



2011 Survey Report on International Cooperation

Japan Consortium for International Cooperation in Cultural Heritage

Survey Report on the Protection of Cultural Heritage in Republic of the Union of Myanmar

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Preface

Toward the Land of Dawn —Assistance for Cultural Heritage Protection in Myanmar

In Japan, the Act on the Promotion of International Cooperation for Protection of Cultural Heritage Abroad was promulgated in 2006 to define the responsibilities of the government and educational/research institutions in international cooperation for the protection of cultural heritage in foreign countries, and to stipulate governmental measures that are to be taken, such as for strengthening the coordination of relevant institutions. The Japan Consortium for International Cooperation in Cultural Heritage was also established around this time, with the aim of bringing together government agencies, educational and research institutions, and NGOs in a cooperative framework and establishing a coordinated common base. Furthermore, in 2007, the “Basic Policies on Promotion of International Cooperation for Protection of Cultural Heritage Abroad” was established as a public notice issued by the Ministry of Foreign Affairs and Ministry of Education, Culture, Sports, Science and Technology.

The Consortium conducts survey studies on international cooperation in cultural heritage as part of its activities to collect necessary information for promoting Japan’s engagement in such cooperation. So far, these studies have been conducted in Laos, Mongolia, Australia, Germany, Norway, Sweden, Yemen, Bhutan, Micronesia, Armenia and Bahrain, and the information obtained through these studies has provided the basis for commencing specific assistance from Japan in a number of cases. As part of this scheme, a study was conducted of the Republic of the Union of Myanmar in January 2012 as presented in this report, with the aim of collecting the necessary information for exploring the potential for Japan’s future cooperation in cultural heritage protection in Myanmar.

Throughout its history, Myanmar has been home to diverse ethnic groups that have migrated to the region, as well as the stage for the rise and fall of many kingdoms. Thus, a large number of precious cultural heritage exist that embody the history of ancient cultures. Among the monuments exemplified by the ruins of cities built by the Pyu or the Burmese, Bagan in particular is famous for its landscape of numerous Buddhist pagodas. However, the hands of protection have yet to reach many cultural heritage sites. In fact, although Myanmar is a member of the World Heritage Convention, none of its proposed sites have so far been inscribed on the World Heritage List.

Myanmar has been governed by a military dictatorship since the 1960s, but during the past twenty years or so, it has, in fact, achieved certain results in the field of conservation and restoration of various aspects of cultural heritage, including infrastructure, leaving aside the question of whether those results were good or bad. Despite the constraints of a military regime and lack of budget, the people of Myanmar have performed restoration work on their own, with enthusiasm and zeal. Instead of relying on foreign technologies, they implemented their own conservation and restoration measures with a unified sense of mission, even if it was a stretch and those measures deviated from global standards. Needless to say, there are many inadequacies in terms of technologies and methods, and efforts need to be made to more closely attain global standards. Even so, the people of Myanmar should be recognized for their efforts to employ their own methodologies toward solving the problems that lay before them through trial and error amid adverse conditions that included lack of information, equipment and budget, and outdated restoration techniques.

The rapid advancement of Myanmar's transition to democracy since 2011 prompted the governments of Myanmar and Japan to engage in talks for the establishment of a new bilateral relationship, and within the discussion, they agreed to mutually deepen cooperation in the field of cultural heritage protection as one of the pillars of cultural exchange between the two countries. By sharing Japan's knowledge and experience of academic studies and protection systems in this field and promoting long-term personal exchanges, the agreement is expected to further strengthen the bilateral bond of friendship that has begun to deepen mainly through economic assistance. We believe this initiative of seeking a new cooperative relationship based on cultural heritage protection is significant as a touchstone of future cultural development in our two countries. We sincerely hope this report will contribute to protecting Myanmar's cultural heritage and to promoting Japan's future engagement in international cooperation on cultural heritage protection.

Lastly, we wish to extend our deepest gratitude to the Ministry of Foreign Affairs, Agency for Cultural Affairs, and other relevant institutions in Japan, as well as Myanmar's Ministry of Culture and other relevant institutions in Myanmar for their cooperation in the implementation of this study.

March 2013

Yoshiaki Ishizawa

Chairperson, Japan Consortium for International Cooperation in Cultural Heritage

Foreword

1. This document is a report on a country assistance study conducted in Myanmar to assess the state of cultural heritage protection in the country. It has been published as a project of the Japan Consortium for International Cooperation in Cultural Heritage sponsored by the Agency for Cultural Affairs.

2. The following members were in charge of writing and editing this report.

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3. The English names of sites are based on local publications and English reference materials. The numbers following with Bagan archaeological sites are based on "Inventory of Monuments at Pagan."

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1. Study Overview

1-1. Objective

The Japan Consortium for International Cooperation in Cultural Heritage (Hereafter the Consortium) conducts studies of countries in need of assistance for conservation efforts with the objective of promoting Japan's engagement in international campaigns for the protection of worldwide cultural heritage. The studies focus on the state of cultural heritage protection in the country of assistance and on international cooperation initiatives of foreign countries in the field of cultural heritage. There are two types of studies: emergency studies that aim to rescue cultural heritage properties damaged in a natural disaster or other such situation by assessing their damage, and regular studies that are conducted to collect information for future assistance for cultural heritage protection at the request of foreign countries. The countries for which the Consortium has conducted such studies in the past have included Laos and Mongolia in fiscal 2007, Australia, Yemen, Germany, Norway and Sweden in fiscal 2008, Bhutan in fiscal 2009, Armenia and Micronesia in fiscal 2010, and Bahrain in fiscal 2011. This particular study was launched in fiscal 2011 in response to a discussion and agreement between Myanmar and Japan to deepen cooperation in the field of cultural heritage protection, and was conducted as a regular study to assess the status of cultural heritage protection and international cooperation in Myanmar with a view to exploring future potential for cooperation by Japan.

1-2. Period of Implementation

February 20 - 29, 2012 (10 days)

1-3. Study Team Members

- Yoshiaki Ishizawa (Chairperson, Japan Consortium for International Cooperation in Cultural Heritage / Professor of Southeast Asian History, Sophia Asia Center for Research and Human Development, Sophia University)
- Rei Harada (Researcher, Japan Consortium for International Cooperation in Cultural Heritage)
- Masahiko Tomoda (Head, Conservation Design Section, Japan Center for International Cooperation in Conservation, National Research Institute for Cultural Properties, Tokyo)
- Nobuharu Suzuki (Associate Professor, International College of Arts and Sciences, Yokohama City University)

1-4. Study Objective

The study team traveled to Myanmar to assess the present state of international cooperation for cultural heritage in the country and gain a perspective on future cooperation. With a view to clarifying the Myanmar's request for cooperation, the team visited the Bagan archaeological sites as a representative example of Myanmar's cultural heritage, as well as wooden buildings in Mandalay and museums and libraries throughout the country to collect information and exchange views through interviews with relevant authorities at those sites.

1-5. Study Background

Myanmar (formerly Burma) has been governed by a military dictatorship since the 1960s, but a new government came to power in March 2011 following a general election held in 2010. Under President Thein Sein, the newly inaugurated president, Myanmar's transition to democracy advanced rapidly. Given this change, the governments of Myanmar and Japan commenced talks to establish a new bilateral relationship, and in the

area of cultural exchange, they agreed to deepen future cooperation particularly in the field of cultural heritage protection.

In July 2011, the Consortium received a request from the First Southeast Asia Division, Southeast and Southwest Asian Affairs Department in Japan's Ministry of Foreign Affairs (MOFA), which administers affairs related to Myanmar, for cooperation in the field of cultural heritage protection in Myanmar. In response to this request, the Consortium proposed to gain an accurate assessment of potential fields of cooperation that would benefit from cooperation by Japanese experts and relevant institutions by sending a study team to Myanmar. The proposal was presented and approved at the Consortium's planning subcommittee meeting held in September 2011, and it was decided to send a study team to Myanmar within the fiscal year.

1-6. Study Method

In Myanmar, the Ministry of Culture is responsible for matters relating to cultural heritage protection, with the Department of Archaeology, National Museum and Library assuming a central role. Therefore, the study team contacted the International Relations and Cooperation Section in the Department of Archaeology, National Museum and Library to verify the necessary procedures for implementing a study in Myanmar and methods for establishing communication with relevant authorities. The team also asked the department to specify cultural heritage sites for which Japan's cooperation is sought, so that it could implement the study with a focus on sites specified by the Myanmar side. During the study, an officer from the department accompanied the team to provide explanations. The team also inspected museums, libraries and other related facilities.

Interviews were held with people concerned with cultural heritage protection in Myanmar. They were arranged mainly with the staff of the Department of Archaeology, National Museum and Library, and local information was obtained in line with questions that were sent to the department in advance of the interviews.

Contact was made with Myanmar's Ministry of Culture through the cooperation of Ms. Mie Mie Khaing, a director of International Relations and Cooperation Section in the Department of Archaeology, National Museum and Library in the ministry and an acquaintance of Rei Harada, as well as from MOFA's First Southeast Asia Division in Southeast and Southwest Asian Affairs Department and the Embassy of Japan in Myanmar.

During the preparatory period prior to departure, the study team actively exchanged information with Myanmar experts in Japan. As part of this effort, an information exchange was also held with the International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region, as it was found that the Research Centre would be implementing a study on Myanmar's intangible cultural heritage during the same time as this particular study.

1-7. Activity Log

Within a short study period that spanned a mere eight days in all, the study team surveyed over 30 archaeological sites and historical buildings and toured six museums and related facilities. The following is a list of sites that were visited.

Table1 Activity Log

Date	City	Site Name
2012/2/21	Bangkok	UNESCO Bangkok Office
2012/2/22	Yangon	The Embassy of Japan in Myanmar JICA Myanmar Office
2012/2/23	Yangon → Naypyitaw	by car Department of Archaeology, National Museum and Library Department of Historical Research Ministry of Culture
	Naypyitaw → Bagan	by car
2012/2/24	Bagan	Bagan Archaeological Museum Kyauk-ku-umin No. 154 Thambula-hpaya No.482 No. 476 Naga-yon-hpaya No. 1192 Nan-hpaya No. 1239 Ma-nu-ha-hpaya No. 1240 Dhamma-yan-gyi No. 771 Sula-mani-gu-hpaya No. 748 Shwe-hsan-daw No. 1568 Shin-bin-thalyaung No. 1570 Pitakat-taik No. 1587 Ananda-gu-hpaya-gyi No. 2171 Bagan Golden Palace and Palace Site Museum
2012/2/25	Bagan → Mandalay	by airplane
	Mandalay	Maha Muni Paya Mya-Nan-San-Kyaw Golden Palace (Mandalay Royal Palace) and its Cultural Museum Shwei-nan-daw Monastery Thudhamma Zayat Thaka-wun Monastery Shwei-in-bin Monastery Cultural Museum and Library (Mandalay) Former Office of the Department of Culture
2012/2/26	Innwa	Bagaya Monastery Sinkyone Fortress Palace Ruin Maha Aung Mye Bonzan (Me Nu Oak) Monastery Innwa Archaeological Museum No. 233, 234, Lawka Htaik Oo
	Amarapura	U Bein Bridge Maha-wei-yan-bon-tha (Bagaya) Monastery
2012/2/27	Mandalay → Yangon	by airplane
	Yangon	National Library National Museum Colonial Buildings Lim Chin Tsong (Kambawza) Palace UNESCO Myanmar Office

- <Legend>
- national border
 - - - - region and state division border
 - main road
 - - - - river
 - forest

200 km

Fig.1 Enlarged map of Myanmar



Fig.2 Location of Myanmar

1–8. Interviews

During the study period, interviews were held with a total of 19 officers in the Ministry of Culture and UNESCO. The table below shows the interviewees in the order in which they were interviewed.

Table2 List of Interviews

Name	Title	Affiliation
Montira Horayangura Unakul	Programme Officer	Culture Unit UNESCO Bangkok Office
Nyunt Han	Senior Researcher	SPAFA (Southeast Asian Ministers of Education Organization, Regional Centre for Archaeology and FineArts)
Takashi Saito	Ambassador Extraordinary and Plenipotentiary	The Embassy of Japan in Myanmar
Masako Sato	First Secretary and Head of Information and Culture Section	The Embassy of Japan in Myanmar
Atsuko Mizuno	Researcher/Advisor Information and Culture Section	The Embassy of Japan in Myanmar
Katsuyoshi Saito	Senior Representative	Japan International Cooperation Agency Myanmar Office
Kyaw Oo Lwin	Director General	Department of Archaeology, National Museum and Library Ministry of Culture
Nanda Hmun	Director General	Department of Historical Research Ministry of Culture
Mie Mie Khaing	Director	International Relations and Cooperation Department of Archaeology, National Museum and Library Ministry of Culture
Thein Lwin	Director	Bagan, Mandalay Division, Myanmar Department of Archaeology, National Museum and Library Ministry of Culture
Sai Hla Myint Oo	Assistant Conservator Grade-2	Bagan Branch, Old Bagan, Mandalay Division Myanmar Department of Archaeology, National Museum and Library Ministry of Culture
Aung Kyaing	Secretary/Pyutsu Hkuttaw Representative	Sports, Culture and Public Relation Development Committee/ Bagan, NyaungOo Constituency
Myint Zaw	Director	Mandalay Branch Department of Archaeology, National Museum and Library Ministry of Culture
Daw Lwin Mar Oo	Assistant Director	Mandalay Branch Department of Archaeology, National Museum and Library Ministry of Culture
Daw Mya Oo	Director	National Library Department of Archaeology, National Museum and Library Ministry of Culture
Daw Kay Thi Htwe	Deputy Director	National Library Department of Archaeology, National Museum and Library Ministry of Culture
Thaung Win	Director	National Museum(Yangon) Department of Archaeology, National Museum and Library Ministry of Culture
Mie Mie Thet New	Deputy Director	National Museum(Yangon) Department of Archaeology, National Museum and Library Ministry of Culture
Sardar Umar Alam	Programme Manager	UNESCO Myanmar Office

1-9. Reason for Selecting Myanmar for the Study

Owing to its location between India and China, Myanmar has nurtured a diversified culture as a hub of cultures where people of various ethnicities and races have come and gone. The area has also seen the rise and fall of many kingdoms through its long history, leaving a lot of cultural heritage in their wake. This cultural heritage, in particular, is a physical proof of Myanmar's cultural richness and diversity that continues to this day, and a number of them can be said to represent the cultural heritage of all of Southeast Asia. However, under the political and social circumstances in Myanmar after independence, sufficient measures for cultural heritage protection had not been taken for a long time. This is part of the reason why none of the proposed sites in Myanmar have yet been inscribed on the World Heritage List, even though the country is home to some of the world's most famous monuments and is a member of the World Heritage Convention.

Japanese cooperation for protection of Myanmar's cultural heritage has included the UNESCO/ Japanese Funds-in-trust for the Preservation of the World Cultural Heritage project (hereafter UNESCO/ Japan Funds-in-Trust project) for the preparation of a Master Plan for the Preservation of the Historical Area of Bagan by a team of experts led by Dr. Yukio Nishimura, Professor at the University of Tokyo, in the 1990s; a basic study of archaeological sites conducted by the Nara National Research Institute for Cultural Properties also in the 1990s; and a human resource development project implemented by the Asia-Pacific Cultural Centre for UNESCO (ACCU) Nara Office in the 2000s. However, even when compared to the cooperation status of neighboring countries in Southeast Asia, Japan's cooperation has been limited to a few projects, and there is undeniably a lack of sufficient information on cultural heritage protection in Myanmar.

The governments of Myanmar and Japan have agreed to strengthen the relationship between the two countries based on personal exchanges, economic cooperation, economic relations and cultural exchanges. Of these four areas, cultural heritage protection is included in the area of cultural exchanges. When considering today's bilateral diplomatic policy between Myanmar and Japan and the state of cultural heritage protection in Myanmar, it was deemed necessary to verify the most recent state of cultural heritage protection in Myanmar, as well as to collect pertinent information toward promoting cooperation in said field and to accurately assess potential areas for future cooperation by Japanese experts and relevant institutions. Furthermore, given the deepening relationship between the two countries and amid expectations for the involvement of a larger number of people in the protection of Myanmar's cultural heritage, the Japan Consortium for International Cooperation in Cultural Heritage has recognized and accepted its expected role in collecting basic information and establishing a coordinated foundation so that Japan's cooperation can be implemented effectively.

2. Framework for Cultural Heritage Protection in Myanmar

2-1. National Overview

Before discussing Myanmar's cultural heritage protection framework, this section provides an overview of the country and its government system.

Situated between India and China, Myanmar occupies an area of 680,000 square kilometers, corresponding to roughly 1.8 times the total land area of Japan, and has a population of 62.42 million (2011 IMF estimate). Naypyitaw became the official capital in 2006, but Yangon, the previous capital, continues to be the center of Myanmar's economy. After the rise and fall of successive kingdoms built by diverse ethnic groups, the first unified dynasty (Bagan Dynasty, 1044-1287) was built by the Burmese people around the mid-11th century. The country was thereafter ruled by the Toungoo and Konbaung Dynasties, but was colonized by British India in 1886 before gaining independence as the Union of Burma on January 4, 1948. Today, the country is officially known as the Republic of the Union of Myanmar, and is a multiethnic state composed of a Burmese majority and numerous ethnic minority groups.

Myanmar is governed by a presidential system (republic), and inaugurated President Thein Sein as the head of state (5-year term) in March 2011. The legislature is bicameral, and is made up of a 224-seat upper house (House of Nationalities; 168 directly elected seats + 56 seats appointed by the Burmese Armed Forces) and a 440-seat lower house (House of Representatives; 330 directly elected seats + 110 seats appointed by the Burmese Armed Forces). The country has been under military rule since 1962, but the Myanmar government conducted a referendum in line with the Roadmap to Democracy announced in 2003, adopted a new constitution in May 2008, and held its first general election in twenty years in November 2010 under a multiparty democratic system. The dissolution of the State Peace and Development Council in March 2011 completed Myanmar's shift to democracy. As of September 2012, the following 36 ministers have been appointed to the Cabinet. With respect to administrative divisions, the country is divided into seven states and seven ethnic minority divisions¹.

Minister for Defense	Minister for Communications, Posts and Telegraphs
Minister for Home Affairs	Minister for Mines
Minister for Border Affairs and Industrial Development	Minister for Co-operatives
Minister for Foreign Affairs	Minister for Livestock
Minister for Information	Minister for Transport
Minister for Agriculture and Irrigation	Minister for Sports
Minister for Forestry	Minister for Industry
Minister for Commerce	Minister for Energy
Minister for National Planning and Economic Development	Minister for Electric Power
Minister for Labor	Minister for Education
Minister for Social Welfare	Minister for Health
Minister for Hotel and Tourism	Minister for Religious Affairs
Minister for Rail Transport	Minister for Immigration
Minister for Science and Technology	Ministers of President Office (6)
Minister for Culture	Minister for Finance and Revenue
	Minister for Construction

¹ Website of the Ministry of Foreign Affairs, "Republic of the Union of Myanmar," <http://www.mofa.go.jp/mofaj/area/myanmar/data.html>
Information on the structure of ministries and agencies is as provided by MOFA's First Southeast Asia Division.

2-2. Laws Concerning Cultural Heritage

Cultural heritage surveys, studies and conservation activities in Myanmar began during the British colonial period under the initiative of the Archaeological Survey of India, an institution that was founded in 1861, as Myanmar was part of British Colonial India. With respect to legal systems, the Government-General of India established the Indian Treasure-Trove Act in 1878.

Laws that are currently in effect for cultural heritage protection in Myanmar include the Antiquities Act, which was enacted in 1957 and revised in 1962, and the Protection and Preservation of Cultural Heritage Regions Law, which was enacted in 1998, revised in 2009 and supplemented in 2011 with regulations. A law called the Ancient Monument Preservation Act 1904 existed before the 1954 Antiquities Act, but was nullified with the enactment of the new law in 1954.

Both of the above laws are written in Burmese. English translations are available on UNESCO's website, but in this survey, a booklet containing English translations of legal texts was obtained from the Myanmar government and has therefore been used instead ².

The Antiquities Act is a law that governs movable and immovable cultural heritage that have archaeological and historical value. It is composed of 28 clauses, and provides for Antiquities, Excavation and Scheduled Monuments, in that order. "Antiquities" refers to any object or site that has come to light in an archaeological survey. It is defined in detail in Article 2 Paragraph 2, and includes historical buildings and art objects. The Antiquities section provides stipulations for the movement of antiquities inside and outside the country, the protection and management of antiquities, the protection and restoration obligation and the compulsory acquisition right of the Director of the Burma Archaeological Survey, and penalties for violations of the above. The Excavation section provides stipulations for excavation rights, land use and obligation to report discoveries of objects of archaeological interest. The Scheduled Monuments section prescribes the role of the Director of the Burma Archaeological Survey in identifying antiquities that are particularly in need of protection and assuming responsibility for the protection and restoration of such antiquities. It also provides stipulations for voluntary contributions for restoration, special measures for scheduled monuments that are used for religious activities, restrictions on the construction of new buildings and implementation of development projects in the vicinity for the protection of scheduled monuments, and penalties for violations of the above.

The Protection and Preservation of Cultural Heritage Regions Law might seem to overlap with the above-mentioned Antiquities Act, but as is clear from its headings, it mainly supplements the Antiquities Act with provisions that more widely cover cultural heritage. The headings are: Title and Definition, Objectives, Determining Cultural Heritage Regions, Protection and Preserving the Cultural Heritage Region, Function and Duties of the Ministry of Culture, and Applying for Prior Permission, Scrutinizing and Issuing. These are followed by penal provisions and miscellaneous provisions. The section on Title and Definition defines cultural heritage as ancient monuments or ancient sites which are required to be protected and preserved by reason of their historical, cultural artistic or anthropological value, and provides definitions of terms broadly related to cultural heritage, including cultural heritage protection regions. At the time the law was first enacted, properties that existed before 1886 were designated as cultural heritage, but this was amended in the 2009 revision to properties that existed more than 100 years ago. The other sections mainly deal with the protection and management of cultural heritage

² UNESCO Database of National Cultural Heritage Laws, <http://www.unesco.org/culture/natlaws/> and Appendix 2 Related Laws

regions, but by adding sections on “Objectives” and “Functions and Duties of the Ministry of Culture,” which were not in the Antiquities Act, this law clarifies the objectives and competent authorities for cultural heritage protection in Myanmar. Furthermore, the 2011 regulations provide even more detailed stipulations for protection of Myanmar’s cultural heritage.

As conventions for cultural heritage protection, Myanmar ratified the Convention for the Protection of Cultural Property in the Event of Armed Conflict (The Hague Convention) and Protocols to the Convention in 1956, and the World Heritage Convention in 1994. It registered eight sites on the World Heritage Tentative List in 1996, but inscription of the Bagan archaeological sites was postponed in the same year, and no other site has yet been inscribed as a World Heritage Site. The eight sites on the Tentative List are all cultural heritage sites. They are: the Ancient Cities of Upper Myanmar: Innwa, Amarapura, Sagaing, Mingun, Mandalay; Badah-lin and Associated Caves; Bagan Archaeological Area and Monuments; Inle Lake; Mon Cities: Bago, Hanthawaddy; Myauk-U Archaeological Area and Monuments; Pyu Cities: Beikthano-Myo, Halin, Tharay-Khit-taya; and Wooden Monasteries of Konbaung Period: Ohn Don, Sala, Pakhangyi, Pakhange, Legaing, Sagu, Shwe-Kyaung. According to interviews, the Ministry of Culture is aiming to have “Pyu Cities: Beikthano-Myo, Halin, Tharay-Khit-taya” inscribed in 2013 as the country’s first World Heritage Site, and has already submitted its application. The country also has strong interest in the Convention for the Safeguarding of the Intangible Cultural Heritage, and is presently establishing a domestic framework for its ratification in recognition of its importance.

2–3. Administrations

The Ministry of Culture is the only government office in charge of cultural heritage protection. For a time from the latter half of the 1980s, cultural heritage protection was transferred to the Department of Archaeology under the Ministry of Planning and Finance, but today it is placed under the control of the Ministry of Culture³. Domestic administration is divided into region (or state), state division and wards, but cultural heritage protection is administered solely by the Ministry of Culture and its regional branch offices, and not by any regional administrative office. As a special case, Bagan has its own branch office within the Mandalay Region, and according to interviews, Yangon City is responsible for the protection of the colonial buildings that have existed in the city from when it was the capital. The Ministry of Culture oversees both intangible and tangible cultural heritage. The present Minister for Culture is U Aye Mint Kyu.

Today, the Ministry of Culture comprises three departments—Department of Archaeology, National Museum and Library; Department of Historical Research; and Department of Fine Arts—in addition to the Office of the Minister for Culture. The Department of Archaeology and the Department of Cultural Institute were merged on February 2007 and officially named the Department of Archaeology, National Museum and Library. The Department of Archaeology, National Museum and Library is in charge of tangible and intangible cultural heritage protection and the management and operation of museums and libraries, but the Department of Historical Research also contributes to cultural heritage protection by conducting historical studies, including the compilation of national history, holding conferences, and promoting cultural heritage education through the publication of relevant books. The Department of Fine Arts handles music, paintings and other fields of art (including modern art).

3 Yukio Nishimura, “ミャンマーの文化財保護” (cultural heritage protection in Myanmar), 月刊文化財 (cultural heritage monthly), no. 336/1991.9 Daiichi Houki Shuppan, pp.38-39

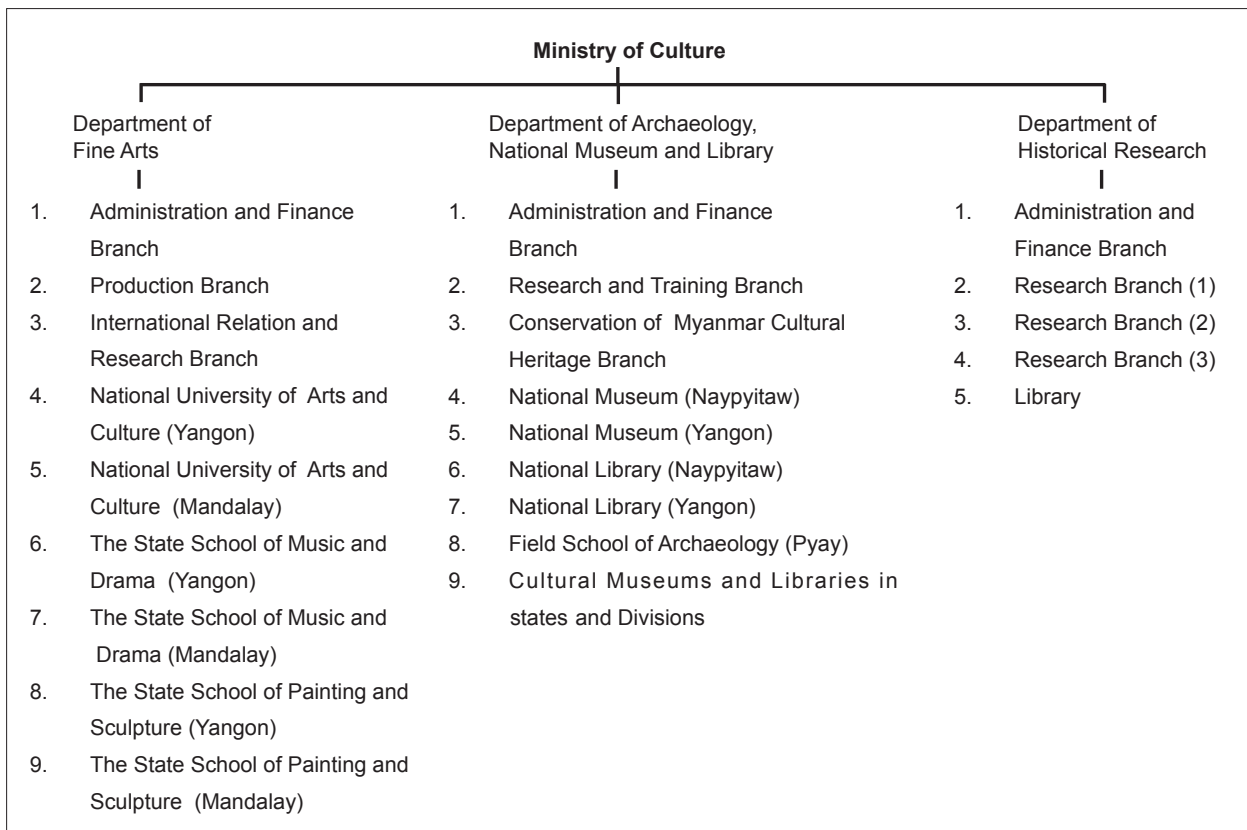


Fig.3 Organization of the Ministry of Culture(source: Ministry of Culture)

2-4. Other

Foreign Assistance

Full-scale foreign cooperation in the field of cultural heritage protection began with UNESCO’s assistance in the aftermath of the 1975 earthquake. From the 1980s to 1990s, UNDP funds were directed to creating an inventory of monuments mainly in Bagan, developing human resources, and implementing conservation surveys, and from 1994 to 1995, the UNESCO/ Japan Funds-in-Trust project has been applied to the formulation of the Bagan Conservation Master Plan.

However, foreign cooperation dwindled over a period of ten or so years from the latter half of the 1990s, and arbitrary initiatives became predominant particularly in the field of conservation and restoration. Around this time, Buddhist pagodas began to be restored as acts of charity, but without any academic basis, which was severely criticized by foreign experts.

After the country’s transition to democracy, representative buildings among the Bagan archaeological site were designated for restoration under cooperation schemes by India (Archaeological Survey of India) and China (State Administration of Cultural Heritage), and are currently at the project commencement stage, and UNESCO has announced its intention to support the Bagan Conservation Master Plan on the occasion of the visit to Myanmar by H.E. Mrs. Irina Bokova, Director-General of UNESCO. The Myanmar government is aiming for inscription of the Pyu Cities as the country’s first World Heritage Site, and has launched a project with financial assistance from the UNESCO/Italy Funds-in-Trust since 2012. Under this project, training programs at an archaeological human resource development center that was opened in Tharay-Khit-taya (Sri Ksetra) was provided, and workshops on the Bagan archaeological sites were organized. Australia has also recently announced its support for the conservation of colonial-era architectural heritage in Yangon.

Japanese Assistance

Japan resumed diplomatic relations with then-Burma in 1954, and extended loan aid and grant aid to the country after making war reparations. It continued to provide cooperation even after 1988 when many Western countries terminated their aid to the country, but from 2003 to 2010, it adopted a policy that allows aid in humanitarian fields only. Japan's cooperation for cultural heritage has its beginnings in 1987, when the National Research Institute for Cultural Properties, Tokyo received trainees in wooden building conservation from Myanmar. Thereafter, cooperation activities focused mainly on academic studies by university researchers in the fields of archaeology and cultural anthropology. This included the UNESCO/ Japan Funds-in-Trust project for Preparation of a Master Plan for the Preservation of the Historical Area of Bagan implemented by a team of experts led by Dr. Yukio Nishimura, Professor at the University of Tokyo.

In the area of human resource development, ACCU (Asia-Pacific Cultural Centre for UNESCO) Nara Office has offered training in Japan to a total of eight staff members from Myanmar's Department of Archaeology since 2000, mainly through group training programs in archaeology and building conservation and restoration.

Status of Cultural Heritage Registration

At the initiative of the Department of Archaeology, National Museum and Library, the registration of cultural properties is underway in eight regions and states, and as many as 2,654 properties have so far been registered as cultural properties, according to interviews. They consist of 982 properties in the Mandalay Region, 259 in the Yangon Region, 203 in the Ayeyarwaddy Region, 249 in the Bago Region, 76 in the Sagaing Region, 463 in the Magway Region, 95 in Kayin State Division, and 327 in Mon State Division.

3. Cultural Heritage Sites in Myanmar

Myanmar has been governed by military rule since the 1960s, and had severed its ties with many Western countries particularly after the 1990s, thus creating a void in the protection of cultural heritage. This situation has completely changed, however, with the shift to democracy that was achieved in March 2011. Along with an increase in investments from in and outside Myanmar, a new wave of urbanization and urban development is now sweeping into the country.

Myanmar's cultural heritage has been exposed to various natural disasters (1975 earthquake, 2008 hurricane, 2010 flooding), as well as human disasters (thievery, grave robbing, smuggling) and drastic development pressure. Urgent measures are sought for their protection, but the country's domestic affairs are still too fragile to address this issue. Yet diverse cultural heritage dating from all eras are in need of protection, including cultural heritage in regional cities that have not yet been fully surveyed and examined, and properties related to minority cultures.

Below is a brief summary of findings and observations related to the conservation of archaeological sites, architectural properties, museums and libraries that were visited and inspected in this particular study. Needless to say, these are only a small part of Myanmar's cultural heritage, but as mentioned earlier, the study focused on sites that were designated for cooperation in advance as was requested of the Ministry of Culture at the preliminary stage. For each site, information is mainly provided of their general description (location, size, year of construction), survey history, characteristics, historical and cultural significance, present condition of protection (including their status of conservation and restoration and present foreign aid schemes), and future issues (potential for Japanese cooperation and requests from the Myanmar side), and are presented in the order in which they were visited.

3-1 | Bagan

Bagan is an ancient capital located on the left bank of the middle stream of the Ayeyarwaddy River. Its walls are estimated to have been built around 850, but until the end of the 10th century, Bagan was merely one of many city-states that existed in the region. Since the mid-11th century, when King Anawrahta built the first unified Burmese state and placed its capital in Bagan, Bagan prospered as one of two main powers in continental Southeast Asia, along with the Khmer Angkor. During the Kingdom's height until its fall in 1287 due to an invasion by the Kublai Khan's army, countless Buddhist temples were built, more than 2,000 remains of which still lie scattered throughout the area today. The Bagan archaeological site is managed by a staff of approximately 500, including the tourism police. Foreign visitors are required to pay a \$10 admission fee to enter the Bagan archaeological area (valid for a week).

<State of the Bagan archaeological site>

- A significant number of brick buildings among the Bagan archaeological site is collapsed, but the larger representative excavated structure appear to be in relatively stable condition at present.
- It is fortunate that there is no noticeable sagging of platforms or vegetation overgrowth, but it seems that no action is being taken to survey and collect such basic data as ground structure and weather conditions.
- Most cases of serious structural damage and cracks seem to have stemmed from the imbalance of the upper structure of half-vaults installed around the main building. This can be said to be an essential architectural weakness of many buildings.
- The state of preservation of mural paintings inside buildings and stucco decorations on outer walls differs according to building, but no serious conservation measures have been taken and the situation needs to be urgently addressed, beginning with the establishment of conservation methods. As one of the causes of deterioration of mural paintings is the infiltration of rainwater through cracks, proper measures should also be taken to deal with this problem.
- Few buildings in Bagan archaeological site have a sandstone exterior, but those that do are important buildings, and show serious material deterioration.
- Many repairs have been made in the past, and particularly after the 1975 earthquake, reinforced concrete frames have been inserted in buildings to reduce the load of their upper structure, and other large-scale changes have been made to the original structures. However, sufficient records are lacking, and the effects and impacts of those repairs need to be scientifically verified.
- Steel beams have been inserted in many buildings as a temporary reinforcement measure. It may have been necessary to provisionally prevent collapse, but a better solution should be urgently considered, as they greatly detract from the original interior appearance of the buildings.
- Unfounded restoration such as of the top of Buddhist pagodas using donated funds has received criticism from abroad, but efforts are being made to change the policy so that such acts will no longer be permitted.
- Roads, parking lots, visitor facilities, and other such infrastructure remains largely undeveloped even in central area of Bagan archaeological site.
- The study team did not have the opportunity in this particular study to inspect the state of excavation surveys.
- Many royal palace sites throughout the country, including the Bagan Royal Palace, have been reconstructed based on little academic basis, although the Mandalay Royal Palace is slightly better off than the rest, as some old photographs and materials exist of the palace.

<Regional development issues at Bagan>

- Tourists to Bagan have begun to increase rapidly since last year, to the extent that existing tourist infrastructure is reaching its limit in accommodating the increasing number of tourists. Myanmar authorities have already created a basic zoning plan in reference to a master plan proposal that has been formulated in a UNESCO/Japan Funds-in-Trust project (Nishimura plan) with a view to the future registration of Bagan as a World Heritage Site, but they are also giving independent consideration to creating plans that include measures for the conservation and management of archaeological sites and the development of their surrounding areas.
- Accompanying the increase in number of tourists, issues are expected to emerge with regard to the securing of water resources, water quality improvement and waste material treatment. The increase in population in Nyaung U and New Bagan might also give rise to medium to long-term social issues such as the deterioration of urban environments and the widening of the income gap between cities and outlying villages.



Fig.4 Early evening view of the Bagan archaeological site



Fig.5 Distant view of the Bagan archaeological site



Fig.6 Restaurant district in Bagan



Fig.7 Crowds of foreign visitors in the departure lobby at Nyaung U Airport

Bagan Archaeological Museum

The Bagan Archaeological Museum was newly built and opened in 1998 to replace the previous museum that opened in 1975 but had become too small. It has a staff of 60, including eight department managers. Two are university graduates, and 10 have received training at a specialized institution. As far as specialized institutions go, four-year courses in archaeology and museology are offered in Yangon and Mandalay, and a one-year diploma course is offered in Pyay. The museum has a main hall for masterpieces and four exhibition rooms dedicated to the crafts, literature, Buddhist art and Buddhist statues of the Bagan Kingdom. It does not have a preservation laboratory or other such facility, however, and its storage room is located not inside the museum but in a location near Ananda-gu-hpaya-gyi. Although the museum is devoted to exhibitions, the exhibits have not been changed since its opening. The inventory is kept on paper, in three duplicates. Buddhist statues comprise the largest portion of the collection of exhibits, and are exhibited according to the basic principle of placing movable properties with high cultural value in the museum and placing their replicas in the archaeological site.

As most statues are made of stone, they do not demand a particularly stringent storage environment. Even so, the manner in which most Buddhist statues are placed casually on display stands without the protection of a case or other enclosure might be problematic from the perspective of security and disaster prevention. Admission is 500 kyat for Myanmar citizens and \$5 for foreigners. Many visitors feel reluctant to pay an additional fee separate from the admission to the Bagan archaeological site, and foreign visitors in particular forego entering the museum. Located in the center of the archaeological site, the museum is very large when considering the number of exhibits it has, and undermines the surrounding landscape, to say the least.



Fig.8 External appearance of the Bagan Archaeological Museum



Fig.9 Main hall of the Bagan Archaeological Museum



Fig.10 Exhibition room of Buddhist statues in the Bagan Archaeological Museum



Fig.11 Example of an exhibit

Kyauk-ku-umin No. 154

Kyauk-ku-umin is a temple located east of Nyaung U town on the northeastern outskirts of Bagan archaeological site, in a valley that lies close to the Ayeyarwaddy River. It is composed of a stone tunnel-like cave below a cliff and a two-story brick temple in front of the cave. It is believed to date from the 11th century, but many alterations seem to have been made in the 12th and 13th centuries.

The temple was once repaired in 1964, but the walls began to bulge out rapidly after the 1975 earthquake. The top portions of the outer walls have been worked on with new bricks and cement mortar, obscuring their original appearance. They now support a parapet and deck roof, which are causing a serious leak problem. The cement has been waterproofed, and a PVC pipe has been installed through the top of the walls to drain the water, but this measure has not only marred the appearance of the building, but has also failed to produce any effective results. Both the top and bottom stories show structural distortion, and the front façade of the stone cave on the west side of the temple is largely collapsed, leaving a heap of brick materials in front of it. A structural crack runs from the foundation to the top of the west wall of the first story of the temple, and the part of the wall on the north side of the crack is sharply tilted forward. The outer wall of the first story east façade displays irregular bulges as a whole. Cracks have been repaired, but simply by filling them with bricks and mortar, without correcting the distortion.

The outer walls of the first story are finished with sandstone and decorated with carvings, but they display severe deterioration. Many cracks run through the sandstone along its bedding plane, and surface delamination is clearly evident particularly near the foot of walls and in protrusions above openings, assumed to be the result of salt weathering caused by the accumulation of water. There are traces that indicate a wooden roof with eaves originally ran around the top of the walls. Using the groove that has remained, a corrugated galvanized iron sheet-roof was installed five years ago in hopes of protecting the outer walls. The idea is not bad, but the sloppy work has marred the external appearance of the building.

Inside the first floor of the temple, crude steel beam supports are assembled along the pointed arch between the inner and outer sanctuaries and the half-vault of the gallery around the outer sanctuary. It is a valid countermeasure against arch distortion caused by an upper load, and may be acceptable as a stopgap solution that allows for reversibility, but it is simply unattractive. Moreover, not only does it lack the tensile element that is needed to correct the outward bulging of the walls caused by a structural flaw in the half-vault, but it is also ineffective in stopping the progressive distortion caused by the tilting of the walls. A multiple number of square holes whose original purpose is unknown were found in the top and bottom floors, so the study team recommended using these holes to conduct a fixed-point measurement using a plumb bob to monitor continuously for any progression of distortion.



Fig.12 External view of the north façade of Kyauk-ku-umin



Fig.13 Drainage facility seen from above Kyauk-ku-umin



Fig.14 Deterioration of the lower sandstone portion of the outer wall of Kyauk-ku-umin



Fig.15 Steel beam supports inside Kyauk-ku-umin



Fig.16 Bulging of the outer wall of the east façade of Kyauk-ku-umin

Thambula-hpaya No.482

Inscriptions indicate that Thambula-hpaya is a temple built in 1255. It is composed of a temple having a gallery-style inner space and an antechamber attached to the east façade of the temple. The surface of the outer walls is decorated with elaborate stucco sculptures, and the surface of the inner walls is decorated with mural paintings. They both remain intact over a relatively large area, but the stucco displays delamination, peeling and damage in many places caused by microorganisms. The inner mural paintings are partially affected by leaking water toward the top, but severe delamination is mostly seen in areas that have been painted over in later years, and the base layer appears to be relatively intact. Cracks in the brick frame are localized, and no uneven sagging is apparent in the building as a whole, so the ground can be considered to be relatively firm. However, the crack in the corner of the gallery vault might be due to sinking of the concentrated load of the tower against the outer periphery walls.

The upper portion of the pediment above the entrance and the finials of the central tower and corner towers have been reconstructed based on little academic basis in recent years, and a portion of the mural paintings that has an inscription has been test-cleaned during a conservation study conducted with UNESCO.

No. 476

No. 476 is an extremely plain building (the construction might be dating from the 13th century) that simply consists of one rectangular room. The roof has been lost, and its original appearance is not known. However, it was repaired in 2011 by the Department of Archaeology, National Museum and Library based on a policy of not making more alterations than necessary. Photos of the building before and after repair are posted at the site, showing that the collapsed portions at the four corners of the walls were mainly rebuilt using new bricks, and the tops of the walls were augmented with a minimum amount of masonry for protection. Taking advantage of the small and ancillary building, the repairs were simply made on a trial basis, but the effort is noteworthy as a change of policy in response to criticisms of conjectural reconstruction.

The building was originally one of many buildings that made up a monastery centered on building No. 447, and is surrounded on all four sides by an enclosure measuring roughly 250 square meters. The enclosure is mostly collapsed, but the northeast segment that is closest to No. 476 is relatively intact, including the north gate. Just recently, the bottom part of this segment has been partially re-masoned using new materials. The Department of Archaeology, National Museum and Library says it is testing a number of different restoration methods for comparison. More than 50 cases of such small repair work are undertaken yearly, and waterproofing work was also done in 35 of those cases in 2011. The Department has received donations from 63 private sector sources, and is scheduled to undertake 150 cases of repair work in 2012.



Fig.17 Full view of Thambula-hpaya



Fig.18 Stucco decoration at the top of a wall at Thambula-hpaya



Fig.19 Part of a wall that has been cleaned to reveal an inscription at Thambula-hpaya



Fig.20 No. 476 and an adjacent Buddhist pagoda

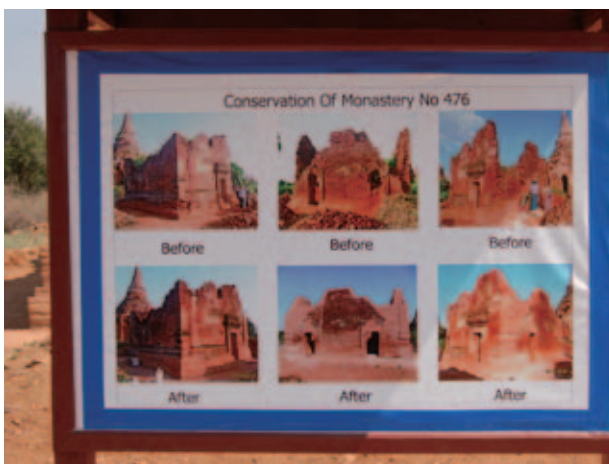


Fig.21 Panel of photos showing No. 476 before and after restoration



Fig.22 Close-up view of the top of a wall of No. 476

Naga-yon-hpaya No. 1192

Naga-yon-hpaya is a temple built in the late 11th century. It is surrounded by an enclosure that has gates on its four sides and a Buddhist pagoda in each of the four corners. The main temple faces north, and has a gallery that encircles all four sides of the inner sanctuary. It also has a large antechamber attached to its front. The top of the pagoda was reconstructed based on little academic basis sometime around 1977. The surface of the outer walls is decorated with stucco sculptures, and the surface of the inner walls is decorated with mural paintings. UNESCO conducted a month-long conservation study of these items in 2000. There are wooden elements above an opening that are believed to date elements from the time of initial construction, and are thus of particular value. All Buddhist statues housed in the temple today are replicas.

Nan-hpaya No. 1239

Nan-hpaya is one of the temples of the Bagan archaeological site that was built in the mid-11th century, which is considered the early period of Bagan. It consists of a square temple with a gallery encircling an open inner sanctuary bounded by four pillars, and an antechamber attached to the east front of the temple. It has a brick frame clad with a sandstone exterior, like the first story of Kyauk-ku-umin, a temple built in the same period. The exterior sandstone is severely deteriorated, and the surface is even more conspicuously weathered than Kyauk-ku-umin. The base of the outer walls was restored using new materials during the British colonial period in the early 20th century, and other repairs have also been carried out in recent years. A temporary roof has been installed so that it projects out from above the north wall. It was installed to test its effectiveness in protecting the sandstone exterior from rain and wind, but no particular differences can be seen at this point in the state of preservation between the part of the wall that has a roof and that which does not. The walls inside the temple are also finished with sandstone, with bas-reliefs of Brahma carved in the four pillars. Portions near the floor, however, are partially deteriorated due to salt weathering. In recent years, steel beam supports have been installed in the section from the antechamber to the gallery of the temple.



Fig.23 External view of Naga-yon-hpaya from the northeast



Fig.24 Wooden elements above an opening at Naga-yon-hpaya



Fig.25 Inner view of the gallery at Naga-yon-hpaya



Fig.26 External view of Nan-hpaya from the southeast



Fig.27 Restored wall corner and temporary roof at Nan-hpaya



Fig.28 Original sandstone materials that have deteriorated (top portion) and newly replaced materials (bottom portion) at Nan-hpaya

Ma-nu-ha-hpaya No. 1240

Ma-nu-ha-hpaya was a temple also built in the mid-11th century, and houses a reclining Buddha image. Its roof collapsed in the earthquake of 1975. In 1999, reinforced concrete tie beams were installed, and the four corners were joined by steel beams to prevent the walls from opening outward. A steel frame has also been assembled in a section of the temple to provide shoring support. The temple is visited by a continuous stream of worshippers who come to make offerings.

Dhamma-yan-gyi No. 771

Dhamma-yan-gyi, one of the largest buildings in Bagan, is believed to have been built in 1165. It has a pyramid roof on a main structure having a square plan, and large antechambers attached to its four sides. The inside of the main structure was originally surrounded by an inner and outer gallery, and had temples on four sides. In later years, however, the inner gallery and three temples excluding the east temple were closed off. Stucco sculptures decorate the outer walls, and mural paintings are drawn on the inner walls, but they remain intact in a limited area only.

In the latter half of the 1970s, reinforced concrete supports were installed above the openings in the outer wall. The tops of all towers have been lost, but no attempts were made at conjectural reconstruction, as seen in many other monuments. For such a massive building, there is no noticeable sagging, but rainwater leakage seems to be a problem.

Sula-mani-gu-hpaya No. 748

Sula-mani-gu-hpaya is a large, two-story temple that faces east and is surrounded by an enclosure with a gate in each of its four sides. An inscription indicates that it was built in 1183. The top portions of the central tower and the many small towers in the four corners have all collapsed and are missing, but they have been reconstructed based on little academic basis in recent years. The walls of the first-story gallery are entirely covered with paintings of Buddha images and palaces, believed to have been drawn in the 18th century. The rooftop terrace and the second story of the temple used to be open to the public but are now closed off, and could not be inspected.



Fig.29 External view of Ma-nu-ha-hpaya and traces of where reinforcement materials have been inserted in the wall corner



Fig.30 The reclining Buddha image and steel supports inside Ma-nu-ha-hpaya



Fig.31 External view of the north façade of Dhamma-yan-gyi



Fig.32 Close-up of the portion above a window at Dhamma-yan-gyi



Fig.33 West gate of the outer enclosure and central temple of Sula-mani-gu-hpaya



Fig.34 Mural painting inside Sula-mani-gu-hpaya

Shwe-hsan-daw No. 1568

Shwe-hsan-daw is a large Buddhist pagoda that lacks an inner space (It might be constructed around the 11th century). The top of the tower was restored after it was damaged in the 1975 earthquake, and the foundation was also restored in 1993. Stairs on the four sides provide access to the top of the five-tiered platform terrace, which has become extremely popular among tourists, particularly because the upper terraces of the majority of other monuments are presently closed off to visitors, and also because it provides an ideal perch from which to view the entire group of the archaeological site in the vicinity. It becomes especially crowded around sundown. However, as access roads and parking spaces remain undeveloped, large buses and other vehicles cause disorder and confusion around the site.

Shin-bin-thalyaung No. 1570

Shin-bin-thalyaung is a temple with a narrow floor plan (It might be constructed around the 11th century) that stands adjacent to the west side of Shwe-hsan-daw and houses a reclining Buddha image that fills the inside of the temple. It was restored in 1976 after the 1975 earthquake, but has been restored again in recent years by assembling steel supports throughout the inside of the temple and applying mortar to waterproof the roof surface. A tier of the top of the outer wall has been re-masoned around the entire periphery, and although unconfirmed, a circumferential girder seems to have been embedded inside the walls for reinforcement.

Pitakat-taik No. 1587

Pitakat-taik is a relatively small building that has a gallery encircling the perimeter of the inner sanctuary of a square building and a terrace with three sets of staircases on the east front. It is said to have been built in the mid-11th century as a library and later modified in 1783. The roof that leads to the wooden monastery was probably made at the time of this modification. Repairs were also made in 1907 during the British colonial period, and repairs accompanied by reinforcement work were also made after the 1975 earthquake and in 1988. On the east façade, the part from the wall to the edge of the eaves was restored according to a method that intentionally distinguishes the restored parts from the original parts as part of the policy to eliminate conjectural restorations. Most recently, steel supports were installed inside the building after the building collapsed in a heavy rainfall in 2008, and a bold measure was taken in installing reinforced concrete buttresses along the south façade. The building almost seems to be a test site for restoration methods, and exudes an air of incongruity in appearance.



Fig.35 Full view of Shwe-hsan-daw from the northwest



Fig.36 A crowd of tourists at Shwe-hsan-daw at sundown



Fig.37 External view of Shin-bin-thalyaung from the northeast



Fig.38 The reclining Buddha image and steel supports inside Shin-bin-thalyaung



Fig.39 External view of the east façade of Pitakat-taik



Fig.40 Buttress reinforcements on the outer wall of the south façade of Pitakat-taik

Ananda-gu-hpaya-gyi No. 2171

Ananda-gu-hpaya-gyi is estimated to have been built in the beginning of the 12th century. It is a single-story building but one of the largest among all monuments in Bagan archaeological site, and is surrounded by an enclosure that has gates on four sides. Its symmetrical plan is encircled by two concentric galleries, and an antechamber is attached to each of the four sides. Each of the four façades also has a main temple. Terracotta tiles illustrated with scenes from the Jataka are embedded in the bottom portion of the outer walls around the platform and terrace, and numerous niches in the walls of the gallery contain stone images that together depict the life of Buddha. The inner walls were originally decorated with mural paintings, but they were painted over with lime in later years, so that only a small portion can be seen today. The top of the tower was badly damaged in the 1975 earthquake, but it was restored over several years, and a concrete structure was created inside the tower for reinforcement and load reduction.

India commenced a five-year restoration project in 2012, with plans to implement the following activities: (1) removal of the pavement around the building to minimize the effect of the sun's glare on conservation of the building; (2) cleaning and conservation treatment of the terracotta tiles; (3) cleaning and conservation treatment of the statues in the niches in the inner walls; (4) removal of mold and stains from the walls; and (5) waterproofing of the roof surface.

As the temple attracts large crowds of worshippers, the west approach is lined with souvenir shops, and has been lit up at night from 2009.

Bagan Golden Palace and Palace Site Museum

The Bagan Golden Palace and Place Site Museum are a new tourist facility that opened in 2008. It features eight main buildings of the Bagan-era Royal Palace, which have been reconstructed based on little academic basis with funding from donations from Air Bagan and the budget of the Department of Archaeology, National Museum and Library. Admission is 500 kyat for Myanmar citizens and \$5 for foreign nationals, as at the Bagan Archaeological Museum.

The archaeological remains of the Royal Palace that have been excavated are also displayed in two other locations within Bagan.



Fig.41 External view of Ananda-gu-hpaya-gyi from the southwest



Fig.42 Souvenir shops along the west approach to Ananda-gu-hpaya-gyi



Fig.43 Terracotta tiles embedded in the walls of the platform of Ananda-gu-hpaya-gyi



Fig.44 Inside of the gallery in Ananda-gu-hpaya-gyi



Fig.45 External view of the entrance to the Bagan Golden Palace and Palace Site Museum



Fig.46 Main buildings of the Bagan Golden Palace and Palace Site Museum

3-2 | Mandalay

Mandalay was the royal capital for 29 years from 1857, when King Mindon, the tenth king of the Konbaung Dynasty, transferred the capital of Burma's last dynasty from Amarapura, until the dynasty was defeated in the Third Anglo-Burmese War in 1885 and Burma was colonialized by Britain. It continued to be the chief city of Upper Burma and the hub of Burmese traditional culture even after the center of politics and economy moved to Yangon, and is now Myanmar's second largest city with a population of one million.

The Department of Archaeology, National Museum and Library collects a \$10 admission fee from foreign visitors to the "Mandalay Archaeological Zone," comprised of four temples that include the Mya-Nan-San-Kyaw Golden Palace (Mandalay Royal Palace) and Shwei-nan-daw Monastery, and the archaeological site of Innwa and Pinya.

<State of architectural heritage in Mandalay, Innwa, and Amarapura>

- Wooden monastery buildings have earth-fast pillars which directly driven into the ground and hardly any mutually connecting beams, so any decay in the pillar base results directly in tilting of the entire building.
- There are more than a few buildings that have been repaired in the past, but methods have been taken that undermine structural authenticity, such as the replacement of the base of pillars with concrete. There are cases where the use of steel truss beams and other makeshift repairs are marring the interior appearance of buildings. Meanwhile, no fundamental measures have been taken to address causes of deterioration, such as by improving water drainage under the floors.
- The application of many decorative sculptures on the outside of buildings is a main characteristic of wooden monastery architecture in Myanmar, but their exposure to wind and rain has caused severe deterioration, so that such buildings are missing many elements today. In most cases, tar is used to protect the external wood portions, but taking into consideration the fact that plain wood was originally used, an alternative treatment needs to be considered.
- Today, the roofs of all buildings are boarded with corrugated galvanized iron sheet-roof, but it is believed that old buildings originally had shingle roofs. Consideration should be given to using materials that can achieve a good balance between reproducing the original external appearance and ensuring effective maintenance management.
- Repair records are not being kept effectively. Steps should be taken so that proper information regarding survey results, repair specifications, changes that were made, and the reason for making those changes, can be handed down to posterity.
- The only noticeable measure against fire and other disasters is the installation of fire extinguishers in several places.
- Many colonial-era buildings still exist in Yangon, but practically none of them seem to have been repaired for conservation as cultural heritage. While some buildings have been repaired for reutilization, others are left abandoned in a state of deterioration without serving any function.



Fig.47 View of Mandalay Hill from the east side of the moat around the Mya-Nan-San-Kyaw Golden Palace (Mandalay Royal Palace)



Fig.48 View of Mandalay city center



Fig.49 Peripheral moat and the east gate in the castle wall

Maha Muni Paya

Maha Muni Paya is located in the southwestern outskirts of Mandalay, and as the largest temple in the city is visited by many Burmese worshippers. It houses an image of Maha Muni, which King Bodawpaya, the sixth King of the Konbaung Dynasty, brought to Mandalay from the royal capital in commemoration of the Prince's conquest of Rakhine in 1784. The approach to the temple is lined with numerous shops selling Buddhist altar implements and souvenir shops, and offers a look at craftsmen of Buddhist statues at work. Worshippers stand in line to apply gold leaves to the deity image as an act of virtue, though only men are allowed to do so.

Bronze statues stand in a row in a corner of the temple grounds. These are also the spoils of war taken from Rakhine, as was the main deity, but they were originally brought to Burma as a result of the war with Thailand in 1599, and even before that, it is said that they were items the Ayutthaya troops took from Angkor when they attacked Cambodia in the 15th century. The five statues consist of two statues of Chinthas (lion), a statue of Airavata (three-headed elephant, the mount of the god Indra), and two deity statues, and are highly valuable, as few examples exist of such large, Khmer-style bronze statues. Many visitors come to the temple attracted by the folk belief that rubbing the same part of the statue as the part of their body that hurts will give them relief. This kind of practice is problematic, however from the perspective of conservation of the statues as cultural heritage.

Mya-Nan-San-Kyaw Golden Palace (Mandalay Royal Palace) and its Cultural Museum

Mya-Nan-San-Kyaw Golden Palace was built by King Mindon, the tenth king of the Konbaung Dynasty, when he moved the capital from Amarapura to Mandalay. It is said that elephants were used to transport the elements of the former palace in Amarapura after it was dismantled. The new palace was completed in 1858, but it came to be used as a military post when the Konbaung Dynasty fell and British rule began in 1885. The wooden buildings of the palace were burned down in an air strike launched by the allied forces against the Japanese army, which had been stationed in the site toward the end of the Second World War in 1945, but the palaces and turrets on the castle walls were restored to their latest appearance based on diagrams and old photographs and later opened to the public from the 1980s. Measuring two square kilometers and surrounded by a moat, most areas of the Palace are still today used as facilities of the national army. For this reason, only the central area that consists of the restored palaces is open to the public. It is not clear to what extent the restoration work was based on an examination and analysis of reference materials, but there is no denying that the sculptures and other such elements give a general impression of being rather plain compared to the existing buildings of Shwei-nan-daw Monastery, which have been transferred to their present location from the Palace, and the king's throne that is stored in the National Museum in Yangon. Furthermore, the fact that the watchtower, which was originally made of brick, was restored using reinforced concrete, is a target of frequent criticism.

The building in the far rear of the group of palaces is opened to the public as a cultural museum. The exhibits consist mainly of the furnishings and wardrobe of the royal family, but the contents are sparse, because the outstanding items are housed in the National Museum at Yangon. From the perspective of conservation, there is a problem in displaying dyed-textile items in a semi-open space with no walls, although they are placed in display cases.



Fig.50 A craft shop on the grounds of Maha Muni Paya



Fig.51 The main deity image of Maha Muni Paya and worshippers at the temple



Fig.52 A family playing with the Khmer statues inside Maha Muni Paya



Fig.53 Central building in Mya-Nan-San-Kyaw Golden Palace



Fig.54 Restored palaces



Fig.55 Inside of the Mandalay Cultural Museum

Shwei-nan-daw Monastery

Shwei-nan-daw Monastery is considered one of the greatest examples of wooden monastery architecture in Myanmar, and has particular value as the sole existing building among the palaces of the Mya-Nan-San-Kyaw Golden Palace. It was transferred to its current location and modified by King Thibaw, the 11th and last king of the Konbaung Dynasty, from 1878 to 1883, in memory of his father and predecessor, King Mindon. The monastery measures 12 bays east to west and 7 bays north to south (35meters × 21meters), and is surrounded by a veranda that is 1 bay wide (2.5meters). With the east as the front, the interior is largely divided into front and back. The front half is comprised of an inner sanctuary dedicated to the main Buddha image and an outer sanctuary that is a tier lower. The rear half is space for the monks. The four-layered eaves of the roof and main ridge are embellished with delicate wooden relief carvings that depict themes from the Jataka, and the outer walls and surfaces around openings are entirely covered with carvings of heavenly beings and arabesque patterns. The outside of the building is an assembly of uncolored wood, but the inside is wholly done in gold color. Here also is a showcase of quintessential craftsmanship in sculpture, glass and lacquer.

The building adopts the earth-fast pillars (post-in-ground) structure using teak wood, and has no horizontal tie beams in the framework. Therefore, any decay at the foot of the pillars leads directly to tilting of the entire building, as a structural characteristic common to all wooden monastery structures. Advanced tilting was also observed in Shwei-nan-daw Monastery, so repairs were made in the 1960s by creating a new reinforced concrete foundation and fastening the pillars to the foundation. Repair work was also carried out in 1995 to fix the unevenness and to replace some of the sculptures. Nevertheless, the present state of the building shows advanced deterioration overall, with external sculptures that are particularly severely weathered or lost, and the edges of eaves showing signs of rainwater leakage. As Shwei-nan-daw Monastery is a famous site that all tourists, including foreigners, almost always visit, it is perhaps time to implement full-scale restoration once more and discuss drastic conservation measures.



Fig.56 External view of the north façade of Shwei-nan-daw Monastery



Fig.57 Close-up view of the eaves of Shwei-nan-daw Monastery



Fig.58 State of deterioration of the walls of Shwei-nan-daw Monastery



Fig.59 The inner sanctuary inside Shwei-nan-daw Monastery



Fig.60 Interior decoration of Shwei-nan-daw Monastery



Fig.61 New plinths and pillar bases that have been repaired at Shwei-nan-daw Monastery

Thudhamma Zayat

“Zayat” refers to facilities that are built in villages and used as a meeting hall or napping place for worshippers. The group of zayat that stand at the southern foot of Mandalay Hill facing the east end of the northern side of the moat around the Mya-Nan-San-Kyaw Golden Palace is used as a resting place for monks. They were built beginning around the same time that Mandalay was founded, and were developed in time for the Fifth Buddhist Council that was held in Mandalay in 1871. Most of the zayat were lost in a fire during the colonial period, but a number of them have been rebuilt since the 1990s with private and public budgets. They are all of the same size and appearance, and are pillared buildings measuring 6 bays × 3 bays. The central 4 bay × 1 bay area is raised and covered with a gable roof, surrounded by a lower roof 1 bay deep on all four sides. The open, four-eaved buildings have no walls or floor and hardly any sculptures or other decorative elements.

The study team inspected the building facing the road along the moat, which the Department of Archaeology, National Museum and Library restored in 2011. Inside the building, diagrams and photographs show the restoration work that was done. The base of pillars buried in the brick platform had been cut and removed, and tilted pillars were raised upright before they were fastened to the newly installed reinforced concrete platform with anchor bolts. Perhaps because the pillars themselves are distorted, they are not necessarily perpendicular to the platform even in their present state after restoration. Furthermore, as far as can be confirmed by the photos, the base of the pillars that were cut seemed to be only moderately damaged to begin with. The restoration method taken here seems to be standard practice in Myanmar, but it is problematic from the perspective of conserving the original materials and construction method, and should be reconsidered.

Thaka-wun Monastery

Thaka-wun Monastery was built around 1879 under the sponsorship of Prime Minister U Kaung, and is located in an area southwest of the center of Mandalay, in a verdant temple district among 14 other temples. It was designed by an Italian architect and a French architect who worked for King Mindon, based on the Prime Minister’s observations when he visited Europe, and displays a unique and eclectic appearance that combines Western and Burmese architectural styles. The ground plan measures 11 bays east to west and 8 bays north to south (26meters × 19 meters), with an open piloti on the ground floor. The second floor houses a drawing room and the living quarters of the monks. The finely carved wooden screens fitted into the five doorways that separate the entrance veranda and drawing room are a particularly impressive feature of the building. The northwest room on the second floor has a spiral staircase that leads to an attic, but in the center of the room is a cylindrical room surrounded by columns that have an order. This room is said to have been used for meditation. The hipped roof that presently exists is clearly an addition made in later years. The original is unknown, but, to speculate wildly, there is a possibility that the original roof might have been a flat roof, judging from the double-floored structure of the attic and the drainage slope on top.

Since being placed under state control by the military administration, the building ceased to be used as a temple facility, and is gradually falling into disrepair as a whole due to being left uncared for.



Fig.62 External view of Thudhamma Zayat



Fig.63 Information panels about the restoration work on the Thudhamma Zayat



Fig.64 Inside of a zayat building (the pillars are slightly tilted to the left)



Fig.65 External view of the north façade of Thaka-wun Monastery



Fig.66 Inside of the second-floor veranda of Thaka-wun Monastery



Fig.67 Inside of the attic of Thaka-wun Monastery

Shwei-in-bin Monastery

Shwei-in-bin Monastery is located in the same region as Thaka-wun Monastery, and was built in 1895 with funds donated by a wealthy Chinese. A temple with a cruciform ground plan and a seven-tiered roof stands at the east end of the site, and a main temple stands on the west side of that temple, connected by a narrow room. The inside of the main hall is divided front and back by a partitioning wall. The front half is a Buddhist hall with inner and outer sanctuaries, and the rear half is the monks' space. On the west side of the main hall, a separate warehouse stands across a covered aisle. These buildings are surrounded by a wooden terrace. On the outside, decorative carvings are applied only to parts around the eaves, and the appearance created by a series of wooden shutters may lack the attractiveness of Shwei-nan-daw Monastery, but Shwei-in-bin Monastery gives an impression of calm and stability.

Perhaps because it stands near a river, the south façade of the building is heavily damaged, and a considerable number of sculptural reliefs on the roof are missing. Makeshift repairs are conspicuous, and include light-gauge steel truss beams that have been inserted between the pillars in the main hall and concrete that has been applied around the base of the pillars. Such repairs are inevitable to a certain degree, because the temple makes repairs at its own expense by collecting donations, and acts more or less independently of the supervision of the Department of Archaeology, National Museum and Library.

Cultural Museum and Library (Mandalay)

The small, two-story cultural museum has an adjacent library. Its exhibits begin with prehistoric artifacts and include Buddhist statues, sutras, and monastery furniture, but are few in number. The facility itself and its method of display are conspicuously outdated. The study team could not gain an overall image of the museum's entire collection, however, because it was too close to closing time to inspect the storage room. The museum is visited by few tourists, though it is located in a busy part of the city.

Former Office of the Department of Culture

The former Office of the Department of Culture is a two-story brick residential building with a timber frame built during the colonial period, and exhibits a stylish, half-timbered design. The upper portions of the complex roof structure have been replaced with corrugated galvanized iron sheets, but it is believed they were originally covered with the same type of wooden boards as those that remain above the carriage porch and the eaves of the roofs. There are hardly any noteworthy features inside the building, nor signs of alterations made in later years. Now that it is no longer used as an office, the building as a whole is severely deteriorated. The Department of Archaeology, National Museum and Library has plans to renovate and convert it to a library. There are few old buildings in Mandalay, as they have been damaged in wars, so the former Office of the Department of Culture is a valuable historical building. The direction of efforts to conserve and utilize the building is commendable, but if book shelves are to be installed on the second floor, considerable structural reinforcement work would probably be needed.



Fig.68 External view of Shwei-in-bin Monastery from the northwest



Fig.69 Steel truss beams installed in Shwei-in-bin Monastery for reinforcement



Fig.70 External view of the Cultural Museum and Library (Mandalay)



Fig.71 Inside of the Cultural Museum's exhibition hall



Fig.72 External view of the former Office of the Department of Culture



Fig.73 Inside of the second floor of the former Office of the Department of Culture

3-3 | Innwa

Innwa is an ancient royal capital located approximately 15 kilometers southwest of Mandalay and a much closer 3 kilometers from Amarapura. It was officially founded in 1365 when King Thadoe Minpya unified the Pinya and Sagaing Kingdoms and selected Innwa as the capital of the Innwa Dynasty, which ruled until 1555. Thereafter, Innwa became the capital four times under the Toungoo and Konbaung Dynasties. The fourth time was in 1821 when the capital was relocated from Amarapura, but after Innwa was severely damaged in an earthquake in 1839, the capital was moved back to Amarapura, thus putting an end to Innwa's history as a royal capital.

| Bagaya Monastery

Bagaya Monastery is located to the southwest of the Palace Ruins in the ancient royal capital of Innwa, and according to an onsite information panel, it was built in 1834 during the reign of King Bagyidaw. It originally had a shingle roof, but the roof was modified to a corrugated galvanized iron sheet-roof in 1929 and repaired by the Department of Archaeology in 1991. A temple with a cruciform plan and a seven-tiered roof stands alongside the main hall on the east-west axis, and the inside of the main hall is divided into east and west to be used as a Buddhist temple and the monks' space, respectively, as is the standard in Burmese monasteries. Decorations are minimal both inside and outside the building, with sculptures limited to the gable walls, around openings, and balustrades. Yet the building gives an impression of strength due to its use of pillars that appear almost unnecessarily thick.

In addition to some of the pillars being heavily tilted, there is a thick deposit of dried soil beneath the floor of the building, because the site becomes partially submerged in water three times a year for a period of a month each.



Fig.74 The approach to Innwa from the south



Fig.75 Complete map of Innwa



Fig.76 View of the ancient royal capital of Innwa



Fig.77 External view of the east façade of Bagaya Monastery



Fig.78 The inner sanctuary in the main hall of Bagaya Monastery



Fig.79 Tilted pillars and sedimentary sand and soil beneath the floor at Bagaya Monastery

Sinkyone Fortress

Sinkyone Fortress is not directly related to the ancient capital of Innwa, but is one of three fortresses that King Mindon of Mandalay ordered to be built on the south bank of the Ayeyarwaddy River in preparation against an invasion by British warships. It was built in 1874 by renovating a facility where elephants were kept, and has a square plan measuring 100 meters on each side surrounded by a moat and earthwork. The site has been maintained by the Department of Archaeology since 1957.

Palace Ruins

The Palace Ruins have an irregular plan measuring roughly 1.5 kilometers east to west and 1.0 kilometer north to south. The northwest side is directly adjacent to the Ayeyarwaddy River, but the three other sides are surrounded by a large moat, with a brick wall erected on the inside. The west gate and part of the wall around the gate were restored in recent years. The approach to the south gate is lined with smaller brick walls. Today, the area inside the walls is mostly farmland, with a scattering of villages, but it is believed that the former palace occupied a 400-square-meter central area in the site. The Department of Archaeology excavated the site around 15 years ago and unearthed the platform of a building, but the only structures that exist aboveground are an ablution pond and a watchtower. The ablution pond is rectangular, measuring roughly 50 meters east to west and 25 meters north to south. It was made by carving out the ground in two descending tiers and surrounding it with a stepped retaining wall made of brick. Decorative stairs provide access from the four sides. The watchtower was built in 1822 as part of the royal palace of King Bagyidaw, but it collapsed in a major earthquake in 1838, leaving only the foundation. In its current state, the tower is a square brick tower that rises to a height of about 30 meters and has a wooden pavilion at the top. An external staircase provides access up to the pavilion, but since no reference materials exist that provide information about the original appearance of the tower, it was restored based on little academic basis. The fact it has been left tilted after the earthquake has made it a place of interest. Tourists visit the site in horse-drawn carriages, and are welcomed by souvenir vendors in the vicinity.



Fig.80 Moat and earthwork around Sinkyone Fortress



Fig.81 Remains of the outer moat of the palace



Fig.82 The reconstructed west gate of the palace



Fig.83 Remains of the abluion pond at the palace



Fig.84 Distance view of the palace's watchtower

Maha Aung Mye Bonzan (Me Nu Oak) Monastery

Maha Aung Mye Bonzan Monastery was built under the sponsorship of Queen Me Nu, the Chief Queen of King Bagyidaw. It was made with bricks to resemble wooden monastery architecture in silhouette, with walls decorated with stucco. Maha Aung Mye Bonzan Monastery was also damaged in the 1838 earthquake, but was restored in 1873 by the daughter of Queen Me Nu and King Mindon's princess. It is considered a representative work of Konbaung-era brick architecture.

Innwa Archaeological Museum

Innwa Archaeological Museum is a relatively new museum opened in 2003. It has a collection of 358 items, including excavated artifacts, and displays marble Buddhist statues and metal crafts as well, but exudes an air of emptiness. According to museum staff, no surveys are being conducted of Innwa archaeological site at present, and only maintenance management activities are being continued. Admission is 200 kyat for Myanmar citizens and \$5 for foreigners.

No. 233, 234, Lawka Htaik Oo

Innwa is said to be home to some 600 Buddhist padogas scattered throughout the city. Of these padogas, the study team visited three whose mural paintings remain intact. At Lawka Htaik Oo, measures had been taken to reinforce the ceiling and to prevent the delamination of the stucco mural paintings using mortar. These measures seem to have been applied in relatively recent years. The mural paintings are said to date from the 16th century, with some showing figures that appear to be Westerners.



Fig.85 External view of Maha Aung Mye Bonzan Monastery from the southwest



Fig.86 Inside of the gallery at Maha Aung Mye Bonzan Monastery



Fig.87 External view of Innwa Archaeological Museum



Fig.88 Exhibition hall inside Innwa Archaeological Museum



Fig.89 External view of Lawka Htaik Oo



Fig.90 Close-up view of a mural painting at Lawka Htaik Oo

3-4 | Amarapura

Amarapura was the ancient capital of the Konbaung Dynasty from 1783 to 1821, and again from 1842 to 1859, and is located approximately 12 kilometers southwest of the Royal Palace in Mandalay. Along with Innwa and Sagaing on the opposite coast, Amarapura is a popular day-trip tourist destination from Mandalay.

| U Bein Bridge

U Bein Bridge is a wooden bridge that spans Taungthaman Lake in eastern Amarapura, and measures 3 meters in width and 1.2 kilometers in total length. Construction of the bridge began in 1849 using more than 1,000 teak columns salvaged from the former Royal Palace in Innwa and transported to Amarapura. The logs of the bridge pier have connection holes in them, clearly indicating that they were previously used as architectural elements. Although it has been reinforced with braces, the bridge as a whole is becoming worn with age. Its safety is an issue of primary concern, along with its conservation, as it is used daily by many people, including children who commute to a school on the opposite coast and tourists.

| Maha-wei-yan-bon-tha (Bagaya) Monastery

Maha-wei-yan-bon-tha (Bagaya) Monastery was built in the latter half of the 18th century, rebuilt in 1848 by King Bagan, and was lost in a fire in 1866. The present building is a reproduction made in 1993 based on paintings as reference materials, but the new building is made of reinforced concrete instead of wood, and even the sculptures of the balustrades are made of cement. Particularly noteworthy is the collection of items it holds. For example, it includes Buddhist statues of each period that have been collected by a priest who expended his efforts to rebuild the temple, and numerous Paysar (palm-leaf manuscripts) and ancient documents. The statues fill the space above the floor, and the documents are stored beneath the floor in a space that serves as a type of library. Only the statues are normally available for public viewing, and access to the sutras and documents is restricted to researchers. The texts are stored in wooden shelves with glass doors, but the shelves are located in a piloti that has no air conditioning. The preservation environment is far from good, and bookworm countermeasures simply consist of applying naphthalene and airing out the documents once a year. Furthermore, only a portion of handwritten historical materials have so far been converted to print.



Fig.91 Full view of U Bein Bridge from the west coast



Fig.92 Close-up view of a bridge pier of U Bein Bridge



Fig.93 External view of Maha-wei-yan-bon-tha (Bagaya) Monastery



Fig.94 Paysar (palm-leaf manuscripts) and parabaik (folded writing manuscripts)



Fig.95 Collection of paysar in storage in Maha-wei-yan-bon-tha (Bagaya) Monastery



Fig.96 Exhibition hall of Buddhist statues in Maha-wei-yan-bon-tha (Bagaya) Monastery

3-5 | Yangon

Shwedagon Pagoda, the symbol of Yangon, is said to date from the 10th century at the latest, but it was only after the mid-18th century that organized communities came to be formed in the city. In 1852, the British occupied the city after defeating Burma in the Second Anglo-Burmese War and developed Rangoon to be the center of British Burma based on modern city planning. Rangoon then became the capital after the Union of Burma declared independence in 1948, and was renamed Yangon in 1989 under the military administration. Yangon lost its seat as the capital when the capital was relocated to Naypyitaw in 2006, but has continued to be Myanmar's largest city and the center of economy. The city has a population of more than 4 million today.

<State of museums>

- Museums are all dedicated to displaying artifacts, and are hardly outfitted with conservation facilities or research functions. They are many problems in their exhibition methods and management frameworks, not to mention flaws in their conservation environment and safety measures.
- Even the National Museum in Yangon, which serves as Myanmar's central museum, has far less personnel than its capacity, and only limited handful of workers have skills and knowledge in conservation and other related specialized fields. There is concern that the opening of the new national museum in Naypyitaw would disperse the already limited human resources.
- Training in specialized fields related to museums has been offered sporadically, but continuous international assistance has not been extended to museums.

<State of libraries>

- The study team only inspected the National Library in Yangon and the archives in a temple in Amarapura, but since neither facility is equipped to control the conservation environment, there is concern about the state of deterioration and insect damage to Payscale (palm-leaf manuscripts) and other historical materials.
- The digitization of information is being addressed in part at the University of Yangon, but work on the task has yet to begin in public libraries under the administration of the Ministry of Culture.
- The circumstances regarding human resources are the same as in museums, and there is concern that the opening of the new national library in Naypyitaw might further exacerbate the issue by dispersing the already limited materials and human resources.



Fig.97 Aerial view of the former city center in Yangon



Fig.98 Sule Pagoda at night



Fig.99 View of central Yangon



Fig.100 Panoramic view of the northern part of downtown Yangon

National Library

The National Library originated from a library built in 1883 during the British colonial period, and was newly established as a national library under the administration of the Ministry of Culture in 1952. After relocating a number of times within Yangon, it came to the present building where it has been since 2008, but even this location is temporary, and the library's collection is still divided among several locations. In addition to comprehensively collecting published materials on Myanmar from in and outside of the country, as well as books published in Myanmar, the National Library is also tasked with the supervision of regional libraries and the development of human resources related to library work. It has a total collection of some 800,000 books and a copy of all books published in Myanmar, as the law requires publishers to donate a copy of all books to the National Library. Some items of particular value include a collection of paysar (palm-leaf manuscripts) and parabaik (folded writing manuscripts) that were brought to Yangon from Mandalay during the colonial period. The library publishes printed matter, but it needs to address such issues as conservation methods for original materials and the digitization of their content in the future. The rare books room has no air-conditioning nor fumigation equipment. There are positions for 60 personnel, but the library has only 35 members on staff at present. Among them, 30 are librarians who specialized in library science at university. A new national library is under construction in Naypyitaw, which when completed, will take over the central library functions of the National Library in Yangon.

National Museum

The National Museum was founded in 1952 and was relocated to its present location and building in 1996. It collects an admission fee of \$5 from foreigners, and has 14 exhibition halls featuring different genres and eras. There are exhibits of natural history and archaeology, folklore and performing arts, and minority cultures, but the largest portion features Burmese crafts, Buddhist art, and artifacts from successive kingdoms. The Lion Throne, which escaped damage in the war because it had been taken from the Mya-Nan-San-Kyaw Golden Palace to India and was thereafter returned to Burma, is considered the greatest treasure among the museum's collection.

As in other museums, the National Museum also has too few exhibits compared to the size of the facility, and gives an impression of emptiness. The display cases of precious metals are placed behind iron bars. The power supply is shut off at night out of fear of fire from short circuits, so even the air conditioner stops working. The study team was not able to inspect rooms other than the exhibition halls, so the conditions in the storage room and conservation laboratory could not be assessed. A new national library is under construction in the capital of Naypyitaw, to which some of the collection and staff of the National Museum in Yangon will be transferred upon its completion.



Fig.101 External view of the National Library



Fig.102 Open-stack reading room in the National Library



Fig.103 Collection of paysar (palm-leaf manuscripts) in storage at the National Library



Fig.104 External view of the National Museum



Fig.105 Throne from Mya-Nan-San-Kyaw Golden Palace



Fig.106 Inside of an exhibition hall in the National Museum

Colonial Buildings

Yangon is home to many buildings of modern architecture that were built during the British colonial period. In fact, they are said to compose the largest concentrated collection of such buildings among all cities in Southeast Asia. This is not only because Yangon flourished as the center of politics and economy in British Burma, but also largely because the economic stagnation that continued for a long while under the military administration prevented the renewal of infrastructure in the city. The buildings are diverse, and include public buildings, commercial buildings, religious buildings, shop houses, private residences, and industrial facilities. The area from Sule Pagoda Road eastward to the Yangon River, in particular, offers an impressive sight, with large and dignified office buildings lining the streets.

Yangon City designated 187 buildings as buildings of historical significance in 1996, and is actively engaging in their conservation in cooperation with Myanmar Heritage Trust in the private sector. Some, like the Strand Hotel building, are being reused after restoration, but some others are almost falling to ruin, even with alterations that have been made in later years. A large number of the buildings are government offices that have lost their functions particularly after the relocation of the capital to Naypyitaw, and their utilization poses a significant challenge. Amid strong expectations of a future acceleration of economic activities, it seems almost impossible to prevent high-rise buildings from replacing the undesignated buildings. Australia has commenced an assistance program for the conservation of colonial-era buildings in Yangon from 2012, and has already reached an agreement to send conservation consultants to Myanmar.

Lim Chin Tsong (Kambawza) Palace

Lim Chin Tsong Palace is a historical building that stands on a large site near the south end of Inya Lake. It was built in 1919 as the residence of a local Chinese who made a fortune in trade and rubber. The two-story, Western-style building with a cruciform plan is topped with a three-tiered octagonal pagoda in the center, and exhibits an eclectic appearance with an embellishment of Chinese-style designs throughout the building. It was used as a hotel for some time after the Second World War, but thereafter came to be used by the Ministry of Culture. The ministry has been relocated to Naypyitaw, but continues to own the building, which is now used by the National University of Arts and Culture.



Fig.107 View around Pansodan Street



Fig.108 View around Pansodan Street



Fig.109 Yangon Central Station



Fig.110 Residential building converted to a hotel



Fig.111 External view of Lim Chin Tsong (Kambawza) Palace



Fig.112 Inside of the central hall of Lim Chin Tsong (Kambawza) Palace

4. Observations

4-1. Present State and Issues

This section discusses the present state of cultural heritage sites in Myanmar that has come to light through this survey and issues that have surfaced as a result thereof. As mentioned at the beginning of this report, the Myanmar people's effort and sense of mission to protect their cultural heritage amid numerous constraints are worthy of recognition. It is based on this acknowledgment that the sites will be objectively evaluated in light of today's global standards.

Myanmar's framework for cultural heritage protection includes a law for protection of cultural heritage, and the government is showing a positive attitude toward ratifying various relevant conventions. Furthermore, the Ministry of Culture provides integrated administration for cultural heritage protection, and with branch offices in each region, it appears to have made consistent efforts toward the development of a framework necessary for cultural heritage protection and management. On the other hand, human resource development in Myanmar is lagging, and the segment of the staff with a certain degree of expertise is bearing a concentrated burden. Therefore, it will likely be necessary to develop human resources in the country while efficiently utilizing opportunities to receive specialized knowledge from foreign countries, as such opportunities are expected to increase in the future. Efforts will also need to be made to raise the general level of fields related to cultural heritage protection not only through short-term workshops, but also through the establishment of relevant departments in universities and the provision of opportunities for long-term studies in foreign countries.

The detailed status of cultural heritage protection has been provided in the foregoing chapter in reference to each cultural heritage site, so here let us summarize anew the general state of protection according to issue area.

In a nutshell, the state of cultural heritage conservation in Myanmar is such that deterioration is advancing on the whole in all types of tangible cultural heritage (buildings, archaeological sites, artifacts, fine arts and crafts, folk materials, ancient documents, etc.), and this critical situation can be expected to continue unless active, effective measures are taken in terms of both conservation and management.

- Buildings: With brick buildings, relatively few ground-related problems are seen, but there are many cases where the loss of balance of a building's vault structure has caused the building to collapse or its walls to tilt significantly. The leakage of water from the roof is also a large threat to the conservation of mural paintings. Sandstone-cladded buildings, although they are few in number, display severe deterioration. Meanwhile, in wooden buildings, decay and insect damage are evident, including at the base of earth-fast pillars. The conservation of the intricate sculptures carved around the exterior of the roof poses a particularly difficult issue. Anti-disaster measures have so far been applied to only a small number of priority properties.
- Archaeological sites: It is understood that it is common to display excavated sites and artifacts in their exposed state, although we did not have a chance to see the excavation sites in this study. The possible deterioration and damage that could result by exposing remains and artifacts to the field environment is cause for concern. There are also reservations about attempts made throughout the country to reconstruct royal palaces and other important sites without sufficient reference materials to provide reasonable grounds on which to base restoration and reconstruction.
- Fine arts and crafts: Stone items and earthenware are not readily affected by the environment, but woodwork, metalwork and lacquer ware are sensitive to environmental conditions. As matters stand, fine arts and crafts are displayed in an uncontrolled environment in museums that lack preservation facilities and even a stable

supply of electricity. There are also many problems in terms of crime and disaster prevention, such as failure to secure statues to their pedestals.

- Folk materials: Dyed textiles and other such organic artifacts are particularly sensitive to their preservation environment, but they are placed in spaces where there is no air conditioning in most cases and show advanced deterioration.
- Ancient documents: Most *paysar* (palm-leaf manuscripts) and *parabaik* (folded writing manuscripts) in Myanmar are exposed to insect damage, and also show signs of advanced material deterioration. There is thus a strong need to take proper conservation measures, including the digitization of their content.

Myanmar has resorted to independent conservation and restoration initiatives under circumstances where budgets and foreign aid have been limited, but much of the past restoration work has been temporary and limited, restricted measures that were far from attempts to improve or solve fundamental issues of conservation. In fact, Buddhist archaeological sites such as Bagan have been frequently subjected to drastic restoration work as acts of religious virtue, and in many cases, the restoration work has undermined the value of the sites as cultural heritage. Myanmar authorities are mindful of the opinions of foreign countries regarding such conservation and restoration attempts that have been made in Myanmar in the past, and have begun to pursue a change toward policies that conform to global conservation and restoration principles, which call for minimum tampering and reversibility.

In the area of tourism and regional development, recent changes in Myanmar's domestic political system have brought a dramatic increase in the number of foreign tourists, as is especially evident at the Bagan archaeological sites, and the existing tourism infrastructure is reaching the limit of what it can accommodate. Myanmar authorities have already created a basic zoning plan in reference to a master plan proposal that has been formulated in a UNESCO/Japan Funds-in-Trust project (Nishimura plan) with a view to the future inscription of Bagan as a World Heritage Site, but they are also giving independent consideration to creating plans that include measures for the conservation and management of archaeological sites and the development and presentation of their surrounding areas. Accompanying the increase in the number of tourists, issues are expected to emerge in the securing of water resources, water quality improvement and waste material treatment. The increase in population in Nyaung U and New Bagan might also give rise to medium to long-term social issues such as the deterioration of urban environments and the widening of the income gap between the cities and outlying villages. Plans therefore need to be made that not only address the development of cultural heritage, but also take into consideration the balanced development of the entire region.

In the area of museums, existing museums are dedicated to the display of artifacts, and pose many problems with regard to display methods and storage environments. In this recent study, the study team did not have the opportunity to inspect facilities related to conservation activities and storage rooms, but interviews indicated a lack of adequate facilities, equipment and research functions. At the same time, however, efforts are being made to develop human resources, such as by offering independent training courses taught by Myanmar experts who have received training in Japan and other foreign countries. Nevertheless, as a new national museum is currently under construction in the capital city of Naypyitaw, there is concern that its opening will further disperse the already limited human resources. Specialized training in the area of museums has been implemented sporadically, and has never received continuous international assistance. This same situation applies to the area of libraries.

With respect to human resources, there are few experts in Myanmar who have specialized skills and knowledge. Tangible cultural heritage protection is solely administered by the Department of Archaeology,

National Museum and Library under the Ministry of Culture. The department has a reasonable number of staff members, including at its branch offices located throughout the country, but the number of people who have skills, experience and knowledge in specialized fields and particularly in the field of conservation and restoration is extremely limited.

With respect to facilities, there is a definite lack of the necessary equipment and facilities in organizations for cultural heritage protection. This is not only a financial issue, but also a problem related to the status of infrastructure and the inability to provide a stable supply of electricity. When considering future assistance that involves the introduction of facilities, it should definitely be implemented as a package with technical transfer, to ensure that local workers can utilize the facilities effectively.

In terms of international assistance for cultural heritage protection, the Archaeological Survey of India is poised to launch a cooperation project for the conservation and restoration of Ananda-gu-hpaya-gyi in the Bagan archaeological site, and Australia has expressed interest in the Bagan Conservation Master Plan. China had been slated to provide assistance for the conservation and restoration of Dhamma-yan-gyi at the time of this study in February 2012, but according to subsequent information, China's assistance has been placed back on the drawing board. With respect to the Pyu Cities, which the Myanmar government is aiming to have inscribed as the country's first World Heritage Site, a UNESCO/Italy Funds-in-Trust project has been launched, restricted to a period of one year for the time being, and will also include workshops on the Bagan archaeological site. Furthermore, Australia has commenced assistance for the conservation of colonial-era historical buildings in Yangon, and technical assistance is currently being implemented mainly through the dispatch of conservation consultants. Other countries have also begun to make frequent inspection visits to tangible cultural heritage sites other than the above with an eye to providing cooperation, although no specific agreements have yet been reached.

4-2. Potential for Future Cooperation and Japan's Role

As discussed above, the present circumstances surrounding cultural heritage protection in Myanmar are not easy, and no matter from which aspect the issue is addressed, the country is unquestionably faced with numerous difficulties. At present, there are many inadequacies in terms of technologies and methods. For this reason, Myanmar authorities have high expectations of Japan's accumulated expertise in cultural heritage protection. During the twenty years or so when foreign assistance was not available, experts in Myanmar applied themselves zealously to cultural heritage protection activities. Furthermore, officers in charge of Myanmar's cultural heritage are generally proud and strongly independent people. Therefore, when implementing technical cooperation and training activities, it is necessary to interact with them on an equal footing.

While bearing in mind the above matters, consideration was given to the requests from Myanmar authorities, the present state of Myanmar's cultural heritage and areas at which Japan excels, and as a result, the following three areas have emerged as potential areas for future cooperation from Japan.

① Human resource development in areas of conservation and restoration technologies at which Japan excels

It is desirable to contribute to the establishment of a system that would allow the Myanmar side to engage in long-term, voluntary conservation and restoration activities through technical transfers in fields of high versatility. For example, Japan's areas of expertise might include the transfer of technologies for the conservation of the mural paintings of the Bagan archaeological site and technologies for the repair of wooden buildings represented

by the Shwei-nan-daw Monastery in Mandalay.

Whatever the theme of cooperation may be, specific projects should be formulated after dispatching a new mission composed mainly of experts from relevant fields to analyze the situation in more detail and examine project feasibility from a technical perspective. With respect to the Bagan archaeological site, the site may become the focus of international assistance in the future, so the coordination of donors would also become important.

With respect to the implementation of training programs, there is concern not only about the constant shortage of training staff, but also about the increasing number of offers by foreign countries to provide training as part of their assistance schemes. Since long-term overseas training could exacerbate the shortage of human resources at the field level, it would be more appropriate to consider providing technical transfers in Myanmar through long-term dispatch of Japanese experts.

②Assistance for the development of the tourism environment with due consideration to cultural heritage

Tourism management measures, such as signs, restrooms and parking lots for foreign tourists, are hardly adequate, as matters stand. Therefore, a potential area for assistance would be in the development of a proper tourism environment through the construction of signs, restrooms, parking lots, information centers, etc. However, when presupposing the inscription of a site on the World Heritage List, it is essential that the Myanmar government, international institutions such as UNESCO and ICOMOS and donor countries work together so that no discrepancy arises in regard to the overall direction of assistance plans and the direction of environmental development.

③Assistance from the perspective of tourism and regional development

From the long-term perspective, consideration should also be given to developing water resources, improving water quality, and building infrastructure such as for waste treatment. Additionally, as a means of linking the profits from tourism development to reducing poverty and improving the living environment of local residents, human resource development in the tourism industry and the development of traditional crafts as a tourism industry would also be potential areas for assistance.

Specific assistance in the above three areas may be commenced according to the following steps.

①Information sharing among experts

As the first step toward providing assistance to Myanmar, it is necessary to convey an understanding of the present state of Myanmar's cultural heritage to as many relevant parties in Japan as possible. So far, such information has been provided to experts in Japan through reports given to a council established within the Consortium and by contributing papers to the information publication issued by the Japan ICOMOC National Committee. Additionally, to ensure the effective implementation of projects for the conservation particularly of immovable cultural heritage, information needs to be shared not only among experts in cultural heritage protection, but also with economic cooperation organizations and experts in the development field.

②Human resource development through invitation and dispatch programs

With respect to the first proposed area of assistance (human resource development in areas of conservation and restoration technologies at which Japan excels), experts from Myanmar shall be invited to Japan, and

Japanese experts shall be sent to Myanmar, to develop human resources in the field of conservation restoration technologies. With a view to formulating specific projects, a new mission composed mainly of experts from relevant fields should be sent to Myanmar to analyze the situation in more detail and examine project feasibility from a technical perspective.

③Coordination between tourism and regional development assistance and cultural heritage protection

In relation to the second and third proposed area of assistance (assistance for development of the tourism environment with due consideration to cultural heritage and assistance from the perspective of tourism and regional development), foreign assistance might hereafter focus on cultural heritage protection and regional development simultaneously, particularly at the Bagan archaeological site. Bearing in mind this possibility, cultural heritage protection must be considered in conjunction with development assistance and strategies for the relevant region and for Myanmar as a whole, and efforts must be coordinated with comprehensive assistance measures with a view to achieving synergistic project effects.

4-3. Role of the Japan Consortium for International Cooperation in Cultural Heritage

The Japan Consortium for International Cooperation in Cultural Heritage aims to contribute to international efforts for cultural heritage protection by coordinating and promoting cooperation among relevant players in Japan. With regard to this study project as well, the Consortium will promote coordination and cooperation for the implementation of the proposed cooperation activities, and will share information and introduce experts as necessary. It will assume an important role particularly in regard to the proposed specific assistance plans of “① Information sharing among experts” and “③ Coordination between tourism and regional development assistance and cultural heritage protection” by collecting information about various cases of international cooperation in Myanmar’s cultural heritage and other relevant fields, as well as information about experts, disseminating the information not only among its members but more widely to many other parties, and making information referrals to relevant institutions. As part of this effort, this particular study report will be sent to all members and made available on the Consortium’s website.

Reports about this study have been given to the Consortium’s Subcommittee for Planning and Subcommittee for Southeast Asia, and in ensuing information exchanges, the establishment of the Myanmar Working Group was proposed and approved as a framework for examining specific cooperation programs. Hereafter, the working group will be responsible for delivering updates of information on cultural heritage protection in Myanmar to all Consortium members, as well as to relevant institutions such as Japanese Ministry of Foreign Affairs, Japanese Agency for Cultural Affairs, the Japan International Cooperation Agency, and the Japan Foundation. The Consortium will continue to collect and share pertinent information so that personal exchanges may be planned between Myanmar’s Ministry of Culture and specialized institutions and experts in Japan, and hopes to maintain contact and continue consultations with the Ministry as necessary.

4-4. Summary

The study team visited Myanmar to assess the present status of cultural heritage protection in the country, seek a direction for future international cooperation, and examine specific requests for assistance from the Myanmar side. The local survey consisted of visits to representative cultural heritage sites such as the Bagan archaeological site and wooden architecture in Mandalay, as well as museums and libraries in the country, and

information was acquired and views were exchanged through interviews with relevant authorities at each site.

The study revealed that Myanmar's tangible cultural heritage is facing a conservation crisis, and that there is a definite shortage of human resources and facilities. Future assistance is needed particularly for technical transfers and human resource development in the field of conservation and restoration technologies, the development of a tourism environment with due consideration to cultural heritage, and the formulation of a comprehensive plan from the perspective of regional development.

The survey was limited in time, but was able to be carried out efficiently and effectively through cooperation with Myanmar's Ministry of Culture. The study team appreciated the Ministry's cooperation in providing for the team's various needs, such as for the accompaniment of a local authority when visiting the sites and for the arrangement of interviews.

Myanmar today is facing dramatic political and social changes, and is experiencing a rush of economic activity owing to the inflow of foreign capital accompanying the rapid shift to democracy and the recommencement of international assistance. What was particularly apparent from the study team's short stay in Myanmar was the strong enthusiasm of the local officers who engage in cultural heritage protection. The study team hopes to maintain the relationship of trust it has cultivated with its counterparts in Myanmar through this recent study and to examine optimal assistance measures in consultation with relevant institutions. Ultimately, the Consortium hopes to contribute to further strengthening the bonds of mutual friendship and understanding between Myanmar and Japan through international cooperation for cultural heritage protection, which is expected to gain momentum in the near future.

APPENDIX

Appendix 1: Interviews

Below are summaries of face-to-face interviews. Information obtained through explanations and hearings while doing a walk-through of the various sites visited is as included in the sections for each cultural heritage site in this report. The interviews were conducted by two languages, Burmese and Japanese, with the support from a translator of Burmese and Japanese.

1. Interview with the Director General of the Department of Archaeology, National Museum and Library, Ministry of Culture

Date/Time: February 23, 2012; 10:00 – 11:30

Place: Ministry of Culture (Naypyitaw)

Attendees:

Myanmar members: Mr. Kyaw Oo Lwin, Director General, Department of Archaeology, National Museum and Library, Ministry of Culture; and other staff

Japanese members: Ms. Masako Sato, First Secretary and Head of Information and Culture Section Embassy of Japan in Myanmar; 4 researchers

Ishizawa: I would like to ask about the present state of nationwide networks (inventories, etc.) of cultural heritage in Myanmar since the Department of Archaeology, National Museum and Library was newly relocated to Naypyitaw.

Director: The Ministry of Culture was relocated to Naypyitaw in 2009, but since before the relocation, cultural heritage have been overseen by the respective regional offices staffed with officers in charge of conservation and management. After the relocation, offices have been located in such regions as Yangon, Mandalay, Myauk-U and Bagan and placed under the supervision of the Department of Archaeology, National Museum and Library in Naypyitaw. The Ministry of Culture conducts studies of cultural heritage, as well as studies on the repair of various types of damage, while a special group conducts studies of ancient fossils and items relating to primates dating as far back as from the Stone Age to the Bronze Age.

Primate studies were begun ten years ago with assistance from France and Japan. With respect to Japan, the Ministry has been working with Dr. Masanaru Takai from the Primate Research Institute at Kyoto University since ten years ago. Studies of principal archaeological sites in Myanmar related to Buddhism, such as Bagan, Mandalay and Tharay-Khit-taya, are currently being conducted with the assistance of France, Italy and India. Talks are in progress with regard to receiving assistance from China's State Administration of Cultural Heritage, and assistance for the study and conservation of the Bagan archaeological site is slated to begin soon. The Ministry happily welcomes various forms of assistance from all countries and experts, for Myanmar's cultural heritage, for its conservation and other matters. The same applies to assistance from government institutions and organizations such as the Japan Consortium for International Cooperation in Cultural Heritage.

There are mural paintings that have been damaged by mold and humidity. We would appreciate it if you would take a look at them during your stay in Bagan and provide some advice. At Dhamma-yangyi, the largest temple in Bagan, measures are being examined for dealing with mold growth caused by humidity.

Most of the buildings of the Bagan archaeological site are made of brick, but three are made of sandstone. They are the Shwezigon Pagoda, Nan-hpaya located immediately next to Ma-nu-ha-hpaya, and Kyauk-ku-umin. These three buildings are partially collapsed. We wish to receive advice from

Japan based on its accumulation of diverse technical studies on stone. Since there are many other temples at Bagan that are at risk of collapse, we are presently receiving advice from organizations of Myanmar engineers and architectural organizations, but would also appreciate advice from Japan.

The above three buildings are the only buildings made of stone, but there are numerous wooden buildings in both Bagan and Mandalay. We would like to receive advice from Japan, as Japan has a long-standing reputation in the conservation of wooden buildings.

Myauk-U archaeological site near India is also mostly made of sandstone. You may not be visiting the site during this mission, but we would appreciate advice regarding their conservation perhaps on your next visit.

Ishizawa: We have particularly strong interest in the wooden architecture in Mandalay, and understand these structures are important examples of cultural heritage and some of the most extraordinary temples in the world.

Harada: We plan to visit them during this mission, as we have heard that in a previous interview between you (Director General of the Department of Archaeology, National Museum and Library) and Japan's Ministry of Foreign Affairs you mentioned the high importance of the three sandstone buildings in Bagan and the wooden architecture in Mandalay. Here is the list of sites we plan to visit. (Hands the list to the Director.) Please add to the list any other sites where Japan's cooperation is particularly desired, or sites that are not on the list but you recommend us to visit.

Tomoda: There are probably more sites than we can visit within the limits of our time, so it would be nice if you could tell us which sites we should visit on a priority basis.

Director: Kyauk-ku-umin, which I mentioned earlier, originally had no roof, but because the stones and bricks of the building have weathered and are at risk of collapse due to frequent rains in recent years, a simple wooden roof has been installed. We know this is not a desirable measure and wish to correct it with advice from Japan. I would also like to mention that the most recent earthquake has deformed Kyauk-ku-umin so that it now appears to bulge outward. Today, most of the stones are on the verge of collapse and have become soft.

Ishizawa: I think the roof was a necessary measure to temporarily prevent the effects of rain.

Director: At Bu Lei Thee Pagoda located practically in the center of Bagan, a large crack has emerged in the building. If possible, we plan to repair the building by clamping the crack temporarily with rebars and later with carbon. The bricks of the pagoda's external walls are collapsing, so the walls are temporarily supported from the sides with rebars. Cracks have also emerged in the Bawbawgyi Pagoda in Pyay. Temporary repairs are currently being carried out to prevent not only the building but also the interior mural paintings and stucco arabesque designs from collapsing any further. There are roughly 2017 buildings in Bagan, and mural paintings exist in 486 buildings among them. However, efforts have been made to preserve these mural paintings and stucco designs at 25 buildings only, and the other 400 some buildings remain untouched.

Nan-hpaya, which I also mentioned earlier, has a sandstone exterior. The top portion has become soft, and frequent rains are making the exterior susceptible to collapse and are also causing it to bulge outward. A wooden roof has been temporarily installed and the walls are laterally supported by pillars, but there are plans to perform proper conservation and repair work this year in 2012.

Many brick temples are also at risk of collapse. The No. 229 four-story pagoda is one such building on the verge of collapse among many buildings that are still in need of repair and restoration.

At Mingun Pagoda, located on the opposite bank in western Mandalay, there was originally a plan to build one of the largest Buddhist pagodas in Myanmar measuring more than 300 meters in height,

but the pagoda has remained unfinished because the king passed away during the construction. The brick parts of the pagoda are collapsing. At many other pagodas, the growth of Bodhi trees is causing the buildings to collapse.

Tomoda: Here is a list we have compiled of wooden buildings around Mandalay. (Hands the list to the Director.) Please tell us which buildings you particularly want us to see, or give us names of any other buildings we should see, if any.

Director: If your stay in Bagan is for one day, it would be difficult for you to visit Sale, in terms of time. Next time when your stay is longer, please visit Sale, as the Ministry of Culture also has an office there. I generally agree with your list. When you visit Bagan and Mandalay, I will make arrangements to have the respective authorities there join you so you can inspect all the sites that you wish in detail.

Tomoda: Are there any sites where wooden buildings are presently under repair?

Director: There are buildings that were built long ago on the northeastern side of Mandalay Royal Palace as lodging places for monks who came from all over the world to attend the Fifth Buddhist Council. They are currently under repair. There used to be 33 buildings in all, but only 18 exist today. The base of their pillars has decayed, so the foundation is being rebuilt with bricks and concrete.

Tomoda: I heard that a new museum is being built in Naypyitaw. Has it opened yet?

Director: It is still under construction, slated to be completed in four months. It will be opened to the public around October 2013.

Ishizawa: Will the collection at the National Museum in Yangon be transferred to the new museum?

Director: The collection at the National Museum in Yangon will remain as it is. The new museum will exhibit items collected from elsewhere.

Tomoda: Will the new museum be a museum of archaeology?

Director: It will exhibit a wide range of items from the Stone Age to modern times.

Ishizawa: I understand that you are an archaeologist and expert in the Pyu period. How far have your studies progressed?

Director: We are still conducting excavations. At Tharay-Khit-taya, we unearthed more than 400 pottery vessels containing remains. We are preserving them in the state they were excavated, by creating a building over them.

Ishizawa: How are you dealing with dust and other such contaminants in Tharay-Khit-taya?

Director: We have not been able to address the issue of dust prevention yet. It would be best if we could do the same as is done at the Nara Place Site in Japan.

Ishizawa: My field of expertise includes the Angkor Wat in Cambodia, so I have knowhow regarding such measures, and think I can provide advice concerning the preservation and restoration of archaeological sites.

Director: I am extremely happy to hear that. I ask for your consideration regarding future assistance. For your information, we already have plans for the preservation of Dhamma-yan-gyi in cooperation with China (State Administration of Cultural Heritage), and will be receiving a study team in March, 2012. At Ananda-gu-hpaya-gyi, we will soon be implementing a project to preserve it, including a cleaning of its mural paintings, with cooperation from India.

Suzuki: My specialty is urban planning. There appears to be a dramatic increase in the number of tourists to Bagan, but have any difficult problems arisen in regard to the relationship between tourism development and the preservation of the sites?

Director: Dr. Yukio Nishimura from the University of Tokyo created a master plan for us in the 1990s. Based on that plan, we are presently trying to create a new master plan for future activities, but since it takes time, we are addressing matters of high urgency for the time being. For example, cars were previously allowed to enter the walls of Dhamma-yan-gyi, but in consideration of the vibration problem from the cars' engines, we prohibited the entry of cars into the site. We also prohibited cars from going near the foot of the tower at Swei-nan-daw Monastery, built organized rows of small stores for vendors, and are otherwise taking measures that can be initiated at the moment. An increasing number of buildings are going up in Bagan in response to the increase in the number of tourists, but we are putting a stop to further additions of hotels, restaurants and lacquer workshops, and are establishing various other restrictions.

Tomoda: Are the restrictions issued in written format?

Director: The Minister for Culture visited Bagan last month and issued instructions on how to begin formulating the master plan. That document also contains matters of urgency and future goals.

Tomoda: Are those restrictions enforced independently by Myanmar?

Director: Yes, we are enforcing them ourselves without foreign assistance. Urgent matters are being addressed in concert by the archaeology, architecture and engineering sectors of government, but we appreciate cooperation from all sectors. We are slated to receive assistance also from UNESCO, Australia and Italy in other areas, but still need to examine how to put our efforts together.

Suzuki: When you say assistance from Italy, do you mean the UNESCO/Italy Fund-in-Trust? Also, will assistance be provided for activities that are related to the overall master plan, or for restoration activities only?

Director: Italian assistance will focus on buildings. Classroom lectures will be given on methods for the preservation of stone buildings, brick buildings and wooden buildings, and actual preservation and repair methods will be taught on site, to provide both theory and practice. We are also receiving assistance from Italy regarding GIS systems at Bagan and Pyu, and plan to enlist their cooperation in preparing registration documents, management plans, and other such documents that are needed to have buildings in Myanmar recognized as world heritage. The management plan that will be formulated with assistance from UNESCO will be included as part of the future master plan. There are three components. The GIS system and preparation of registration documents and management plans, the establishment of an analysis center in an archaeological park, and the formulation of a master plan for receiving recognition as world heritage.

The master plan is to be comprised of six parts. The first part will be on repair and restoration. The second part will focus on reconstruction and site presentation. It will require not only the preservation of presently existing objects, but also the reconstruction of objects that previously existed. Reconstruction will be accompanied by the site management of roads and other infrastructure such as stores and restrooms, and will be developed in locations that will not damage the general atmosphere of the sites. We hope to achieve the same level of site presentation and management reconstruction as other countries, so that the existing atmosphere of the sites will not be lost. We are also considering providing buggy services for tourists to eliminate vibrations from large vehicles, and developing the sites into parks, like at Todaiji Temple in Japan and Sukhothai in Thailand. The third part of the master plan will deal with documentation. Hereafter, we hope to document each building in detail, from their dimensions to their shape, and intend to use photos and videos to make detailed observations of their conditions so that the priorities for preservation can be assessed from the documentation. The fourth part will focus on preservation. We wish to learn about standards in other countries. The fifth part will be on research. There are three royal palace sites which have not even been examined for restoration and need to be studied. The sites of the royal palace of King Kyansitta

are currently being excavated. The sixth and last part will address the ideal manner of preservation for recognition as world heritage. Upon achieving the above measures in conformance with global preservation principles, we hope to register the buildings on the World Heritage List. As proposed by Dr. Nishimura, we have divided Bagan into zones and are adopting the same preservation methods and tasks in part. We are considering various ways to make sure the increasing number of tourists will not damage the sites, and have reported to the Minister for Culture that such steps need to be taken in due order.

Ishizawa: What are your plans for the development of human resources to carry out the six parts of the plan?

Director: We are consulting with the aforementioned organizations of engineers and architects about the development of human resources. We are also exploring various possibilities for cooperation with experts at a technological university. We intend to receive advice about matters related to preservation and restoration, which I mentioned earlier. A UNESCO workshop on building and mural painting preservation will begin in April, 2012 so we plan to take that opportunity to establish ties with engineers and develop the necessary human resources.

Ishizawa: You mentioned "conformance with global standards," but do you have plans to send Myanmar experts to foreign countries to receive training?

Director: We presently have Myanmar experts studying in India and China. If we are to receive technologies also from Japan, we wish to send our people to receive training in Japan.

Tomoda: How many members with expertise do you presently have on staff?

Director: We are an organization of roughly 200, with approximately 35 structural engineers, roughly 20 experts in conservation science, and more than 100 members with a master's or bachelor's degree in archaeology.

Harada: Do these 200 members work for the government as public officers?

Director: The 200 belong to the Ministry of Culture, and do not include members of the aforementioned archaeology and engineer organizations. Nationwide, there are roughly 900 members who work for the Ministry, including caretakers, guards and trainers.

Harada: You mentioned a technical university, but are you referring to a specific university?

Director: I was referring to Yangon Technological University. In Myanmar, a separate ministry is in charge of the technological university, along with 27 universities throughout the country. We plan to ask for their help.

Sato: Are the engineers and architects you mentioned earlier also experts who belong to the Ministry of Culture?

Director: They are not members of the Ministry, but belong to separate organizations. Last week, a discussion was held at Bagan, in which we were offered cooperation from other ministries for the preservation and restoration of Bagan and other ancient sites, indicating that other ministries are also interested in the preservation and restoration of archaeological sites in Myanmar.

Translator: The Director means that the Ministry of Culture alone cannot deal with the issue, and needs help from other ministries, which have agreed to cooperate at the request of the Minister.

Sato: May I ask about the museum that is presently under construction in Naypyitaw.

Director: The museum should have been completed December, 2011. It has 18 exhibition rooms. We would

appreciate it if you could teach us how exhibits are displayed in museums such as the Tokyo National Museum.

Tomoda: Will the new museum also feature such themes as natural history and folklore?

Director: The new museum plans to exhibit Myanmar's history in chronological order, from the primates to the Stone Age; Iron Age; Bronze Age; the Pyu period; the Bagan period; Pinya, Innwa and Taungoo periods in the 15th, 16th and 17th centuries; the Konbaung period in Mandalay; the period of colonial rule in Myanmar; the period after gaining independence; the period under military rule; and the Naypyitaw period. It will also feature Buddhist statues and religious items, cultural items, items related to dances and other performing arts, paintings and wood carvings. We wish to learn specifically about storage and display ideas and techniques for preservation and repair that are employed in museums in Japan. If we send our people to study in a foreign country, only one or two members can acquire advanced techniques. However, if foreign experts come to Myanmar, Myanmar people can study new techniques while helping out the experts, and more people can learn to perform various tasks themselves by imitating the experts. Therefore, we wish to receive this type of cooperation in order to develop more human resources.

Ishizawa: Lastly, I would like to ask about the earthquake. If I remember correctly, the Japanese government restored one of the temples after the earthquake by installing steel beams.

Director: The 1975 earthquake was a Magnitude 7.5 earthquake that caused many buildings to collapse. I remember that the steel beam technology was from Japan.



Photo1 Interview with the Director General



Photo2 Commemorative photo with the Director General

2. Interview with the Director General of the Department of Historical Research, Ministry of Culture

Date/Time: February 23, 2012; 12:00 – 12:30

Place: Ministry of Culture (Naypyitaw)

Attendees:

Myanmar members: Ms. Nanda Hmun, Director General, Department of Historical Research; and other staff

Japanese members: Ms. Masako Sato; 4 researchers

Harada: Please tell us how the Department of Historical Research came to be established and about the activities.

Director: The Department of Historical Research was previously known as the Department of Cultural Institute, which was in charge of conducting studies in anthropology, culture, traditions and language. Thereafter, it was placed under the Ministry of Culture along with the Department of Archaeology, National Museum and Library.

Harada: Please tell us about the activities of the Department of Historical Research.

Director: Just recently, from February 13 to 15, 2012, we hosted an international conference with the participation of approximately 30 members from various countries including the United Kingdom, Germany, the United States, France and Japan. The conference was held with assistance from ICIS in Singapore. We hope to host another conference in 2013, as agreed in an MOU with Pusan National University.

Harada: Please tell us about your future plans and visions.

Director: We hope to conduct further studies of folk music and create an inventory. We also wish to study the culture and language of ethnic minorities who are flowing out of the country, but the problem is that we have few staff members who are able to speak their languages. We have yet to ratify the Convention for the Safeguarding of the Intangible Cultural Heritage, but are currently preparing to ratify it. Myanmar's intangible heritage faces diverse impediments to its continued existence, such as the outflow of ethnic minority peoples, the loss of ethnic traditions, and poor access to means of communication and transportation, but we are concentrating our priorities on traditional percussion instruments and string instruments.

I visited Japan in 1997 and was exposed to research on Japan and the ASEAN countries. I believe Japan's advanced experience, and particularly Japan's digitization technologies, can be applied to archaeology. I also believe that no country in the world other than Japan could have recovered from a disaster as devastating as the Great East Japan Earthquake of 2011. I would like Japan to share that experience at conferences and other such occasions.

Lastly, I hope that future cooperative efforts will also promote cooperation across the relevant departments so that it will be a Ministry-wide undertaking.



Photo3 Commemorative photo with the Director General

3. Interview with the Director of the Department of Archaeology, National Museum and Library in Mandalay, Ministry of Culture

Date/Time: February 25, 2012; 10:30 – 12:00

Place: The study team's hotel in Mandalay (due to offices being closed over the weekend)

Attendees:

Myanmar members: Mr. Myint Zaw, Director, Department of Archaeology, National Museum and Library in Mandalay Branch; Ms. Daw Lwin Mar Oo, Assistant Director, Department of Archaeology, National Museum and Library in Mandalay Branch

Japanese members: 4 researchers

Ishizawa: Please tell us what type of activities you are currently implementing in Mandalay. We plan to tour the city today.

Director: I understand we might be able to receive your cooperation for Myanmar's cultural heritage, and appreciate the offer. In the past, I participated in a training program on wooden materials held at the JICA Center in Osaka, under JICA aid. Ms. Daw Lwin Mar Oo also participated in training in Japan, sponsored by the ACCU Nara Office. We admired and were impressed with Japan's techniques for preservation of cultural heritage, but upon returning to Myanmar, we realized that simply aspiring to be like Japan would get us nowhere, as budgetary constraints and lack of equipment limits what we can do. If you could give us your cooperation in addressing Myanmar's cultural heritage, the experience would be an ideal opportunity for us to study about cultural heritage.

Tomoda: We created a list of wooden monasteries to visit, but we would also like to see some museums. Additionally, please tell us if there are any problems related to the preservation of cultural heritage, including matters related to archaeology, at the moment.

Director: I am responsible for all cultural heritage in Mandalay region, with the exception of those in Bagan. Bagan is located within Mandalay region, but it is treated as a special area with its own officers. The Ministry of Culture has a staff of 138 members who supervise all regions excluding Bagan, and 10 technical workers who undertake the actual field work (experts such as engineers and archaeologists).

Cultural heritage in the Mandalay region (excluding Bagan) are either made of wood or brick. Brick structures include pagodas, and walls enclosing the Mandalay Royal Palace. Wooden structures are mainly represented by monasteries. There are also archaeological sites dating from the Stone Age or Bronze Age 2000 years ago that are currently under excavation and research. At these sites, we are excavating ancient tombs and studying the lifestyles and customs of the people back then. In regard to wooden structures, U Bein Bridge has become a popular tourist spot, and I suggest that you visit this 1.2-kilometer bridge which was built using more than 1,000 pillars made from wooden materials that were abandoned when the Mandalay Royal Palace was relocated to a different location in 1858. The bridge was built in 1858, but its wooden elements are more than 200 years old. Such bridge structures are acknowledged by the government as cultural properties. Mural paintings exist in some places. There are mural paintings in Pagodas, but these are fewer in number compared to the ones in Bagan and were drawn in slightly later years. I also propose that you see the 769 stone tablets dating from the time monks from around the world assembled in Myanmar to attend the Fifth Buddhist Council.

There are four museums in Mandalay and its suburbs. The first is the museum of the Mandalay Royal Palace. It displays carriages and clothing from long ago that show how the royal family lived in olden times. The second is a museum of items related to Mandalay, located in the western part of the city. It mainly features items related to Myanmar culture, such as copperware from 2,000 years ago, and is connected to a library. The third is located in Bagaya in Amarapura, and displays ancient scriptures,

paysars and Buddhist statues. The museum in Innwa displays artifacts unearthed in Innwa, Buddhist statues and mural paintings. There are also two brick citadels in Innwa.

Brick buildings were made by filling the spaces between bricks with clay, but they sometimes collapsed due to frequent rains and floods. They have also fallen apart due to the growth of vegetation in the interspaces in many cases, and have at times collapsed due to humidity.

In the case of wooden buildings, decay at the bottom of pillars has caused the entire building to tilt, because wooden buildings used to be built by directly setting wooden poles in the ground. Buildings presently have corrugated galvanized iron sheet- roofs, but they used to be shingled with wooden boards in the past.

Tomoda: Is there some type of fire prevention system in place in wooden buildings?

Director: Swei-nan-daw Monastery, which you will visit today, has a disaster management system in place. In addition to fire alarms, it is equipped with a well, pump and fire extinguishers. Fire drills are also held together with the local fire department. This may not be 100 percent, but we are doing all that we can. In the case of wooden buildings, termites and other insect pests are not a problem, but damage is frequently caused by decay from the humidity created by rains and floods.

Tomoda: I am sure there are wooden artifacts in museums, but what countermeasures are you taking for them?

Deputy : We are not taking any storage countermeasures in particular, except for using insect repellent.
Director With regard to bricks, there are no specific preservation methods, so we can only address damage to bricks by applying a lime coating. With regard to wood, we try to prevent wooden pillars from decaying any further by cutting the bottom parts of decayed earth-fast pillars, which directly driven in to the ground, and giving them a concrete brick base. Heavy oil (tar) is applied to roofs and outer walls. In cases where the tar does not last long and causes leaking in roofs, we replace the roofs with corrugated galvanized iron sheet with a rust inhibitor. This is the Myanmar way, doing all we can within the scope of our budget. I hope you will take a look at these measures and give us advice.

Suzuki: I would like to know about tourism issues. Around how many foreign tourists and Myanmar tourists visit Mandalay?

Director: February is tourism season. On peak days from November to February, as many as 500 tourists visit Mandalay. Myanmar tourists increase in March during the school holiday.

Suzuki: I imagine various issues are emerging between tourism and cultural property preservation, but what specific issues are there?

Director: Unlike in Bagan, cultural heritage in Mandalay are mostly made of brick or wood, so there are no particular problems. However, I might say traffic congestion is the largest problem brought about by the increase in tourists. In Innwa, additional boats are needed to carry tourists across the river. More horse-drawn carriages are also needed, because places that cannot be accessed by car are toured by carriage. To prevent accidents from occurring between carriages and tourists, parking spaces for carriages need to be created, and carriage lanes need to be developed. Such measures are currently under construction in Innwa. In rural areas of Myanmar such as Innwa, monks have greater power than the government, so management issues need to be discussed among monks, the city government and our office.

At present, measures are being taken in Innwa to protect cultural properties from being damaged or marred with graffiti by assigning people to monitor the cultural heritage. Measures are also being taken to ensure the safety of foreign tourists and to build vending shops for them. As matters stand, children sell their wares by running after horse-drawn carriages, but we plan to change this situation

and build proper shops so tourists can enjoy their travel safely and comfortably. Toward this end, we are cooperating with various people, including monks, the city government and stakeholders of cultural heritage.

Tomoda: Are there admission fees?

Director: Admission is 10 dollars to enter various sites in Innwa and Mandalay combined. There are two checkpoints in Innwa and three in Mandalay. Once paid, the admission is valid for five days. The earnings are collected in whole by the government. Many visitors donate money to Buddhist statues but not to the abovementioned bridges.

Tomoda: Under Myanmar's cultural heritage protection law, can private residences be designated as cultural heritage?

Director: Myanmar's law provides for various measures, such as for the management of cultural heritage, monasteries, and government buildings, but with regard to private properties, authorities are only allowed to say, "Please don't destroy this property," for example. In Myanmar, only properties dating back more than 100 years are considered cultural heritage.

Tomoda: Is there any system that provides a subsidy such as for the repair of personal properties?

Director: No, not at the moment. The government is currently working to create a law that would allow such systems to be established. Japan provides a good example, as it is advanced in this field. In Myanmar, monks have power, so they may wish to apply gold leaf to a cultural property, for example, and may do so on their own. For private homes as well, we should be sending our staff to the relevant houses to provide guidance, but we cannot always do so, because we have few staff and a limited budget.

Harada: The Department of Archaeology, National Museum and Library has branch offices throughout the country, but is there no section in charge of cultural properties in each region and city?

Director: The Department of Archaeology, National Museum and Library does not have branch offices in all towns, but has offices in places where cultural heritage sites are located, staffed with a responsible officer. There are no branch offices where there is no cultural heritage.

Harada: Does the Ministry of Tourism also have branches offices in places where cultural heritage is located?

Director: Tourism is administered only by the Ministry of Tourism in the Mandalay region. Tourism in the region is not under the direct control of the central government, but is administered by the Tourism Bureau in the region. Note that the bureau operates at the regional level in Mandalay, not Mandalay city.

We need to create a master plan for cultural heritage in Mandalay and Innwa in cooperation with organizations of engineers and archaeologists. If possible, I hope to receive your advice regarding the master plan. The Minister for Culture is placing priority on Bagan, so we plan to create our plan for Mandalay based on the master plan for Bagan, including its plans for flower cultivation, illumination, and road development.

With regard to infrastructure, we wish to develop proper roads and make it possible for tourists to make a tour of all sites by buggy, for example. We might also light up some sites at night. Access is restricted, however, due to the military presence. In Innwa, as well, we wish to create proper roads and provide explanations by making a circuit of the sites in a nice-looking car instead of a carriage, but we do not have available capacity. We have so far taken preservation measures the Myanmar way, but I think they are far from conforming to global standards. We wish to study global standards in

preservation methods, but we do not have a sufficient budget to do so.

Ishizawa: Are there enough hotels for tourists?

Director: There are not enough in Mandalay, and there are no accommodations in Innwa. In Mandalay, there are only two foreign-capital hotels for foreign tourists, which reach capacity at 500 visitors. Various aid schemes are also needed for cultural heritage, but legally, the Director must submit an application to the Minister and receive the Minister's approval. The Director cannot directly seek assistance.

Tomoda: Does the Mandalay region receive foreign assistance at present?

Director: There is no foreign assistance. Bagan receives assistance from various foreign countries, but no assistance has been extended to Mandalay yet.

Tomoda: There are colonial-era buildings in Mandalay, but are any approaches being made for their preservation and survey?

Director: There are only three colonial-era buildings. Our department owns one of them, but the government owns the other two. There is a summer resort in an area called Pyin-Oo-Lwin, located about two hours from Mandalay. There, the hotels are owned by the government.



Photo4 Interview with the Director of Mandalay Branch



Photo5 Survey at Innwa Archaeological Museum with Director of Mandalay Branch

4. Interview with the Director of the National Library, Ministry of Culture

Date/Time: February 27, 2012; 13:30 – 14:00

Place: National Library

Attendees:

Myanmar members: Ms. Daw Mya Oo, Director of the National Library; and other staff

Japanese members: 4 researchers

Director: The National Library was placed under the control of the government after Myanmar's independence, and under the Ministry of Culture from 1952. Thereafter, it became a governmental institution as a national library, and was officially approved as the National Library in 1964. The National Library originally opened in the location where the military museum now stands. After being relocated a number of times, it was decided to construct a new building in the eastern region of Yangon, but due to damage from a typhoon that struck the region during the construction, it was relocated to its present location in 2008.

The National Library is regarded as one of the departments among various sector organizations of the Ministry of Culture, and controls the many regional libraries under the Ministry of Culture. Within the eight regions there is a library in each of the seven states and two libraries in the Mandalay and Ayeyarwaddy regions. With the addition of the library in Pyay, there are ten libraries in all.

Previously, library studies were taught in a course at the University of Yangon, but from 2010, we have begun providing a diploma course in library studies to some 20 students, as instructed by the Minister for Culture. We accept no more than 20 students per year, and this year is our second year. There are many libraries in Myanmar, but the Director of the National Library also serves as the Secretary General of the library organization.

The National Library is responsible for making arrangements and distributing to the ten libraries books that the higher authority deems necessary, and for providing guidance regarding library education.

A new National Library is presently under construction in Naypyitaw. It was originally scheduled to be completed in 2010, but has not been completed yet. Upon its completion, half of our collection of books is to be sent to the new library.

Tomoda: When the new library in Naypyitaw is completed, will the overall supervisory function be transferred to Naypyitaw, or will your library be supervised independently?

Director: Half of our employees will go to Naypyitaw, and those who are pre-assigned to the library in Naypyitaw are presently receiving training here in this library.

Tomoda: Will one library be of higher standing than the other?

Director: Naypyitaw will be the headquarters.

Ishizawa: I highly respect the people of Burma, and think Burma has a wonderful and distinctive history. In fact, I am studying the Hmannan Yazawin and Wareru Dhammathat, in particular. How do you preserve old documents such as these?

Director: The majority of old historical documents in Myanmar are comprised of paysar (palm-leaf manuscripts) and parabaik (folded writing manuscripts) from the Konbaung Dynasty era in Mandalay. These historical documents were all transferred from Mandalay to Yangon during the period of British colonial rule. There are more than 6,000 types of documents in total, with paysar and parabaik

manuscripts also ranging from those that include maps and pictures to those that only have text. They are now stored in our library.

Ishizawa: Are these historical documents being converted to digital format?

Director: Our library has not begun recording the documents with a digital camera yet, but we plan to do so soon. Before the military regime took over in 1988, we had microfilms of documents, but we do not have them now; they are being kept by the government. However, we are preparing to print out some of them and store the printouts.

Ishizawa: As a National Library, I assume you have a collection of domestic maps. Could you tell me about them?

Director: In regard to maps, only maps created during the period of British rule exist. Except for a few old maps, the rest have been lost in past wars and political changes or have decayed.

Harada: Could you show us your collection and where you store it, today?

Director: Yes.

Tomoda: Do you have a laboratory for repair work? Paper deterioration is a problem in almost all libraries today, but do you have the necessary facilities and personnel to address this problem?

Director: There is no way to preserve them, except for protecting them with tissue paper or taking care so they do not suffer any further wear and tear.

Harada: I think it would be best to hear about specific problems while actually looking at your collection.

Director: Certainly, I would appreciate it if you would take time to look at various items and teach us about techniques for storing and taking preventive measures for paysar and parabaik manuscripts and books, either in a workshop or by oral explanation.



Photo6 Interview with the Director of the National Library

5. Interview with the Director of the National Museum(Yangon), Ministry of Culture

Date/Time: February 27, 2012; 14:30 – 15:00

Place: National Museum

Attendees:

Myanmar members: Mr. Thaung Win, Director of the National Museum(Yangon);

Ms. Mie Mie Thet New, Deputy Director of the National Museum; and other staff

Japanese members: 4 researchers

Tomoda: Firstly, I wish to ask about the National Museum in general. There are many museums in Myanmar, but could you give us an overview of the National Museum's role, functions, number of staff, and sections?

Director: Please let me begin with an explanation of how we preserve Myanmar's cultural heritage. First of all, cultural heritage is protected by the Protection and Preservation of Cultural Heritage Regions Law. The law came into force in 1998, and stipulates regions to be preserved. Secondly, cultural heritage is protected by technical means. Preservation through engineering technologies means protecting cultural heritage by taking various measures that use engineering technologies to prevent further collapse, as in the case of archaeological sites such as at Bagan. Thirdly, cultural heritage is preserved by chemical means. Mural paintings in Bagan, metal artifacts in museums and other such items are chemically repaired so they can be preserved for a long time.

Next, I will explain our collection method. We conduct excavations, and if we unearth stone items such as Buddhist statues and artifacts that belonged to kings of old, we add them to our collection on a priority basis. Myanmar was under British rule for a time, and some items were taken by the British as trophies. However, among those items, the National Museum displays some that were returned to Myanmar as agreed in intergovernmental talks held after our country gained independence in 1948. We also have various Buddhist implements and ancient objects that fell into the hands of private citizens during Myanmar's period of colonial rule but were later donated to the country. Details about the display, research and storage of items shall be provided by our officers in charge as we tour the inside of the museum.

Deputy: The National Museum opened on September 18, 1996. There are 15 exhibition rooms in all. The building has five floors, with a combined area of 3.844 hectares.

Another: We are authorized to have 60 staff members, but currently employ 42, and the other 18 positions are vacant. Under the Director and Deputy Directors are two officers who respectively head the Museum Department (curator) and Administration and Budget Department. The Museum Department is further divided into four sections: Collection and Display, Conservation, Research and Documentary, and Public Education.

Tomoda: Please tell us about museology experts.

Deputy: A training course for a diploma in museology was begun in 2002. It is a one-year course provided by a university governed by the Ministry of Culture. This year marks the tenth year and the tenth holding of the course. Graduates of the university are enrolled on a preferential basis, followed by graduates of other universities under the Ministry of Culture and graduates of universities governed by a ministry other than the Ministry of Culture. Those who complete the year-long course receive a completion certificate in a completion ceremony. Among the 42 members of your staff, 15 members have a diploma or higher certification, including the upper management.

Director: A new museum will be built in Naypyitaw, so we must send some of our people to the new museum.

Tomoda: Have any members received training in a foreign country?

Deputy: I studied for 8 months in Japan.
Director

Another: I studied at a workshop in Thailand. Some of our clerical workers have studied management in
Staff Indonesia and South Korea. Even after being appointed to this museum following their three months or six months of training, some continue to work concurrently for the Ministry of Culture.

Tomoda: Has the National Museum received foreign assistance besides training in the past, or are there any plans to receive such assistance?

Another: We received technical cooperation for display methods, and received a completion certificate
Staff thereafter. A workshop-type program was also implemented by the United States. Moreover, there was a time when we took Myanmar's Buddhist statues to China and displayed them there for four months.

Tomoda: Have there been any such exchanges with Japan?

Deputy: Exhibitions have been held three times in Myanmar via the Japanese Embassy, to promote Myanmar-
Director Japan exchanges. We have also held exchanges with Pakistan, China and Indonesia.

Harada: Regarding the new museum in Naypyitaw, what will happen to this museum when the new museum is completed? For example, what would be the role of the Museum Director in the new framework, will both museums be national museums, how will the exhibits be treated, etc.? Will you retain your present post as director here in Yangon, and there will be two national museums in Myanmar?

Director: Yes, there will be two national museums. Whether I will be transferred to the museum in Naypyitaw, I don't know, as I am a public servant and am subject to the government orders.

The new museum in Naypyitaw has already been approved to adopt the same style as our museum in Yangon. Our exhibits will remain as they are, and replicas will be placed in the new museum. The replicas have already been ordered. However, as there are numerous authentic items that have been collected from throughout the country, the new museum will display not only the replicas but authentic items as well.

Tomoda: The law you mentioned earlier covers cultural heritage in general, but is there any specific law for museums?

Director: A national museum law is currently being drafted. It has already been submitted to the Minister, but has yet to be approved.



Photo7 Interview with the director of the National Museum



Photo8 Commemorative photo with the director of the Department of Archaeology, National Museum and Library and the director of the National Museum

APPENDIX 2. Related laws

We obtained English version of "The Antiquities Act" and "The Protection and Preservation of Cultural Heritage Regions Law" from Myanmar Ministry of Culture. The original text in Burmese and the Japanese translation were referenced in "Series of instruments for protecting cultural property [16] Myanmar" published by Japan Center for International Cooperation in Conservation, National Research Institute for Cultural Properties, Tokyo.

PARLIAMENT OF THE UNION OF BURMA
CHAMBER OF NATIONALITIES.
BILL.
THE ANTIQUITIES ACT, 1957
[ACT No. OF 1957.]

It is hereby enacted as follows:-

1.(1) This Act shall be called the Antiquities Act, 1957.

Title and commencement.

(2) In this Act, unless there is anything repugnant to the subject or context-

- (i) "antiquity" means any object of archaeological interest and includes any land on or in which any such object exists or is believed to exist;
- (ii) "object of archaeological interest" includes--
 - (a) any fossil remains of man or of animal;
 - (b) any site, trace of ruin of an ancient den, habitation or working place, midden or sacred place;
 - (c) any cave or other natural shelter;
 - (d) any ancient structure, erection, causeway, bridge, cairn, shrine, grave tumulus, place of interment, excavation, well, water tank, artificial pool, monolith, group of stones, earth work, gateway, moat or fortification and any remains thereof;
 - (e) any object or implement believed to have been used by early man or animal;
 - (f) any engraving, drawing, painting or inscription which is of ethnological or historical interest;
 - (g) any sculpture, carving, coin, amulet, epigraph, manuscript or any other article, object or thing of metal, stone, clay, wood, textile, leather, basket-ware or other material which is illustrative of life in former times;
 - (h) any other article, object or thing, declared by the President by notification to be an antiquity for the purpose of this act;
- (iii) "scheduled monument" means any antiquity declared to be scheduled monument under section 11;
- (iv) "maintain" and "maintenance" include the fencing, covering in, repairing, restoring or cleansing of a scheduled monument and the doing of any act which may be necessary for the purpose of maintaining a scheduled monument or of securing convenient access thereto;
- (v) "owner" includes a joint owner invested with powers of management on behalf of himself and other joint owners, and any manager, or trustee exercising powers of management over an antiquity, and the successor on title of any such owner and the successor in office of any such manager or trustee;
- (vi) "prescribed" means prescribed by rules made under this Act;
- (vii) "the President" means the President of the Union of Burma;
- (viii) "the Director" means the Director of the Burma Archaeological Survey.

ANTIQUITIES

- | | |
|---|--|
| Powers of the President to control movement of antiquities | 3.(1) If the President considers that any antiquity ought not to be moved from the place where it is without his sanction, he may, by notification, direct that such antiquity or any class of such antiquities shall not be moved except with the permission of such authority as may be prescribed. If such authority refuses to grant such permission, the applicant may appeal to the President. |
| (2) A person applying for the permission mentioned in sub-section (1) shall specify the antiquity or antiquities which he proposes to move, and shall furnish, in regard to such antiquity or antiquities any information which such authority may require. | |
| (3) Whoever moves any antiquity in contravention of a notification issued under sub-section (1) shall be punishable with imprisonment for a term not exceeding three months or with fine which may extend to one thousand kyats or with both. | |
| (4) If the owner of any property proves to the satisfaction of the President that he has, suffered any loss or damage by reason of the inclusion of such property in a notification issued under sub-section (1), the President shall either- | |
| (a) exempt such property from the said notification; or | |
| (b) purchase such property at its market value; or | |
| (c) pay compensation for any loss or damage sustained by the owner of such property. | |
| Protection of antiquities | 4. The Director may, if he considers that any antiquity is in need of protection or preservation and ought in the public interest to be protected or preserved,- <ul style="list-style-type: none"> (a) carry out measures, with the approval of the President, for the inspection and preservation of any antiquity including the removal, with the consent of the owner, of any antiquity for the purpose of repair and safe custody; (b) assume guardianship of and maintain any antiquity, where such antiquity is without an owner. |
| Acquisition of antiquities | 5. The President may- <ul style="list-style-type: none"> (a) accept any gift, loan, devise or bequest of any antiquity if he thinks it expedient to do so; (b) assume voluntary contributions towards the cost of the maintenance of any antiquity of which he is in possession or control, or towards the purchase of any antiquity, and may manage and apply funds so received. |

- 6.(1) If the President apprehends that any antiquity is in danger of being destroyed, removed, injured or allowed to fall into decay, he may pass orders for the compulsory purchase of such antiquity at its market value, and the Director shall thereupon give notice to the owner of the antiquity to be purchased.
- Compulsory purchase of antiquities
- (2) The power of compulsory purchase conferred by this section shall not extend to-
- any antiquity actually used for the purpose of any religious observance;
 - anything which the owner desires to retain on any reasonable ground personal to himself or to any of his ancestors or to any member of his family.
- Prohibition of export of antiquities
7. (1) No person shall export an antiquity without a permit issued by the President.
- (2) An application for a permit under this section shall be made in such manner as may be prescribed.
- (3) Before issuing a permit under this section in respect of an antiquity the President may cause the antiquity to be inspected and to be sealed.
- (4) If any question arises whether any article, object of thing is or is not an antiquity for the purposes of this section, it shall be referred to the Director, and his decision thereon shall be final.
- (5) Whoever exports or attempts to export an antiquity in contravention of sub-section (1), shall, without prejudice to any other law for the time being in force, be punishable with imprisonment for a term not exceeding six months, or with fine which may extend to five thousand kyats or with both.
- (6) Any antiquity in respect of which an offence referred to in sub-section (5) has been committed shall be liable to confiscation.
- (7) An officer of Customs, or an officer of Police of a grade not lower than sub-inspector, duly empowered by the President in this behalf, may search any means of conveyance by land, water or air, and may open any baggage or package of goods, if he has reason to believe that goods in respect of which an offence has been committed under sub-section(5) are contained therein.
- (8) A person who complains that the power of search mentioned in sub-section (7) has been vexatiously or improperly exercised may address his complaint to the President and the President shall pass such order and may award such compensation, if may, as appears to him to be just.

EXCAVATION

- Restrictions of excavation
8. (1) No person other than the Director or any person authorized in writing by him, shall by means of excavation or similar operations search for any antiquity without a permit issued by the President.
- (2) With the permission of the President the Director may by himself or by any other person authorized in writing by him-
- carry out excavation for the purpose of discovering antiquities in any area;
 - enter upon any land where archaeological or other operations are being carried out and inspect the same.
- (3) Where, in the exercise of the power conferred by sub-section(2), the rights of any person are infringed by the occupation or disturbance of the surface of any land, the President shall pay to that person compensation for the infringement.
- (4) The President shall, before issuing a permit under this section, satisfy himself that the applicant is competent by training and experience to carry out the operations for which the permit is required, and may, in his discretion, require to be satisfied that the applicant has the financial or other support of an archaeological or scientific society or institution of good repute.
- (5) The president may make rules-
- regulating the conditions on which such permit may be granted, the form of such permit and the taking of security from the person to whom the permit is issued;
 - prescribing the manner in which antiquities found by the holder of a permit shall be disposed of; and
 - generally to carry out the purposes of this section.
- (6) A permit issued under this section -
- may at any time be revoked by the President without any reason being assigned;
 - shall not of itself confer any right to enter upon any land without the consent of the person entitled to grant such consents.
- (7) Not with standing the issue of a permit under this section, the person to whom the permit was issued and all persons engaged in any excavation or other operations to which the permit relates shall, if so required by any person duly authorized in writing by the President suspend such operations until notified by the President that they may be resumed.
- (8) Whoever contravenes the provisions of sub-section(1), or sub section(7) or fails to comply with any condition subject to which he has been granted a permit under this section shall be punishable with imprisonment for a term not exceeding six months, or with fine which may extend to five thousand kyats or with both ;
- Provided that no prosecution under this sub-section shall be instituted without the sanction of the Director.
- Power to acquire land
9. If the President is of opinion that any land contains any antiquity of national interest, he may acquire such land, or any part thereof, under the Land Acquisition Act, as for a public purpose.
- Discovery of objects of archaeological interest
- 10.(1) Any person who discovers an object of archaeological interest in the course of operations permitted under the provisions of section(8) shall without undue delay give notice thereof to the President.
- (2) Any person who discovers an object of archaeological interest otherwise than in the course of operations mentioned in sub-section (1) shall without undue delay give notice thereof together with particulars of the place and the circumstances of the discovery to such person as may be prescribed, and shall, if so required by any person duly authorized in writing by the President, suspend such operations until notified by the President that they may be resumed.
- (3) Whoever knowingly fails to comply with any of the provisions of this section shall be punishable with imprisonment for a term not exceeding six months, or with may extend to five thousand kyats or with both.

SCHEDULED MONUMENTS

- Scheduled monuments 11.(1) The Director may, if he considers that an antiquity is in need of protection or preservation and ought in the public interest to be protected or preserved, submit to the President an application to declare it as a scheduled monument.
- (2) On application being made by the Director, the President may, by notification, declare such antiquity to be a scheduled monument.
- (3) A copy of every notification published under sub-section(2) shall be posted in a conspicuous place on or near the scheduled monument, together with an intimation that any objection to the issue of the notification received by the President within one month from the date when it is so posted will be taken into consideration.
- (4) On the expiry of the said period of one month, the President, after considering the objections, if any, shall confirm or rescind the notification.
- (5) Notwithstanding the provisions of this section all ancient monuments protected and maintained by the Director in accordance with the Ancient Monuments Preservation Act, shall be deemed to have been notified as scheduled monuments under this section.
- (6) A notification published under this section ---
- may at any time be rescinded by the President; and
 - shall, unless and until it is rescinded, be conclusive evidence of the fact that the antiquity to which it relates is a scheduled monument.
- Acquisition of rights in or guardianship of a scheduled monument 12. (1) The Director with the sanction of the President, may Purchase or take lease of any scheduled monument.
- (2) The Director, with the like sanction, may accept a gift of bequest of any scheduled monument.
- (3) The owner of any scheduled monument may, by written instrument, constitute the Director the guardian of the said monument, and the Director may, with the sanction of the President, accept such guardianship.
- (4) When the Director has accepted the guardianship of a scheduled monument under sub-section (3), the owner shall, except as expressly provided in this Act, have the same estate, right, title and interest in and to the said monument as if the Director had not been constituted guardian thereof.
- (5) When the Director has accepted the guardianship of a scheduled monument under sub-section (3), the provisions of this Act relating to agreements executed under section 13 shall apply to the written instrument executed under the said sub-section.
- (6) Where a scheduled monument is without an owner, the Director may assume the guardianship of the said monument.
- Preservation of a scheduled monument by agreement 13. (1) The Director may, with the sanction of the President propose to the owner to enter into an agreement with the President for the reservation of any scheduled monument.
- (2) The President may make rules relating to the terms and enforcement of any such agreement.
- Enforcement of agreement 14. (1) If the Director apprehends that the owner or occupier of a scheduled monument intends to destroy, remove, alter, deface, or imperil the said monument or to build on or near the site there of in contravention of the terms of an agreement for its preservation under section 13, the Director may make an order prohibiting any such contravention of the agreement.
- (2) If an owner or other person who is bound by an agreement for the preservation or maintenance of a scheduled monument under section 13 refuses to do any act which, in the opinion of the Director, is necessary to such preservation or maintenance, or neglects to do any such act within such reasonable time as may be fixed by the Director, the Director may, in writing authorized any person to do any such act, and the expense of doing any such act or such portion of the expense as the owner may be liable to pay under the agreement may be recovered from the owner as if it were an arrear of land-revenue.
- (3) If any owner or other person competent to enter into an agreement under section 13 for the preservation of a scheduled monument, refuses or fails to enter into such an agreement the Director may take such action as provided in sub-section (2) for contravention of the terms of agreement.
- (4) Any person aggrieved by an order made under this section may appeal to the President, who may cancel or modify it.
- Maintenance of scheduled monuments 15. (1) The Director shall maintain every scheduled monument in respect of which the President has acquired any right by acquisition, purchase, agreement, or otherwise.
- (2) When the Director has accepted the guardianship of a scheduled monument under section 12, he shall for the purpose of maintaining such monument, have access to the said monument at all reasonable times, by himself and by his agents, subordinates and rules as may be expedient in this behalf.
- (3) Whoever commits a breach of any rule made under sub-section(1) shall be punishable with imprisonment for a term not exceeding three months or with may extend to one thousand kyats or with both.
- workmen, for the purpose of inspection the said monument, and for the purpose of bringing such materials and doing such acts as he may consider necessary or desirable ion the maintenance thereof.
- Voluntary contributions 16. The Director may receive voluntary contributions towards the cost of maintaining a scheduled monument and he may give orders as to the management and application of any funds so received by him; Provided that no contribution received under this section shall be applied to any purpose other than the purpose for which it was contributed.
- Protection of place of worship from misuse, pollution or desecration 17.(1) A place of worship or shrine maintained by the President under this Act shall not be used for any purpose inconsistent with its character.
- (2) Where the Director has, under section 12, purchased or taken a lease of any scheduled monument, or has accepted a gift or bequest, or the Director has, under the said section, accepted the guardianship thereof, and such monument, or any part thereof, is periodically used for religious worship or observances by any community, the Director shall make due provision for the protection of such monument, or such part thereof, from pollution or desecration_
- by prohibiting the entry therein, except in accordance with conditions made with the concurrences of the person in religious charge of the said monument or part thereof of any person not entitled so to enter by the religious usages of the community by which the said monument or part thereof is used, or
 - by taking such other action as he may think necessary in this behalf.

Relinquishment of rights in scheduled monuments	18. With the sanction of the President the Director may_
(b) relinquish any guardianship of a scheduled monument which he has accepted under this Act.	(a) Where rights have been acquired in respect of and scheduled monument under this Act by virtue of any sale, lease, gift or will, relinquish the rights so acquired to the person who would for the time being be the owner of the said monument if such rights had not been acquired or;
Right of access to scheduled monuments	19. (1) Subject to such rules as may be made by the President the public shall have a right of access to any scheduled monument maintained by the President under this Act. (2) Whoever commits a breach of any rule made under sub-section(1) shall be punishable with imprisonment for a term not exceeding one month or with fine which may extend to three hundred kyat's or with both.
Prohibition of building new structures near scheduled monuments	20. (1) The Director may prohibit the laying out or building of any new structure within or near the premises of any scheduled monument not with standing that is the subject of an agreement under section 13. (2) The Director may, for reasons stated in writing, declare that repairs to or maintenance of any scheduled monument by owners, or trustees may only be done with his approval. (3) Whoever commits a breach of any lawful direction made by the Director under this section shall be punishable with imprisonment for a term not exceeding three months or with fine which may extend to one thousand kyats or with both.
Power of President to control mining etc. near scheduled monuments	21. (1) If the President is of opinion that mining, quarrying, excavation, blasting or any other operation of a like nature should be restricted or regulated for the purpose of protecting or preserving any scheduled monument he may, by notification, make such rules as may be expedient in this behalf. (2) Whoever commits a breach of any rule made under sub-section (1) shall be punishable with imprisonment for a term not exceeding three months or with fine which may extend to one thousand kyats or with both.
	22. (1) If the President is of opinion that flying in the neighbor-hood of any antiquity should be regulated or restricted in the interest of protection it, he may by notification, make such rules as may be expedient in this behalf. (2)Whoever commits a breach of any rule made under sub-section (1) shall be punishable with imprisonment for a term not exceeding three months or with fine which may extend to one thousand kyats or with both.
	23. (1)Whoever willfully destroys, removes, injures, alters, defaces, imperils or excavates any scheduled monument shall be punishable with imprisonment for a term not exceeding six months, or with fine which may extend to five thousand kyats or with both. (2) Whoever without lawful authority destroys, defaces, alters, or removes any notice, mark or sign denoting any scheduled monument or any fence, covering or other thing erected or provided for the maintenance of a scheduled monument shall be punishable with imprisonment for a term not exceeding one month or with fine which may extend to three hundred kyats or with both.

GENERAL

24. The market-value of any property which the President is empowered to purchase at such value under this Act, and the compensation to be paid by the President in respect of anything done under this Act, shall, where any dispute arises in respect of such market-value or compensation, be ascertained so far as possible in the manner provided by the Land Acquisition Act:

Provided that, when making an inquiry under the Land Acquisition Act the Collector shall be assisted by two assessors, one of whom shall be nominated by the Director and the other shall be a competent person nominated by the owner or , in case the owner fails to nominate an assessor, within such reasonable time as may be fixed by the Collector in this behalf, by the Collector.

25. The President may make rules_

- (a) regulating the access of the public to scheduled monuments and museums maintained or partly maintained out of the revenues of the Union of Burma, and fixing fees in respect thereof;
- (b) regulating , restricting of prohibiting the photographing, copying or reproduction of any such monument or of any exhibit in any such museum;
- (c) generally for carrying out my of the purposes of this Act.

Obstruction to persons exercising powers 26. Whoever willfully obstructs, hinders or delays any person in the exercise or performance of any powers or duties conferred or imposed by this Act shall be punishable with imprisonment for a term not exceeding one month or with fine which may extend to three hundred kyats or with both.

Bar of legal proceedings 27. No suit, prosecution or other legal proceedings shall lie against any person for anything, in good faith, done or intended to be done in pursuance of this Act or any rule, direction or order made there under.

28. The Ancient monuments Preservation Act is hereby repealed. Repeal.

STATEMENT OF OBJECTS AND REASONS

The Ancient monuments Preservation Act was enacted to provide for the reservation of Ancient Monuments, for the exercise of control over traffic in antiquities and over excavations in certain places and for the protection and acquisition in certain easements of Ancient Monuments and of objects of archaeological, historical or artistic interest.

But that Act is no longer adequate to the needs of independent Burma, especially in respect of traffic in antiquities and also of preservation of historical monuments.

Hence the present Bill.

The State Peace and Development Council
The Protection and Preservation of Cultural
Heritage Regions Law
(The State Peace and Development Council Law No.9/98)
The 5th Waning Day of Tawthalin. 1360 M.E.
(10th September, 1998)

The State Peace and Development Council hereby enacts the following Law : -

CHAPTER I

Title and Definition

1. This Law shall be called the Protection and Preservation of Cultural Heritage Regions Law.
2. The following expressions contained in this Law shall have the meaning given hereunder :
 - (a) Cultural Heritage means ancient monument or ancient site which is required to be protected and preserved by reason of its historical, cultural artistic or anthropological value ;
 - (b) Ancient Monument includes the following that have existed before 1886 or that have been determined as cultural heritage : -
 - (1) architectural structure, shrine, stupa, temple, monastery, palace, residential building and carving image and painting thereon;
 - (2) natural or man- made cave in which human beings had dwelt;
 - (3) stone inscription and record;
 - (4) road, bridge, sepulchre, sepulchral site and remains of excavated structure;
 - (5) pond, city-wall, wall, gateway, moat, fort and any remains thereof;
 - (c) Ancient Site means place or high ground where a town or settlement of ancient people or ancient monument had existed before 1886 or which is determined as cultural heritage whether it is in the process of excavation or has not yet been excavated;
 - (d) Precinct of Ancient Monument means the enclosure of and ancient monument prescribed under this Law;
 - (e) Ancient Monumental Zone means the zone where the ancient monument is situated and which is prescribed under this Law;
 - (f) Ancient Site Zone means the zone where the ancient site is situated and which is prescribed under this Law;
 - (g) Protected and Preserved Zone means the zone prescribed under this Law for the protection and preservation of the view of the cultural heritage, ancient monument and ancient sites in order that they may not be destroyed;
 - (h) Cultural Heritage Region means the ancient monumental zone, ancient site zone or the protected and preserved zone prescribed under this Law;
 - (i) Department means the Department of Archaeology.

CHAPTER II

Objectives

3. The objectives of this Law are as follows : -
 - (a) to implement the protection and preservation policy with respect to perpetuation of cultural heritage that has existed for many years;
 - (b) to protect and preserve the cultural heritage regions and the cultural heritage therein so as not to deteriorate due to natural disaster or man-made destruction;
 - (c) to uplift hereditary pride and to cause dynamism of patriotic spirit of citizens by protecting and preserving the cultural heritage regions;
 - (d) to promote public awareness and will as to the high value of the protection and preservation of the cultural heritage regions;
 - (e) to protect the cultural heritage regions from destruction;
 - (f) to carry out protection and preservation of the cultural heritage regions in conformity with the International Convention approved by the State.

CHAPTER III

Determining Cultural Heritage Region

4. The Ministry of Culture may, with the approval of the Government issue notification demarcating any or more than one of the following kinds of zones as a cultural heritage region: -
 - (a) ancient monumental zone;
 - (b) ancient site zone;
 - (c) protected and preserved zone.
5. The Ministry of Culture may carry out as follows for the acquisition of any land within the cultural heritage region if necessary :-
 - (a) if the land is under the administration of any government department or government organization, coordinating in advance with the relevant government department or government organization;
 - (b) if it is the land in which there is right of cultivation, right of possession, right of utilization, beneficial right, right of succession or right of transfer, coordinating in advance with the relevant Ministry in accordance with the existing laws.

CHAPTER IV

Protecting and Preserving the Cultural Heritage Region

6. The Ministry of Culture may cause to be dismantled a building which is not an ancient monument and which obstructs the view of an ancient monument or surrounding natural landscape within the cultural heritage region.
7. The Ministry of Culture may direct the relevant Trust who are taking care of the ancient monument to do so without altering the original ancient form and structure and the original ancient workmanship.
8. The Ministry of Culture may determine regionwise the conditions to be observed in the construction of buildings within the cultural heritage region.

9. The Department shall carry out works of protection and preservation of the ancient monuments and ancient sites situated in the cultural heritage region.

10. The Department may prohibit any person from ploughing and cultivating within the boundary of the ancient monument or ancient site or from carrying out any activity that may cause damage to the cultural heritage in the cultural heritage region.

11. The Department shall, with the approval of the Ministry of Culture, carry out the following in the cultural heritage region :-

- (a) determining the precinct of an ancient monument ;
- (b) prescribing the conditions to be abided by the shops opened within the precinct determined under sub-section (a)

CHAPTER V

Functions and Duties of the Ministry of Culture

12. The functions and duties of the Ministry of Culture are as follows : -

- (a) carrying out works of protection and preservation, revelation of and research on cultural heritage regions;
- (b) safeguarding the prominent and culturally of high value cultural heritage regions and the decaying cultural heritages that should be given priority in preservation;
- (c) determining with the approval of the Government, the ancient monuments and ancient sites that should be determined as cultural heritage in the cultural heritage regions;
- (d) carrying out with the approval of the Government to enable the ancient monuments and ancient sites that should be determined as world cultural heritage to be included in the list of the world cultural heritage;
- (e) taking measures as may be necessary to prevent smuggling of antiquities from the cultural heritage region to foreign countries and to recover those antiquities that have been taken outside the country;
- (f) carrying out public educative work for protection and preservation of cultural heritage regions, and for taking pride in the value of the cultural heritage.

CHAPTER VI

Applying for Prior Permission, Scrutinizing and Issuing

13. A person desirous of carrying out one of the following shall abide by the provisions of other existing laws and also apply to the Department in accordance with stipulations to obtain prior permission under this Law : -

- (a) within the ancient monumental zone or the ancient site zone -
 - (1) constructing or extending a building ;
 - (2) renovating the ancient monument or extending the boundary of its enclosure ;
- (b) within the protected and preserved zone, constructing, extending, renovating a hotel, motel, guest house, lodging house or industrial building or extending the boundary of its enclosure ;
- (c) Within the cultural heritage region:-
 - (1) carrying out the renovation and maintenance work of the ancient monument without altering the original ancient form and structure of original ancient workmanship;
 - (2) carrying out archaeological excavation;
 - (3) building road, constructing bridge, irrigation canal and embankment or extending the same .

14. (a) The Department shall, after scrutinizing the application submitted under section 13 in accordance with the stipulations, submit the same to the Ministry of Culture with the remark of the Department;

(b) The Ministry of Culture may, in respect of the matter contained in section 13 grant or refuse permission after scrutiny;

(c) When permission is granted under sub-section (b) the Department shall issue the permit to the applicant together with the conditions to be observed .

15. A person desirous of carrying out one of the following shall abide by the provisions of others existing laws and also apply in accordance with the stipulations to the Department to obtain prior permission under this Law:-

- (a) renovation of a building other than an ancient monument or extension of the boundary of its enclosure in the ancient monumental zone or the ancient site zone;
- (b) Within the protected and preserved zone, constructing, extending, renovation a building other than a hotel, motel, guest house, lodging house or industrial building or extending the boundary of its enclosure;
- (c) Digging well, pond and fish-breeding pond or extending the same within the cultural heritage region.

16. The Department:-

(a) may, after scrutinizing in accordance with the stipulations the application submitted under section 15 , grant or refuse permission;

(b) Shall, when permission is granted under sub-section (a), issue the permit to the applicant together with the conditions to be observed.

17. The Ministry of Culture and the Department shall, with respect to the application for prior permission under this Law, scrutinize based on the following facts:-

- (a) whether it can cause obstruction of the view of the cultural heritage region or not;
- (b) whether it is clear of the ancient monument or ancient site or not;
- (c) whether it can obstruct the surrounding natural landscape or not;
- (d) whether it can undermine the grandeur of the ancient monument or not;
- (e) whether it can affect the security of the cultural heritage or not; and
- (f) whether it can cause environmental pollution or not.

CHAPTER VII

Prohibitions

18. No person shall, without prior permission granted under this Law, construct, extend, renovate a building or extend the boundary of its enclosure in the ancient monumental zone or ancient site zone.

19. No person shall, without prior permission granted under this Law carry out any of the following with respect to a building within the protected and preserved zone:-

- (a) constructing or extending;
- (b) renovating or extending the boundary of its enclosure.

20. No person shall carry out any of the following in the cultural heritage region:-
- (a) destroying an ancient monument;
 - (b) wilfully altering the original ancient form and structure or original ancient workmanship of an ancient monument;
 - (c) excavating to search for antiquities;
 - (d) exploring for petroleum, natural gas, precious stones or minerals.
21. No person shall, without prior permission granted under this Law, carry out any of the following in the cultural heritage region:-
- (a) carry out renovation and maintenance work on an ancient monument;
 - (b) carrying out archaeological excavation;
 - (c) building road, constructing bridge, irrigation canal, embankment or extending the same;
 - (d) digging well, pond, fish-breeding pond or extending the same.
22. No person shall construct a building which is not in conformity with the conditions prescribed regionwise by the Ministry of Culture in the cultural heritage region.
23. No person shall plough and cultivate or carry out any activity which may cause damage to the cultural heritage within the boundary notified by the Department in the cultural heritage region.

CHAPTER VIII Offences and Penalties

24. Whoever violates any provision of section 18, sub-section (a) of section 19 or section 21 shall, on conviction be punished with fine which may extend to kyats 50,000 or with imprisonment for a term which may extend to 5 years or with both.
25. Whoever violates any provision of sub-section (b) of section 19, section 22 or section 23 shall, on conviction be punished with fine which may extend to kyats 30,000 or with imprisonment for a term which may extend to 3 years or with both.
26. Whoever violates any provision of section 20 shall, on conviction be punished with imprisonment for a term which may extend from a minimum of 1 year to a maximum of 7 years and may also be liable to a fine.
27. The Court shall also pass any of the following orders on whoever is convicted of any of the offences under this Law:-
- (a) causing the building constructed to be dismantled;
 - (b) causing the restoration of the extended building or boundary of the enclosure to its original position;
 - (c) causing the restoration of the altered and repaired form of the building or land to its original form.
28. Whoever fails to abide by the order passed under section 27, shall be liable to a fine which may extend from kyats 500 to kyats 1000 for each day for failure to abide by such order.

CHAPTER IX Miscellaneous

29. (a) The Provision of sub-section (d) of section 20 shall not apply to the drilling of petroleum or natural gas and mining of precious stones or minerals for the benefit of the State in the cultural heritage region.
- (b) If any circumstance arises for the drilling of petroleum or natural gas and mining of precious stones or minerals in the cultural heritage region for the benefit of the State, it shall be submitted to the Government and permission shall be requested.
30. In order to carry out the provisions of this Law:-
- (a) The Ministry of Culture may issue such rules and procedures as may be necessary, with the approval of the Government;
 - (b) The Ministry of Culture and the Department may issue such orders and directives as may be necessary.

(Sd) Than Shwe
Senior General
Chairman
The State Peace and Development Council

Confidential
The Union of Myanmar
The State Peace and Development Council
The Law Amending the Protection and Preservation of Cultural Heritage Regions Law
(The State Peace and Development Council Law No. 1/2009)
The 10th of Waning Day of Pyaytho , 1370 M.E.
(20. January, 2009)

The State Peace and Development Council hereby enacts the following Law:







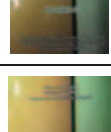




1. This Law shall be called the Amending the Protection and Preservation of Cultural Heritage Regions Law.
2. In section 2 of the Protection and Preservation of Cultural Heritage Regions Law:
 - (a) the expression “ that have existed before 1886” contained in sub-section (b) shall be substituted by the expression “ that have existed since 100 years before the date on which the Department made inquiries as an ancient monument;”
 - (b) the expression “ that have existed before 1886” contained in sub-section (c) shall be substituted by the expression “ that have existed since 100 years before the date on which the Department made inquiries as an ancient site;”
3. The fines contained in section 24 and 25 of the Protection and Preservation of Cultural Heritage Regions Law shall be substituted respectively by the expression “ with fine or”.
4. Section 28 of the Protection and Preservation of Cultural Heritage Regions Law shall be substituted as follows: “28. Whoever fails to abide by the order passed under section 27, shall be liable to a fine which may extend from kyats ten thousands to one hundred thousand for each day of failure to abide by such order.”








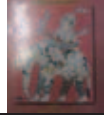


(Sd) Than Shwe
Senior General
Chairman
The State Peace and Development Council

APPENDIX 3. Obtained Materials

The materials below are for your information. The materials order by publication years.

1. Materials obtained during the survey

Title	Author/Publisher	ISBN	Year	Cover
The Pyu Landscape: Collected Articles	Elizabeth Howard Moore	-	2012	
ပြည်ရွှေဆံတော်စေတီမှ ခေါင်းလောင်းစာများ	Ministry of Culture	-	2011	
ပြည်ဒေသရှိ သမိုင်းဝင်စေတီပုထိုးများ မှတ်တမ်း	Ministry of Culture	-	2011	
Myanmar Historical Research Journal	Department of Historical Research	-	2011	
Myanmar Historical Research Journal	Department of Historical Research	-	2010	
Myanmar Politics 1958-1962 volume III	Dr. Kyaw Win, U Mya Han and Thein Hlaing	-	2011	
Myanmar Politics 1958-1962 volume IV	U Mya Han and U Thein Hlaing	-	2011	
Bagan Images of Mural Paintings	Sanda Khin	-	2007	
ယဉ်ကျေးမှု စာစောင်	-	-	2005	
Inventory of Ancient Monuments in Bagan Volume One Monuments 1-150	Department of Archaeology Ministry of Culture	-	1998	
Hagiography of Maha Thera Shin Arahan and An Account of the Reconstruction of Shin Arahan's Brick Monastery	Khin Maung Nyunt	-	1997	

Title	Author/Publisher	ISBN	Year	Cover
Photo Records of Pagodas and Temples in Bagan (Volume-1) from 1901-1906	Department of Archaeology, National Museum and Library	-	-	
Photo Records of Pagodas and Temples in Bagan (Volume-2) from 1906-1920	Department of Archaeology, National Museum and Library	-	-	
The Map of Naypyitaw	-	-	-	
Yangon City Map	-	-	-	
တိုင်းဒေသကြီး နှင့် ပြည်နယ် မြေပုံ လမ်းညွှန်	-	-	-	
ပုဂံ ရှေးဟောင်းဘုရားပုထိုးများ ပြန်လည်ပြုပြင်ထိန်းသိမ်းမှု မှတ်တမ်း အမှတ် (၁) ဘုရားအမှတ် (၃၂) မှ (၄၇၇) အထိ	-	-	-	
ပုဂံ ရှေးဟောင်းဘုရားပုထိုးများ ပြန်လည်ပြုပြင်ထိန်းသိမ်းမှု မှတ်တမ်း အမှတ် (၂) ဘုရားအမှတ် (၄၇၈) မှ (၁၀၇၂) အထိ	-	-	-	
ပုဂံ ရှေးဟောင်းဘုရားပုထိုးများ ပြန်လည်ပြုပြင်ထိန်းသိမ်းမှု မှတ်တမ်း အမှတ် (၃) ဘုရားအမှတ် (၁၀၇၃) မှ (၁၄၆၄) အထိ	-	-	-	
ပုဂံ ရှေးဟောင်းဘုရားပုထိုးများ ပြန်လည်ပြုပြင်ထိန်းသိမ်းမှု မှတ်တမ်း အမှတ် (၄) ဘုရားအမှတ် (၁၄၆၅) မှ (၁၈၃၆) အထိ	-	-	-	
The Myanmar Royal Regalia & Royal Household Articles Displayed at the National Museum	National Museum	-	-	
Historical Walks in Yangon Myanmar Heritage Trust Guide Map	-	978-9749511442	-	

2. Available materials in Japan

Title	Author	ISBN	Year	Cover
ミャンマー概説	伊東 利勝	978-4839602406	2011	
The Architecture of Mon Buddhist Monasteries in Lower Burma	Chaturawong, Chotima	9789744968296	2011	
Early Landscapes of Myanmar	Elizabeth Moore	978-9749863312	2007	
Inventory of Monuments at Pagan: Monuments 2065-2834	Pierre Pichard	978-9231037894	2002	
Splendour in Wood: Buddhist Monasteries of Burama	Sylvia Fraser-Lu	978-0834804937	2001	
Inventory of Monuments at Pagan: Monuments 1737-2064	Pierre Pichard	978-1870838320	2000	
Mirrored in Wood: Burmese Art and Architecture	Irene Mollanen, Sergey Ozhegov	978-9747534009	1999	
Inventory of Monuments at Pagan: Monuments 1137-1439	Pierre Pichard	978-9231031281	1995	
Inventory of Monuments at Pagan: Monuments 1440-1736	Pierre Pichard	978-1870838221	1995	
Inventory of Monuments at Pagan: Monuments 819-1136	Pierre Pichard	978-9231030598	1994	



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