architecture, appearance and beauty.

Arippu Fort

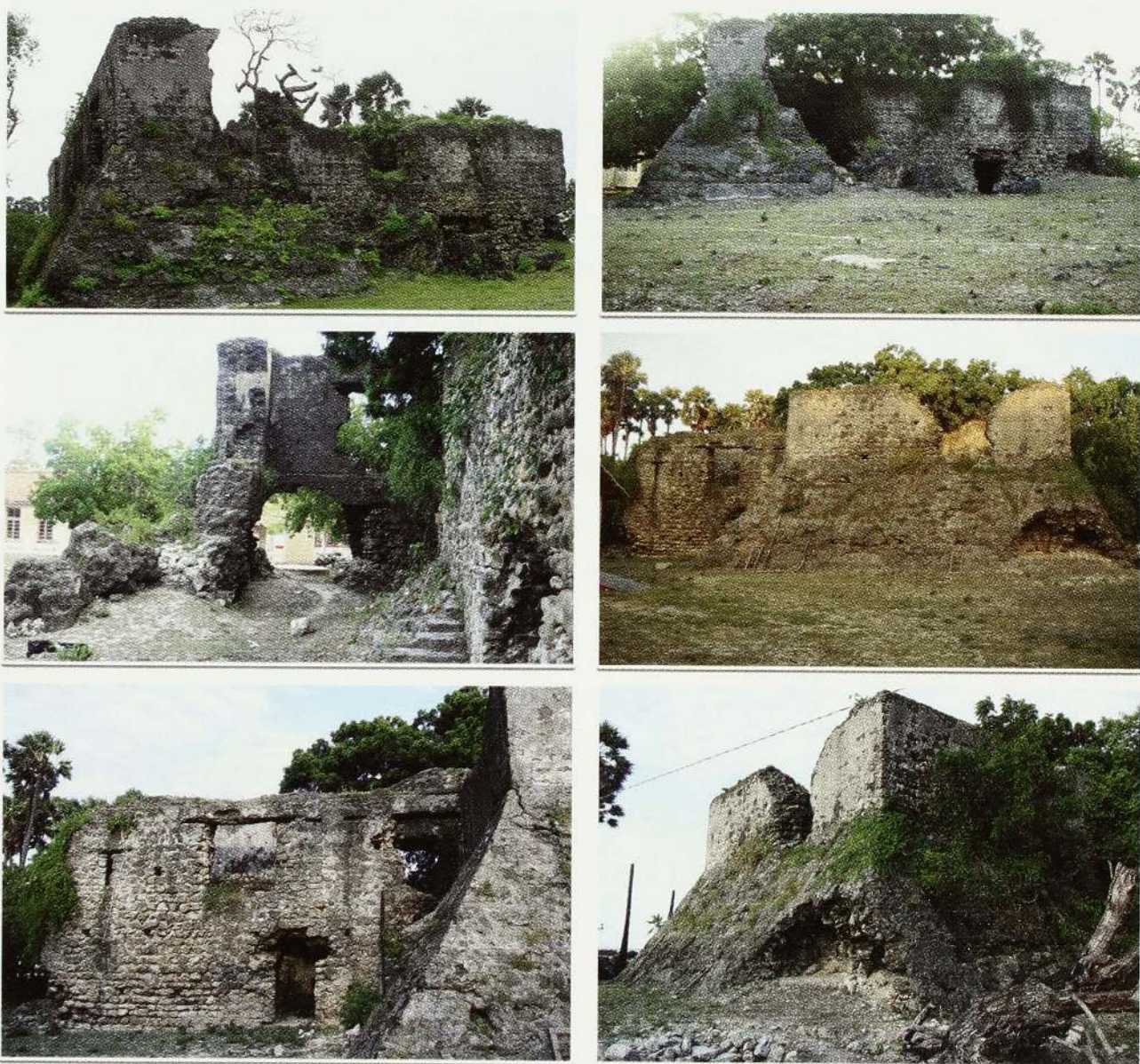
This fort is located at Arippu, about 41 km, from the Maññār town, along the sea-coast. This is the 2nd fort in Maññār. This fort has 2 bastions and was first built by the Portuguese. In 1658, the Dutch took over the fort from the Portuguese. When Frederic North became the 1st Governor of Sri Lanka, it was his bungalow, and the pearl fishery was supervised from this bungalow. Later, it was transformed into a guest house. There is a light house on the north of the fort and on the west there is a new Catholic Church where there was an Old Catholic church earlier. It is said that there was a building of “Cetty” traders who were involved in pearl fishery. At the moment, there is no evidence of that building. There is a popular legend among the natives that the ruined fort was built by “Alli Rāñi” (native queen named “Alli”).



Views of the Arippu Fort

Portuguese Fort at Delft

Archaeology and History scholars have not taken much attention in the Delft region. Delft has served as a stepping stone in socio - economic and cultural ties of Sri Lanka with South India. The history of Delft before 16th century A.D. is not clear. However, recent archeological discoveries suggest that Delft has a history dating back to the Pre-Christian era. Delft is an island situated 32 km in the South -West of Jaffna town in the sea. It is 8 km long and 6 km wide. Delft is the biggest islet among the several islets around the Jaffna Peninsula. At present, more than 6000 people live here. From 16th century A.D. Delft was also under the rule of the Europeans, like the other regions of Northern Sri Lanka. Delft has some evidences in the form of building structures to remind the European rule. Delft fort is one of these evidences.



Views of the Portuguese Fort at Delft

This fort is situated 3 km. west of the jerry, on the right-hand side of the main road, near the present hospital. There is a beautiful sea-shore in the west side. The fort occupies a strategic location so that it is easy to navigate between Nainātīvu and Puñguṭutīvu and to defend sea-borne attacks. This fort has a small square room with a floor below the ground level, without any door, and have only a small window of about 2 feet square, leading into the interior of the fort. The unfortunate prisoners must have been pushed in through this little aperture, or let down through a trapdoor in the floor above, and could get out only by means of a rope. A good many Prisoners must have met their death in this little chamber. There is one large room which has the appearance of a mess-room, and a large number of small sleeping rooms connected by corridors.

The legend among the local people is that the fort, ancient temples, ponds and tanks, canals and other ruins, had been built during the period of “Veṭiyaracaṅ.” Portuguese and Dutch records confirm the above legend among the local people. This legend may be the result of the rule of local chieftains before the advent of Europeans. However, this might indicate the connections of “Veṭiyaracaṅ” rule with this place. The shape, architecture, art tradition and technology of this coral stone fort differ from the other forts built by the Dutch.

The bastion and gun-point which are usually found in Dutch forts are not found here. But, the outside walls are slant, tall and thick like the Dutch forts. So, it is probable that this fort belongs to the Portuguese.

Dutch barracks at Delft

These barracks are situated 3 km west of the jerry, on the right-hand side of the main road, south of the present hospital. The fort is on the Northern border of the barracks and the beautiful sea-shore is on the eastern border. There is a coral stone wall around the barracks with a radius of about 200 yards. Some portions of the wall around the barracks are still intact. Two tunnels, adjacent to the barracks are in dilapidated condition (or in ruins). One of the barrack rooms is still intact, although part of the wall has fallen almost to the ground.

Within the barrack premises was a fine large residency which was used as the Government Bungalow during the British period. The Kaccēri and the judicial court built during Nolan period were within the barrack premises.

Views of the Dutch barracks at Delft



Churches in Northern Sri Lanka

Catholic and protestant religions were introduced in Northern Sri Lanka during the European rule. These religions caused changes in the ancient traditional heritage of the region and paved the way to create to new heritage. Portuguese came here as traders. Later, they introduced Catholic religion and in due course, they established their political domination. Before the Portuguese conquered the Jaffna kingdom, they propagated catholic religion in Maṇṇār. They adopted a policy to act against the native religions of Sri Lanka, especially in Northern region. They established Catholic Parish churches, Church houses for priests and schools all over the region. They practised

a policy of vandalism and destroyed all Hindu temples and used the stones to build Catholic Churches on or near the same sites where Hindu temples stood. As a result, several Catholic Churches were erected in Maṅṅār, along the coastal areas and in the islands around the Jaffna Peninsula (Abeayasinghe, Tikiri 1966).

It is known that in the beginning Catholic Churches were erected in the Jaffna Fort, Nallūr, Teṅmarāṭci, Kiḷali and Ēlavūr in Pōnakari. When the Dutch succeeded the Portuguese, they transformed these Catholic Churches into Protestant Churches (Martyn 2002). As such, we are unable to identify any complete structure of the early Catholic churches built by the Portuguese. The present day Catholic Churches are the ones which were erected after the religious freedom granted by the Dutch in the latter part of their rule. These Catholic Churches were erected in the latter part of the Dutch rule and during the British rule.

After the Portuguese, the Dutch introduced the Protestant religion. The Dutch also practised vandalism in the early part of their rule. The native religions suffered a lot. During the Dutch rule, the natives were attracted towards the Protestant religion for reasons of their propaganda as the State religion, economic reasons, modern education and jobs in the government service and some natives became converts. The Dutch built churches not only along the coastal regions but also in the inner parts of the country. The Dutch Protestant Churches are comparatively bigger and taller and were built with advanced architectural technology. The British and the American missions were Protestants and they transformed the Dutch churches in their own art tradition, with all modern facilities. The natives enjoyed full religious freedom under the British rule. As a result, a revival of Hinduism arose among the natives in Northern Sri Lanka. The Dutch churches which were not maintained by the British and which were not attended by the people, were ignored and neglected. For example, one can cite the Dutch Churches in Maṅṅār, Accuvēly, Cakkōṭṭai, Maṅalkāṭu, Caṅkāṅai in Jaffna, etc. Though most of the present Christian churches in the region were the ones which were renovated during the British period, the history of the Portuguese and the Dutch rule is intermingled with these churches (Arasaratnam 1964).

Views of the Northern Sri Lankan Churches



Dutch Church at Maṅalkāṭu



Dutch Church at Cakkōṭṭai



Dutch Church at Caṅkāṇai



Dutch Church at Accuvēly



British Period Church at Eḷavālai



Dutch Church at Eḷavālai



British Period Aṭakkalamāta Church in Jaffna



St. Mary's Church at Kayts



St. Peter's Methodist Church in Jaffna



St. John the Baptists Church in Jaffna



St. James Church at Nallūr



St. Antony's Church at Verrilaikkēni



St. Andrew's Church at Paḷai in Kīḷinocci



British Period Church at Aṟippu in Maṅṅāar



Dutch Church at Aṟippu in Maṅṅāar



Maṭu Church



British Period Church in Mullaitivu



British Period Church in Mullaitivu



British Period Church in Maññār



British Period Church in Mullaitivu

Light-House (Veḷiccavēṭu)

Light-Houses are one of the objects which remind the Europeans rule in the Northern Sri Lanka. Light Houses were constructed along the seashore, especially near the ports as beacons. These Light-Houses help the sea-farers to identify the seashores and ports and to facilitate a safe return. These light houses are found in Delft (Quintha, Māvilaṅgutuṟai), Kārainakar (Kōvaḷam), Puṅguṭuṭīvu (kōṟi), and kayts, Kāñkecaṅtuṟai, Point-Pedro, Nākarkōvil and Veṟṟilaikkēṇi in Northern Sri Lanka. Further, light houses are found at Pūnakaṟi (Kalmuṅai), Maññār (Aṟippu) Talaimaṅṅār, Karaṟiyanāṟu and Mullaitīvu. There may have been other light houses, but they have been destroyed in due course. It is considered that the Portuguese were the first people who built light houses of long duration with solid articles. However, most of the existing light houses were built by the Dutch. These light houses were built with coral stones which are available in abundance in the neighborhood. During the British rule, these light houses were fortified with cement. The British built new Light-Houses at Kāñkecaṅtuṟai, Point-Pedro and Aṟippu. The light

houses of the Dutch and the light houses of the British can be identified by studying their raw materials, height, design and architecture.

Though these light houses were built by the European rulers, there are evidences that these places have connections with the sea-faring activities of the natives, before the advent of Europeans. There are evidences in Pāli, Siṅhaḷa and Tamil literatures and literary works that the natives of Northern Sri Lanka had commercial ties with South India, North India, Greece, Rome, and Arabia, China and with South-East Asian countries, through their natural ports.

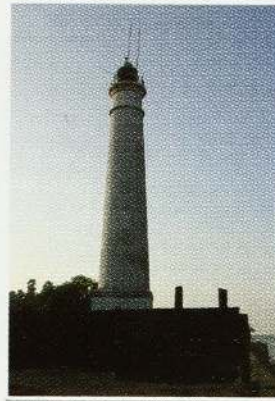
Brahmi inscriptions, belonging to the 2nd Century B.C. not only give the names of short distance and long distance vessels, but also depict the figures of such vessels (Paranavitana 1970). Further, archaeological evidences found during the research at Maṅṅār (Matotam), Pūnakari, Delft, Nāgarkōvil, and Verriḷaikkēṇi, reveal that the above places had commercial ties with foreign countries. Pāli literary works mention that Matotam was an important port (Nicholas, C.W., 1963: 74-82). The religious hymns of “Nayaṅmār” mention that, in 8th and 9th centuries A.D., Mātōṭam was a place where foreign vessels visit to and fro very often. Cōḷa inscription, belonging to the 12th century A.D. mentions that Matotam, Maṅṅār and Kayts, were the important ports in Northern Sri Lanka (SII.Vol.XXI:31). A Tamil inscription of Parakramabahu-1. found in Nainātīvu mentions that commercial ties of Sri Lanka were carried out with South India and South Asian countries through the port at Kayts (Pathmanathan 2006 in Tamil). There are evidences in Cūlavaṃśa that the above mentioned ports were Kaliṅgamāga’s main ports in the 13th century A.D. Tamil literatures mention that, during the Kingdom of Jaffna, in addition to the above three ports, foreign trade was carried out through the ports of Māvilittuṟai (Delft), Kāṅkecaṅtuṟai, Point-Pedro, Nāgarkōvil and Kaccāi. Further, the literatures mention that there were tax levying centers near these ports to get taxes from traders.

When we consider the above historical facts, we notice that the Portuguese, Dutch and the British built their light-houses in the ports where the natives carried out their commercial activities before the advent of the Europeans.

There are ample evidences all over the world that the sea-farers used some form of light house to identify the coasts and ports for the safe voyage and return. In the ancient Tamil literatures, the light house was called by several names, such as “Kalañkaraiviḷakkam”, “Tīpastampam”, “Koṭi”, “Veḷiccavīṭu”, etc. As the above light houses were constructed with sand and wood which would not last for a long period of time, one finds it difficult to get evidences of these structures. The European built -light houses are still seen in Northern Sri Lanka, because the structures were constructed with stones.



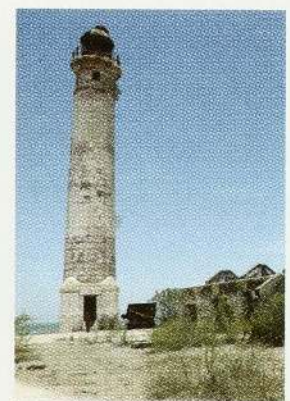
Kāñkecañṭurai



Point-Pedro



Nākarkōvil



Kārainakar



Delft (Quintha)



Veṟṟilaikkēṇi



Pōnakari



Erukkalampiṭi



Erukkalampiṭi



Talaimaṅṅāar



Karaṭiyaṅṅāru



Arippu

Views of the Northern Light-Houses (Veḷiccavēṭus)

Colleges and Education in Northern Sri Lanka

The people of Northern Sri Lanka have had a long tradition of learning and education. Many illustrious colleges deserve and earn merit for their many decades of old yeoman service for education in the north. Before the advent of European rule in Sri Lanka, the natives of Northern Sri Lanka propagated and promoted education through “Tiṇṇaippaḷḷikal” (i.e, small schools under a learned “Guru”).

These schools were conducted under big trees with a natural surrounding or at or in the house of the “Guru”. During the period of Jaffna Kingdom, at its capital Nallūr, there was a Tamil Literary Association (Tamil Saṅgam), where Āyurvētik Medicine and Astrology were taught. During the period, several relevant valuable text books were translated from Sanskrit into Tamil (Pathmanathan, 2006 in Tamil). There are evidences that an Āyurvētik College of the Jaffna Kingdom was in operation till recent times.

A ruined structure at Accuvēly is believed to be one of the “Tiṇṇaippaḷḷi” belonging to the Jaffna Kingdom. During the Portuguese rule, in addition to the” Tiṇṇaippaḷḷi”, their Parish schools were in operation. During the Dutch rule, these schools had been transformed into Christian schools. During the Dutch rule, for the first time, the Jesuits established a college for primary, secondary and higher education. It was a milestone in the education .of the people of Northern Sri Lanka (Martin 2002).

However, the educational activities of the American missionaries in Sri Lanka, especially in Northern Sri Lanka, at the beginning of the 19th century A.D. were a new epoch in the education of the people of Northern Sri Lanka. In 1816 the school established by them at Tellippaḷai and Mallākam and the school established in 1823 A.D at Vaṭṭukōṭṭai made a remarkable progress in the education of the people of the Northern Sri Lanka. As a result, all sections of the people were able to get modern education. At the same time, the girls were also able to get the same opportunities and facilities as boys did. The medium of instruction was English and teachers were competent, brilliant and dedicated and the environment was conducive to learning with a high level of

Views of the Colleges and Education in Northern Sri Lanka



British Period School at Tellippalai



Jaffna Central College



Kārainakar Subramaniyam Mahavidyalayam



Jaffna College at Vattokkōttai



Vattokkōttai Central College



Jaffna Hindu College



Hindu College in Kilinoçci



St. Xevier's College in Mannār



Tamil Mattiya Mahāvittiyālayam in Vavuniyā *Mahāvittiyālayam at Ceṭṭikkulam in Vavuniyā*

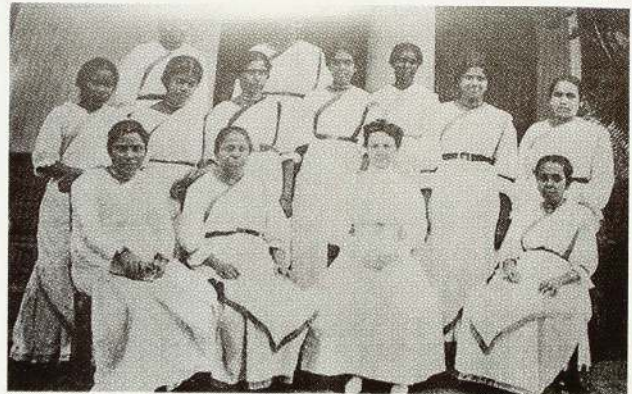
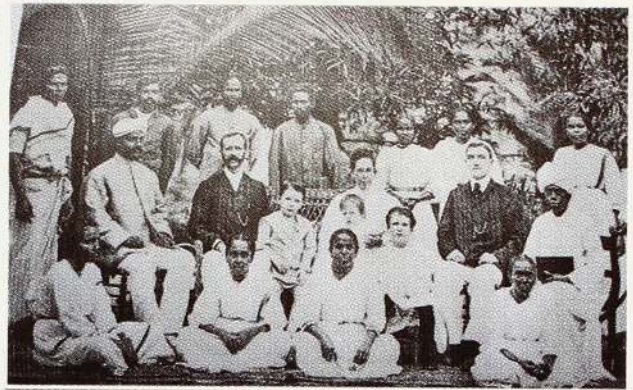
discipline and culture and with the best school library in Asia. The Vaṭṭukōṭṭai College attracted not only Tamils, but also Sinhalese, Muslims and Burghers from all over Sri Lanka. Even students from foreign countries like Malaysia came to the college. It should be noted that even black students (Negroes) came from Africa to learn at the illustrious college. The college promoted goodwill, understanding and friendship among various ethnic groups, belonging to different religions, thus promoting co-existence in a multi-national and multi-cultural environment. In 1824, the American mission established a private central college for girls at Uṭuvil. Further, outside the Jaffna peninsula, on the main land in Maṅṅār and Vavuniya, the American Mission established many schools. Among others, in 1888, in Vavuniya, Nelukkuḷam Mahā Viṭyālayam and in 1878, Ceylon Church of Tamil mixed school, and in 1870 in Maṅṅār, St.Xavier's Girls' College, were established by American Mission (Martyn 2002).

During the same period, the existing British Government also established many schools. Jaffna Hindu College which is one of the illustrious colleges in Jaffna was started with the name “The Native Town High School” in 1887. Later, the school was transferred to Vaṅṅārpaṅṅai with a change in the administrative board. Then, the school came under the administration of “Caivaparipālaṅacabai” and with the name “Jaffna Hindu College” was transferred to the present site. Native Hindu people established many Hindu Tamil schools to promote Hindu religion and Tamil among the Hindus (Martyn2002). Āṟumuga Nāvalar was the key figure in creating awareness among Hindu people to promote education, Hindu religion and Tamil language. As a result, not only gender based schools, but also many mixed

schools were established in Northern Sri Lanka (Ibid). As considerable number of these schools and Colleges were established 100 years ago, the Department of Archaeology of Sri Lanka proclaims these educational institutions as National Heritage

The First Hospital with Western Medicine

Among the valuable services offered by the American Mission in Northern Sri Lanka, introduction of Western medicine is very remarkable. In 1817, Rev, Warren established a small hospital at Tellippalai, having received aid in its erection and in part for sustaining it from a few European friends in the province. Dr. Scudder arrived and served as a missionary physician in 1891.



Views of the First Hospital with Western Medicine

11649 C.E

In addition to his personal labour in his profession among the people, Dr. Scudder commenced training a few native young men to practise medicine of European tradition in the country.

After the establishment of Tellippalāi, Hospital some other hospitals were erected at Paṇṭatarippu (1820), Iṇuvil (1893), Mānippāy (1893), Vaṭṭukōṭṭai (1833), Karaveṭṭy (1898) and Cāvakaccēri (1900). Dr. T. V. Scot erected a hospital for women at Iṇuvil (1893). Further, to promote and popularize the Western medicine among the natives, they translated the Western medical books into Tamil and issued them to the people. This trend continued and now, there are several new modern hospitals with western medical system all over Sri Lanka (Martyn 2002).

Museums

Museums are treasure houses where all the valuable historical remains of all sorts which were used by the past generations, and are now stored and preserved. Museums help us to know the history, culture, economy, aesthetics and technology of the past generations. Museums were first established in Sri Lanka during the British rule. The British administrators, engineers and military personnels studied, collected and preserved the ancient monuments and artifacts and symbols which they discovered at the ancient capitals of Anurātapura and Polaṇaṇuva and preserved them in government offices. These activities prompted to establish the first museum in Colombo in 1873, under Smides. The construction of the museum was carried out adopting the European Architecture. This museum is considered as one of the best museums in South Asia. This museum was proclaimed in 1942, as the National Museum of Sri Lanka.

Now, there are regional museums in Anurātapura, Polaṇaṇuva, Icuṟumuṇy, Katargāma, Mihintale, Jaffna, Vavuṇiyā, Vehergala etc. Valuable monuments and articles related to the region's past history, archaeology, culture, art and technology preserved in these museums help to create awareness about the heritage among the people. In Northern Sri Lanka, there are regional museums in Jaffna and Vavuṇiyā.

Jaffna Archaeological Museum

The British records mention that in 1918, the first Twynam museum was established in Jaffna. The site of the museum was set in a grove of mahogany trees between St. John's college hall and the main road. The building consisted of three rooms, an octagonal entrance hall and two wings. The foundation stone was laid on 22nd march 1918, by Miss Nora Twynam on the 91st birthday of her father William Crofton Twynam K.C.M.G. who retired from the civil service of Ceylon in 1896, after serving the Government and the public for a period of 50 years. However, the museum is not seen at that place now. There are no reliable information about the exhibits of Twynam Museum at the present regional museum of Jaffna(Ibid).



Views of the Jaffna Archaeological Museum

In 1956, in a private building in Jaffna in 2nd cross street, a museum was established and various objects and articles of historical and archeological importance were displayed. This museum came under the administration of the Archeological Department in 1965 and existed on the same site till 1984. As there was not enough space here, a new museum with 11 display halls was planned and the preliminary works started in 1972 and completed in 1983. Later the museum in the 2nd cross street was transferred to the new museum building at the back of the “Navalar of Cultural Center” on the Nāvalar road, Jaffna in 1985.

Now the new museum serves as an information center for the traditional heritage of Northern Sri Lanka to the visitors and tourists who come to Jaffna. The new museum displays archeological evidences of the settlements of early Iron-Age people, ancient and medieval Hindu, Buddhist, Christians and Islamic temple ruins, sculptures, statues, bronzes, paintings, local and foreign coins used during the past 2300 years. They also include Indian, Roman, Greek, Arabic and Chinese coins indicating the trade and cultural ties, pottery, glass-wares, Tamil and Siṅhaḷa inscriptions, archeological evidences of Jaffna Kingdom period, European period cannon, ancient traditional articles used by the people of Jaffna in their daily life, furniture and various other valuable exhibits.

Vavunīyā Museum

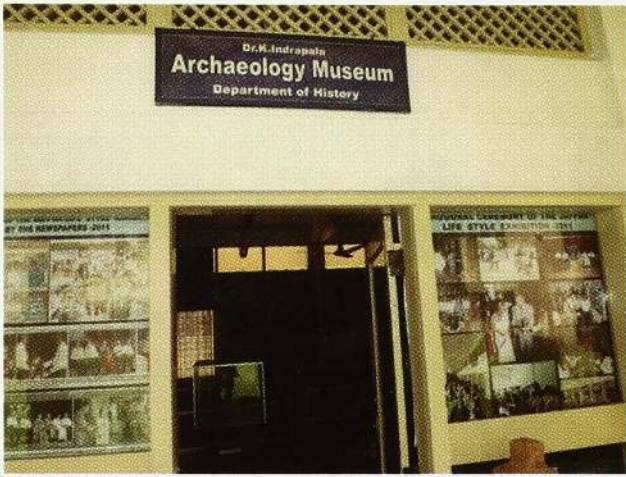
This museum is situated on the Jaffna to Anurātapura main road, about 500m north of the Vavunīya clock tower, on the left hand side of the road. From the latter part of 19th century, valuable archaeological evidences have been collected from Vavunīya District and its suburbs and preserved in government departments and other museums of Sri Lanka. So, the government established a museum in Vavunīya in 1970. Though it is a small museum, it has been built in modern architecture. This museum displays ancient pottery, terracotta figures, ancient statues of Lord Buddha and Bodhisattva, ruins of ancient Hindu temples and various other ancient heritage symbols, which were collected from Kiḷinocci, Ceṭṭikuḷam, Maṭukanta, Maṅṅār and other places.

Views of the Vavuniyā Museum



Dr. K. Intrapālā Archaeological Museum of the University of Jaffna

This museum was established on a small scale with the guidance of Prof. K. Intrapālā in the 1980's who was the first Professor and later Head of the Department of History, then. The objective is to give a profound practical knowledge about inscriptions, coins, buildings, sculptures and Iconography to the students who learn archaeology, history, Hindu civilization and other related subjects. In 1993, this museum was transferred to the ground floor of the Arts block during the tenure of Prof. S. K. Ciṛṛampalam as Head of History Department. Here, some extensions and enlargements were made to the museum. The administration of the University of Jaffna with the help of Archaeology Department of Sri Lanka, National Museum of Sri Lanka,



Views of the Dr. K. Intrapālā Archaeological Museum

Central Cultural fund and well-wishers have modernized the museum to the present status in 2011 under the guidance of Professor P. Pusparaṅgam, Head of the Department of History.

The present museum consists of various archaeological evidences related to the settlements of Early Iron Age People at Kantarōṭai, Āṇaikkōṭai, Pūnakari, Caṭṭi., Iraṇaimaṭu, Delft, etc, and local and foreign coins that were in use in Northern Sri Lanka for the last 2300 years and Indian, Roman, Arabian, Chinese coins and pottery denoting the ties between these countries and Northern Sri Lanka.

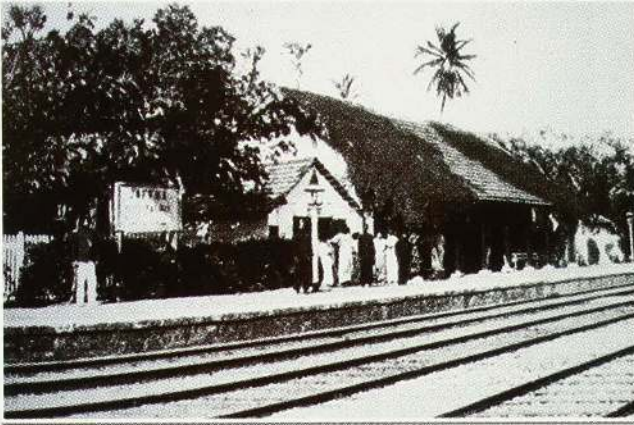
The Clock Tower of Jaffna

This clock tower is located near Jaffna Public Library and close to the Southern border of the Jaffna Central College. The Clock Tower commemorated the visit in 1875 of His Royal Highness, the Prince of Wales to Ceylon and also of Sir James Longden's administration of the island from 1875 to 1884. The tower was designed by Mr. Smiter, the government architect. Rs 6000/= of state fund and Rs. 4000/= of public fund were spent to construct the tower. The clock was presented by the Governor Sir James Longden (Martyn 2002).



View of the Jaffna Clock Tower

First Railway Station in Jaffna



Views of the First Railway Station in Jaffna

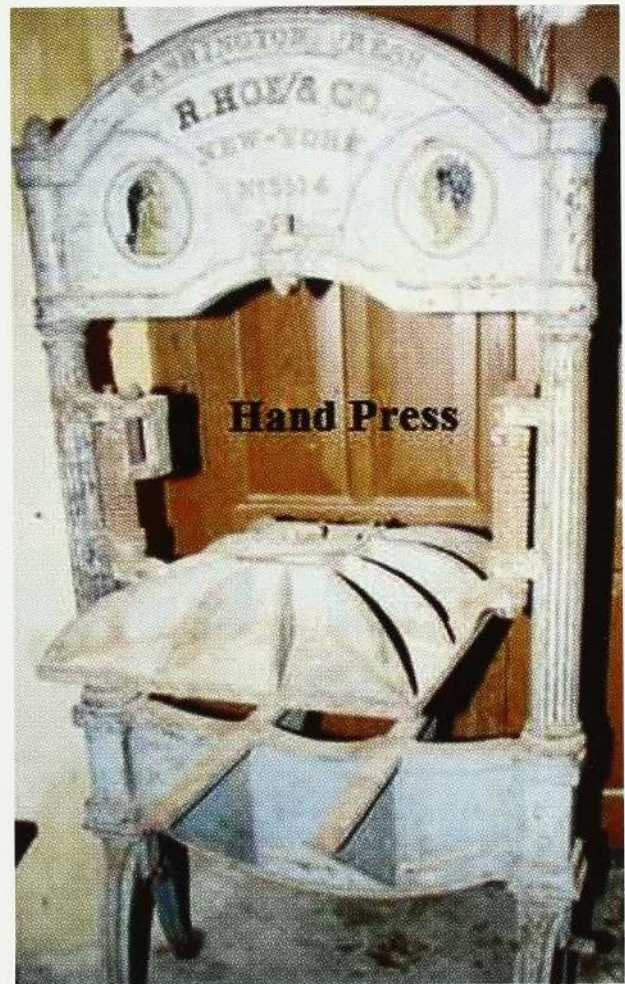
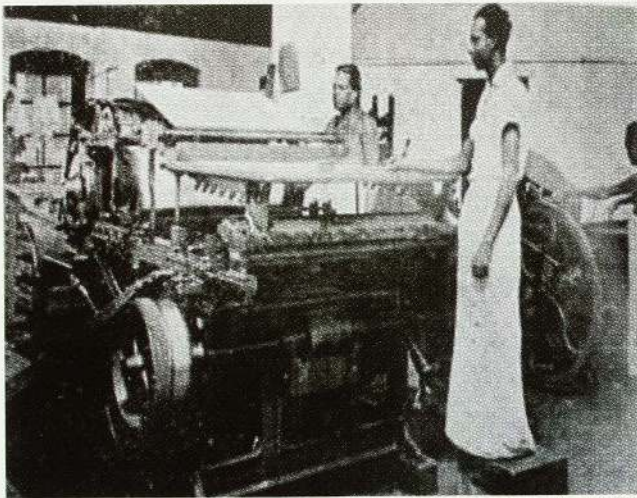
Introduction of railway service has made a remarkable impact on the social and economic life of the people of Sri Lanka. After the railway service from Jaffna to the Southern Sri Lanka, the ties between the two regions have become closer than before. Since the introduction of railways to promote big plantations in the South, appeals were made to extend the service to Jaffna. So, the works of railways started in Jaffna in July 1900 by Mr. Olive as Chief Resident Engineer. In March 1902, 21 miles long railway service was opened to the public from Kāñkecaṇṭuṟai to Chāvakaccēri. In September 1902, the service was extended from Cāvakaccēri to paḷai. At that time, the railway station at Jaffna was small with limited facilities (Martyn 2002).

The First Printing Press in Northern Sri Lanka

The printing press is one of the heritages which were introduced to the Northern Sri Lanka by the Europeans during their rule. In the 1820's the American missionaries wanted to boost the political, economic, social, educational and religious activities in the North. They felt that the printing press was indispensable to translate the English medical books into Tamil, and publish Tamil literature, literary works of the natives, and their rare manuscripts into printed forms. They informed their desire to their headquarters in America. In 1820, Mr. James Carrot arrived in Jaffna from America with a Hand Press with English blocks. The Lieutenant Governor of Sri Lanka Sir Edward refused to grant permission to this activity of the

missionaries. So, when Mr. James Carrot left for India without starting the printing activity, he sold the Hand Press to Ven. Joseph Night, an Anglican Missionary stationed at Nallūr. As such, the first printing activity started at Nallūr in Jaffna in 1826 instead of Mānipāy . With the Hand Press brought by the American Missionaries, Anglican Missionaries started the first printing activity at Nallūr. Sir Robert Wilmot Gorden succeeded Sir Edward Barnes as Governor of Sri Lanka.

The new Governor appreciated the services of the missionaries and encouraged their activities. As a result, in 1832, the American Missionaries made a request again to their headquarters in America for a printing press. Mr. Eastman Minor came to Jaffna from America. He bought back the Hand Press from the Anglican Missionaries and established a printing press at Mānipāy and started the printing activities in 1834. In due course, the printing activities progressed well and needed more printing presses. So, they brought down four new printing machines and undertook their services with great success and vigor.



Views of the First Printing Press in Northern Sri Lanka

The Tidal-Well at Puttōr



Views of the Puttōr Tidal-Well

This well is situated about 5 km south of the Accuvēly bus-stand, along the “Rājavīty”, on the right hand side of the road. This well is seen among the lime stone rocks, having 40 feet length and 25 feet width. In 1824, during the British rule, with the view to use the water for irrigation, several water pumps were used to pump the water outside. Strangely, the water level had always remained the same, and the depth of the water could not be measured. As such, it gained the name “The tidal well of Puttōr” (Martyn 2002). The native people believe that the origin of the well had ties with “Rāmāyaṇa” period. So, people view the well with the sense of veneration. The nearby temple is considered as a symbol of their belief.

Pōtankuḷi Bridge



Views of the Pōtankuḷi Bridge

Before the opening of the land route through “Elephant Pass” in the 19th century, the travel to the mainland took place by sea from Kaccāi, in Teṅmarāṭci and Colombōtuṛai in Jaffna. At this juncture, the British started to build bridges to facilitate travel from Jaffna to Mainland. In 1836, the “Pūtankuḷi” bridge was built to connect Puttūr and Cāvakaccēri (Martyn 2002). The bridge is about 4 km, west of Puttūr. John H.Martyn said that it was the best bridge in Northern Sri Lanka, at that time. At present it is called as the “Vaṅṅātippālam”.

Public Library of Jaffna

The Jaffna public library which is considered as one of the best libraries in South Asia has a history of about 170 years. This library is a symbol of the traditional culture and education of this region. This library is considered as the treasure house of knowledge. As such, visitors to Jaffna would give priority to this library. We cannot speak or write about the Jaffna literary tradition without mentioning about this library. It has intermingled with the Jaffna history and its people.



Views of the Jaffna Public Library

British records reveal that when P. A. Dyke was government agent of Jaffna P. C. Grenier, secretary of Jaffna courts, established a reading room, for the first time in 1842. John. H. Martyns says that the reading room was in the place where the present library stands now. It is quite appropriate to remind the activities that took place between 1842 and 1959 when the construction of the present library had been completed (Martyn, 2002). After the first establishment of the reading room in 1842, the activities of Mr. K. M. Cellapā in 1843 created a positive awareness among the people about the necessity of a good public library in Jaffna. In continuation, Mr. C. Māppāna Kumārasāmy who was district judge of Kaṇṭy established a free public library in a rented house opposite to the Jaffna hospital power house, in 1944 (Bakkiyanatha 1968). The library had 844 volumes of books and 30 magazines and could accommodate 50 persons.

In 1935, Mr. R. R. Nallaiā who was the chairman of the town council took over the library under the town council and transferred it to a rented house on the main street. When the town council was built in 1936, the library was transferred to a building opposite to the town council, and some development and some enlargement took place in the library. In the same year, a permanent librarian was appointed, for the first time.

From 1952, the people were eager to have a modern public library with all the facilities. A large amount of money was collected through carnivals and local and foreign donations. In 1953, the money was deposited in the account of “Jaffna Central Library fund”, with tax exemption. In 1954, foundation stone was laid for the library, on the present site.

The yeoman service done by the town council chairman T.S.Turaiyapā and A. Turaiyapā, the joint-secretary T.Murugēsampiḷḷai, A.Visvanātaṅ, Sam Sabāpaty and Rev. Fr. Long, among several others, deserve to be remembered by all, forever. The then Mayor, Alfred Thuraiappā employed an eminent Dravidian architectural expert V.M.Narasimmaṅ to design and execute the construction of the library. In 1959, the library which functioned in front of the town council was transferred to the present site. This occasion is a milestone in the history of Jaffna (Ibid).

Old Park



Views of the Jaffna Old Park

The old park is situated opposite Kaccēri, 3km. east of the Jaffna town. This park has a history of more than 180 years. The old park was constructed in 1829, when Percival Auckland Dyke was Government agent (Martyn 2002). Then, the old park had a beautiful pond, charming flower plants, many fruit bearing trees and various other trees of rare species. In the old days, the ceremonies, important functions and events took place in the old park. The people spent their leisure in the park without any restrictions. After a long period of neglect, the government has now renovated it and once again. People spend their leisure without restrictions.

Dr. Subramaṇiam Park

It is situated on the opposite side of the former town council, along the main street. Along the street on the west of the park, lie “Tantai Selva Memorial” and the Jaffna Public library. In 1940, an eminent Engineer W.S. Ratnagōpāl established this park (Lewis 1968 in Tamil). Later in 1942, an eminent Doctor Subramaṇiam donated a large sum of money. As a result, the park has a

beautiful and modern outlook now. So, it has been named as, “Dr. Subramaniam Children’s Park”. There is a beautiful pond at the entrance. The park is full of beautiful flower plants, crotons and trees. There are amusing apparatuses for the children to play and enjoy. After a long period of neglect, the Municipality renovated the park recently. Now hundreds of people irrespective of age or gender visit the park and spend their leisure and enjoy.



Views of the Dr. Subramaniam Park

Horse-Stable at Deft

Wild horses are one of the heritage aspects at Delft in Northern Sri Lanka and the visitors to Delft look at these animals with wonder. They roam freely over the flat, grassy, windswept plain of Delft. A protection law has been in force regarding the safety of horses, and it is forbidden to remove them from the island of Delft. British records speak about the stables for these horses at Delft center, Delft East and Delft west. These stables were established to keep and train the horses, during the period of the British official Nolon, in the 19th century A. D. Many pillars built with coral stones and an office of the officials near Sārappittiy in Delft center, are ignored and deserted now.

Views of the Deft Horse-Stable



Baobab Trees (Perukkumaram)

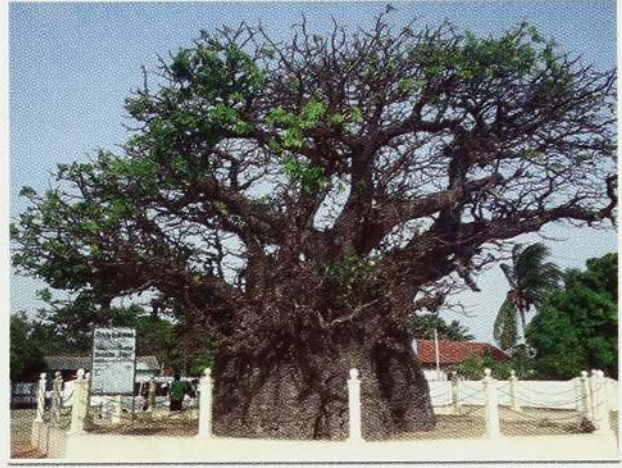
Baobab trees are one of the aspects which the visitors to Delft look with wonder. These trees are found in Delft east, about 3 km. south-west of the jetty. Though these trees are found in many places here, only at one place these trees are found in abundance. In Maṅṅār, these trees are found around the sites of Dutch fort, in the town, and along the main roads. The Archaeology Department has proclaimed these trees as heritage monuments, to preserve them. One such big tree is found at the Puliyaṅṅurai in Punkuṅṅtīvu.

These trees are believed to have been brought by seafaring Arab traders to Sri Lanka. Mudaliyar C. Rasanayagam says that such a tree was recognized as a tree totem by the early Arab in their worship of animals. Baobab trees are the long-life species on earth. Baobab trees are also called as “Bottle Trees” because of their strange looking shape.

Views of the Baobab Trees



Delft



Mannār

Cage for Doves

The main tourist-attraction in Delft is the Cage-House which is in the barracks. It is made of coral stones, with a solid base about eight feet square, up to a height of fifteen feet, surmounted by a Cage-House of five storeys of the same floor space, and rising to a height of thirty feet at the apex of the roof. There are a number of little doorways, and accommodation for hundreds of Cages. The Pigeon-House is one of the structures in Delft which still reminds us of the European rule.



Views of the Doves Cage

Beaches of Northern Sri Lanka

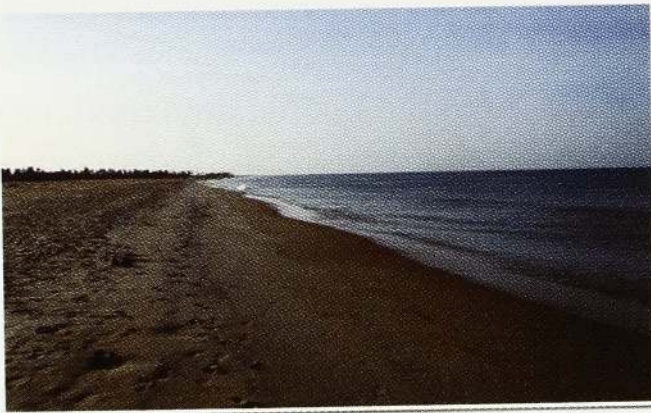
Northern Sri Lanka is surrounded by the sea on the three sides. Aṛippu and Talamannār, Nāyāru in Mullaitīvu, Nākarkōvil and Verṛilaikkēni and Toṅtamaṇāru in Vaṭamarāci, Vaḷalāi, Kīrimalai, Mātakal and Valikāmam in Jaffna Maṇṇittalai, Nāccikkuṭā and Valaippāṭu in Kiḷinocci, Iraṇaitīvu, Cāṭṭi and Kārainakar in the island region have beautiful and sunny beaches, among others.



Talaimannār Beach



Verṛilaikkēni Beach



Mullaitīvu Beach



Cāṭṭi Beach



Casuarina Beach



Views of the Northern Sri Lanka Beaches

The broad sandy beaches, coconut and Palmyra palms, tall casuarina trees, ancient natural ports, European period light houses, forts and buildings are potential tourist-attractions. Casuarinas beach, Cāṭṭi, Maṇṇitalai, Veṇṇilaikkēṇi beaches and adjoining sea have a long belt of shallow waters and harmless coral stones so that people can enjoy swimming without any fear. However, it seems that only some of these beaches have drawn the attention of the tourists.

Birds Sanctuary

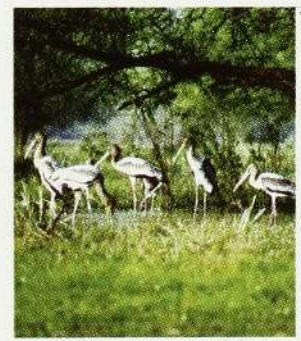
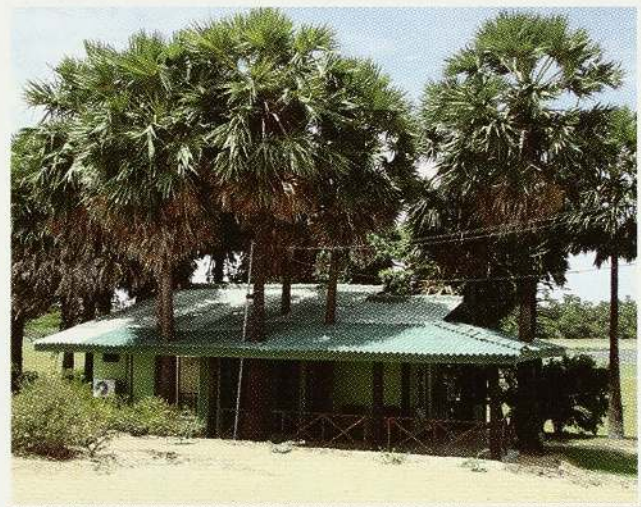
Nowadays, great importance is given to preserve the natural environmental sites. Sanctuaries are natural habitats for living things where they are born, grow, live and die by nature. So, care is taken not to disturb them and their environment via measures such as putting up new buildings in the Sanctuaries.

In India, the statistics reveal that 48 percent of the foreign tourists visit to see these sites. In Sri Lanka, several places are identified as natural environmental sites. In Northern Sri Lanka, Vaṅkālai Birds Sanctuary in the Maṇṇār District and Cuṇṭikuḷam Birds Sanctuary in the Jaffna District are worthy of mention. Visits to these places give the people an experience to relive with nature and give immense pleasure and transcendental peace of mind. Further, as people from all parts of the country visit these places, friendship, goodwill, understanding and unity will be promoted among them.

Cuṇṭikuḷam Birds Sanctuary

This Sanctuary is situated in the Vaṭamarāṭci-East Divisional Secretary area. It is surrounded by the Jaffna lagoon on the East and West and Kaṇṭāvalai on the South, and Iyakkacci on the West. The Sanctuary is about 50m. from the sea-coast. Earlier, the Sanctuary was badly affected by the Tsunami. Now, it has been renovated with all facilities. A visitor can see different species of migrant birds and other seasonal ones. According to environmentalists, some species fly here to lay and hatch their eggs since the temperature here is conducive to breeding. The natural environment is also rich with flora and fauna, endemic to the north, making the park an ideal site for researchers,

students, ecologists and nature lovers who could experience the biodiversity in a limited area, half of it, surrounded by the Indian Ocean. The sanctuary-like area, spotted with green jungle patches, and fresh water ponds, amidst silver sand dunes offers a panoramic view.



Views of the Cuñtikulam Birds Sanctuary

Vańkālai Birds Sanctuary

Vańkālai is a predominantly fishing and farming village situated in Maññār district in Northern Sri Lanka. It lies along the Nānāṭṭāṇ road with the sea on its west. Its Northern border is the historic temple at Tirukkētiswaram. This birds-sanctuary is located on either side of the bridge, between Puḷiantīvu and Tirukkētiswaram, and is 4828 hectares in extent.

This sanctuary, partly a wetland, comprises Puḷiantīvu Island, Tirukkētiswaram, Paḷḷimuṇai, Vańkālai and the strips of land on either side of the causeway connecting the island of Maññār to the mainland. It consists of arid-zone thorn scrubland and pastures, waterholes and tanks, sand dunes, mangroves, salt marshes, lagoons and sea-grass beds and maritime grasslands. Many birds including the very rare migrants the Spot-billed Duck, the Comb Duck and the Gadwall, the rare migrant Long-toed Stint and the uncommon migrant the Peregrine Falcon, the Common-ringed Plover, Temminck's Stint and the Red-necked Phalarope have been spotted at Vańkālai.



Views of the Vańkālai Birds Sanctuary

Ancient-Well at Delft

This well is located at Sārappiṭṭy in Delft Island. It is supposed to be the best drinking water well in Delft. During the Dutch rule, this well was used for irrigation and other uses. The canal adjacent to the well is supposed to have been built to facilitate the horses to drink water easily. Ancient canals which were used during the Dutch period are in ruins. This well which was renovated recently with the aid from the European Community, supplies drinking water to all parts of Delft.



Views of the Delft Ancient Well

The Old Kaccēri of Jaffna

It is located on the A-9 road, opposite to the present Kaccēri (the Jaffna Secretariat). Though the Kaccēri system was introduced by the Dutch, the main structure of Kaccēri was established during the British rule. The preliminary works for the Kaccēri complex was started in the early part of 19th century, when P.A. Dyke (1829-1867) was government agent of Northern Sri Lanka (Martyn 2002). The Kaccēri building was entirely in the British architectural tradition. With best-pillared- verandas, lofty archways and timbered ceiling. The walls were thick and solid. At the entrance to the Residency was a plaque which served as a memorial to Percival Acland Dyke, the Government Agent, who was responsible for putting up the building.



Views of the Jaffna Old Kaccēri

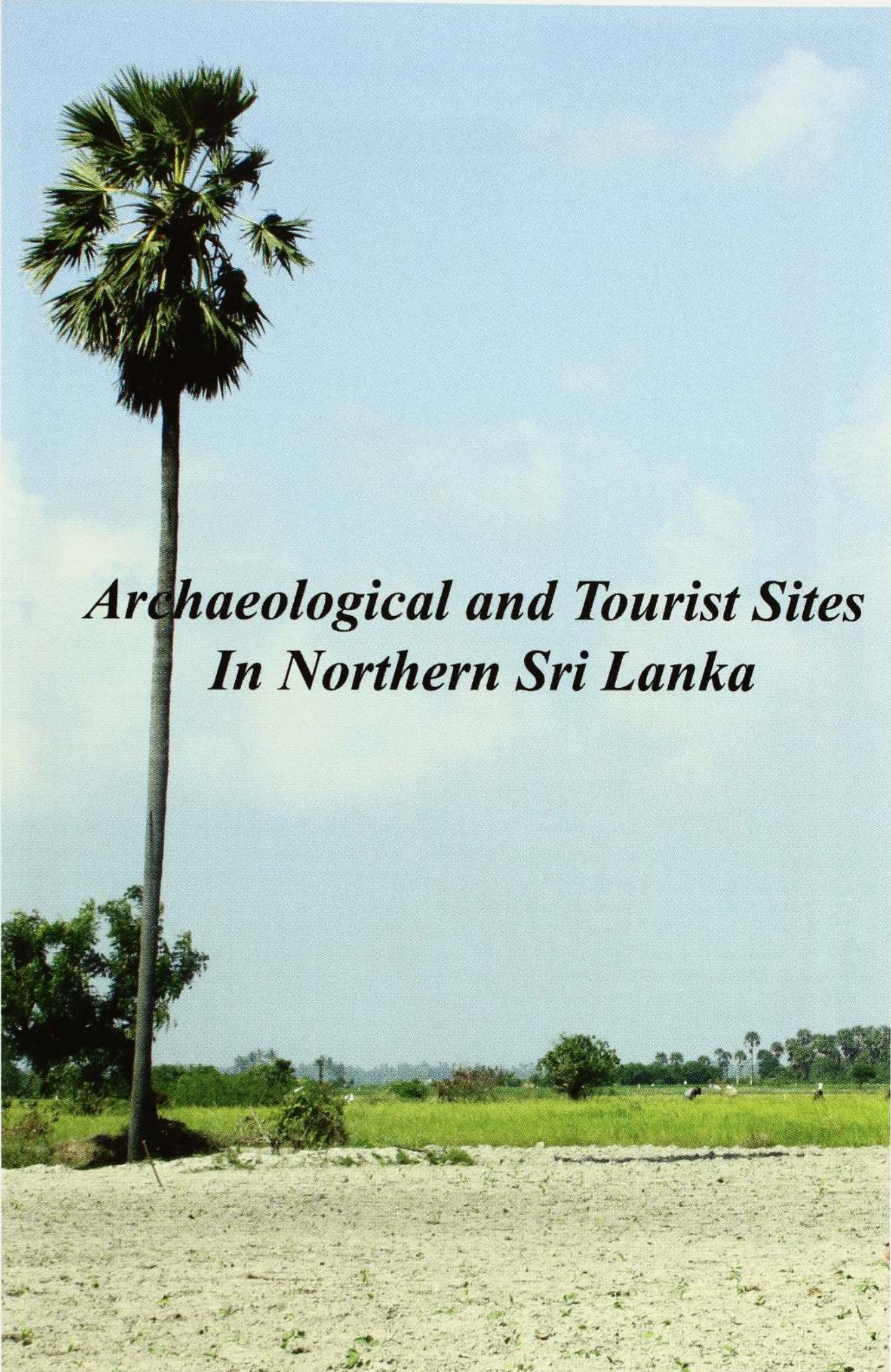
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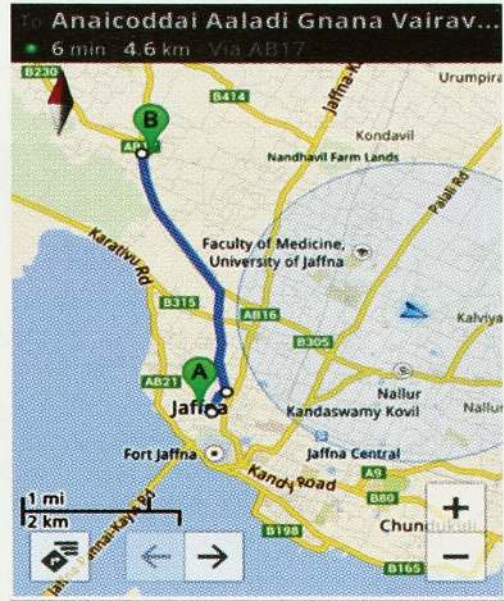
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A tall palm tree stands prominently on the left side of the image, its trunk extending from the bottom to the top. The tree's fronds are dark green and fan-shaped. The background is a clear blue sky with a few wispy clouds. In the foreground, there is a sandy, light-colored ground. In the middle ground, there is a green field with some trees and a few small figures in the distance.

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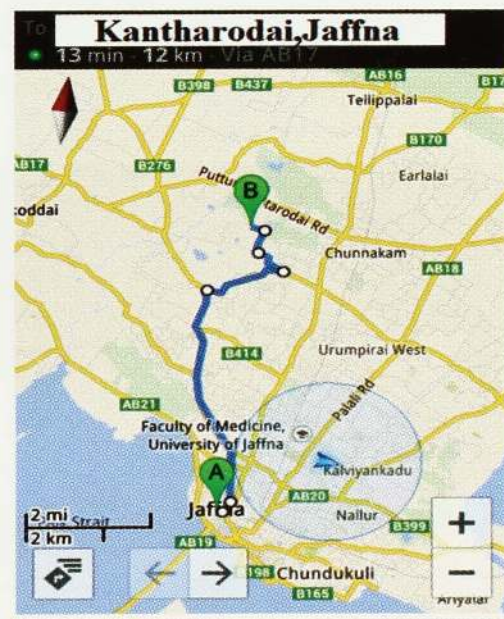
Early Iron Age Monument at Ānaikkōṭṭai



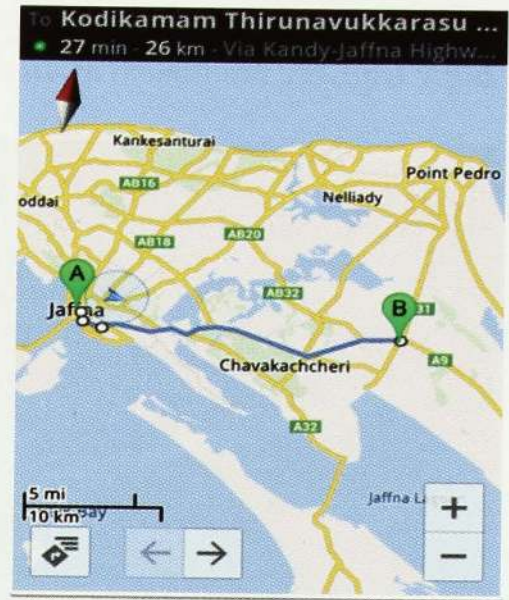
Early Iron Age Monument at Cāṭṭi



Early Iron Age Site at Kantarōṭai



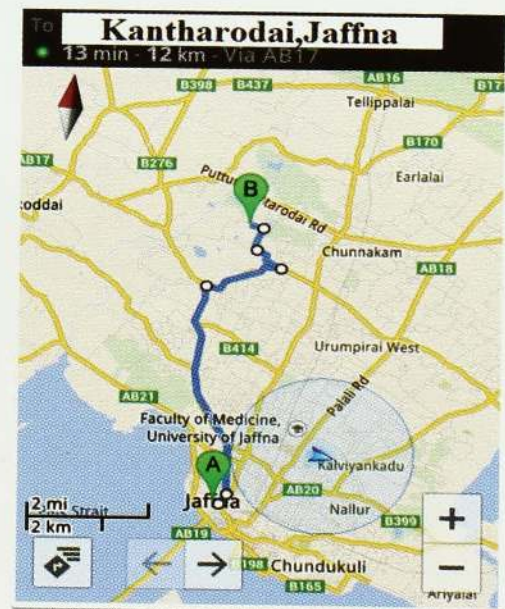
Nāka-worship Temple at Eruvaṅ in Koṭikāmam



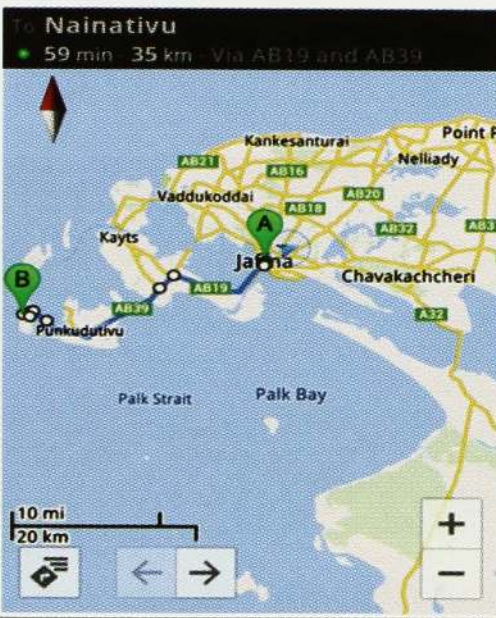
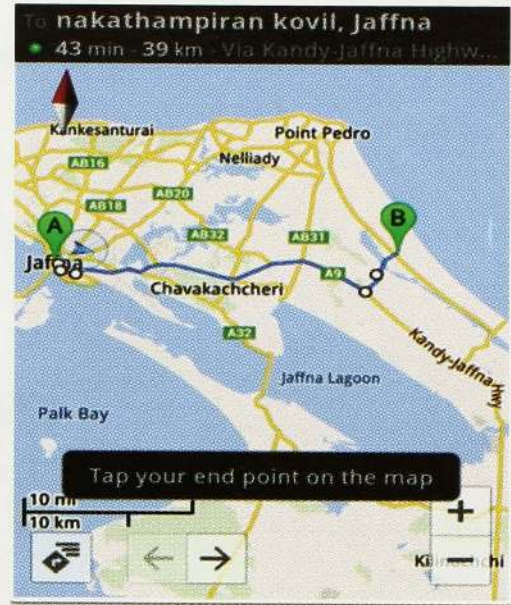
Nāka-worship Temple in Neṭuntīvu (Delft)



Nāka-worship Temple at Kantarōṭai



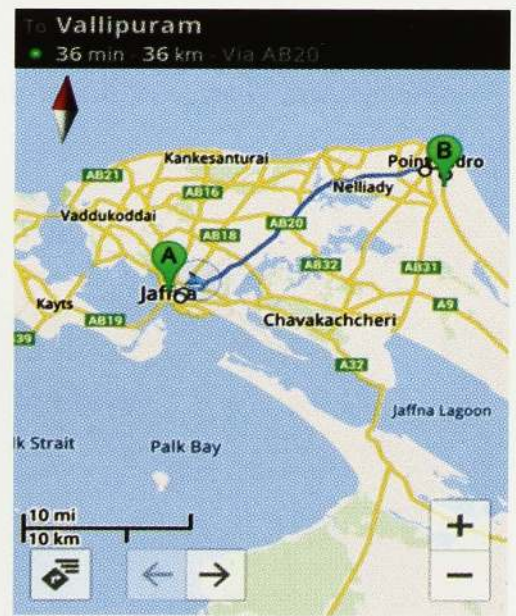
Nāga worship temple at Nākarkōvil in Vaṭamarācci



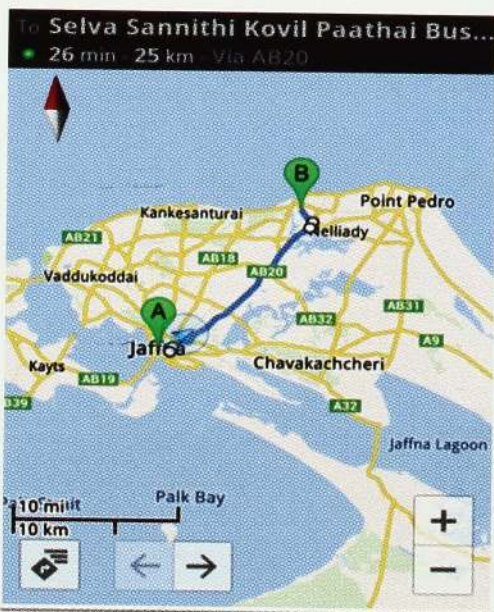
Nāga worship temple at Naināṭivu



Viṣṇu Temple at Vallipuram in Vaṭamarācci



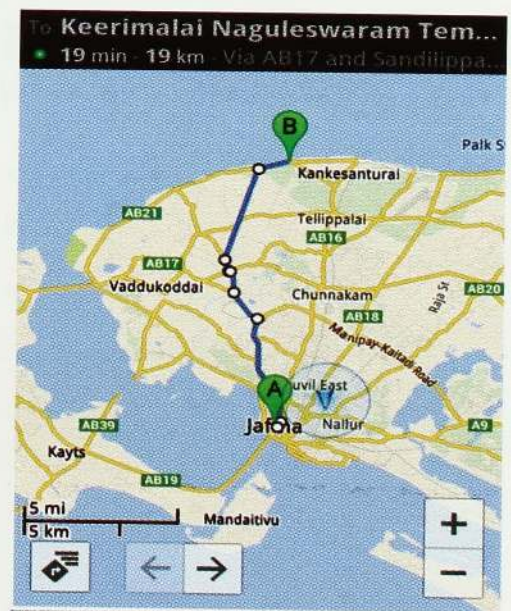
Varatarāja perumāḷ Temple at Ponnālai



Cellacannaty Murukan Temple at Toṅṭamaṅāru in Vaṭamarācci



Nagulēswaram Temple at Kīrimalai



Kantacāmy Temple at Māvīṭṭiapuram



Marutaṭi Vināyagar Temple at Mānipāy



Marutaṭivināyagar Temple at Eḷutumattuvāḷ



Karuṇākara Piḷḷayār Temple at Urumpirāi



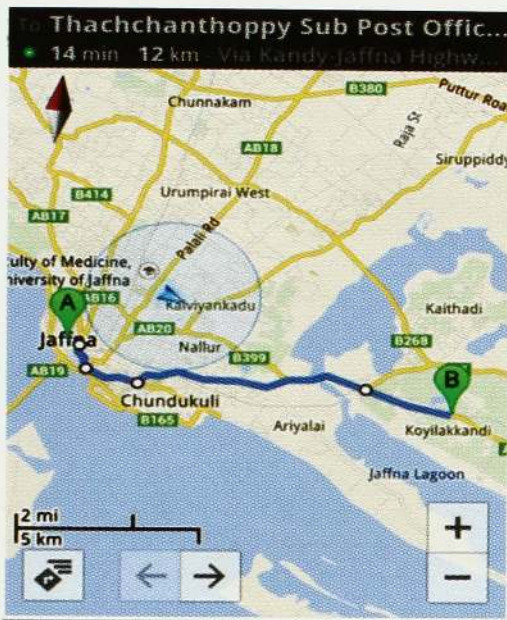
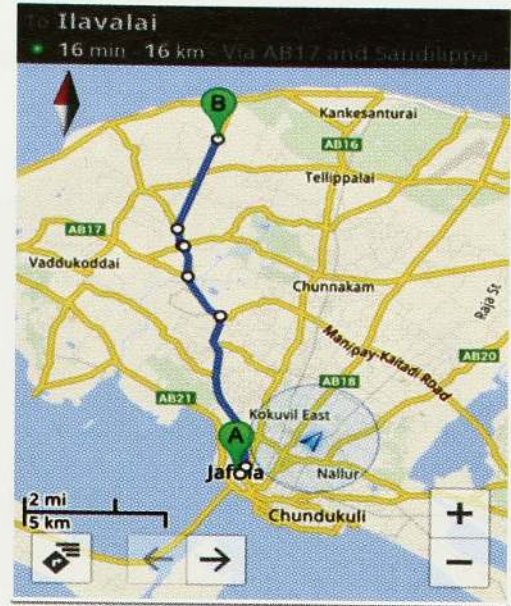
Vaitēswara Temple at Jaffna



Ēlattu Citamparam at Kārainakar



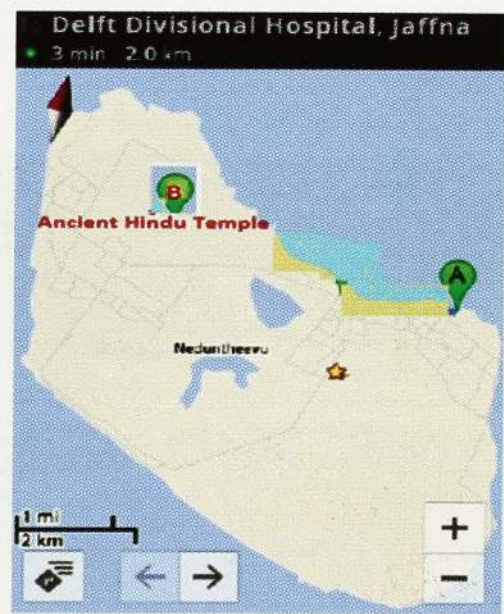
Kuṭṭattār Kōvil at Iḷavālai



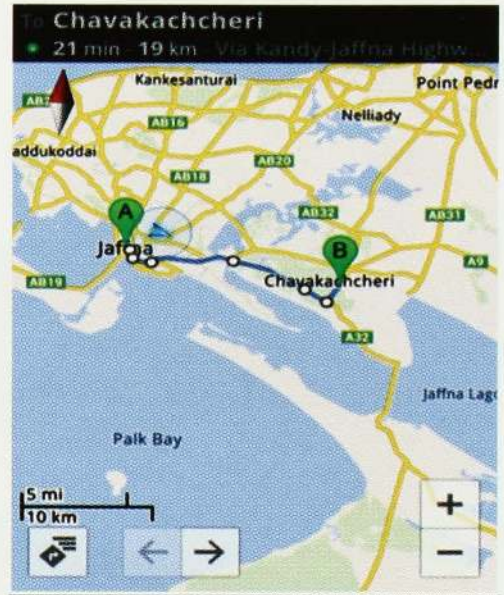
Kaṇṇaki Amman Temple at Vēlampirāi



Ruins of Hindu Temple in Delft (Nēṭunṭivu)



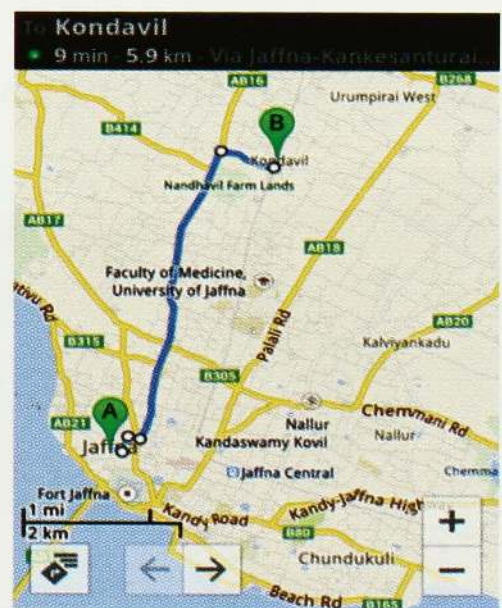
Vārivānēswarar Temple at Cāvakkaccēri



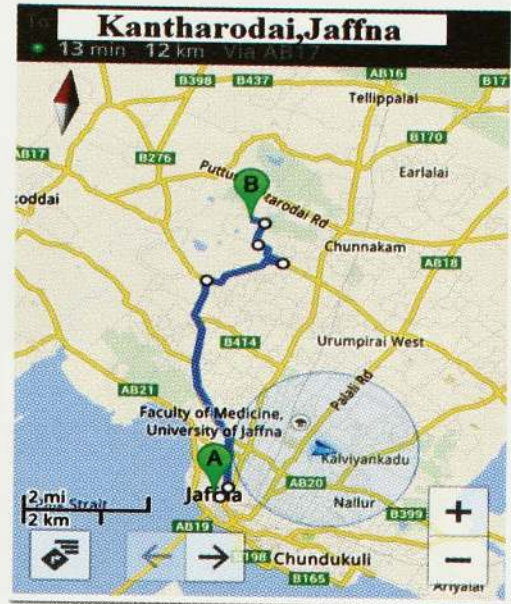
Vairavar Temple in the Jaffna Fort



Camāty (Tomb) Temple at Iṇuvil



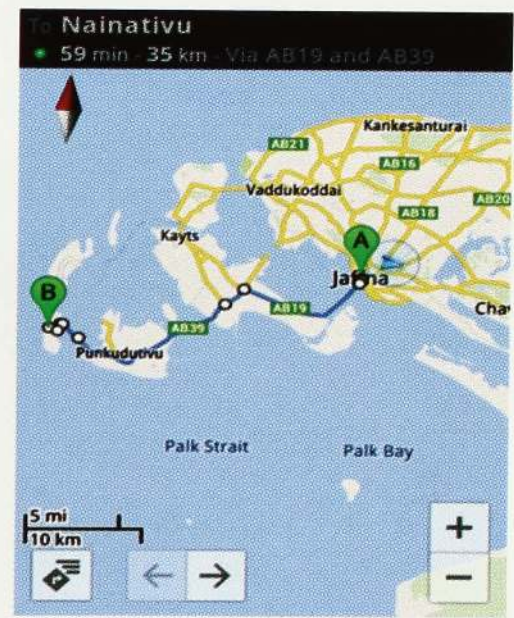
Ruins of Buddhist Temple at Kantarōtai



Ruins of Buddhist Temple at Delft



Buddhist Temple in Nainātivu



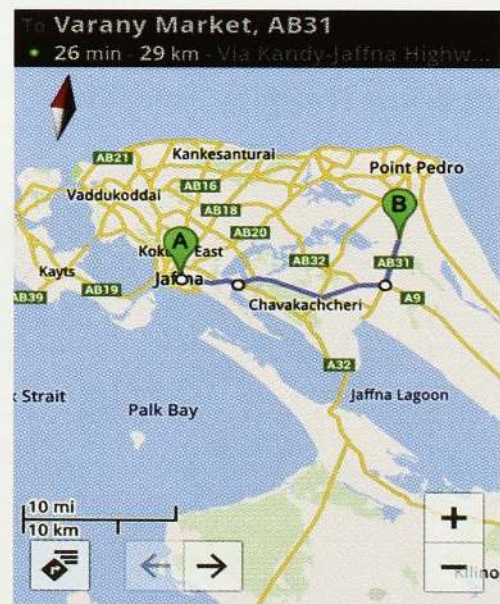
Āvurañcikal at Cañkānai



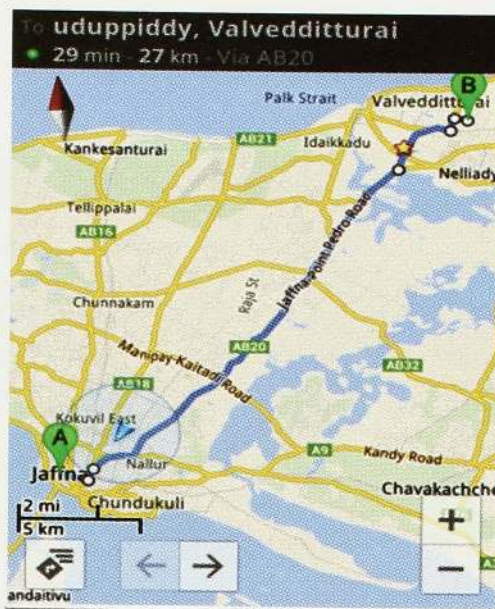
Āvurañcikal at Kārainakar



Āvurañcikal at Varāṇi



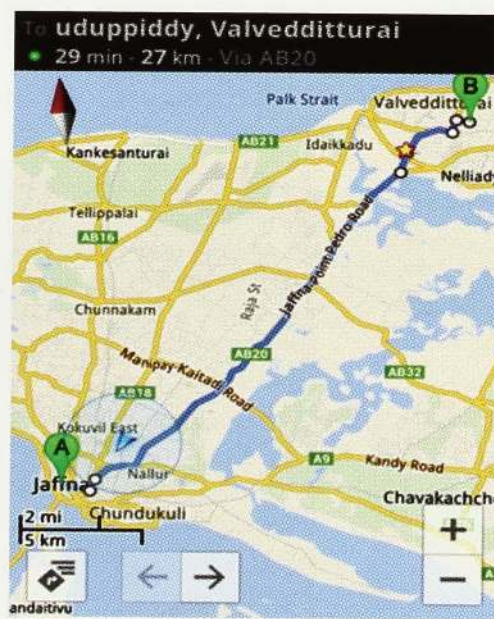
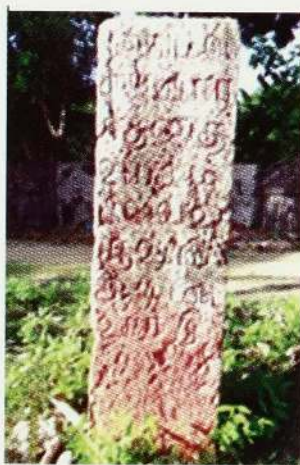
Āvurañcikal at Karumpavāli in Uṭuppiṭṭi



Āvurañcikal at Karumpavāli in Uṭuppiṭṭi



Āvurañcikal ī at Karumpavāli in Uṭuppiṭṭi



Āvurañcikal at Karumpavāli in Uṭuppiṭṭi



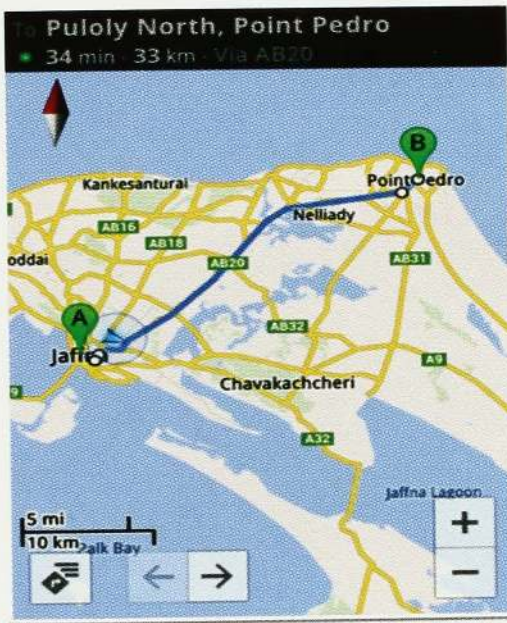
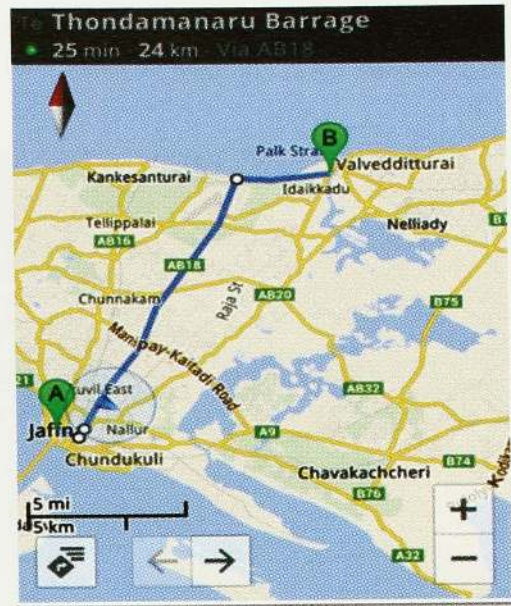
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Āvurañcikal at Karumpavāli in Uṭuppiṭṭi



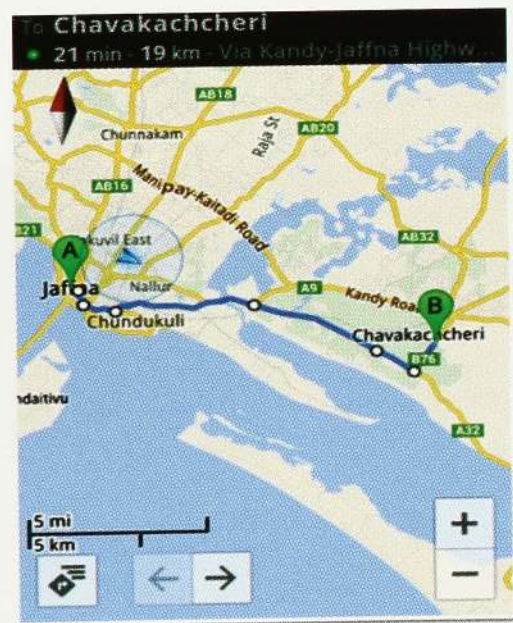
Āvurañcikal at Toṇṭamānāru



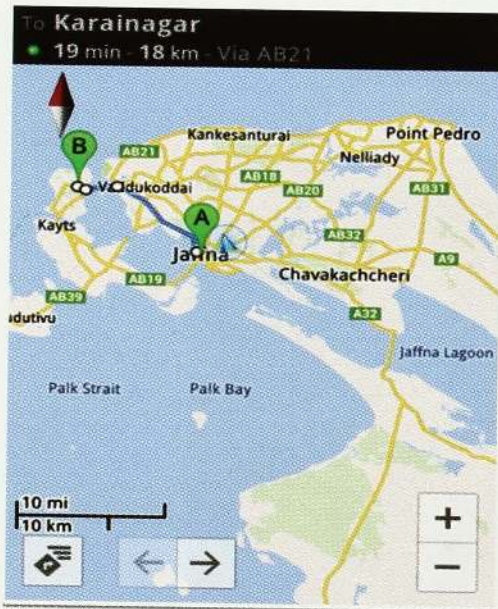
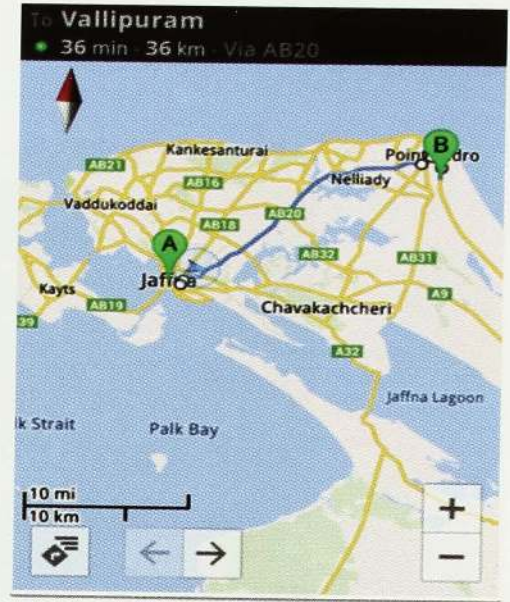
Āvurañcikal at Pulōli



Āvurañcikal at Vārivānēswarar Temple in Cāvakaccēri



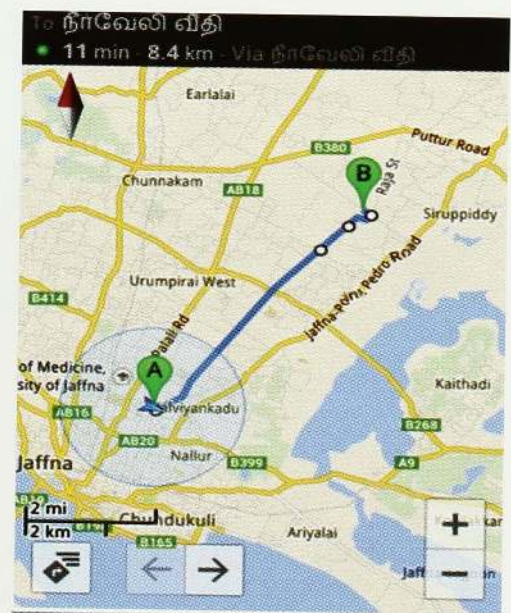
Cumaitānkikal at Vallipuram



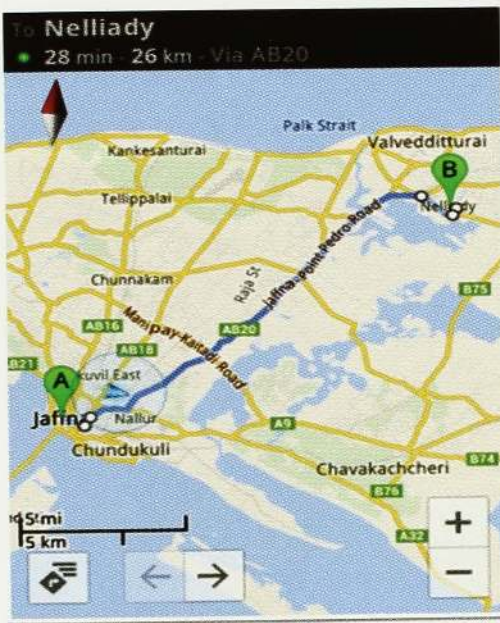
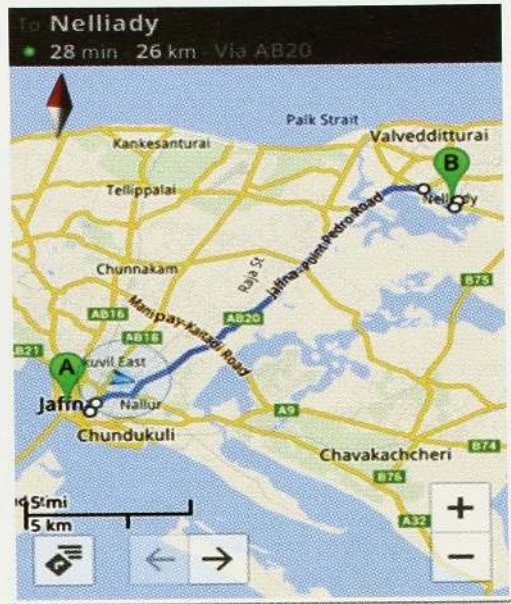
Cumaitānkikal at Kārainakar



Cumaitānkikal at Nērvēli



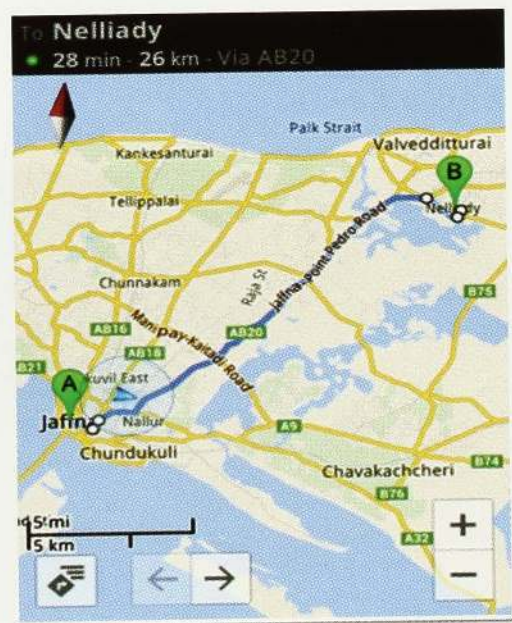
Cumaitānkikal at Nelliyaṭi



Cumaitānkikal at Nelliyaṭi



Cumaitānkikal at Nelliyaṭi



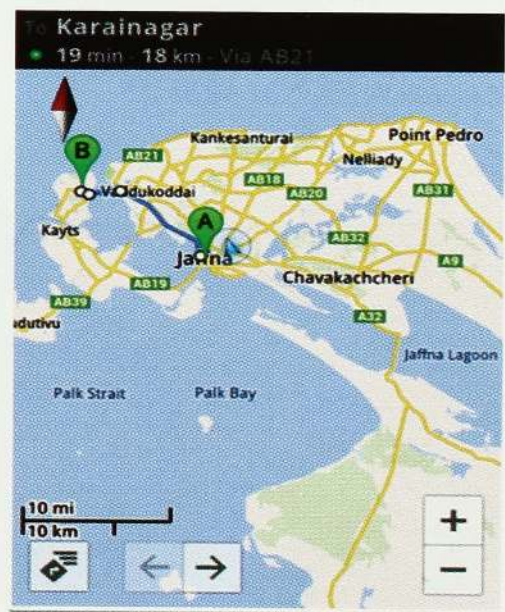
Kēni at Kārainakar



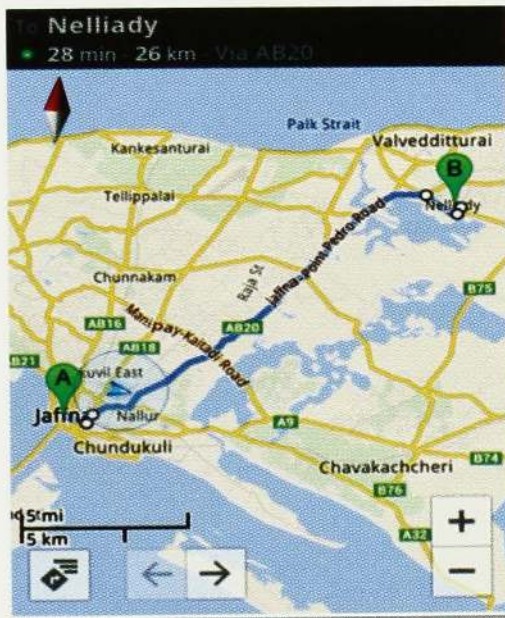
Kēni at Kārainakar



Kēni at Kārainakar



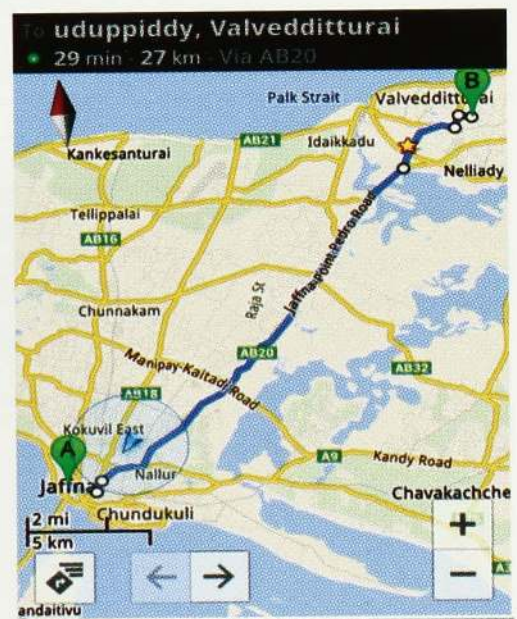
Kēni at Kīrimalai



Kēni at Nelliyaṭi



Kēni at Karumpavāli in Uṭuppetṭi



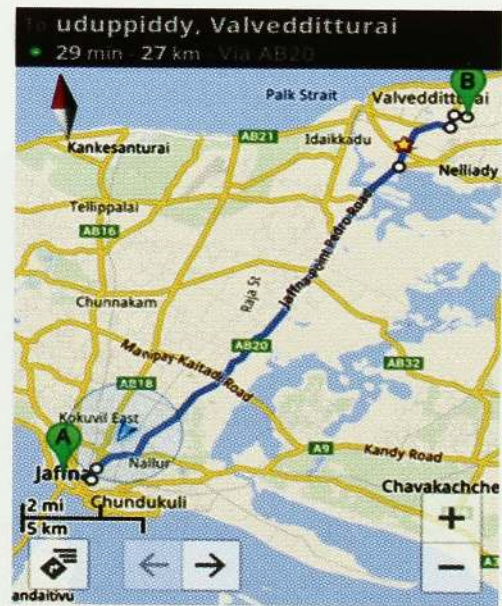
Kēni at Karumpavāli in Uṭuppeṭṭi



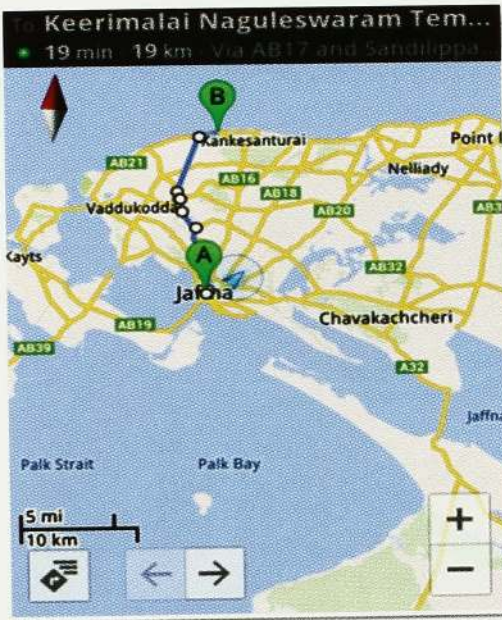
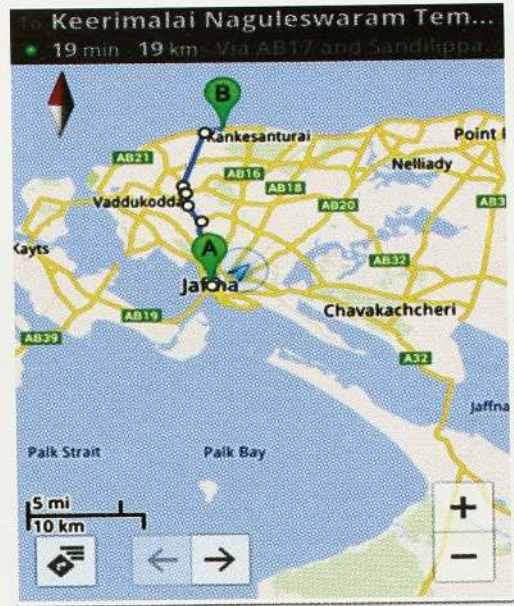
Kēni at Karumpavāli in Uṭuppeṭṭi



Kēni at Karumpavāli in Uṭuppeṭṭi



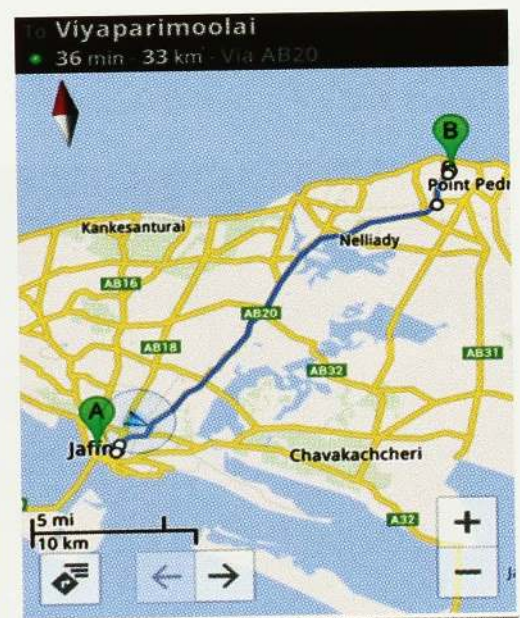
Maṭam at Kīrimalai



Maṭam at Kīrimalai



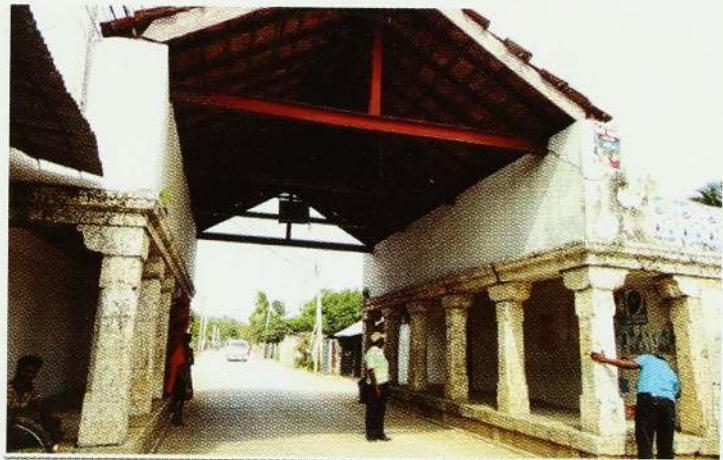
Maṭam at Viyāpārimūlai



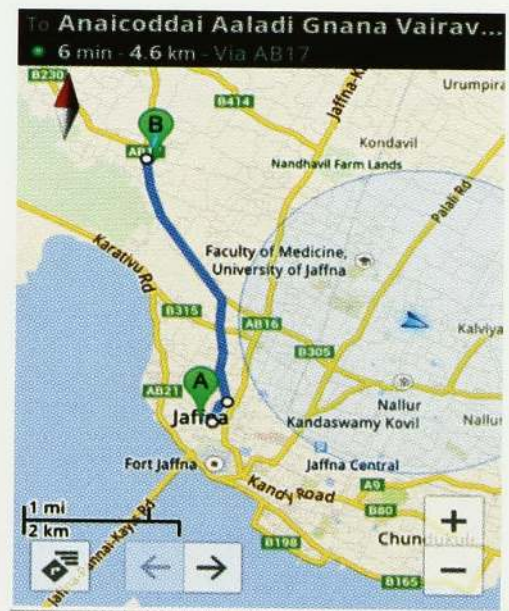
Maṭam at Kīrimalai



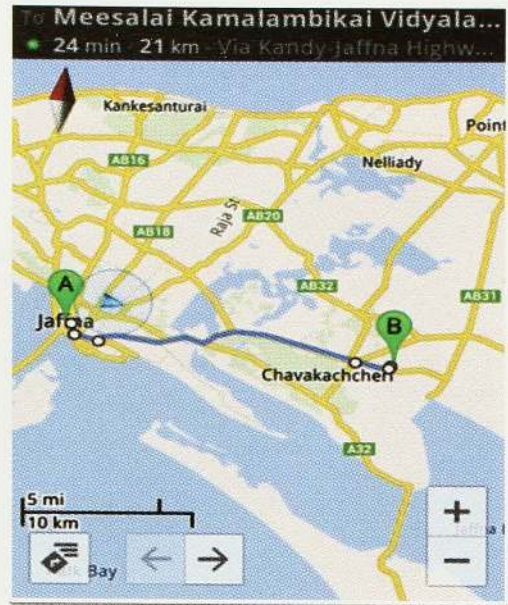
Terumōṭi Maṭam at Poin-Pedro



Āvurañcikal, Cumaitāñki, Maṭam and Kēṇi at Ānaikkōdai



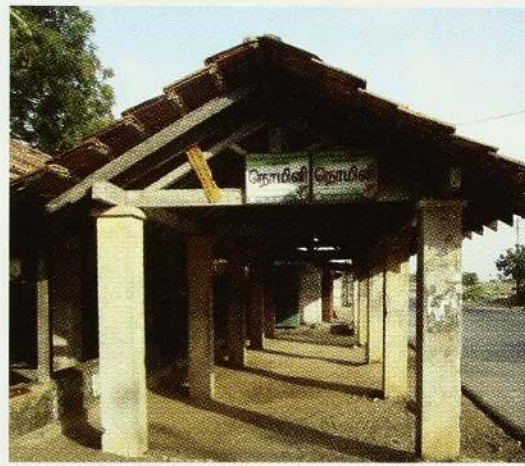
Maṭam at Mēcālai



To Madduvil North, Chavakachcheri
 24 min - 23 km - Via AB20 and AB32



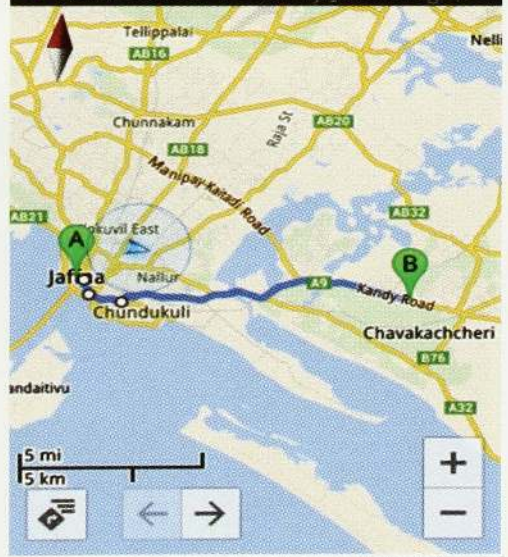
Maṭam at Maṭṭuvil



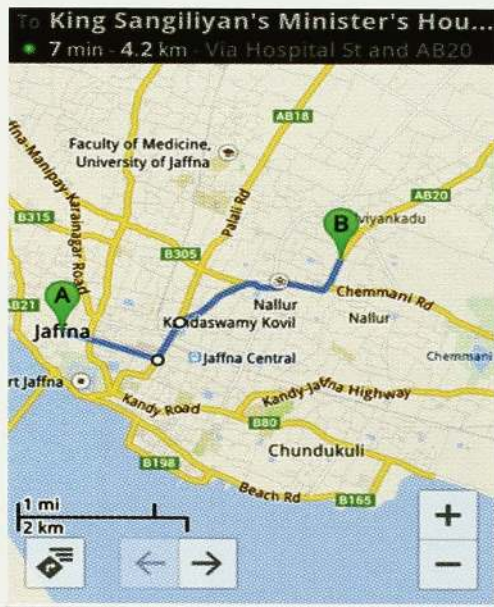
Maṭam at Nuṇāvil



To Nunavil Public Library, Kandy R...
 18 min - 16 km - Via Kandy-Jaffna Highw...



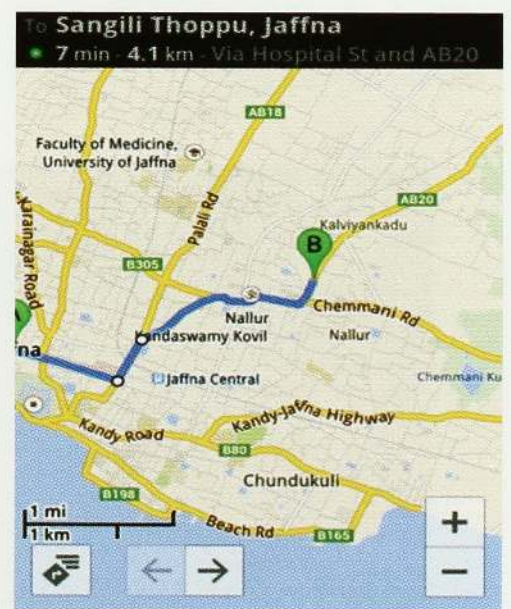
Maṭam at Puṅkuṭutivu



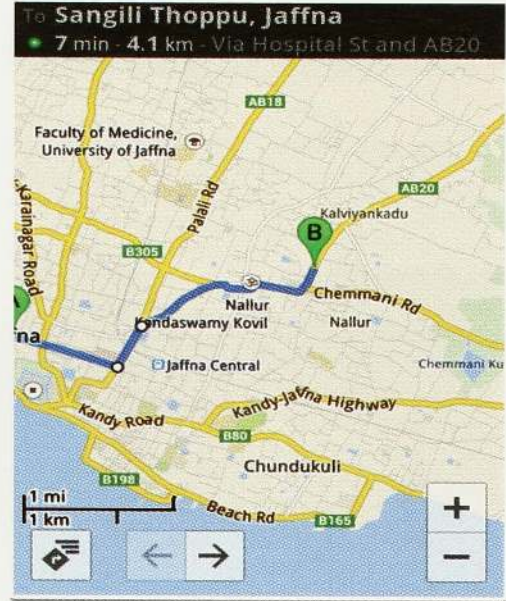
Mantirimaṇai at Nallūr



Caṅkiliyaṅ Tōraṇavācal (Stone Porch) at Nallūr



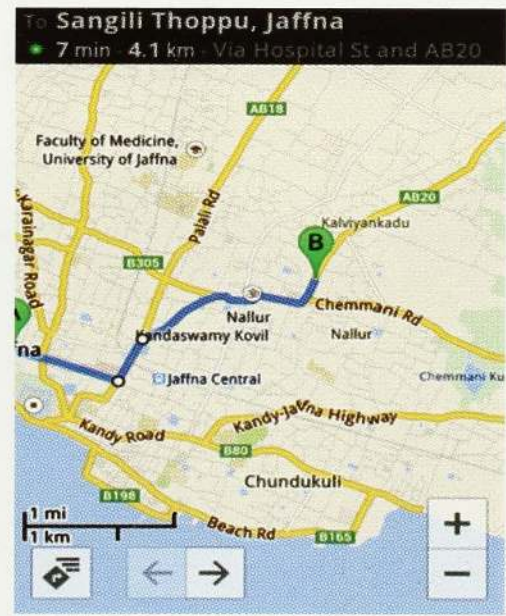
Caṅkiliyaṅ Tōppua at Nallūr



Yamuṅā Ēri (Yamuṅa Tank) at Nallūr



Statue of Jaffna King Caṅkiliyaṅ



Pañtārakkulam at Nallūr



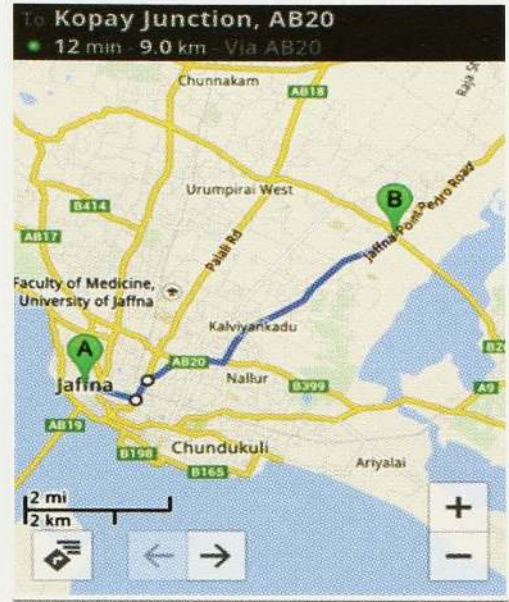
Villūnri Holy-Spring at Vaṇṇārpaṇṇai



Saiva Paripālana Capai in Jaffna



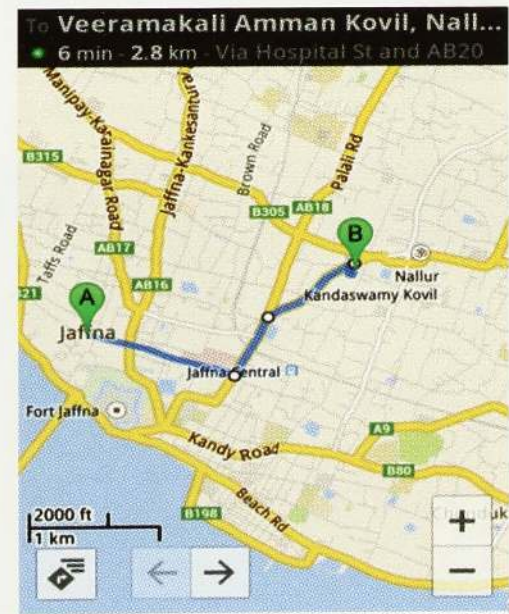
Ruins of Caṅkiliyaṅ Fort at Kōpāy



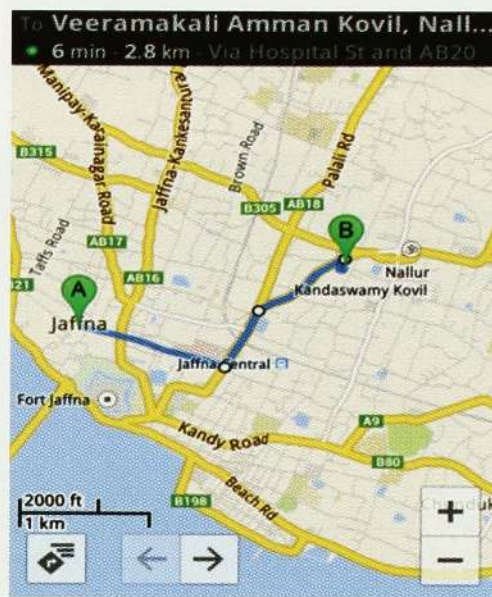
Caṭṭanātar Temple at Nallūr



Pōtavarāyar Temple at Nallūr



Vīramākāli Amman Temple at Nallūr



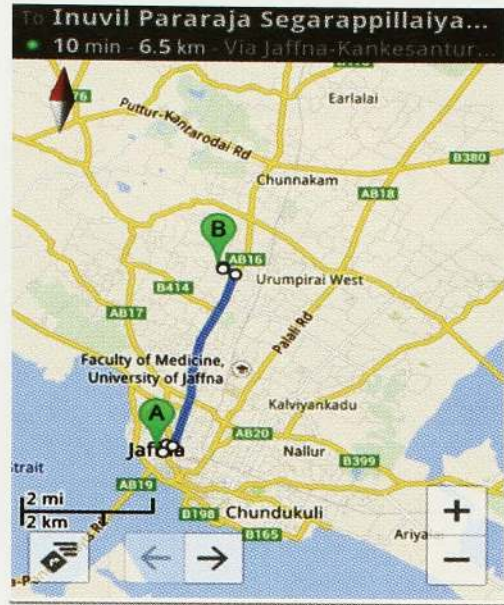
Kailāyanātar Piḷḷaiyār Temple at Nallūr



Kantacāmi Temple at Nallūr



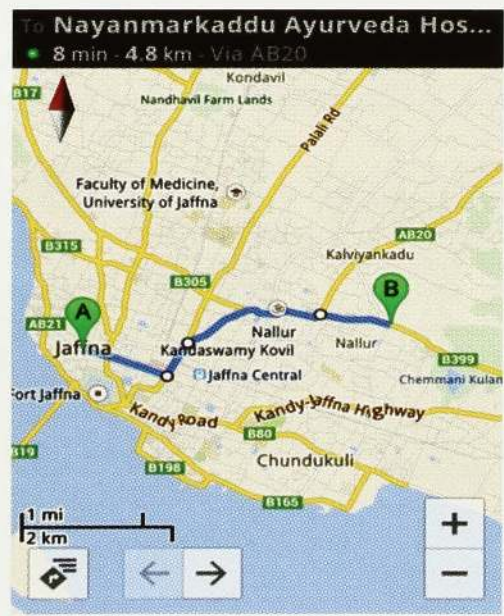
Pararājacēkara Piḷḷaiyār Temple at Inūvil



Perumāl Temple at Jaffna



Āyurvēta Hospital at Nāyanmārkaṭṭu



Traditional dwelling places which was constructed with Mud, Palmyra Leaves at Nelliyaṭi (Māyakkai)



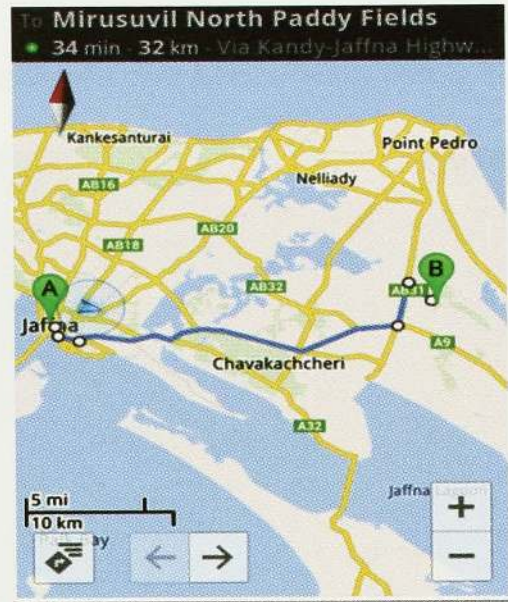
Traditional dwelling places which was constructed with Mud, Coconut Leaves at Kuṭumiyaṅ



Traditional dwelling places which was constructed with Mud, Coconut Leaves at Kuṭumiyaṅ



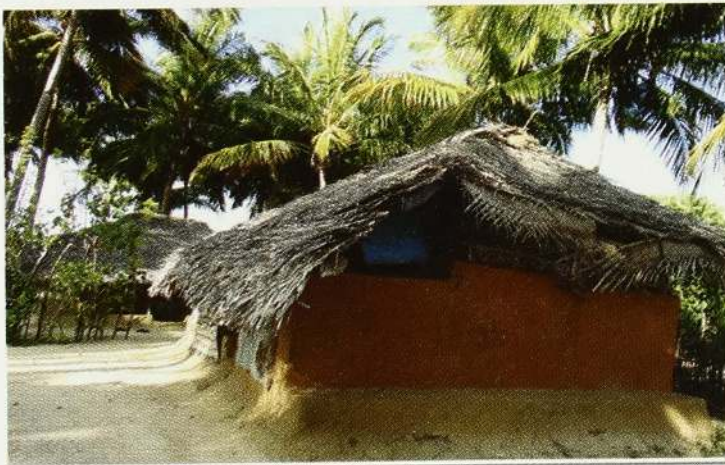
Traditional Kitchin places which was constructed with Mud, Coconut Leaves at Kuṭumiyan



Traditional Veranda which was constructed with Mud, Coconut Leaves at Kuṭumiyan



Traditional dwelling places which was constructed with Mud, Coconut Leaves at Merucivil



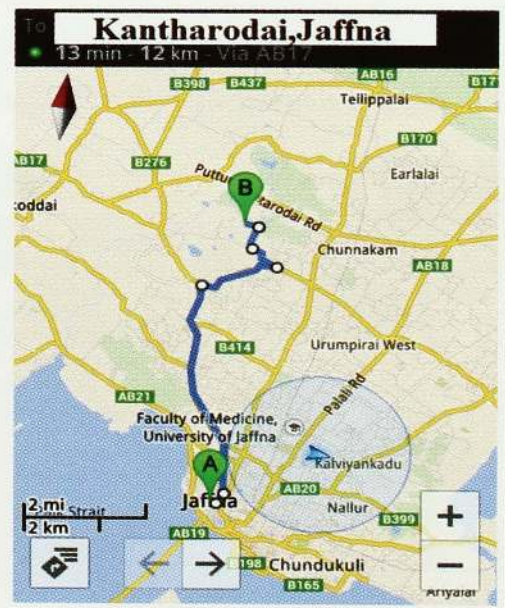
Traditional Tobacco processing House at Kaitaṭi



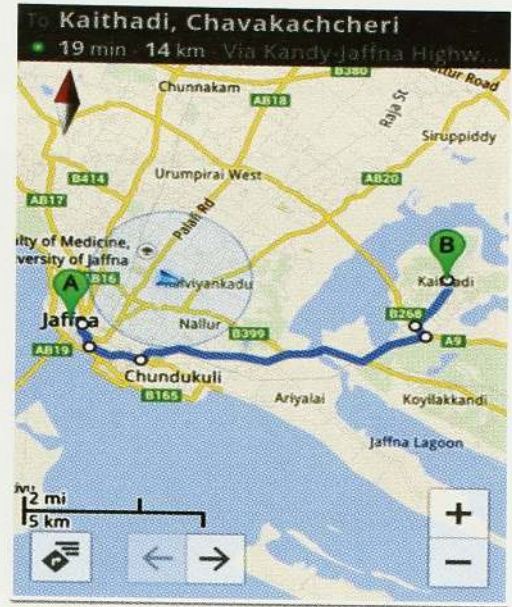
Traditional rubbish dumping pit, with coconut leaves enclosure at Accuvēli



A man in the process of making the roof of the cattle shed at Kantarōṭai



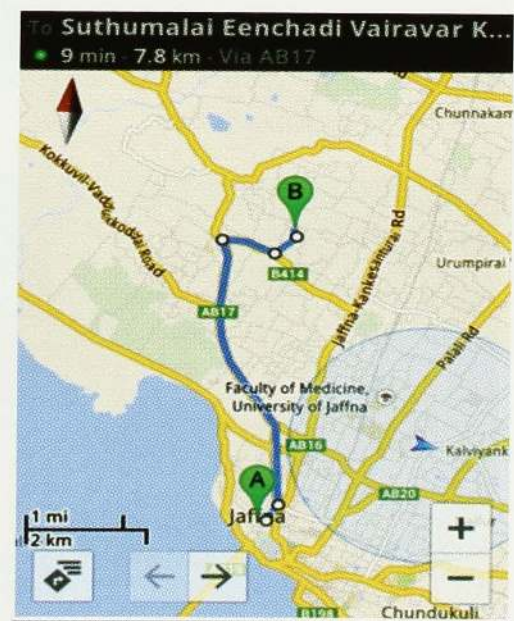
Traditional Cattle Shed Roofed with Coconut Leaves at Kaitaṭi



Traditional Well-irrigation components at Nelliyaṭy



Traditional Oil – extracting Device at Cutumalai



Traditional Bullock-Cart at Puttūr



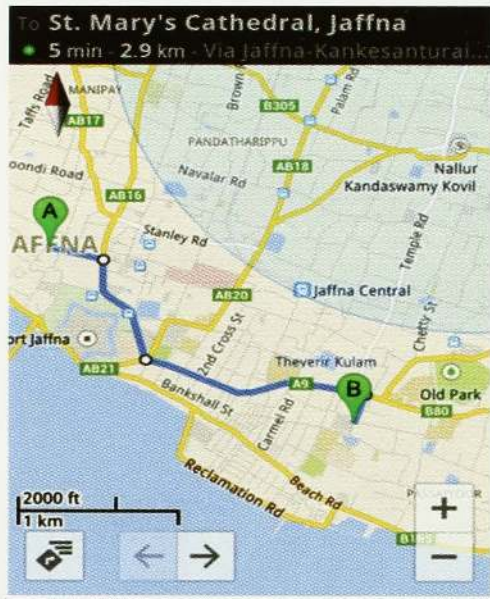
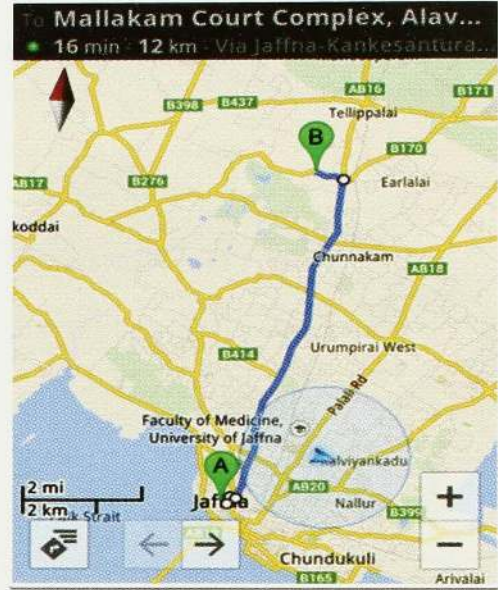
Traditional Bullock-Cart with hood at Puttūr



Modern Stone House with European Influence at Kāranakar



Modern Stone House with European Influence at Mallākam



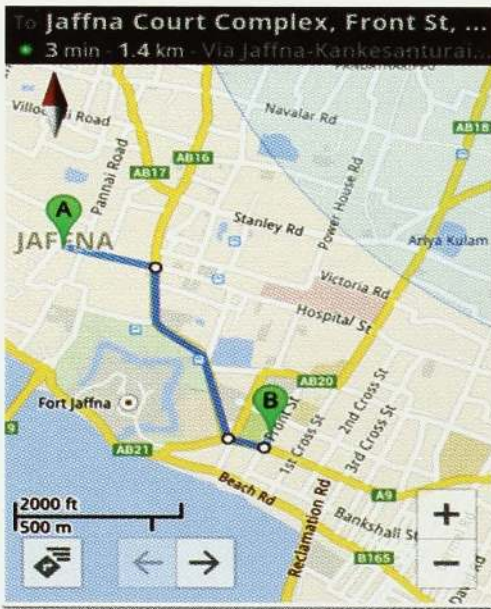
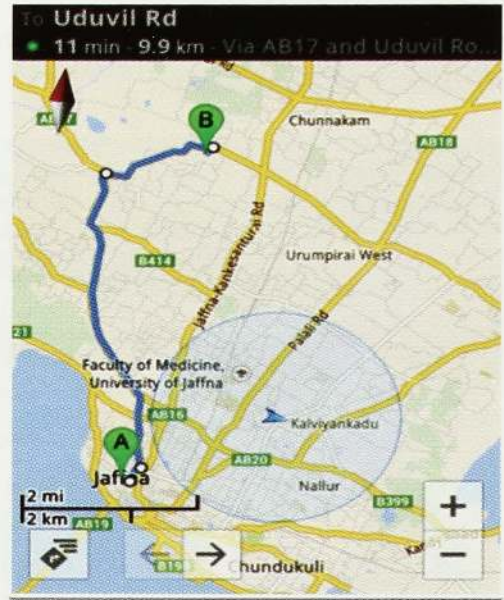
Modern Stone House with European Influence at Jaffna Main Street



Modern Stone House with European Influence at Jaffna Kaccēri



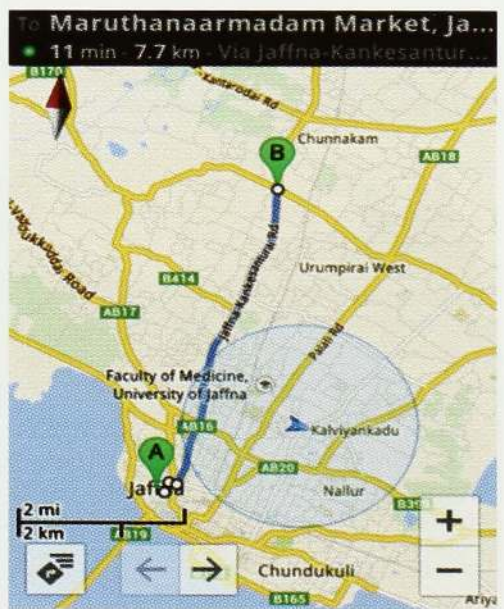
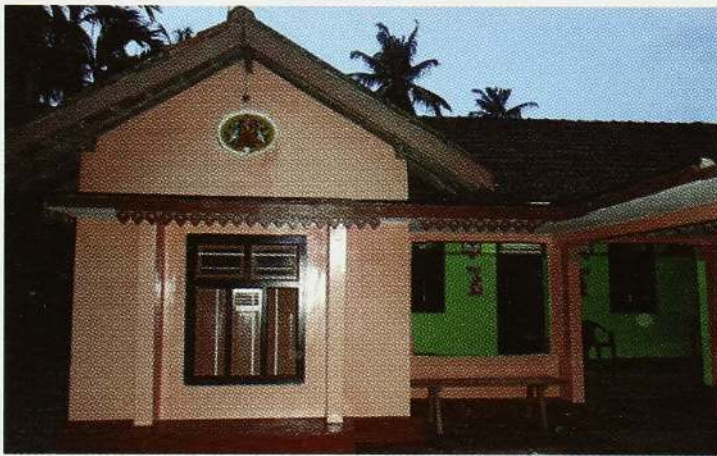
Modern Stone House with European Influence at Uṭuvil



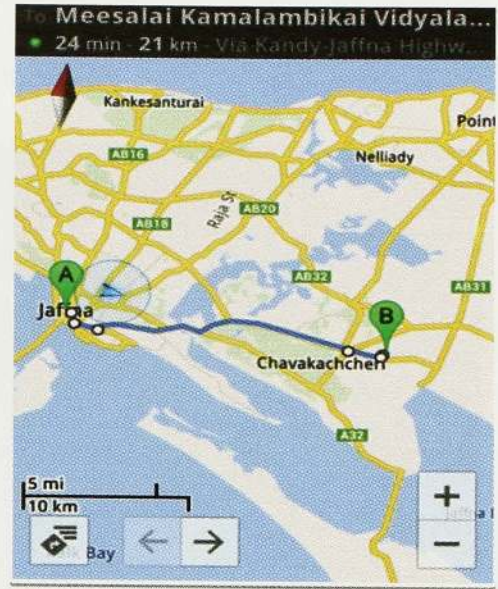
Modern Stone House with European Influence at Jaffna Town



Modern Stone House with European Influence at Marutanamaṭam



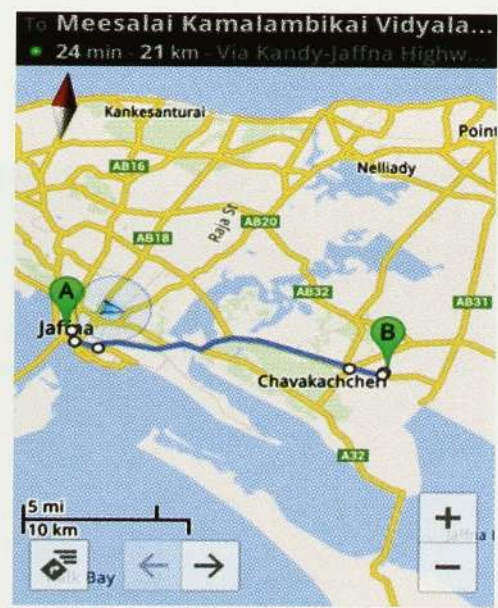
Traditional Coconut leaves Fence at Mecālai



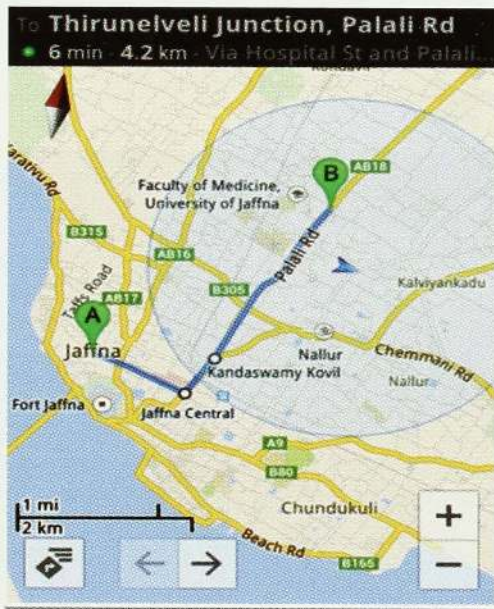
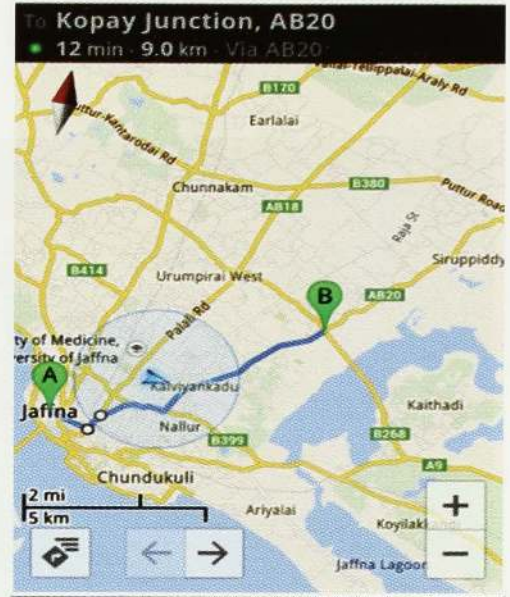
Traditional Palmyrah – leaves and stalk Fence at Merucivil



Traditional Palmyrah stalk Fence at Mecālai



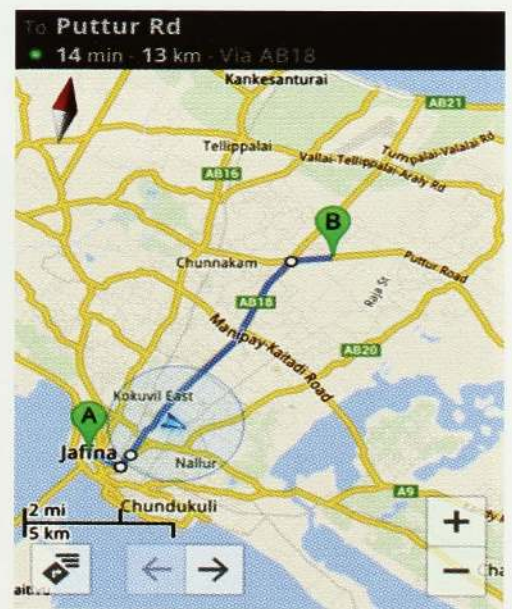
Traditional Kiluvai Tree Fence at Kōpāy



Traditional Cīmai Tree Fence at Tirunelvēli



Traditional Paṅṅai Tree Fence at Puttūr



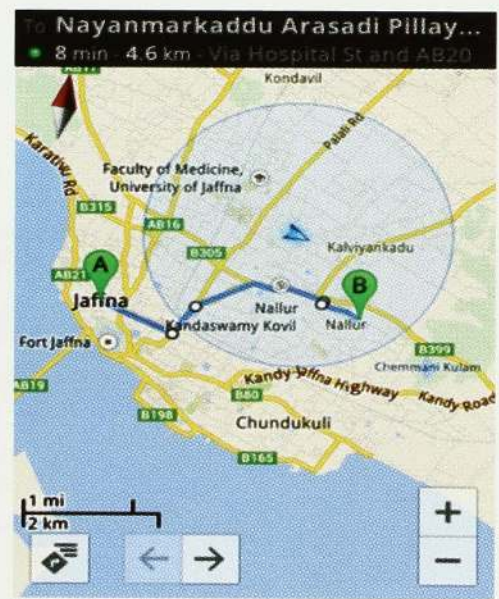
Traditional Coconut leaves Fence at Koṭikāmam



Traditional Muṭkiiluvai Tree Fence at Puttūr



Traditional Pūvaracu Tree Fence at Nāyaṁkāṭṭu



Traditional Banana leaves Fence at Kōpāy



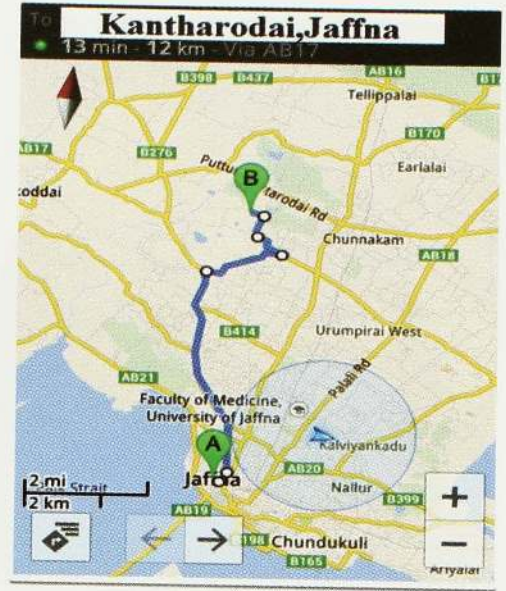
Traditional Coral Stones Fence in Delft



Traditional Pen for Sheep at Alaveṭṭi



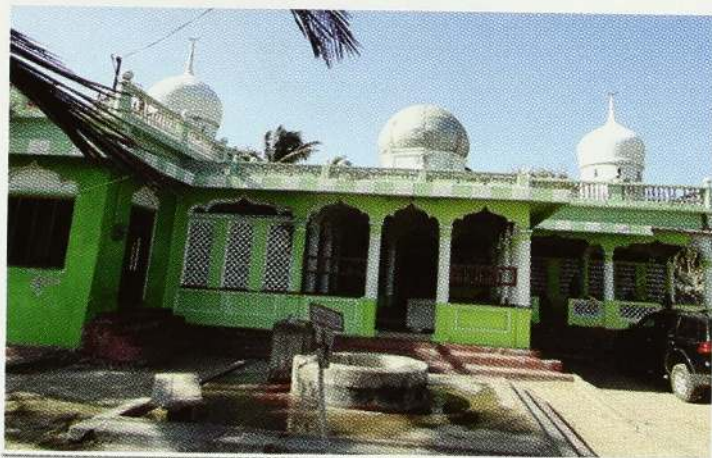
Valukkiyāru at Kantarōtai



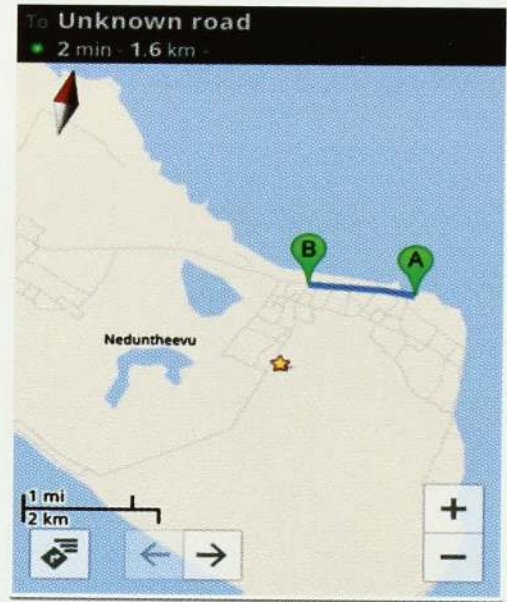
Mosque at Moor Street in Jaffna



Mosque at Cāṭṭi in Jaffna



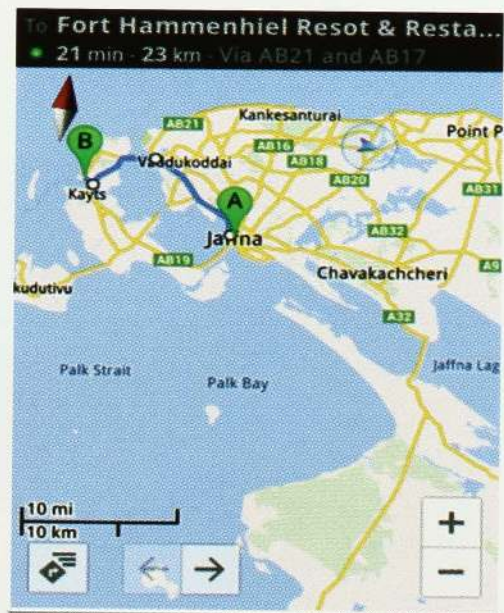
Portuguese Fort in Delft Island



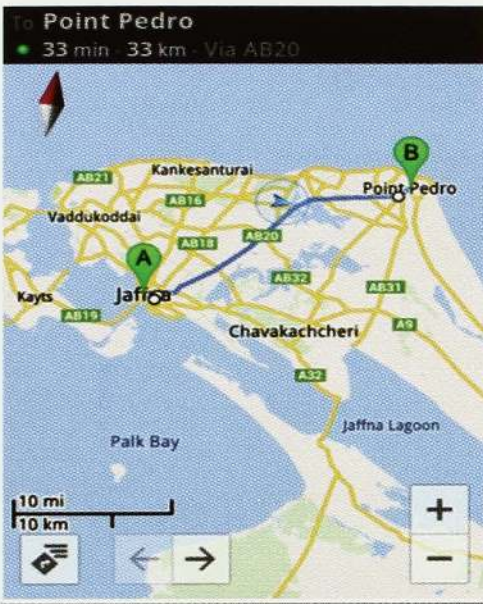
Dutch Fort in Jaffna



Hammenhiel Fort in Kayts (Ūrkāvarturāi Kōṭṭai)



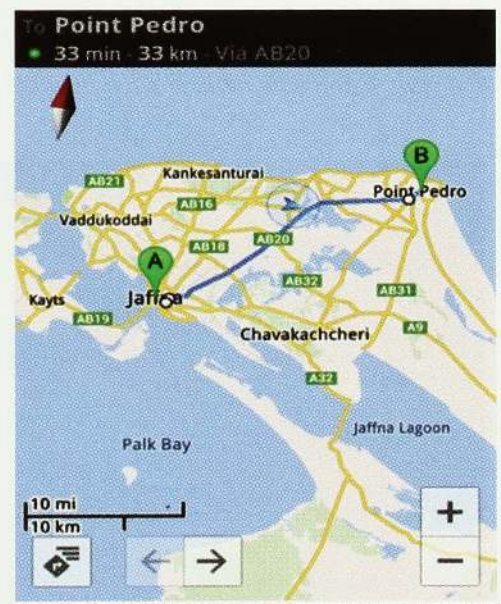
Dutch barracks in Delft Island



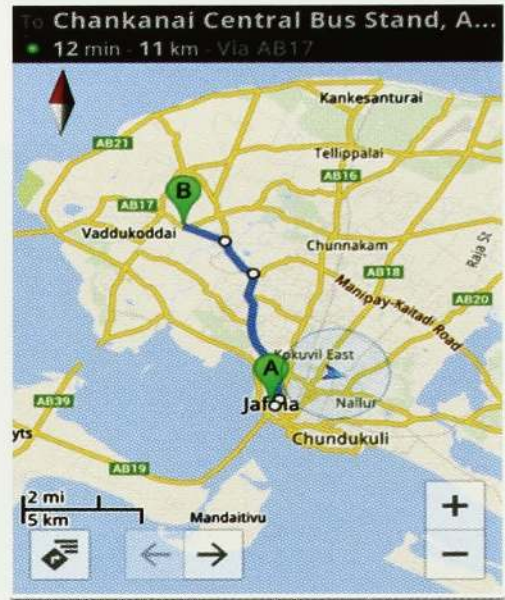
Dutch Church at Manalkātu



Dutch Church at Cakkōttai



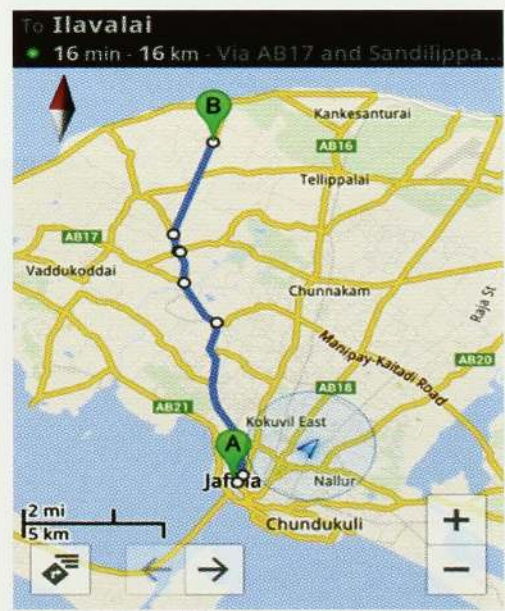
Dutch Church at Caṅkānai



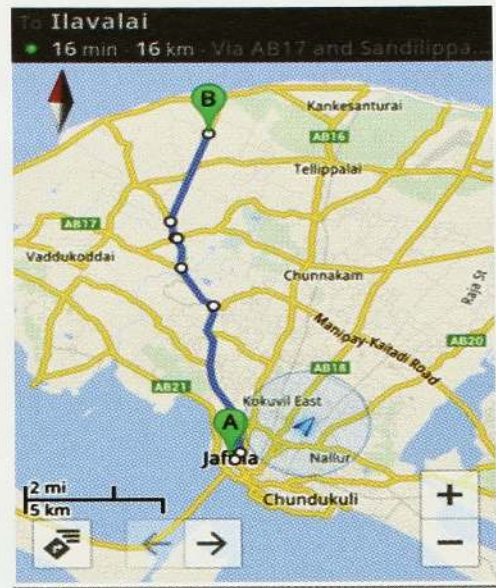
Dutch Church at Accuvēly



British Period Church at Eḷavālai



Dutch Church at Eļavālai

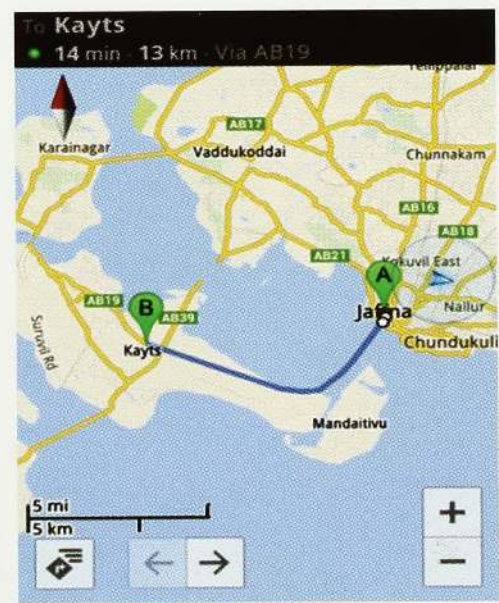


British Period Aţakkalamāta Church in Jaffna



1164900

St. Mary's Church at Kayts



St. Peter's Methodist Church in Jaffna



To St John Baptist's, Hospital St, Jaf...
 5 min - 2.3 km - Via Hospital St



St. John the Baptists Church in Jaffna



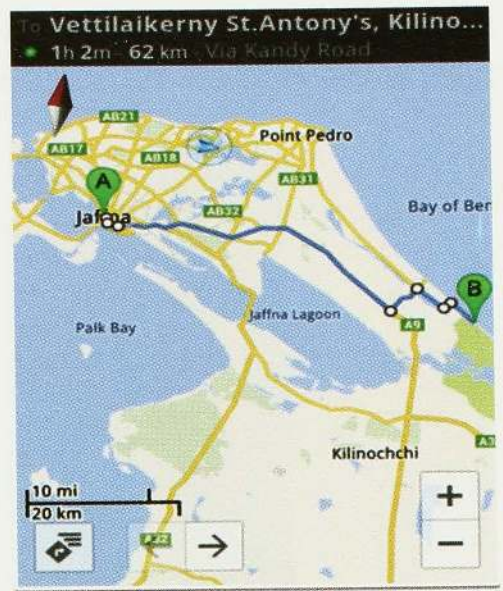
St. James Church at Nallūr



To Muththirai santhi, AB20, Jaffna
 7 min - 3.8 km - Via Hospital St and AB20



St. Antony's Church at Veṛṛilaikkēṇi



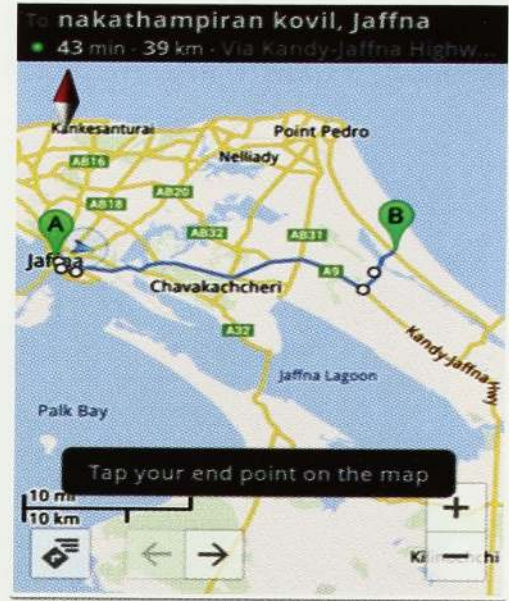
Light-House (Veḷicavēṭu) at Kāṅkecaṅṭurai



Light-House (Veḷicavēṭu) at Point-Pedro



Light-House (Veliccavētu) at Nākarkōvil



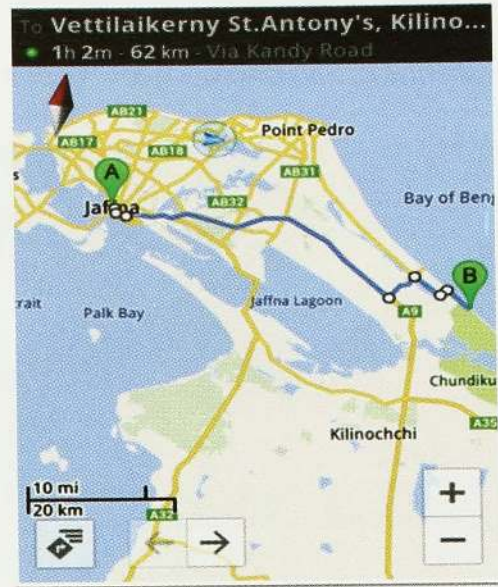
Light-House (Veliccavētu) at Kārainakar



Light-House (Veliccavētu) at Delft (Quintha)



Light-House (Veliccavētu) at Verrilaikkēni



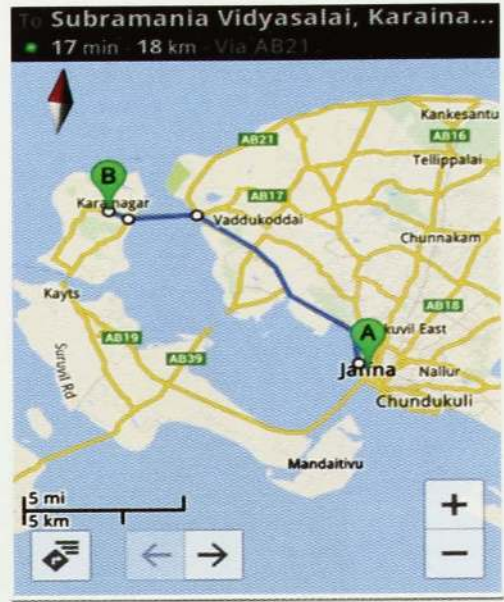
British Period School at Tellippalai



Jaffna Central College



Kārainakar Subramaniyam Mahavidyalayam



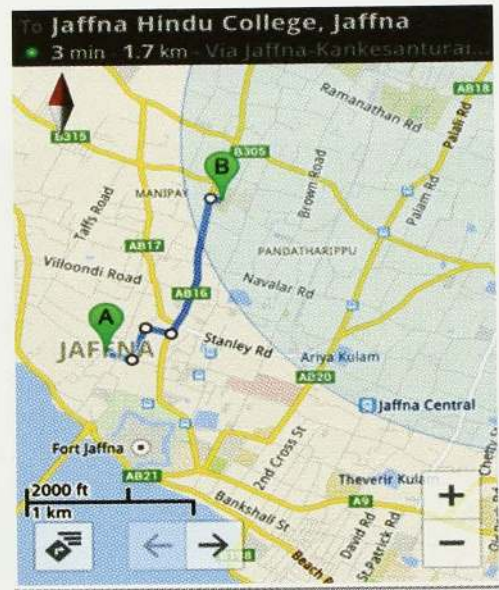
Jaffna College at Vaṭṭokkōṭṭai



Vaṭṭokkōṭṭai Central College



Jaffna Hindu College



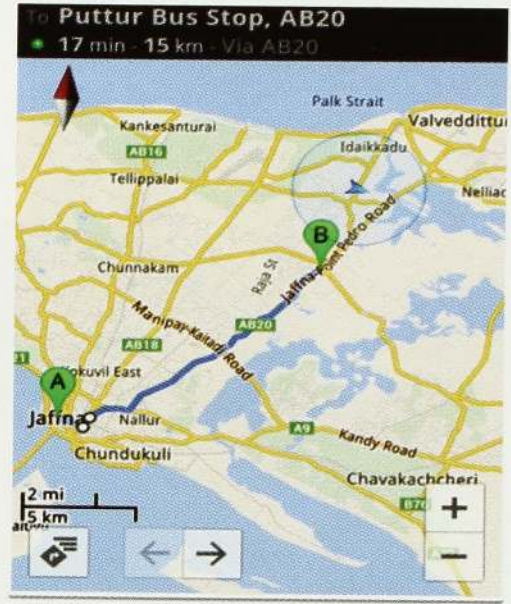
British Period Hospital at Mānippāy



Jaffna Old Kaccēry



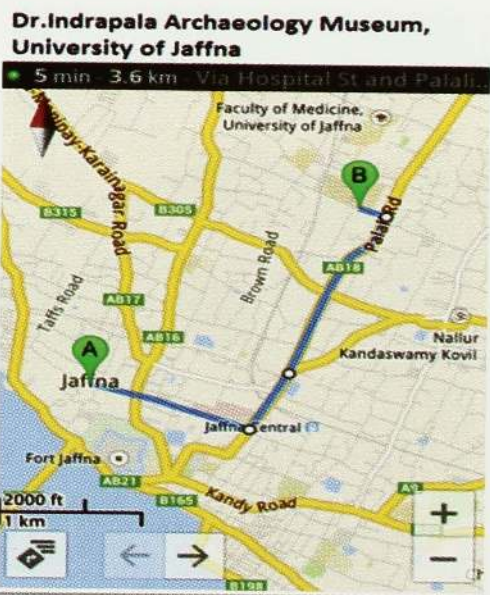
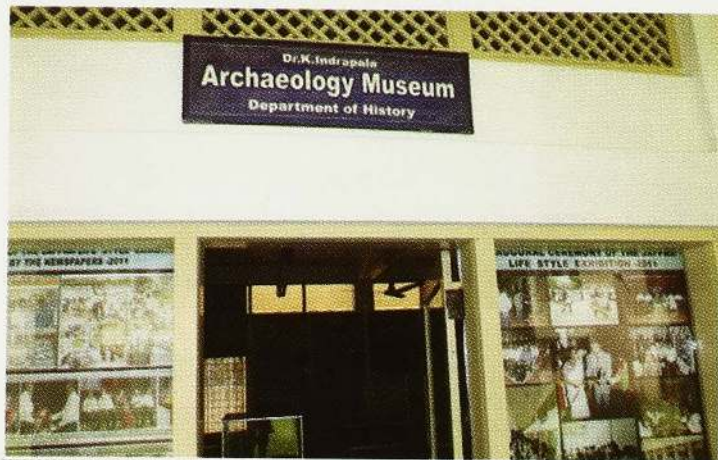
Tidal-Well at Puttōr



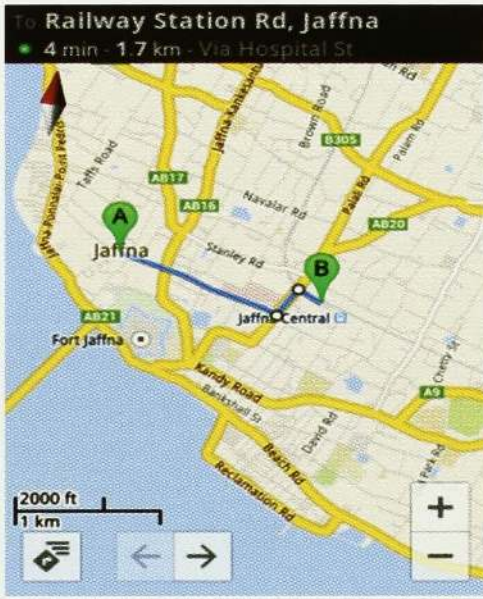
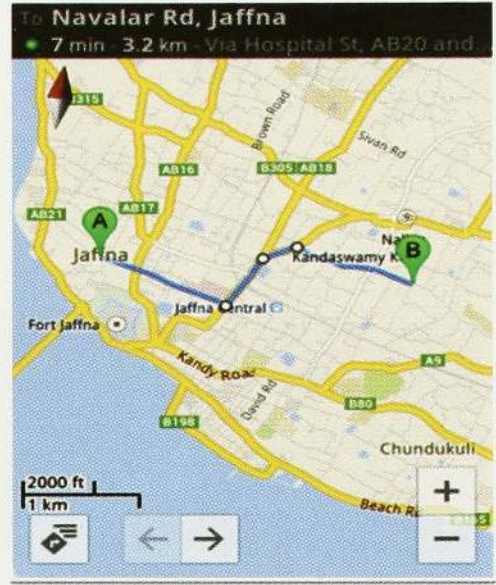
Ancient Well in Delft



Dr. K. Intrapālā Archaeological Museum of the University of Jaffna



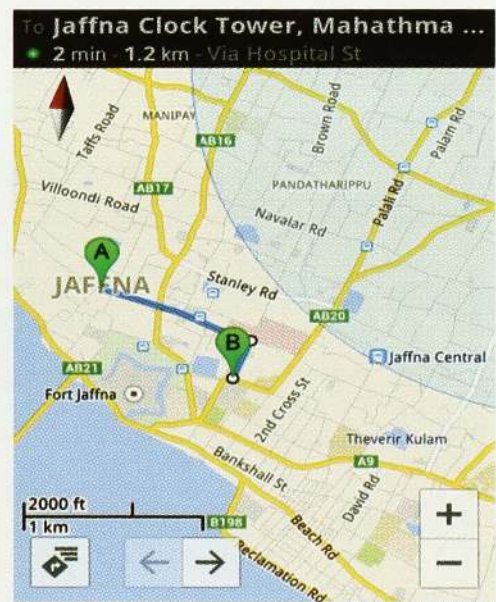
Jaffna Archaeological Museum



First Railway Station in Jaffna



Clock Tower in Jaffna



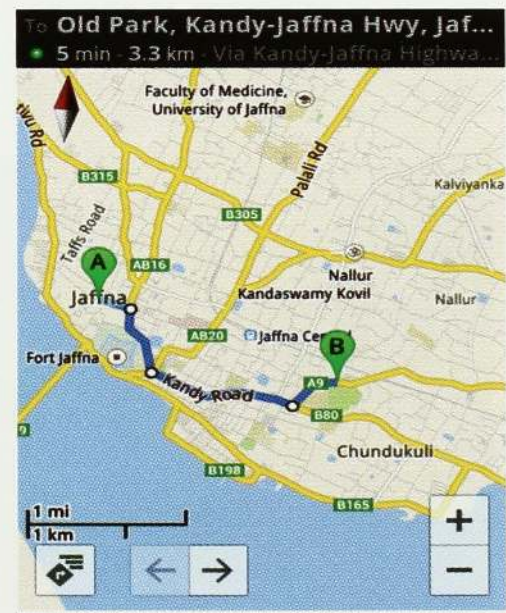
First Bridge at Puttūr



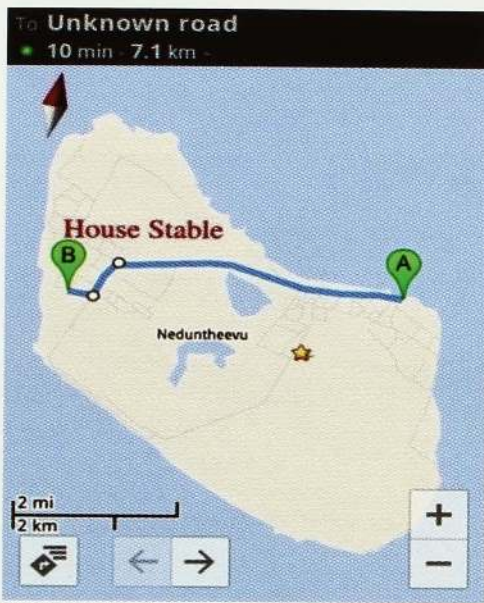
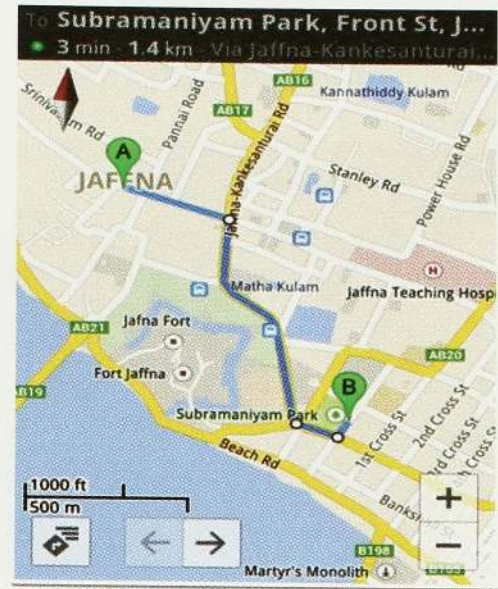
Public Library of Jaffna



Old Park in Jaffna



Dr. Subramaniam Park in Jaffna



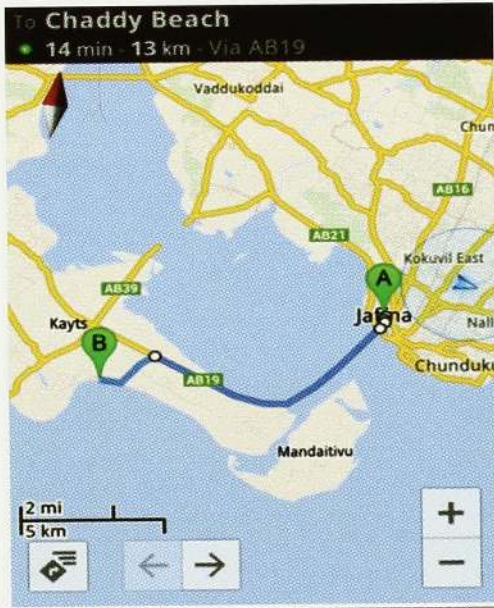
Horse Stable in Delft



Baobab Trees (Perukkumaram) in Delft



Cage for Doves in Delft



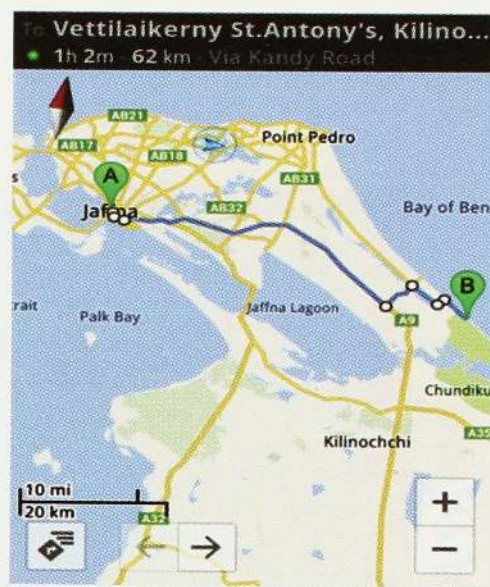
Cāṭṭi Beach



Kacuarina Beach



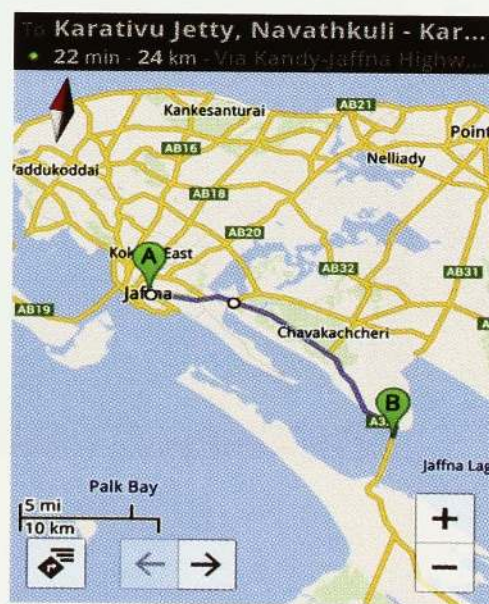
Vēṟṟilaikkēni Beach



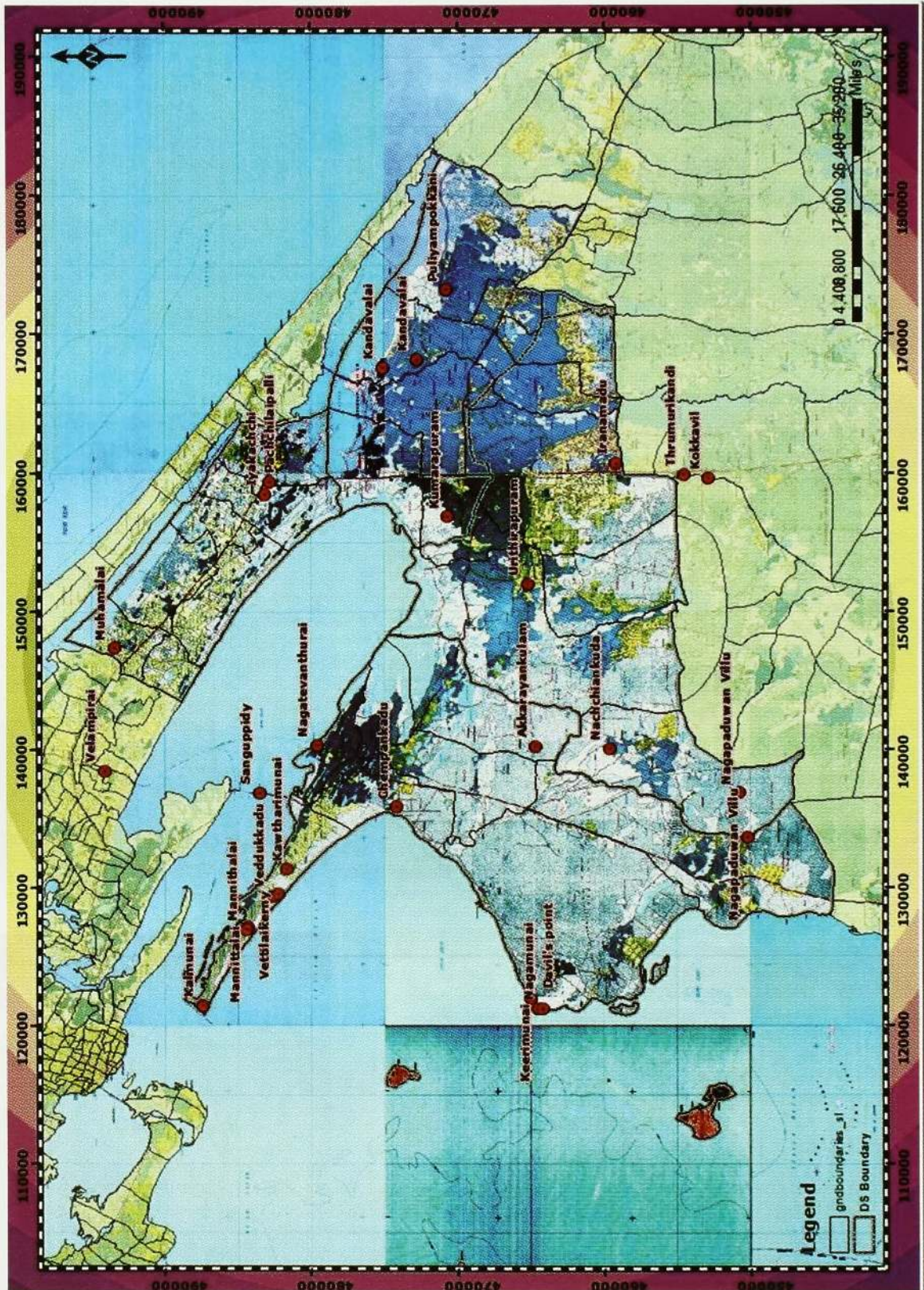
Āṅjanēyar Temple at Marutaṅāmaṭam in Jaffna



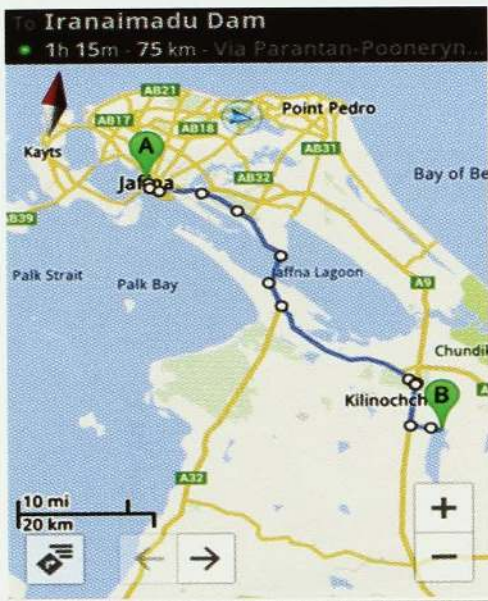
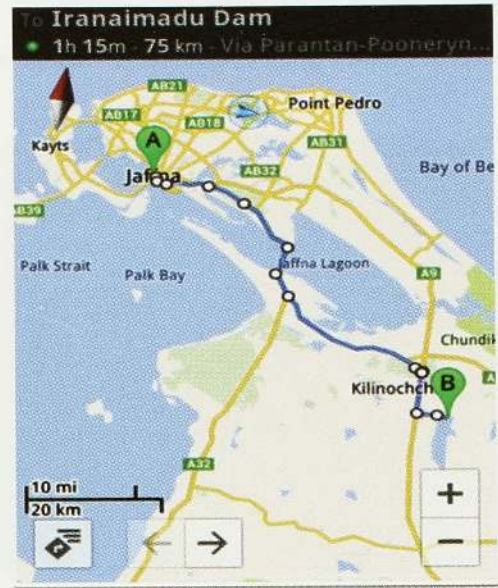
Caṅkuppīṭṭi Bright in Jaffna



Archaeological and Tourist Sites in Kilinochchi District



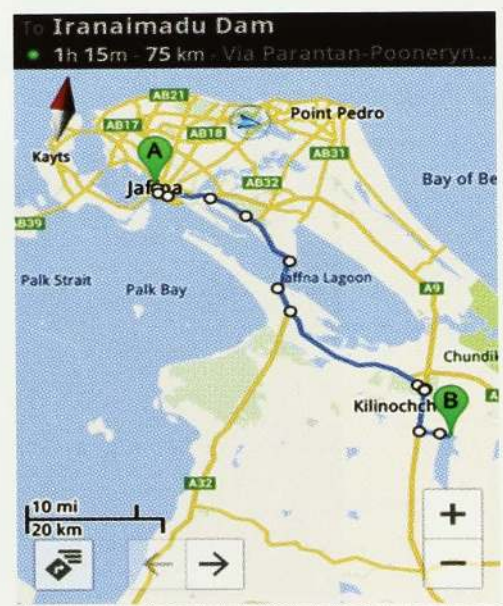
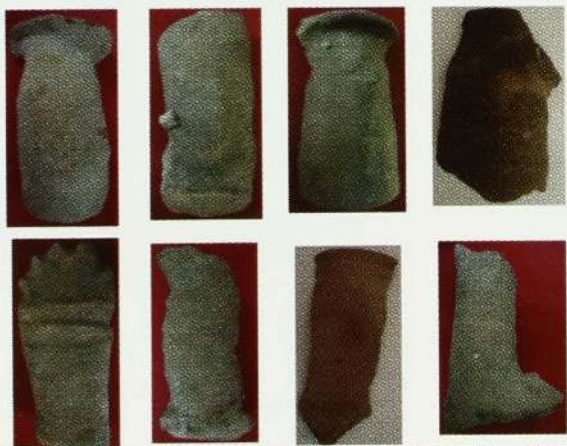
Pre-Historic Stone Tools at Iraṇaimaṭu in Kīlinocci



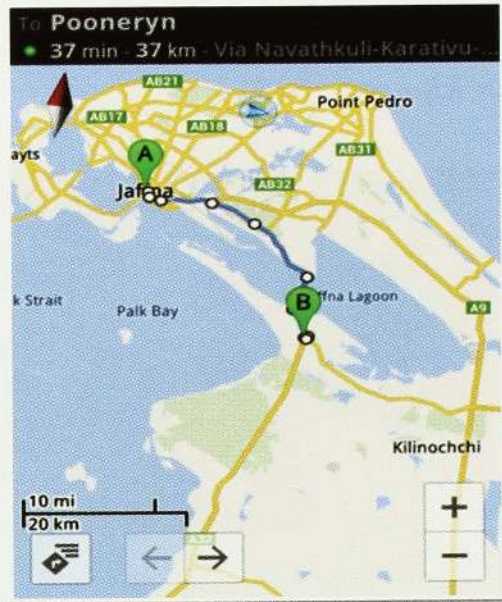
Early Habitation Artifacts at Iraṇaimaṭu in Kīlinocci



Early Habitation Artifacts at Iraṇaimaṭu in Kīlinocci



Stone Tools of Mesolithic Culture in Pōnakari



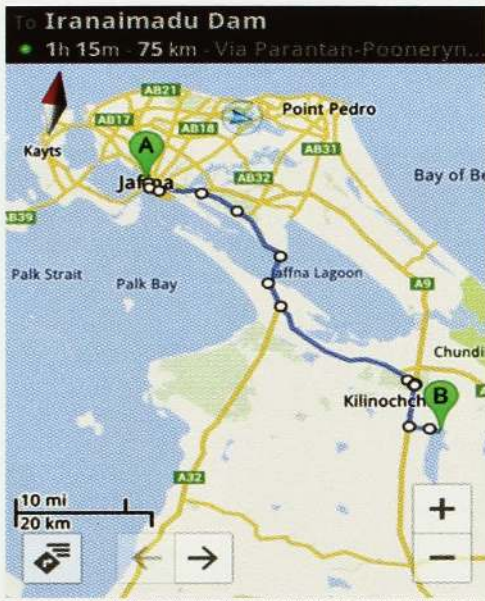
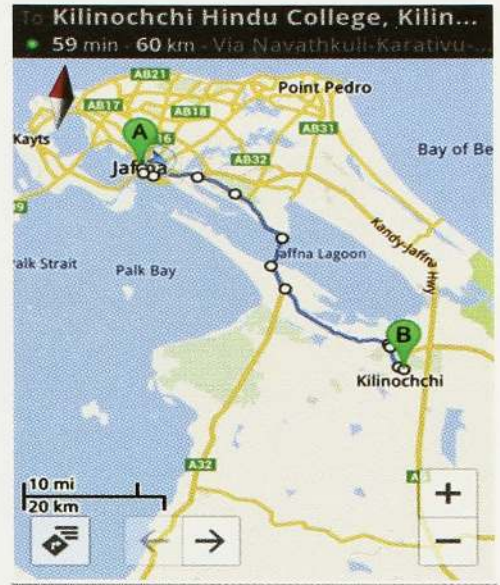
Artifacts of Early Iron Age Culture in Pōnakari



Terracotta Figure of Early Iron Age Culture at Pallavarāyankattu in Pōnakari



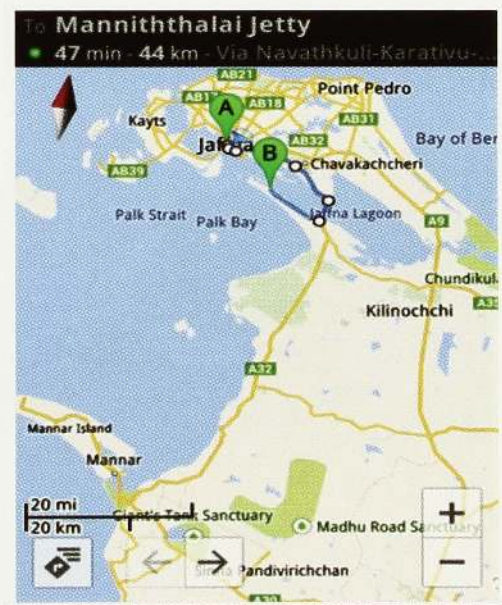
Naga Worship Temple at Ūṛrupulam in Kīlinocci



Naga Worship Temple at Iranaimaṭu in Kīlinocci



Civaṅ Temple at Maṅṅittalai in Pōnakari



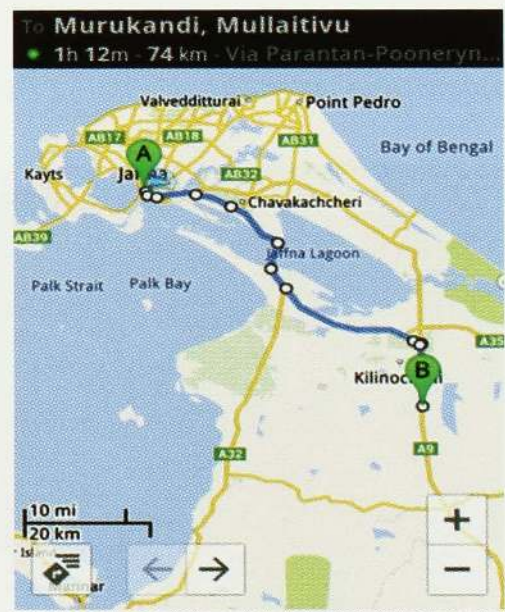
Vināyagar Temple at Kavutārimuṅai in Pōnakari



Uruttirapuram Civaṅ Temple in Kīḷinocci



Murukaṅṅi Pillayār Temple in Kīḷinocci



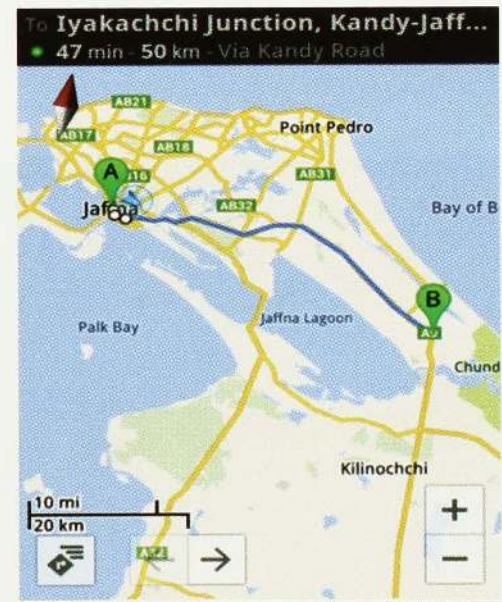
Vaṭṭakkacci Māyanūr Temple in Kīṇocci



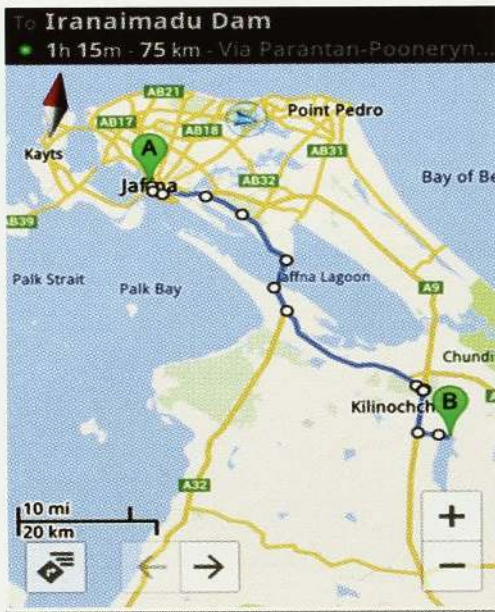
St. Andrew's Church at Paḷai in Kīṇocci



Iyakkacci Dutch Fort in Kīṇocci



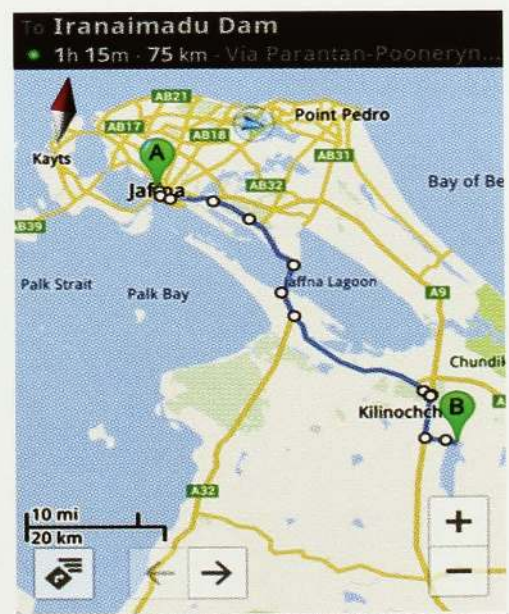
Elephant Pass Dutch fort (Anaiyeravu Kōṭṭāi) in Kīlinocci



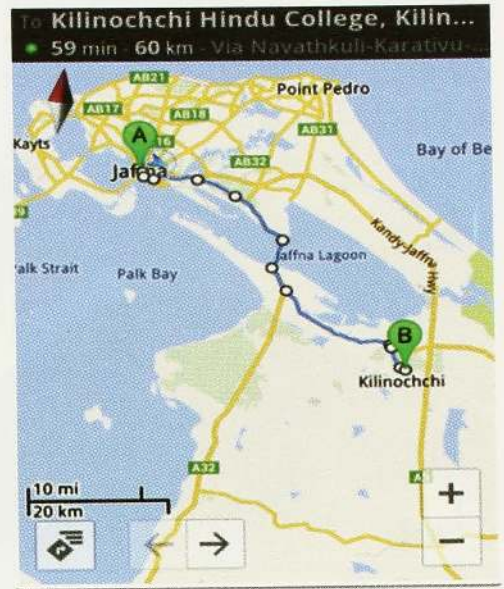
Iranaimaṭukuḷam in Kīlinocci



Iranaimaṭukuḷam in Kīlinocci



Ancient Cannel in Kijinocci

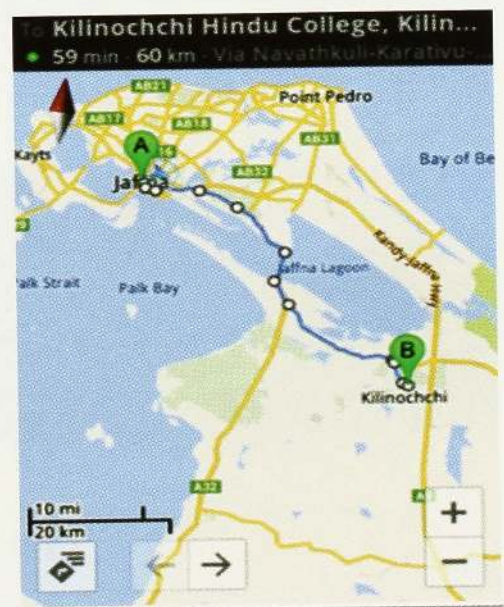


Dutch Fort at Maṭṭuvilnāṭu in Pōnakari

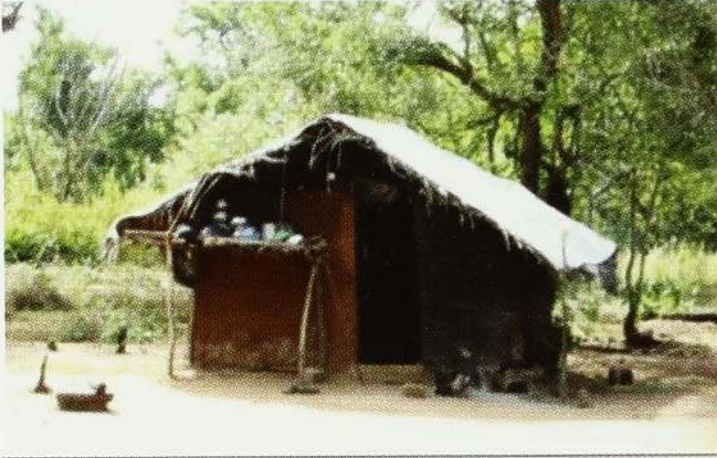


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Hindu College in Kijinocci



Traditional dwelling places which was constructed with Mud, Coconut Leaves at Vaṭṭakkacci in Kīlinocci



Traditional Pannai Tree Fence at Muḷānkāvīl in Kīlinocci



Birds Sanctuary at Cuṅṭikuḷam in Kīlinocci



Traditional Well (Kottukinaru) at Cunthikulam in Kilinochchi



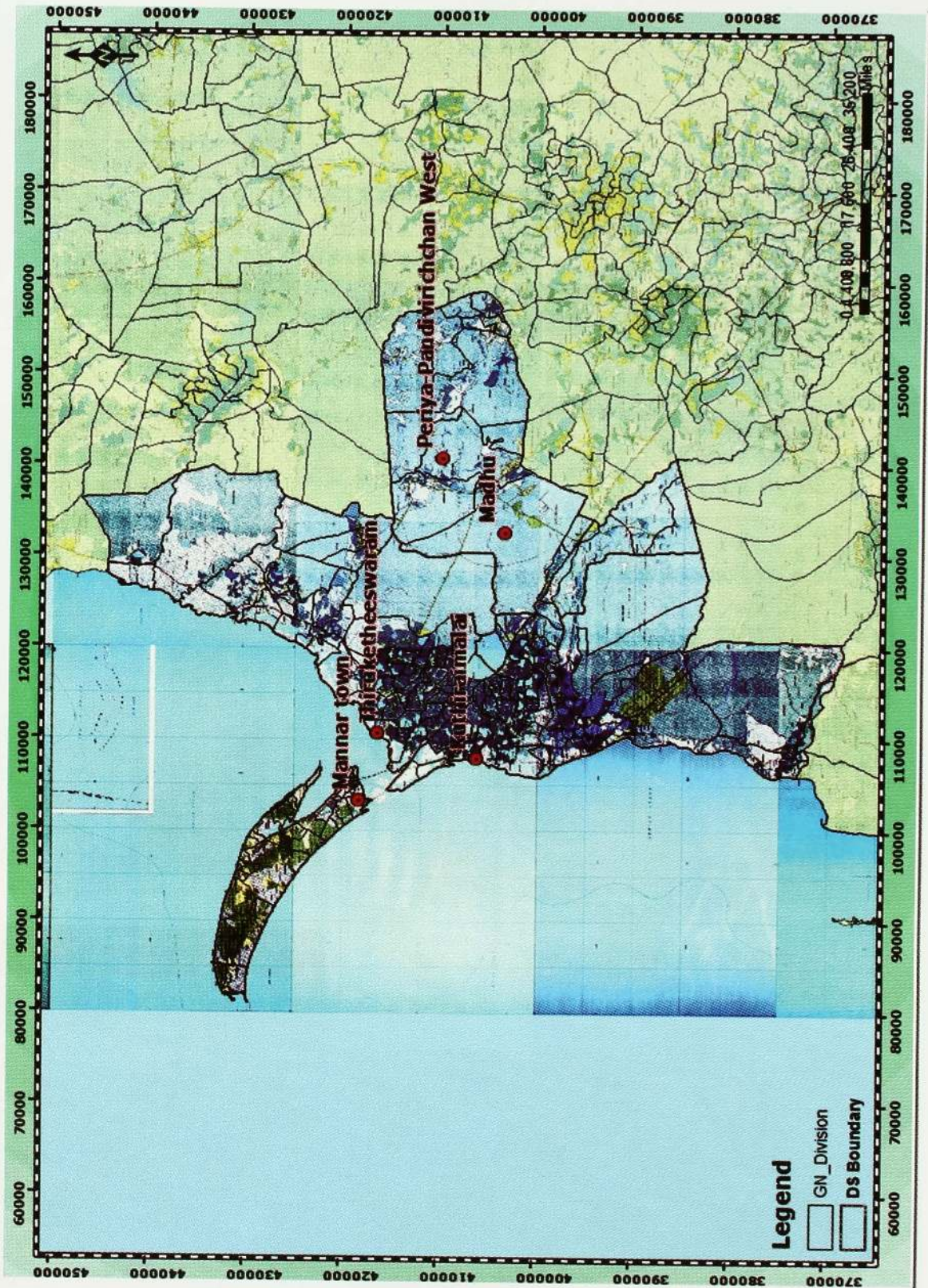
Light House at Kalmunai in Pōnakari



Akkarayankulam in Kilinochchi



Archaeological and Tourist Sites in Mannar District



Tirukkētīswaram Temple in Mannār



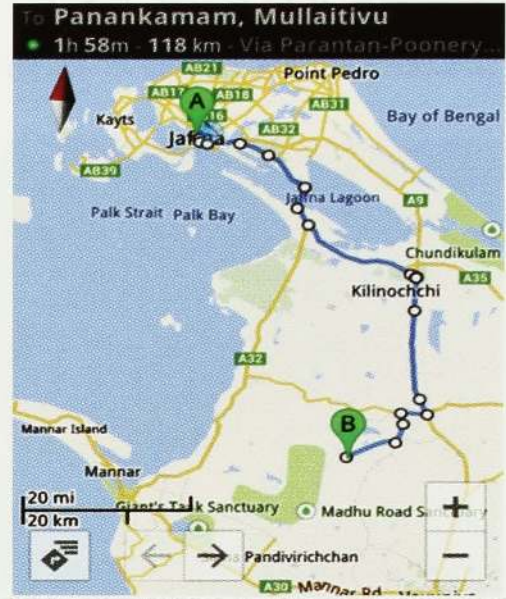
Pālāvi Holy Tank of Tirukkētīswaram Temple



Temple Cars of Tirukkētīswaram Temple



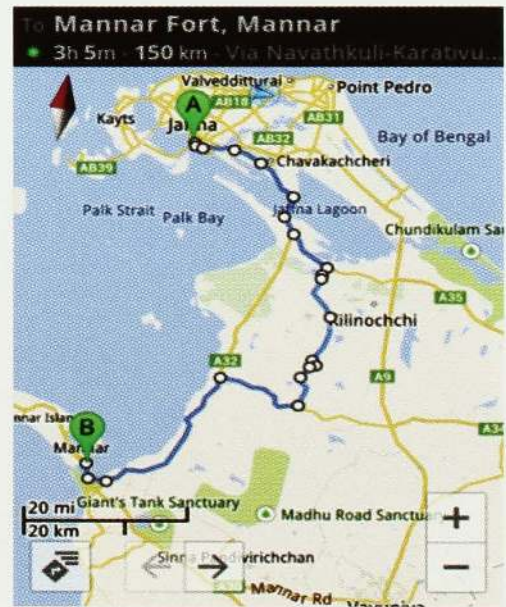
Pañānkāmam Civaṅ Temple in Maṅtai East



Paḷlivācalpiṭṭi Mosque in Maṅṅār



Dutch Fort in Maṅṅār



British Governor Bungalow at Arippu in Mannār



British Period Church at Arippu in Mannār



Dutch Church at Arippu in Mannār



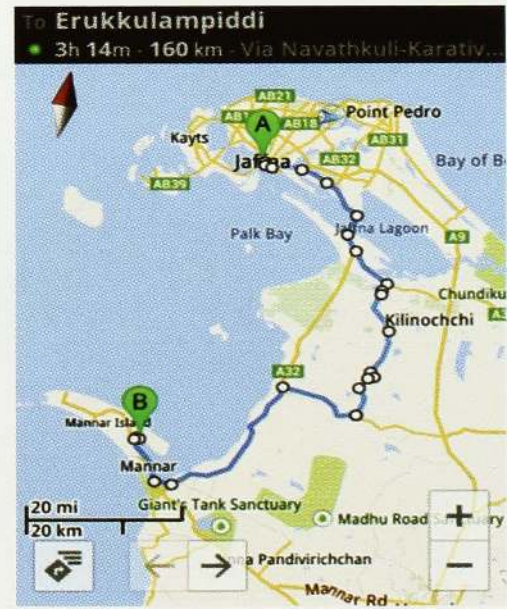
Maṭu Church



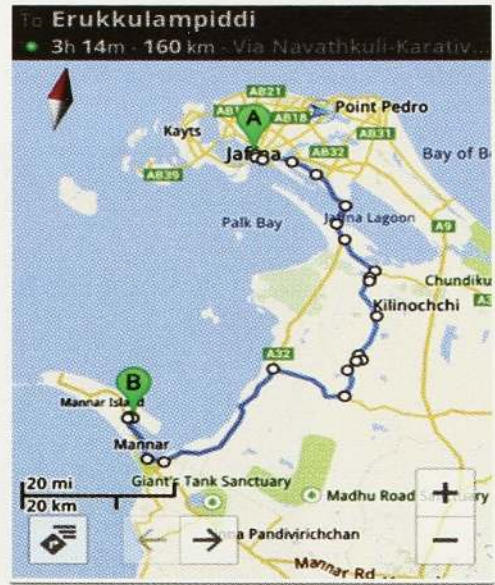
British Period Church in Mannār



Light House at Erukkalampiṭṭi in Mannār



Light House at Erukkalampitti in Mannār



Light House in Talaimannār



Light House at Karaṭṭiyaṇāru in Mannār



Light House at Arippu in Maññār



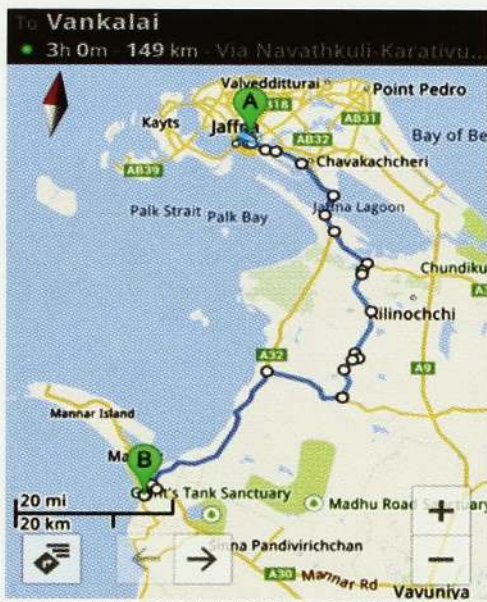
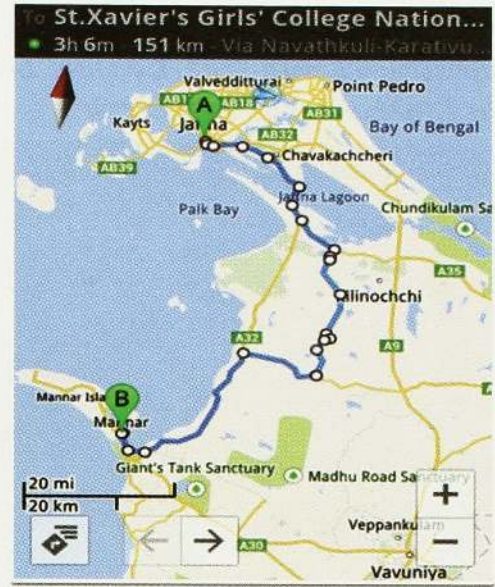
Kaṭṭukkaraikulm in Maññār



Aruviyāru Delta in Maññār



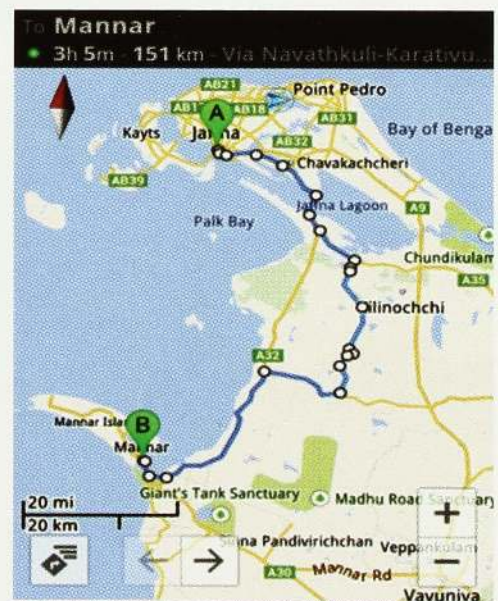
St. Xevier's College in Maññār



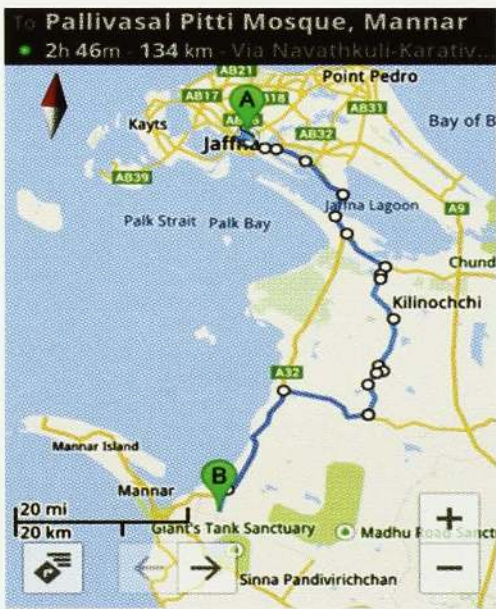
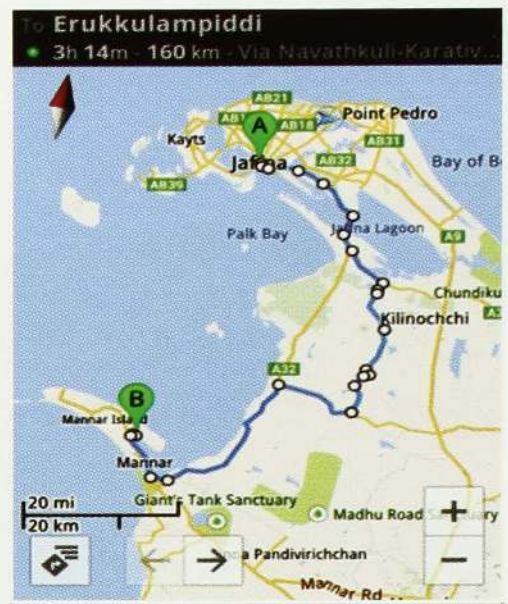
Birds Sanctuary at Vañkālai in Maññār



Baobab Trees (Perukkumaram) in Maññār



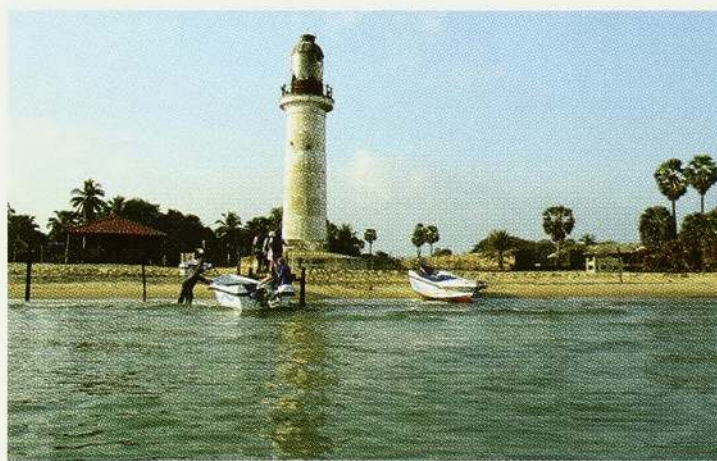
Traditional dwelling places which was constructed with Mud, Coconut Leaves at Erukkalampitti in Mannār



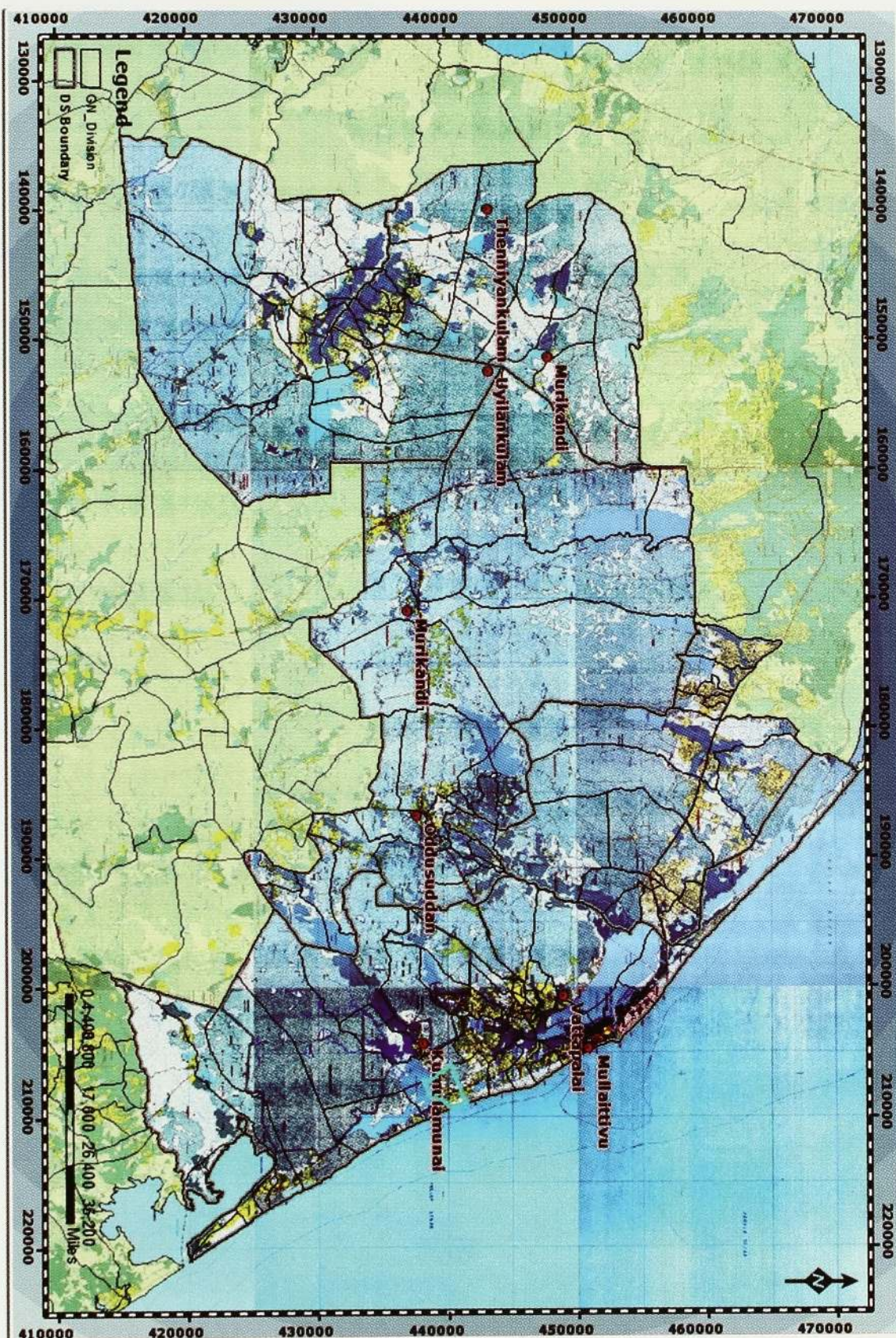
Ancient Islamic Burial at Paḷḷivācalpitti in Mannār



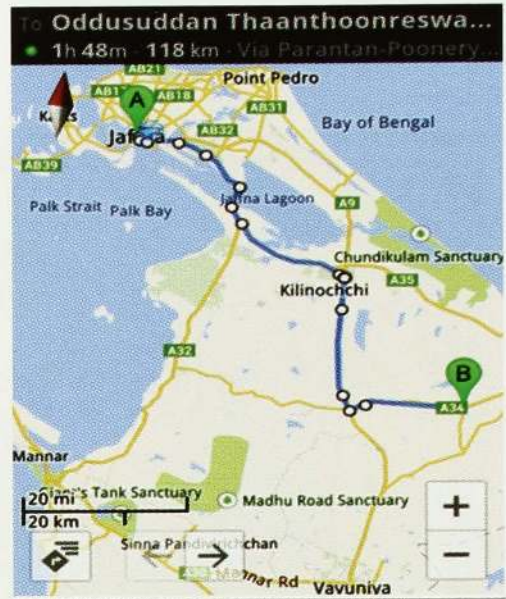
Beach in Talaimannār



Archaeological and Tourist Sites in Mullaitivu District



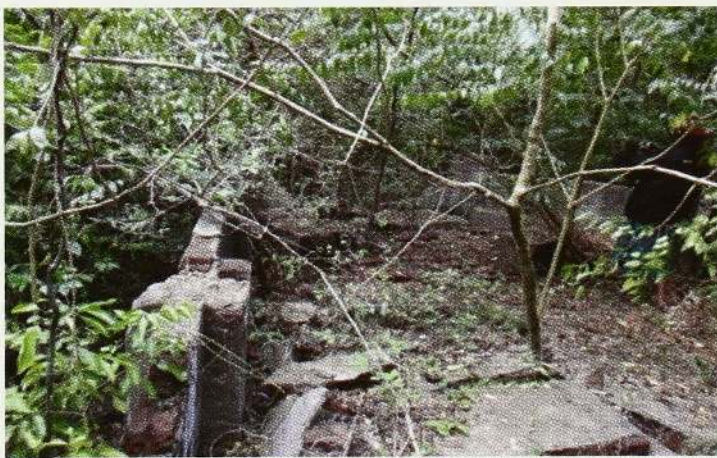
Tāntōṅṛi īswarar Temple at Oṭṭicutṭān in Mullaitīvu



Tāntōṅṛi īswarar Temple at Oṭṭicutṭān in Mullaitīvu



Ruins of Hindu and Buddhist Temples at Kurtalūr in Mullaitīvu



Cittiravēlāyutar Temple at Kumarāpuram in Mullaitīvu



Kaṇṇaki Amman Temple at Vaṛṛappaḷai in Mullaitīvu



Civan Temple at Vavaṇikkulaṃ in Mullaitīvu



Iyanār Temple at Neṭuṅkēṇi in Mullaitīvu



British Period Church in Mullaitīvu



British Period Church in Mullaitīvu



British Period Church in Mullaitivu



Vavanikkulam(tank) in Mullaitivu



Kuruntankulam at Neñunkēni in Mullaitivu



Kanagarayanankulam (Tank) in Mullaitivu



Māmaṭukuḷam (Tank) in Mullaitivu



Kalmaṭu Kuḷam in Mullaitivu



Traditional dwelling places which was constructed with Mud, Coconut Leaves at in Mullaitivu



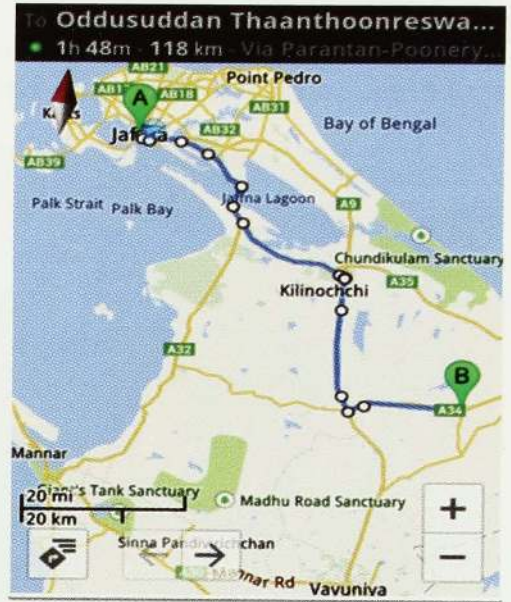
Traditional dwelling places which was constructed with Mud, Palmyra Leaves at Nāyāru in Mullaitivu



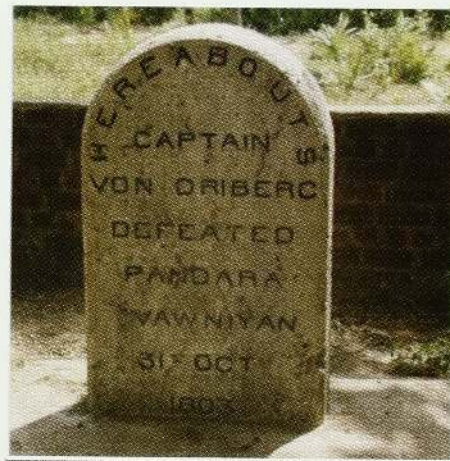
Traditional dwelling places which was constructed with Mud, straw of paddy at Iyanūḷam in Mullaitivu



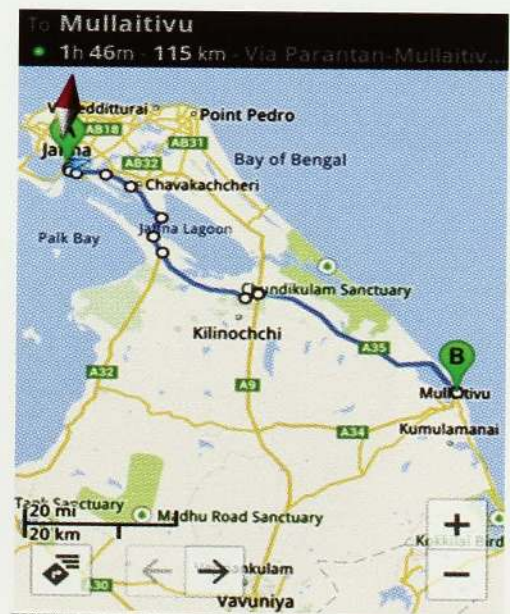
Statue of Vanni Chieftain Baṅṭaravanniyaṅ at Oṭṭicutṭān in Mullaitivu



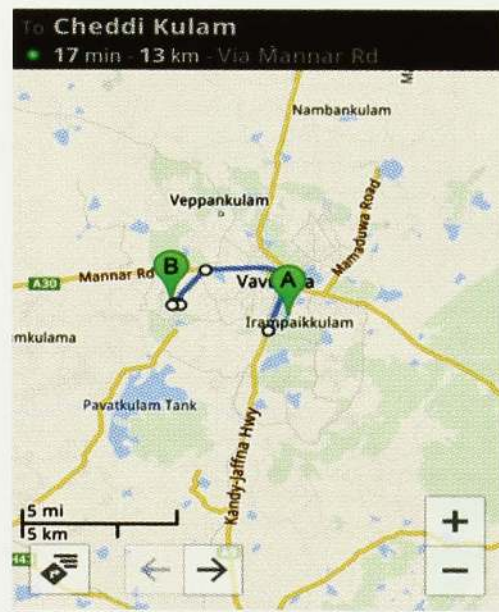
Baṅṭaravanniyaṅ Memorial Stone at Oṭṭicutṭān in Mullaitivu



Beach at Maṅalkuṭiyiruppu in Mullaitivu



Early Iron Age Monuments at Māmaṭu in Vavuniyā



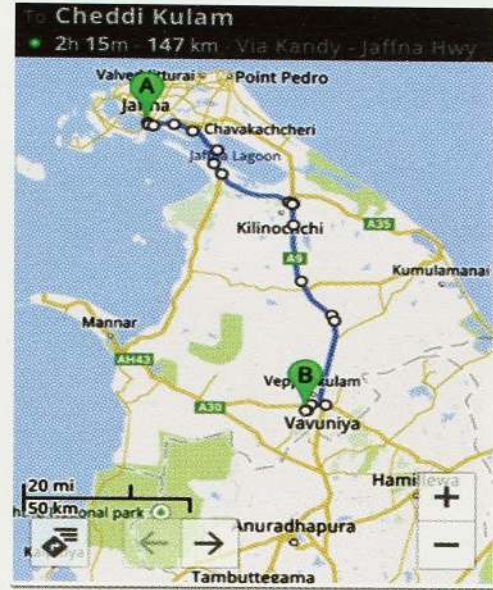
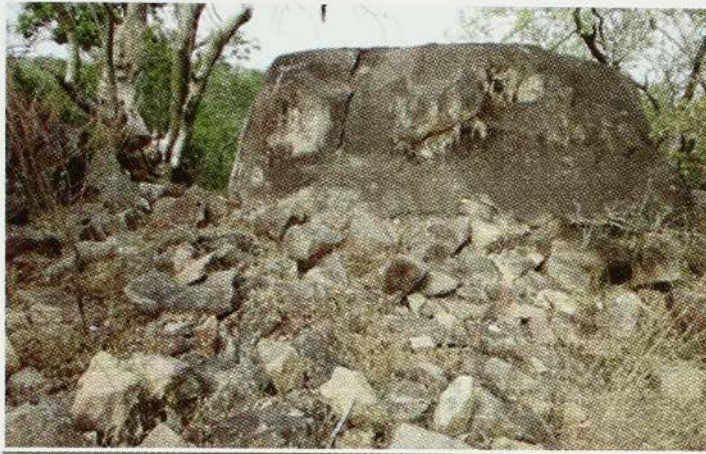
Early Iron Age Monuments at Ceṭṭikkulam in Vavuniyā



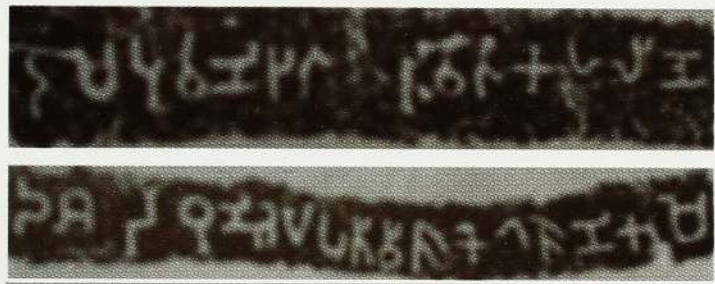
Early Settlement Artifacts at Cāsttirikūlāṅkuḷam in Vavuniyā



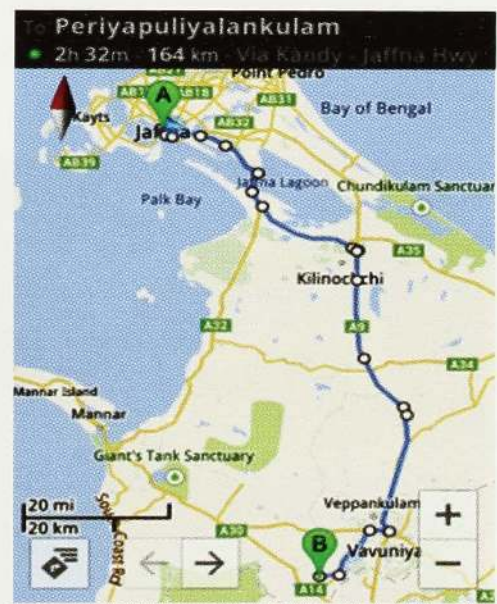
Early Settlement Sites at Ceṭṭikkulam in Vavuniyā



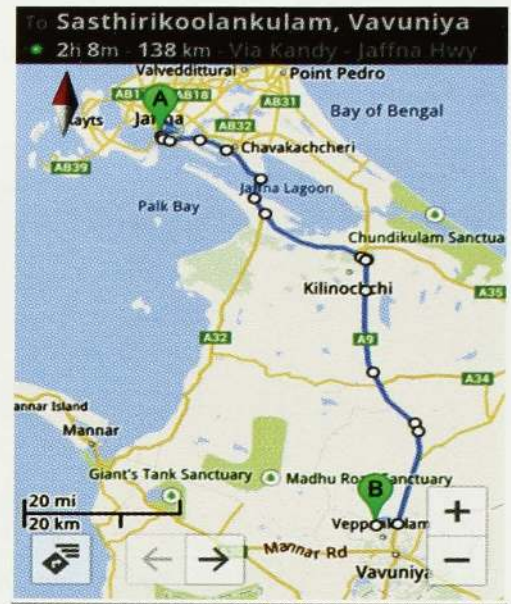
**Early Brahmi Inscriptions
(About the Tamil Traders)
at Periyapuliyaṅkulam in Vavuniyā**



**Early Brahmi Inscriptions
(About the Parathava Society)
at Periyapuliyaṅkulam in Vavuniyā**



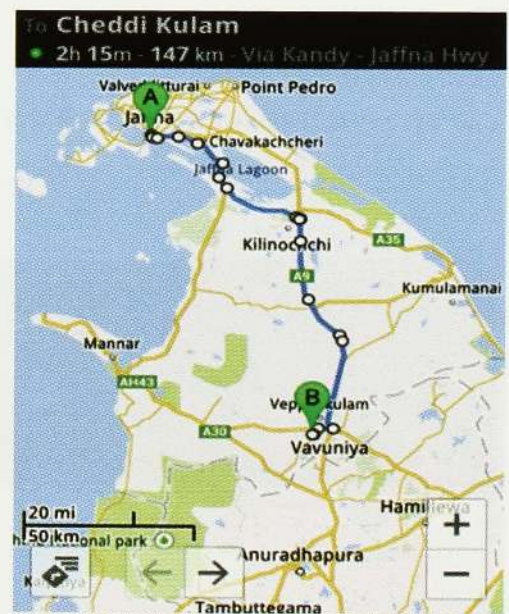
*Ancient Terracotta Figures
at Cāsttirikūlāṅkuḷam in Vavuniyā*



Kantacāmy Temple in Vavuniyā



*Cantiracēkarar Temple at Ceṭṭikkūḷam
in Vavuniyā*



Cantiracēkarar Temple at Ceṭṭikkūḷam in Vavuniyā



Vaḷavai Holy Rever of Cantiracēkarar Temple in Vavuniyā



Naraciṅkar Kōvil (Temple) in Vavuniyā



Buddhist Temple at Mahakanda in Vavuniyā



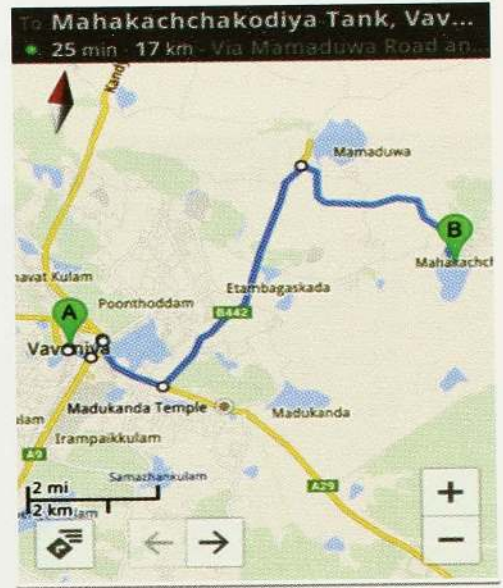
Buddhist Temple at Mahakaccakoṭi in Vavuniyā



Mahakaccakoṭikuḷm (tank) in Vavuniyā



Mahakaccakkoṭikuḷm (tank) in Vavuniyā



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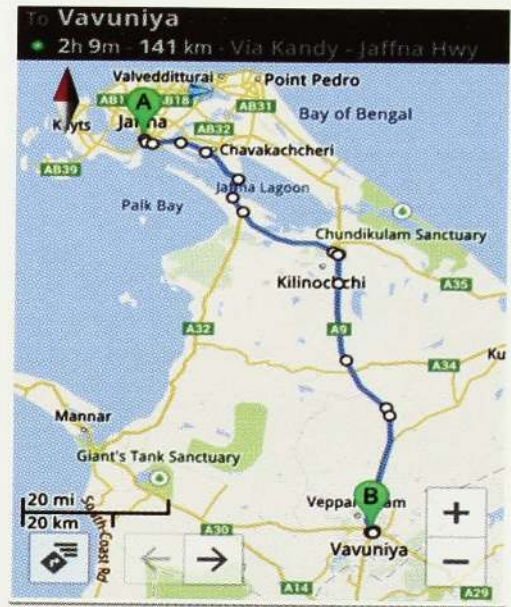
Pāvaṛkuḷm (tank) in Vavuniyā



Vēppamkuḷam (tank) in Vavuniyā



Tamil Mattiya Mahāvittiyaḷayam in Vavuniya



Mahāvittiyaḷayam at Ceṭṭikkulam in Vavuniya



Archaeological Museum in Vavuniya





*Sir Ponnampalam Ramanathan Camāty (Tomb) Temple
at Marutaṇāmaṭam in Jaffna*

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Heritage is the age-old inherent values and soul of a group of people or of a country which has been prevalent since time immemorial and prevalent at present and is intended to be handed over to the future generations. Heritage embodies the wisdom, experience and social and their spiritual values. Heritage is an invaluable asset which could not be recreated. It is a continuous and spontaneous development of a people. Some our heritage aspects are losing grounds and are being forgotten due to the recent abnormal situation and due to the contemporary changes in the busy modern world. At this juncture, Professor P. Pushparatnam has undertaken the tedious study and research on this subject and brought out a book. No doubt, it is very useful to the present and future generations. We congratulate him on this venture.

Punakary Pukalmalai
Saravanapoikai Trust

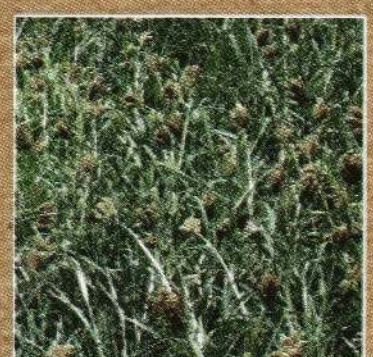
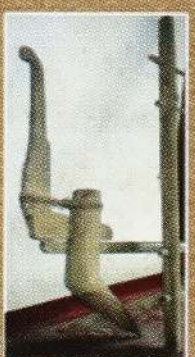
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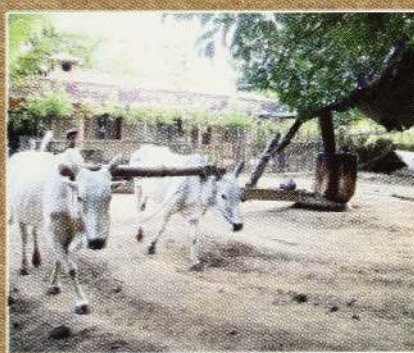
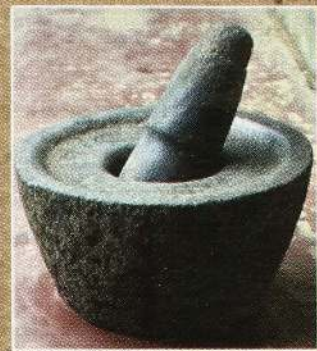
விசேஷச் சேர்க்கை பகுதி
மாநிலப் பதிவு செய்துள்ளவை

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Professor P. Pushparatnam is known to me for several years, as one of my best students, friends and colleagues. He is very dedicated in his chosen field. I congratulate him for publishing this book which is very needful to all. Sri Lanka has had a long History and Heritage for over 2500 years. The Northern Sri Lanka which is an important constituent part of Sri Lanka is no exception to this. Several Europeans and Sri Lankan scholars have written about several aspects of this region since 19th century A.D. After he had completed his Ph.D. Degree at the Tamil University, Thanjavur under the guidance of eminent Professor of Archaeology Dr. Y. Subarayalu, he returned to the University of Jaffna.

Archaeology is a relatively recent discipline. It has been taught as a component in the syllabus for the earlier Degree course in History. Archaeology has been introduced to the Jaffna University as a special Degree course since 2003 due the untiring efforts of Professor P. Pushparatnam. Since then, six batches of Archaeology graduates have passed out from this University. Having obtained a Diploma in Tourism from the Alakappa University in Tamil Nadu, he was instrumental in introducing Cultural Tourism with Archaeology as from 2013 at the Jaffna University. He continues to maintain cordial academic ties not only with scholars of South India but also with the Universities of Peradeniya, Kelaniya, Rajaratta and the Government Department of Archaeology and other relevant institutions in Sri Lanka.

He has carried out several Archaeological field works. He has written several articles and research papers. He has participated in seminars and conferences in Sri Lanka and India. He has already published eleven books. Of them, five books have won awards from the Sahitya Mandalaya of Sri Lanka and North-East Provincial Council of Sri Lanka. In 2011, he was instrumental in organizing a good exhibition in collaboration with the newspaper Virakesari Ltd entitled "Jaffna Life Style"

His recent discoveries of coins reveal that coins were minted in Jaffna as in the contemporary Sangam Age in Tamil Nadu. For the first time, he has identified coins with Tamil Brahmi script belonging to the 2nd century B.C in the Southern Sri Lanka. He has submitted a research paper on this for the conference held in Tamil Nadu. Some of his researches and evidences have led scholars to re-examine the available evidences and knowledge about the history of Northern Province Sri Lanka.

Tourism is a very recent academic discipline after Globalization. Statistics reveal that most of the tourists are attracted towards the cultural and heritage monuments of a region. As such, there is no doubt that this book entitled "Tourism and Monuments of Archaeological Heritage in Northern Sri Lanka" will help to promote tourism among the students and others interested in Tourism. The author has identified and documented all the sites relevant to cultural tourism for the first time. It helps to know all the Archaeological Heritage monuments and sites which reflect the past 2500 year history of Northern Sri Lanka.

Dr. V. Sivasamy,
Retired Professor of Sanskrit,
University of Jaffna.

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