

A STUDY ON THE SINHALESE TYPES OF STUPAS AND
RELIGIOUS MONUMENTS IN BAGAN PERIOD

PhD DISSERTATION

HNIN AYE PHYO

DEPARTMENT OF ARCHAEOLOGY
UNIVERSITY OF YANGON
MYANMAR

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ABSTRACT

In the subsequent centuries, religious thought, art, architecture and literature of Myanmar were all influenced by the Sinhala form of Theravada. Mahayana as well as Hindu elements, especially noted in iconography were soon absorbed to suit current Theravada tastes, the earlier traditions often becoming merely decorative in the process. According to both Sri Lanka and Myanmar historical records, however, direct religious and cultural relations between Sri Lanka and Myanmar began in the 11th century. The cultural, religious and political relationship between Myanmar and Sri Lanka spans a period of around thousand years. The relationship has been mutually beneficial for both countries on many fronts. It is a good foundation to strengthen the friendship between the two countries. With the rise of Asia as the center of economic, political and cultural focus in the world, we can together make Buddhism again the unifying force in Asia as well as across the new globalized world at a time when Buddhism is being widely spread in the western world. We can together make Buddhist thought and the Buddhist way of Life a collective reality so that the world at large could gain long lasting benefits. In this study, it will hope that the relationship of Sinhalese tradition influenced on Bagan society and architecture may be significant to study of the prosperity of Bagan civilization. The hypothetical approach is that Bagan civilization can be classified into two portions such as indigenous and foreign influences of art and architecture in urbanism. It also contributes that some conceptual thinking of Bagan Period as long as three hundred years can be drawn out in study of Sinhalese relationship from kingship to the rural standard.