

# **Buddhist Religion in the Pyu Period with the Reference to Archaeological Evidences**

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## **Abstract**

Two religions had flourished in Pyu period: Buddhism and Hinduism. This research paper is especially emphasized on Buddhism. The evidences of Buddhism are discovered from ancient Pyu sites; Beikthano, Pinle (Maingmaw), Halin and Sriksetra, etc. This paper is attempted to highlight the Theravada, the most influential and the earliest Buddhist sect of Pyu period. The prior research works did not mentioned the above matters clearly. This research paper tries to solve this problem based on the archaeological evidences such as religious buildings, alms bowls, images and literature, etc.

**Key words: Pyu, Theravada, Mahāyāna**

## **Introduction**

The ancestors of Pyu were settled in northwestern part of China near the Tibet migrated to Myanmar territory since 5<sup>th</sup> century BC like Naga, Kadu and Thet ethnic groups. At the beginning they were nomadic, finding places where water was fresh and grass was tender. After that, they set up their cities along the Ayeyarwady river valley. The famous Pyu cities were Beikthano, Pinle (Maingmaw), Halin and Sriksetra<sup>1</sup>. The religious evidences were discovered from these sites and they were concerned with Hinduism, Theravada and Mahāyāna Buddhism. The most evidences were concerned with Buddhism.

During the Sunga Age (c.642-413B.C) a new religion appeared in India. It was called Buddhism. The founder of this religion is Gotama Buddha. Gautama became enlightened on 30<sup>th</sup> April, 589 BC. He became a man of par excellence in the three

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<sup>1</sup> See figure-1

worlds (three Lokas)<sup>1</sup>. In other words, he became knower of the four noble truths<sup>2</sup>. After enlightenment Gautama Buddha preached the sermons for the people all around India. After that Buddha got the Parinibanna (Demise) between c. 563 and c. 483 B.C<sup>3</sup>.

Buddhism had developed in India since the 6<sup>th</sup> century BC. The Migadhawon Forest (deer park), Karsi province, was a centre of the first propagation of Buddhism. Buddha preached his first sermon to five disciples in that park. This is the first step of Buddha's missionary work. In the life time of the Buddha, the Buddhist texts run that Buddhism disseminates in sixteen divisions of India<sup>4</sup>. Before the demise of the Buddha, Buddhism flourished in India, but during the reign of Emperor Asoka (273-232 BC), a king of Mauryan dynasty, Buddhism spread to other countries. He made missionary works in his territories such as; Yawna, Kambawja, Nabaka, Nabapanti, Bawja, Pitanika, Andra and Pulindha<sup>5</sup> and he also made such works in foreign countries.

In Myanmar history, there are many legends, stone inscriptions and court chronicles on the arriving of Buddhism. They tell that Buddhism arrived in Myanmar not once but many times<sup>6</sup>. But most of these were not primary evidences, they were secondary sources. These written evidences were recorded by writers of later periods. But it should not neglect these written evidences and legends. The authentic evidences of arriving of Buddhism in Myanmar were discovered at ancient Pyu sites; Beikthano, Halin, Sriksetra and Pinle (Maingmaw) situated along the Ayeyarwady Valley.

<sup>1</sup> The three Lokas are: (1) The Conditioned World or *Sankhara Loka*, consisting of the sum of conditioned mental and physical phenomena; (2) The Animate World or *Satta Loka*, which makes up the sum of living beings; (3) The Inanimate World or *Okasa Loka*, which forms the habitat of living beings. (A Dictionary of Buddhist Terms, 2003, p.275)

<sup>2</sup> (a) Nyo Thaug, *Essence of Four Religions (in Myanmar)*, Waiyan Off Set, Yangon, 9<sup>th</sup> Edition, 1996. P.184. (Hereafter Cited as Nyo Thaug, *Essence of Four Religions*).  
(b) The four Noble Truths are: (1) The Ariya Truth of Dukkha, Dukkha Saccā. The five aggregates, khandhas, are indeed dukkha. Birth, ageing and death and also grief, lamentation, pain, distress and despair are called the Truth of Dukkha, Dukkha Saccā. (2) The Ariya Truth of the Origin of Dukkha, Samudaya Saccā. The Carving for the aggregates is the origin of Dukkha and is called Samudaya Saccā. (3) The Ariya Truth of the Cessation of Dukkha, Nirodha Saccā. The extinction of Carving is the extinction of Dukkha, and is called Nirodha Saccā. (4) The Ariya Truth of the Practice leading to the cessation of Dukkha, Magga Saccā, which eradicates all suffering, Dukkha, is known as Magga Saccā. (A Dictionary of Buddhist Terms, 2003, p.104-105)

<sup>3</sup> Than Tun, *Buddhist Art and Architecture with special reference to Myanmar*, Mon Ywe Offset, Yangon, 2002, p.1

<sup>4</sup> Ashin Samvara Bi Vum Sa, *The State of Buddha (in Myanmar)*, Vol.I, Board of Tripitaka Nikaya Upa Hta ka Aphvae, 2<sup>nd</sup> Edition, Yangon, 1991, P.223. (Hereafter Cited as Ashin Samvara, *The State of Buddha*).

<sup>5</sup> U Pho Latt, *Asoka Inscriptions (in Myanmar)*, Pyinyar Nanda Press, Yangon, 1950, P.47.

<sup>6</sup> Dr. Khin Maung Nyunt, "The arrival of Buddhism in Myanmar", Remembrance Booklet of Opening ceremony of International Theravada Buddhist Missionary University, Yangon, 9 December, 1998

Buddhism might be arrived to ancient Pyu sites by both of land and sea routes from ancient India. The prominent evidences of Buddhism of Pyu sites are religious buildings, alms bowls, images, votive tablets and written records etc.

### **Stupas (Cetis)**

During the Pyu period, there are three types of religious buildings; Stupa, Temple and Monastery. Some Stupas are surrounded by square enclosure wall and some are built on square platform. In India, stupas had existed since the Veda Age. Throughout the age when holy personages, kings and chiefs died, they were cremated. Their ash and fragmented bones were buried carefully. Such mounds were fenced. Those mounds were called cetiya (ceti)<sup>1</sup>. It was derived from Sanskrit language and it means the holy place<sup>2</sup>.

Stupas rounded by square enclosure wall were found at Beikthano, Halin, Sriksetra and Pinle old cities. KKG-6, KKG-14, KKG-18, BTO-5, BTO-6 and BTO-16 of Beikthano, MM-14, PL-15, PL-16 and PL-20 of Pinle, HL-13 of Halin and Mathikya (Gwe Bin Tet) Kon ceti and HMA-51 of Sriksetra are stupa structures which were rounded by square enclosure wall. The first archaeological excavation in Beikthano was carried out in 1958<sup>3</sup>. In that site, fifty nine mounds were excavated until 2010.

In 1962, U Myint Aung excavated the KKG-14 and KKG-18 of Beikthano<sup>4</sup>. These are square brick structure enclosing a cylindrical core. KKG-14, having a diameter of 14 feet the cylindrical core stands to a height of 5 feet 4 inches above the natural soil. Each side of the enclosure walls measures 28 feet in length and 3 feet in thickness. The projection is 16 feet by 12 feet. U Aung Thaw stated that there exists a strikingly analogous type of monument at Nagarjunakonda in the form of *uddesika* stupas<sup>5</sup>. But some images were not found from this site. KKG-18 is another square

<sup>1</sup> (a) Taik Soe, *Introduction to Buddhist Art (in Myanmar)*, Yaung Sin Off Set, Yangon, 2<sup>nd</sup> Edition. 2002. P.97. (Hereafter Cited as Taik Soe, *Introduction to Buddhist Art* ).

(b) Some expressed that there are two kinds of burial practices in ancient time: Dolmen and Cist. Stupas were derived from Dolmen burial practice. Dolmen means buried the death body on the surface of ground covered by stones. (Yinkyahmu Magazine, No.6, Oct, 2004, p.32)

<sup>2</sup> Min Si Thu, *The History of Worshipping in Stupa and Image (in Myanmar)*, Myit Ma Kha Off Set, 3<sup>rd</sup> Edition, Yangon, P.10.

<sup>3</sup> U Aung Thaw, Vishnu Old City (in Myanmar), *Ancient Myanmar Old Cities*, 3<sup>rd</sup> Edition, Yarpayae Offset, Yangon, 2007, P.12. (Hereafter Cited as Aung Thaw, "Vishnu")

<sup>4</sup> "Report Of The Director, Archaeological Survey, Burma, 1962-63", Bhaho Press, Yangon, 1971, p.7. (Hereafter cited as *ASB, 1962-63*)

<sup>5</sup> (a) Aung Thaw, "Report on the Excavations at Beikthano", Ministry of Union Culture, Yangon, 1968, p.23-24. (Hereafter cited as Aung Thaw, "Excavations At Beikthano")

(b) *uddesika* stupa enshrined the Buddha image.

brick structure enclosing a cylindrical core. The digging exposed a brick structure of the same type as KKG-14 but of a little bigger size. Eight burial urns were discovered from that site<sup>1</sup>. Stargardt suggested that it can be dated between the second and fourth century AD<sup>2</sup>. There are four central core stupas in Plinle old city. The stupa building of site number PL-20 was carefully decorated by horse rider terracotta reliefs. The walls of the base of Mathikya (Gwe Bin Tat) stupa, Sriksetra, are decorated with clay plaques each bearing a figure of a man on horseback<sup>3</sup>. This stupa is similar to the great stupa of Nalanda<sup>4</sup>. Stargardt compared these kinds of stupas with Mohra Morad, near Taxila, India<sup>5</sup>.

However, we did not find Buddha images at any buildings of Beikthano. So, we have to consider the suggestion of U Aung Thaw, “Buddhist set which did not worship to image was advanced in Beikthano”. H.Sarkar and B.N. Misra mentioned that, the four Buddhist sets are advanced in Nagajunnakonda by the evidences of inscription. These are (a) Aparā-mahāvīnaseliya (b) Bhuśrutīya (c) Mahīśāsaka and (d) the Mahāvihāra-vāsin<sup>6</sup>.

Aparā-mahāvīnaseliya is the largest and most influences sect of this region. It existed before the practice of worshipping in images. Later, this was separated into two sects. Although the new one accepted the worshipping in images, the original sect opposed to worshipping in image till the last time. Beikthano religion was probably derived from this original Buddhist sect, opposed to worshipping in images. So, it did not find any images from that site<sup>7</sup>. Here, we have to consider the expression of Sitagu Sayadaw which was described in his “The Great Ajanta Cave Lines” article\_ there is no Buddha images in Theravada Buddhist caves of Ajanta in India<sup>8</sup>. Some scholar said that the early caves of Ajanta were made by Hinayana (Theravada) Buddhists. That is the oldest sect of Buddhism, which does not allow any represent

<sup>1</sup> *ASB, 1962-63*, p.9

<sup>2</sup> Stargardt, *The Ancient Pyu of Burma*, Vol.I, London, Cambridge University Press, p.207

<sup>3</sup> Aung Thaw, *Historical Sites in Burma (Myanmar)*, The Ministry of Union Culture, Sarpay Beikman Press, p.20

<sup>4</sup> U Win Maung, “Evolution of the Stupas in Myanmar”, International Buddhist Conference, Bangkok, Thailand, 2007, p.3. (Hereafter cited as U Win Maung, “Evolution of the Stupas in Myanmar”)

<sup>5</sup> (a) Stargardt, *The Ancient Pyu of Burma*, p.207

(b) See figure-2 (a), (b)

<sup>6</sup> H.Sakar and B.N. Misra, *NAGAJUNAKONDA*, Archaeological Survey of India, New Delhi, 1999, P.31. (Hereafter Cited as Sarkar and Misra, *Nagajunnakonda*)

<sup>7</sup> U Ba Shin, “Historical View and Beikthano Old City” (in Myanmar), *Thatkatho Pyinnyar Padathar Padathar Sasaung*, Vol.I, III, 1966, P.204. (Hereafter cited as U Ba Shin, Beikthano Old City)

<sup>8</sup> Sitagu Sayadaw Ashin Nyanissara, “The Great Ajanta Cave Lines” (in Myanmar), *Weekly Eleven Journal*, 10.Sept.2010. P.22

images of Buddha. Buddha was worshipped through symbols and ritual mounds called stupas<sup>1</sup>. In ancient time, Buddhists and monks (Sanghas) of Pyu period might build the religious buildings with brick altar at the centre or near the opposite side of entrance. The Pyu might obeisance to Buddha by the putting of some food, water, flower and oil lamps on the brick altars. If we consider the above expressions, the religious buildings with altar of Pyu period might be concerned with Theravada Buddhism.

During the Pyu period, another type of Stupa without square enclosure wall was also found at Beikthano. The structure, KKG-3 exposed a cylindrical mass with four rectangular projections on the cardinal points. The plan of the building closely resembles the stupa base at Nagajunakonda in South India<sup>2</sup>. U Win Maung (Tampawaddy) suggested that the style of stupa is more close to the Amaravati<sup>3</sup>. It is not an Uddissa cetiya<sup>4</sup>. The excavator said that this building had undergone two phases of construction and the lower portion of the structure itself looks older than the upper half. Janice Stargardt assumed that KKG-3 may be 4<sup>th</sup> and 5<sup>th</sup> century AD<sup>5</sup>. So, it can consider that the lower part of this building is earlier than 4<sup>th</sup> century AD.

## Temples

Dr. Kyaw Lat said something about of KKG-9<sup>6</sup> and KKG-11<sup>7</sup> from architectural and structural aspects; these were temples or prayer halls, the descendants of rock-cut Buddhist temples in India<sup>8</sup>. Some scholars assumed that, these structures may be Viharas or monasteries<sup>9</sup>. Alters or empty thrones are attributes of Buddha like footstool, cushions and foot impressions<sup>10</sup>. The structure of BTO-34 is similar to KKG-9 and KKG-11. Stargardt expressed KKG-9 may be 2<sup>nd</sup>

<sup>1</sup> Benoy K.Behl, *The Ajanta Caves : artistic wonder of ancient Buddhist India*, Printed in Singapore, 1998, P.26. (Hereafter Cited as Benoy, *The Ajanta Caves*)

<sup>2</sup> Ibid, P.19

(b) See figure-3

<sup>3</sup> U Win Maung, "Evolution of the Stupas in Myanmar", p.2

<sup>4</sup> Than Tun, "Beikthano", *Knowledge Journal*, V.I, No.ii, 2001, p.6

<sup>5</sup> Janice Stargardt, *Ancient Pyu of Burma*, Vol.I, London, Cambridge University Press, 1990, P.201. (Hereafter cited as Stargardt, *The Ancient Pyu*)

<sup>6</sup> See figure-4

<sup>7</sup> See figure-5

<sup>8</sup> (a) Dr. Kyaw Lat, "Evolution of Bagan Temples", Seminar Paper, ASEAN-Architect on 30<sup>th</sup> June 2009, Bagan, Myanmar p.10

(b) See figure-6

<sup>9</sup> U Ba Shin, "Beikthano Old City", p.203

<sup>10</sup> Percy Brown, *Indian Architecture (Buddhist and Hindu periods)*, Treasure House of Books, Bombay, India, 1959, p.20. (Percy Brown, *Indian Architecture*)

century BC and KKG-11 may be 1<sup>st</sup> century AD<sup>1</sup>. So, these may be the earliest Buddhist temples of Pyu period. It can clearly see the Buddhist temples at Sriksetra old city. Rahandar Gu, East and West Zay Gu, Be Be and Lay Myat Hnar are the prominent temples of Sriksetra, mostly in the southern sector of old city.

### Monasteries

The evidences of monastery were discovered from Pyu sites; Beikthano, Pinle and Sriksetra. The plan of the building, KKG-2, containing small cells may be compared with the monasteries at Nagajunakonda in Andhra State, South India<sup>2</sup>. It consists of a long rectangular main structure with an entrance chamber in the middle of the East façade. The main rectangle was internally divided in eight small cells<sup>3</sup>. By looking at architectural forming of this structure, it can say that this structure might be used by the Buddhist monks. U Aung Thaw mentioned that this residential structure may be considered to have been built for the use of Buddhist monks<sup>4</sup>. Moreover clay sealing with the name of *Sanghasiri* in Southern Indian script (Brahmi) was found in that site. It is perhaps of the 2<sup>nd</sup> century A.D<sup>5</sup>. Moreover, a tank, Htinkangyi was situated not far from this monastery on the east. The Sanghas who lived in KKG-2 building would get the water from this tank. These facts proved that the building, KKG-2 may be a monastic building. In ancient India the full complement of each type of monastery was composed of a dormitory, a common room, a refectory and a pond for the water supply<sup>6</sup>. Religious structures were discovered by the later archaeological excavation of Beikthano. Especially, site numbers BTO-20, BTO-31, BTO-32 and BTO-33<sup>7</sup> might be connected with monastic function. These structures were also composed of small sells for Sanghas. These sites were located outside the

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<sup>1</sup> (a) Stargardt, *The Ancient Pyu*, p.178, p.182

(b) Dr. Bob Hudson, "A Thousand Years Before Bagan : Carbon Dates and the Ancient Pyu Cities", Bagan Archaeological Museum, Myanmar, 2012, p.2. (Hereafter cited as Dr. Bob Hudson, "Carbon Dates")

<sup>2</sup> (a) Aung Thaw, *Excavation at Beikthano*, P.16

(b) See figure-7 (a), (b)

<sup>3</sup> Stargardt, *The Ancient Pyu*, P.195

<sup>4</sup> Aung Thaw, *Excavation at Beikthano*, P.16

<sup>5</sup> San Shwe, *The Culture of Vishnu Old City*, Ph.D (Dissertation), Archaeology Department, University of Yangon, 2008. P.17

<sup>6</sup> Percy Brown, *Indian Architecture*, p.27

<sup>7</sup> See figure-8 (a), (b), (c)

city. This function is similar to Jetavana monastery of India because it was situated 1200 paces outside the south gate of Sravasti ancient city<sup>1</sup>.

### Alms Bowls

According to the Buddhist tradition a man must be ordained as a monk at the age of twenty. During this time he needs eight kinds of materials: robe, lower and upper garment, alms bowl, razor, needle, belt string and water filter. There are so many kinds of alms bowls, but Gotama Buddha allowed just iron and earthen alms bowls to use for Sanghas<sup>2</sup>. The bowl of Gatikara Brahma which offered to Siddhattha was made of earth<sup>3</sup>.

A large number of alms bowl evidences were discovered in Beikthano ancient city. In 1962, the Department of Archaeology excavated the site number KKG-2. KKG-2 assumed that it might be a monastery because of the evidences of *Sanghasiri* stamp and its architectural concept. During the excavation of that site uncovered the alms bowls evidences. They are round incurved bowl with internally thickened rim forming a slight ridge; fine texture, red slipped ware. Some of internal ridges are less pronounced, some have no internal ridges and some has internally beaded rim<sup>4</sup>. Generally, the mouth may be 11 inches wide and 7 inches deep. The alms bowls are also found at KKG-12 and these are closely similar to modern alms bowl. They are incurved bowls with a slightly flat base and faceted edge; has a shallow lid with flat top, rounded shoulder and featureless rim. Some are deep hemispherical bowl with featureless rim; has a plain lid of medium depth and rounded shoulder. During the excavation of BTO-31, oil lamps and 15 earthen alms bowls were discovered. But just for three alms bowls are good situation<sup>5</sup>. This site has been assumed to be a monastery.

<sup>1</sup> Dr. Bob Hudson, "Carbon Dates", p.2

<sup>2</sup> Aung Nyein Chan, *Myanmar Traditional Handicraft of Alms Bowl (in Myanmar)*, Sarpay Beikman Press, Yangon, 1999, p.89. (Hereafter cited as Aung Nyein Chan, *Myanmar Traditional Handicraft of Alms Bowl*)

<sup>3</sup> (a) U Aung Mon (Myat Su Mon), *The Future Mittaya (in Myanmar)*, Myat Su Mon Sarpay, Yangon, 2006, p.504. (Hereafter cited as U Aung Mon, *The Future Mittaya*). (b) Mon ywae Sayadaw, "Sammata Cakkhu Dipani", 1985, p.177

<sup>4</sup> (a) Aung Thaw, *Excavation At Beikthano*, p.39

(b) See figure-9

<sup>5</sup> (a) "*Report on Excavation of Beikthano (in Myanmar) (2009-2010)*", Department of Archaeology, National Museum and Library, Ministry of Culture, 2010, p.10. (Hereafter cited as "*Report on Excavation of Beikthano, 2009-2010*")

(b) See figure-10

The next prominent alms bowl evidences were also found at HL-1, HL-7, HL-8, HL-9, HL-10, HL-11, HL12 and HL-15 of Halin<sup>1</sup>. Some of Halin alms bowls were inscribed the letters<sup>2</sup>. The special alms bowls of precious silver ware was found from Khin Ba mound, Sriksetra and Padaung on the opposite west bank of Ayeyarwady. The silver bowl of Padaung endorsed the Pyu alphabets on the surface<sup>3</sup>.

In 1945, archaeological excavations were made in Arikamedu and bowl sherds were discovered. The eighteen bowl sherds were inscribed in Tamil-Brahmi scripts and a few consist of Prakrit. One of them describes is “*yadualabutayapatti*”, it means “the bowl of the lady, Balabhuta of Yadu caln”. It can be understand the bowl donated by that lady<sup>4</sup>. So, the script of Halin bowl also may be the name of donor. At the cradle of Buddhism, Taxila of India had been found the bowls which are similar to Pyu. Their form and size are not very different. But it has a little different in colour<sup>5</sup>. Most of alms bowls had no covers in the both of ancient India and Pyu culture. In Myanmar, the sellers of religious goods believe that the Pali sect Sanghas used the alms bowls without cover. Sayadaw U Razainda who is a founder of Pali sect at Mingwin Ariyamaggin nook, Sagaing, used the alms bowl without cover<sup>6</sup>. In “The Answer Text of Sweson Kyaw Htin”, Kyi Thae Sayadaw (monk) mentioned that the bowl of Buddha is did not have the cover<sup>7</sup>.

## Images

During the Pyu period, Buddha images were made of stone, bronze, gold and silver. In the making of Buddha images, the Pyu used the many kinds of Mudra (hand syle) and Arsana (leg style). Most of Pyu images are Jana Mudra<sup>8</sup>. Some images are concerned with Mahāyāna Buddhism. A large number of images were found at Sriksetra.

<sup>1</sup> (a) U Myint Aung, *Research on Halin (in Myanmar)*, Myint Mitta Offset, Yangon, 2007, p.165

(b) See figure-11

<sup>2</sup> See figure- 12

<sup>3</sup> U Win Kyaing, “A Long-Standing Pottery Tradition, with the Sustainability in Danger”, Perspective of Buddhism in Myanmar, International Seminar, Dec. 2010, Pyay, p.5. (Hereafter cited as U Win Kyaing, “A Long-Standing Pottery”)

<sup>4</sup> Ibid, p.3

<sup>5</sup> See figure-13

<sup>6</sup> Aung Nyein Chan, *Myanmar Traditional Handicraft of Alms Bowl*, p.98-99

<sup>7</sup> (a) Kyi Thae Lay Htup Sayadaw, *Sweson Kyaw Htin Dissertation (in Myanmar)*, Vol.I, Mandalay, 1944, p.355

(b) U Aung Mon, *The Future Mittaya*, p.505

<sup>8</sup> Than Tun, *80<sup>th</sup> birthday of Than Tun*, Phowa offset, Yangon, 2003, p.38



A Bhūmiphassa-mudra stone Buddha image was discovered at Kyaukkathein, Hmawza village, Sriksetra in 1962. The height is 1' 10", the breath is 1' 3" and the thickness is 5"<sup>1</sup>. The right leg is on the left. The body is a little plump. The left hand is on the legs and the right hand is down to the ground. The date of this image is 5<sup>th</sup> century A.D. This may be the earliest one of such kinds. Unusual Bhūmiphassa-mudra stone image was discovered in Be Be temple, Sriksetra. Bhūmiphassa-mudra of this image is the reverse of normal position. The left hand of this image is touching the earth and the right hand is on the legs<sup>2</sup>. The style of this image is used to give a 7<sup>th</sup> century A.D date<sup>3</sup>. U Mya and G.H Luce thought that this image belonged to 9<sup>th</sup> or 10<sup>th</sup> century AD<sup>4</sup>.

Some scholars assumed that the above unusual Mudra images were wrongly made by pioneer sculptors of Sriksetra<sup>5</sup>. It is necessary to consider whether the suggestion is right or not. It is possible that these images were made intentionally. Because such unusual Bhūmiphassa-mudra images can be seen on the terracotta votive tablets. Moreover such images were also found at Ananda temple in Bagan period<sup>6</sup>.

During the Pyu period, Mahāyāna Buddha stone images were also discovered. Mostly of them are found at the Museum of Sriksetra old city. The earliest evidence of Mahāyāna Buddha image was mentioned in ancient Myanmar chronicles: Mahayaja Van Taw Kyi and The Pagan Raja Van Thit which stated that the Mahamuni image is an image of Maitreya<sup>7</sup>. Some scholar said that this image represents Amitabha. This image was made by Buddha himself during the reign of King Candrasuriya<sup>8</sup>. King Candrasuriya ascended the throne in 146 A.D<sup>9</sup>. So, the time time of king Candrasuriya is different from Myanmar chronicles and Pamlagutaman's expression in her dissertation. However, in Rakhine, the evidence of worshipping in

<sup>1</sup> See Figure-14

<sup>2</sup> See Figure-15

<sup>3</sup> Elizabeth Moore, E.H, *Early Landscapes of Myanmar*, River Books, Co.Ltd, Bangkok, Thailand, P.171. (Hereafter cited as Elizabeth Moore, *Early Landscapes of Myanmar*)

<sup>4</sup> Dr Than Tun, *The Pyu where had they gone*, Monywa offset, Yangon, P.140

<sup>5</sup> Nihar-Ranjanray, *An Introduction To The Study of Theravada Buddhism In Burma*, University of Calcutta, 1946, P.67. (Hereafter cited as N.R Ray, *Theravada Buddhism*)

<sup>6</sup> Cao Htun Hmat Win, *Myanmar Buddhist Iconography (in Myanmar)*, Department of Religion, 1986, P.69. (Hereafter cited as Cat Htun Hmat Win, *Buddhist Iconography*)

<sup>7</sup> Nihar-Ranjanray, *Sanskrit Buddhism In Burma*, Amsterdam\_H.K. Paris, 1936, P.43. (Hereafter cited as N.R Ray, *Sanskrit Buddhism*)

<sup>8</sup> Hla Tun Phyu "Buddha and Sandasuriya", Gonhtu Sarpay, Yangon, 1984,P.1

<sup>9</sup> Pamela Gutman, *Ancient Arakan: with special reference to its cultural history between the 5<sup>th</sup> and 11<sup>th</sup> centuries*. Ph.D dissertation, Australian National University, August 1976, P.326. (Hereafter cited as Pamela Gutman, "Ancient Arakan")

Bodhisattava was found in Anandacandra(729 A.D) inscription at Shitthaung Pagoda. In this inscription, it expresses something about donation of Vihara for the worship of Bodhisattava image by king Anandacandra<sup>1</sup>.

Mahāyāna images were discovered in Sriksetra and Halin old cities. But mostly are found at Sriksetra. An interesting female deity was discovered near the Shwedaga gate, Srikestra in 1965<sup>2</sup>. U Aung Thaw, Director of Archaeology, suggested that this image probably belongs to the Mahayanist sect<sup>3</sup>. A Mahāyāna stone slab was also found at Halin old city. It was discovered by Chales Duroiselle in 1929-30. It was broken into two pieces. Although it has alphabets in original situation they were destroyed by grinding. Fifty-three people are sitting under the letter lines. Their heads wear the crowns or turbans. Some figures have long ears, others wear earrings and necklaces. This may be figure of Bodhisattava. Because, his sitting style and position of hand and legs are similar to Bodhisattava style. Moreover, the ornaments of lower figures are similar to Mahayanist practice. There is ten Mahāyāna stone images discovered in Pyu period.

In Sriksetra, the stone Buddha image which was flanked by Mahāyāna deities are also discovered. A stone slab of East Zegu was divided into two parts. Buddha image is situated at the centre of upper part, sitting in legged cross position. His left hand is on the left knee and the right hand is broken at elbow. He was flanked by Bodhisattavas. At the centre of lower part, the symbol of Cakkyar (wheel of law) is between two deer. Each of two men is sitting beside two deer. It is believed that this figure described the scene of preaching the first sermon, Dahammacakkya<sup>4</sup>. Sir John Marshals who is a superintendent of Archaeology Department, India, remarked that this image is similar to the Gupta (northern India) style and the date may be 7<sup>th</sup> century AD or earlier<sup>5</sup>.

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<sup>1</sup> (a) Dr Than Tun, *The Pyu where had they gone*, P.153

(b) Win Maung (Thamine), “Bodhisattava on the terracotta (in Myanmar)”, *Dhamma Yokesone Magazine*, No.6, 1996, P.102. (Hereafte cited as Win Maung, “Bodhisattava on the terracotta”)

<sup>2</sup> (a) See Figure-16

(b) Aung Thaw, *Historical Sites*, P.26

<sup>3</sup> Aung Thaw, *Historical Sites*, P.26

<sup>4</sup> (a) “*Annual Report, 1909-10*”, Archaeological Survey of India, Calcutta, Superintendent Government Printing, India, 1914 P.116,117

(b) U Sein Mg Oo, “Sriksetra Old City”, *Ancient Myanmar Cities*, Yarpyiet Offset, Yangon, 2007, P.115. (Hereafter cited as U Sein Mg Oo, “Sriksetra Old City”)

<sup>5</sup> (a) “*Annual Report, 1907-08*”, Archaeological Survey of India, Calcutta, Superintendent Government Printing, India, 1911, P.42. (Hereafter cited as “*Annual Report, 1907-8*”)

(b) U Sein Mg Oo, “Sriksetra Old City”, P.115

In 1958, Dr Tha Hla and Dr Nyi Nyi from Geology Department of Yangon University took a field trip to Sriksetra to know the source of stone images of Sriksetra. As a result of this field investigation, they conclude that: the sources of stone for Sriksetra megaliths are undoubtedly local<sup>1</sup>. Moreover, the faces of stone figures of Sriksetra are similar to Mongoloid race. Therefore, the Buddhist stone images of Sriksetra were made by local craft-men. The stone Buddha images were not discovered in other Pyu cities: Beikthano and Pinle (Maingmaw).

Bronze Buddha images were discovered at Beikthano and Sriksetra. Excavation at a low mound in the north of Yindaik-kwin ridge, Sriksetra revealed the remains of a brick chamber in the size of 5'×4' 6" from which ten bronze Buddha images were discovered<sup>2</sup>. The total number of Bronze Buddha images of Sriksetra is twelve. Their features of face and body, the style of legs and hands are similar to the sitting Buddha image of silver casket at Khinba mound. Especially, it is closely similar to the drawing style of robe on the chest. The date of sitting Buddha on the silver casket is assigned to 6<sup>th</sup> to 7<sup>th</sup> century AD. So, the above Bronze images are also concerned with 6<sup>th</sup> to 7<sup>th</sup> century AD. Four bronze Mahāyāna images of Pyu period were discovered.

During the Pyu period, the most prominent silver Buddha image was discovered at Khinba mound. This is a Bodhi casket with the inscription<sup>3</sup>. Around the shape of the throne, four Buddha images were curved in relief style. At the top edge of the casket, the names of the Buddha Kakkusan, the Buddha Kongagon, the Buddha Kassapa and the Buddha Godama were inscribed in Pyu language. The alphabets used in which was similar in the southern India in 5 AD. Between each Buddha, the images of four Agga Savakas (four great disciples), namely, Ashin Sariputtara, Ashin Maha Moukgalan, Ashin Maha Kasapa and Ashin Ahnanda, were curved with respective inscriptions. At the bottom edge of the casket, the names of donors were inscribed in Pyu language. These are Sriyabu Vaman (King) and Sriyabu Devi (Queen)<sup>4</sup>. Regarding this image some argued that this was the image as a present given to the

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<sup>1</sup> Drs. Tha Hla & Nyi Nyi, "Report on the Field work at Hmawza and Prome", *JBRIS*, XLI, I&II, 1958, P.96. (Hereafter cited as Drs. Tha Hla & Nyi Nyi, "*Report on Hmawza*",.)

<sup>2</sup> "*Annual Report of The Archaeological Survey of India, 1928-29*", Delhi: Manager of Publications, 1933, P.105. (Hereafter cited as "*ASI, 1928-29*")

<sup>3</sup> See Figure-17

<sup>4</sup> Taik Soe, *An Introduction to Buddhist Art*, P.81

Sriksetra King Harivikrama by the King Funan<sup>1</sup>. Another assumption was that it was a present given by each Pyu city state to other within Myanmar<sup>2</sup>.

The position of the faces, the mouths and the robes of the four Buddhas which contained in the relic casket are similar to the images of Sriksetra rather than Funan. Besides, this image is also closely similar to the silver image discovered at Khinba mound, especially in the face, the mouth and the head. Therefore, it is more reasonable that this image was given by each Pyu city state to other rather than that of Funan. In Sriksetra, the three silver Buddhist images were discovered. In 2005, U Tin Myint, a villager of Maingmaw, had got fifteen Buddha images and they are distinct in other Pyu images. They were made of gold and silver. Of them five are made of silver.

At Khin-ba Kon, Sriksetra, the gold Buddha images were also discovered. The one is sitting style in small size. The right leg is on the left. The hands are overlapping each other. The height is  $3\frac{5}{8}$ "<sup>3</sup>. The position of face and body of this image is similar to other bronze and silver images which were discovered from the same site. Another gold image was also found at Khin-ba kon. The height is  $6\frac{1}{2}$ ". This is the style of Dhyana-mudra in sitting position. The right leg is on the left and flaming wheel-sign on sole<sup>4</sup>. Such signs on the sole are also found on the palm and sole of the image of silver casket<sup>5</sup>, on the palm of the silver Buddha image in hanging down position of mound No.8 of Pinle (Maingmaw)<sup>6</sup> and on the palm and sole of the stone image of Thailand from National Museum<sup>7</sup>. So, it can be assumed that there may be relationship between Pyu city states and Thailand in the making of Buddha images since 5<sup>th</sup> century AD<sup>8</sup>.

The gold Mahāyāna Buddha images were also found during Pyu period. All off Buddha images of Pinle (Maingmaw), the six are golden images. They may

<sup>1</sup> "*The Selected Articles of U Yi Sein (in Myanmar)*", Department of Historical Research, Ministry of Culture, 2007, P.242.243. (Hereafter cited as "*Articles of U Yi sein*")

<sup>2</sup> Dr. Toe Hla, *Ancient Myanmar History on the Evidences of Inscriptions (in Myanmar)*, Zaw Press, Yangon, 2004, P.16.17. (Hereafter cited as Toe Hla, *Myanmar History*)

<sup>3</sup> G.H Luce, *Phases of Pre-Pagan Burma*, Vol.I, Oxford University Press, 1985, P.138. (Hereafter cited as Luce, *Phases of Pre-Pagan*)

<sup>4</sup> Luce, *Phases of Pre-Bagan*, P.138

<sup>5</sup> See Figure-18

<sup>6</sup> Htay Way, *The History of Pyu Culture (in Myanmar)*, Htun Foundation Bank Committee, 2009, P.249. (Hereafter cited as Htay Way, *History of Pyu*)

<sup>7</sup> (a) See Figure-19

(b) "Museum Treasure of Southeast Asian", The Asean Committee on Culture and Information, Singapore ArtPost Asia Pte Ltd, P.64. (Hereafter cited as "Museum Treasure of Southeast Asian")

<sup>8</sup> This date is based on Pyu alphabet of silver casket from khin-ba gon, Sriksetra.

belong to early Pyu period<sup>1</sup>. The two images may concern with Mahāyāna Buddhism because their legs are hanging down and wore the dress like Bodhisattava. The six-handed image made of thin gold plate recovered from the Yindaik-kwin definitely identifiable as one of the various forms of Avalokitesvara<sup>2</sup>. The height is 2 $\frac{7}{8}$ "<sup>3</sup>. During the Pyu period, the ten gold Buddha images were discovered. The three were concerned with Mahāyāna Buddhism.

It can see the total number of Buddha images, Mahāyāna Buddha images and Buddha images flanked by Mahāyāna deities. The total number of Buddha images is 51, Mahāyāna images is 9 and Buddha images with Mahāyāna deities is 4. So, it can see very few percentages of Mahāyāna images than Buddha images<sup>4</sup>.

### Terracotta Votive Tablets

Terracotta votive tablets are found at Sriksetra and later periods but not in other Pyu cities. So, it can be assumed that the other Pyu cities had been destroyed during the making of terracotta votive tablets in Sriksetra.

The practice of making votive tablets was started in India and arrived to Myanmar by pilgrimages<sup>5</sup>. Votive Tablets were usually made by moulds of terracotta, terracotta, bronze and stone. A bronze mould, 1 inch high, oval shaped, was discovered in Sriksetra<sup>6</sup>. These moulds were either imported from India or locally<sup>7</sup>. There are about seventeen shapes in votive tablets. No.3 seems to have been very popular during Pyu times from the 5<sup>th</sup> to 9<sup>th</sup> century A.D<sup>8</sup>.

In Sriksetra, it can clearly be seen the figure of Bodhisattava on the surface of Kanthonosint votive tablet. The leg style of Bodhisattava is Rājānilasana and sitting on

<sup>1</sup> Kyaw Sone Win, "Religious Evidences of Pyu (in Myanmar)", Research Paper for Diploma Degree, Field School of Archaeology (Pyay), 2008, P.43.44

<sup>2</sup> N.R Ray, *Sanskrit Buddhism*, P.41.42

<sup>3</sup> *ASI*, 1928-29, P.105

<sup>4</sup> Chart-1

<sup>5</sup> *Hanthawaddy Newspaper (in Myanmar)*, No.174, 4.2.1973, p.\* , (Hereafter cited as *Hanthawaddy Hanthawaddy Newspaper*)

<sup>6</sup> (a) U Mya, *Ancient Votive Tablets of Myanmar (in Myanmar)* , Vol.I, Myanmar Archaeology Department, p.74, (Hereafter cited as U Mya, *Votive Tablets*, Vol.I)

(b) See figure-u mya, v.i, fig.114.115)

<sup>7</sup> (a) Dr. Than Tun, *Myanmar Terracottas*, Phowa Offset, Yangon, p.54. (Hereafter cited as Dr. ThanTun, *Myanmar Terracottas*)

(b) Maung Maung Swe, *Study on Pyu Writing System and Pyu Characters of Myanmar Epigraphys (in Myanmar)*, Ph.D Dissertation, Department of Myanmar Language, University of Yangon, 2006, p.100 (Hereafter cited as Maung Maung Swe, *Study on Pyu Writing System*)

<sup>8</sup> (a) *Ibid*, p.57

(b) See figure-20

lotus pedestal. The stanza ‘Ye dhammā’ was written by ancient Nagari character at the edge of votive tablet. It may be during 8<sup>th</sup> and 9<sup>th</sup> century A.D. Some researcher assumed that this figure may be Avalikitesvara (or) Lokanahta<sup>1</sup>. On the reverse of another tablet is the name which according to U Mya might be read as SrīNālandāya. If that is the correct reading he suggests that it might mean some sort of link between Nālanda and Srīksetra<sup>2</sup>.

In the dating of votive tablet the handwriting is more reliable than mould writing. It can assumed that the making of terracotta votive tablet become popular in the 5<sup>th</sup> century A.D.<sup>3</sup>.

### Literature Evidences

The civilized ancient Pyu inscribed the letters which were concern with their accepted religion on the gold and lead leafs, pedestal, terracotta votive tablets, stone slabs, stone seal and silver materials, most of which were found in Pyu sites and little amount in other sites<sup>4</sup>. They used original alphabets of Sanskrit and Pali languages in the inscribing of religious letters<sup>5</sup> and also used the Pyu language. The Sanskrit and Pāli writing systems were based on Brahmi<sup>6</sup>. During the king Kanishka (c.200 B.C) the Buddhist religion was divided in to two sects: Mahāyāna and Hinayana in India. Language is the main distinction of these two sects<sup>7</sup>. Mahāyāna sect used the Sanskrit language but Theravada sect used the Pali language in the recording of religious literature. So, these sects are also called Sanskrit sect and Pali sect<sup>8</sup>.

The two evidences of Pyu languages were discovered at Halin. One is discovered at a mound on the south of old city and another one is at a farm near the Nagayon tank and made of lead. It can be seen that the word ‘Om’ on these letters. So, Halin might be influenced by Brahminism<sup>9</sup>. It can see the words ‘rahanpyu (be

<sup>1</sup> Win Maung (Thamine), “Oakkhwet Phaya”, p.103

<sup>2</sup> Dr. Than Tun, *Myanmar Terracotta*, p.81

<sup>3</sup> Ibid, p.47,48

<sup>4</sup> See map-1

<sup>5</sup> Maung Maung Swe, *A Study on Pyu Writing System*, p.99,100

<sup>6</sup> U Tint Lwin, *Historical View of Pali Language (in Myanmar)*, Shwe Zin Kyaw Press, Yangon, 1999, p.37. (Hereafter cited as U Tint Lwin, *Historical View of Pali Language*)

<sup>7</sup> PROF. P.V. BAPAT, *2500 YEARS OF BUDDHISM*, Ministry of Information and Broadcasting, India, 1956, p.143. (P.V. BAPAT, *2500 YEARS OF BUDDHISM*)

<sup>8</sup> U Myint Swe, “The Relationship Between Sanskrit and Myanmar Literature (in Myanmar)”, *Literature and Social Science Journal of Myanmar*, Vol.1, No.2, 1968, p.273. (Hereafter cited as U Myint Swe, “*The Relationship Between Sanskrit and Myanmar Literature*”)

<sup>9</sup> U Aung Thein, *Pyu and Pyu Inscription (or) Buddhist Religion of Pyu Period* (in Myanmar), Maung Tun Be Press, Mandalay, 2005, p.72, 19

ordained as a monk)' and 'thingan (robe)' etc. Moreover Tantric Buddhism used the word 'Om' in the reciting of their mantras. So, it can be assumed that Halin might be advanced in Tantric Buddhism<sup>1</sup>.

The literary sources of Pali language were abundantly discovered in Sriksetra. These were inscribed on stone slabs, gold-leaves and silver casket. There are three sites discovered the gold plates in Sriksetra; Kyundawzu, Maungkan and Khinba mounds. A gold plate recovered in 1928-29 from the kyaundawzu village near Hmawza, Sriksetra. The plate itself had been folded up when discovered and broken into seven fragments. The total length of the seven fragments is about 8<sup>3</sup>/<sub>8</sub>". The characters of this plate closely resemble to gold plates found at Hmawza in 1926-27. It is in Pāli language and contains a well-known formula, as follows: \_

1. Iti pi so bhagavā arahaṃ sammāsambuddho vijjācaraṇsammaṇṇo sugato lokavidū anuttaro purisa [dhammasārethi satthā]
2. devamanussānaṃ buddho bhagavā ti<sup>2</sup>.

This formula extracted from Mahāvagga Pali, Dighha Nikaya, Suttanta Pitakas<sup>3</sup> and composed of Buddha's attributes.

The other prominent evidences of Pali language are 20<sup>th</sup> gold-plates discovered at Khinbakon (mound) in 1926<sup>4</sup>. These were Pitaka extracts and inscribed by Telagukanadi alphabets of Southern India<sup>5</sup>. The main subjects of these gold-leaves are : paticcasamupada (interconnectedness), seven insights (seven vipassananyan), fourteen Buddha enlightenments and nine Buddha attributes etc<sup>6</sup>. The paticcasamupada is the earliest Pali canon of Myanmar<sup>7</sup> and belonging to about the 6<sup>th</sup>-7<sup>th</sup> century A.D<sup>8</sup>. This type of Buddhism was probably brought to Myanmar

<sup>1</sup> Tantrism developed in Northern India in the 7<sup>th</sup> century A.D.

<sup>2</sup> "Annual Report Of The Archaeological Survey Of India (1928-29)", Manager of Publications, Delhi, 1933, p.108, 109. (Hereafter cited as, "ASI (1928-29)")

<sup>3</sup> Daw Than Swe, *Study on Pyu Literature of Khinba Gold-leaves (in Myanmar)*, Department of Myanmar Language, Yangon, 1992, p.21. (Hereafter cited as Daw Than Swe, *Study on Pyu Literature*)

<sup>4</sup> (a) U Thar Myat, *A History of Pyu Alphabet (in Myanmar)*, The National Printing Works, Yangon, 1963, p.25. (Hereafter cited as U Thar Myat, *A History of Pyu Alphabet*)

(b) See figure-21

<sup>5</sup> U Yevata, *A Study Of Theravada Buddhism In Sriksetra The Ancient Myanmar City*, Ph.D Thesis, Magadh Univeristy, India, 2003, p.55. (Hereafter cited as U Yevata, *Theravada Buddhism In Sriksetra*)

<sup>6</sup> Daw Than Swe, *Study on Pyu Literature*, p.3,7,15,21

<sup>7</sup> U Thar Myat, *A History of Pyu Alphabet*, p.33

<sup>8</sup> *ASI (1928-29)*, p.109

from Conjeeveram in Southern India<sup>1</sup>. Daw Than Swe deduced that “the alphabets of seven insights (seven vipassananyan) are not original forms and changed to new forms. This fact express that the long time habit of Pyu in the writing and saying of vipassananyan<sup>2</sup>”. Moreover we can realize that the Pyu more admirable in Abidhamar Abidhamar Pitaka than Suttanta Pitaka<sup>3</sup>.

## Conclusion

Archaeological evidences of Buddhism were discovered in ancient Pyu cities; Beikthano, Pinle (Maingmaw), Halin and Sriksetra. The ancient Pyu accepted the religions which were derived from abroad especially from ancient India by both of land and sea routes. In Sriksetra the evidences of Buddhism were discovered prosperously. So, it cannot argue that Buddhism was advanced in Sriksetra. But in other Pyu cities: Beikthano, Pinle (Maingmaw) and Halin are very faint in discovering the evidences of Buddhism. The evidences of Buddhism such as images or literature were not discovered abundantly from these sites. The smallest amount of evidences of Buddhism was discovered in Beikthano. So, the religion of Beikthano was a puzzle for researchers.

Some earlier scholars assumed that \_the sects of Aparamahāvīnasāliya and Mahīśāsaka Buddhism which did not worship in images were advanced in Beikthano. That is a reasonable suggestion. There are three kinds of religious buildings in Beikthano\_ Monastery, Stupa and Temple. Stupas of Beikthano are similar to Nagajunakonda and Amaravati of India and Temples are similar to Ajanta. Both types have altars or thrones. These altars or thrones were used during the worshipping of Buddha. Theravada Buddhism was advanced in Nagajunakonda and Ajanta since 2<sup>nd</sup> century B.C. So, Theravada Buddhism might be advanced in Beikthano since 2<sup>nd</sup> or 1<sup>st</sup> century B.C. Moreover, we can prove that the Sanghas lived at Beikthano by the evidences of monastery structures, alms bowls and Sanghasri stamp. In other Pyu cities Pinle (Maingmaw) and Halin which were very faint in discovering of evidences of Buddhism also found the evidences which are concerned with Buddhism like Beikthano by later archaeological excavations. Especially, the evidences of structures

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<sup>1</sup> Reginald Le May, *The Culture of South-East Asia*, George Allen & Unwin LTD, London, 1954, p.46,47

<sup>2</sup> Daw Than Swe, *Study on Pyu Literature*, p.22

<sup>3</sup> Bho Hmu Ba Shin, *Myanmar Before Anaw Ratha*, 3<sup>rd</sup> Edition, Inn-wa Book Shop, Yangon, 1998, p.132



and alms bowls of Pinle (Maingmaw) and Halin are closely similar to Beikthano. So, it can be assumed that Theravada Buddhism might be advanced in Pinle (Maingmaw) and Halin as Beikthano.

The best evidence of Theravada Buddhism of Pyu period is gold plates inscribed the Pali canon. These are 6<sup>th</sup> -7<sup>th</sup> century A.D and discovered at Sriksetra. During the Pyu period, Mahāyāna evidences were also found at Halin and Sriksetra. Bodhisattava images were discovered at Halin and Sriksetra. They may not be earlier than 6<sup>th</sup> century A.D. In short, it can suggest that Theravada Buddhism might be advanced in 1<sup>st</sup> century B.C by the evidences of religious buildings during the Pyu period. By the making of statistic of images it can know that Buddha images were 82%, Mahāyāna Buddha images were 11% and Buddha images flanked by Mahāyāna deities were 7% during the Pyu period. So, it can see that Theravada Buddhism might be advanced as earliest and the influential religion of Pyu period.

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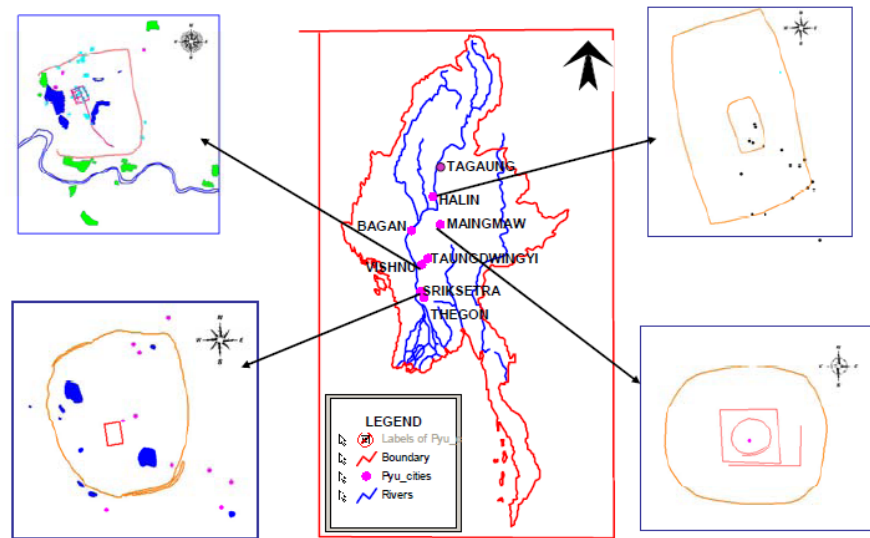
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***“Annual Report, 1909-10”*** Archaeological Survey of India, Calcutta, Superintendent Government Printing, India,

***“Annual Report Of The Archaeological Survey Of India (1928-29)”***, Manager of Publications, Delhi

- Field Trip on Sriksetra (1.1.2011-5.1.2011)
- Field Trip on Sriksetra (21.10.2011)
- Field Trip on Pinle (2.4.2011-4.4.2011)
- Field Trip on Beikthano (3.10.2011-8.10.2011)

## The Famous Pyu Cities in Myanmar



San Shwe, *GIS Database*, 2004.

Figure-1

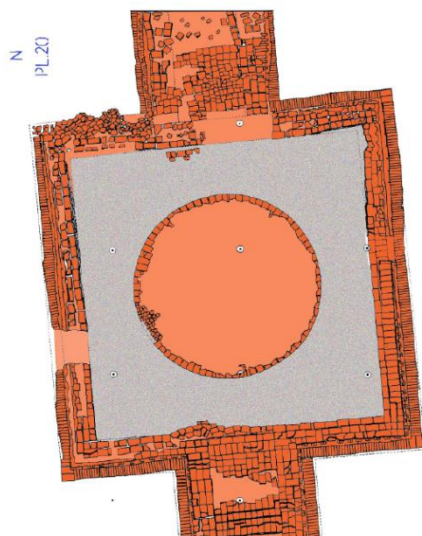


Figure-2 (a) Plan of PL-20  
(Piline/Maingmaw)  
(From Stargardt, 1990)

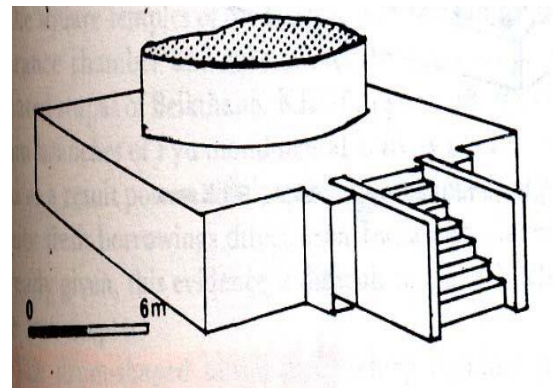
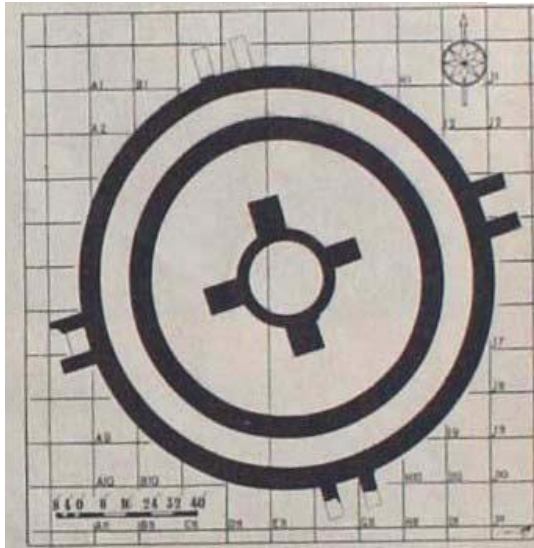
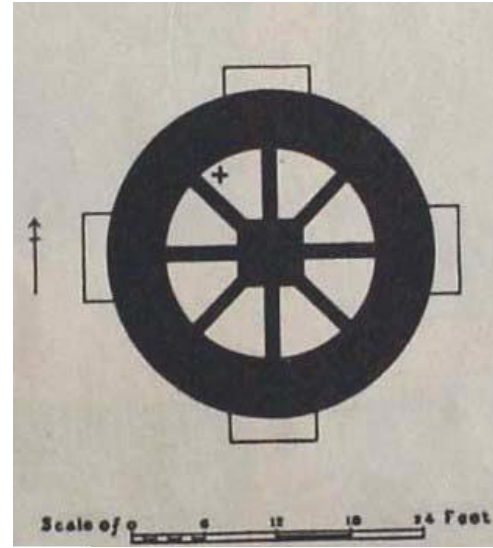


Figure-2 (b) Structure of Moradu, Mohra  
Taxila  
(From Report, 2009-10)



Plan of KKG-3 (Beikthano)  
(From U Ba Shin, 1966)



Plan of Nagajunakonda  
(From U Ba Shin, 1966)

Figure-3

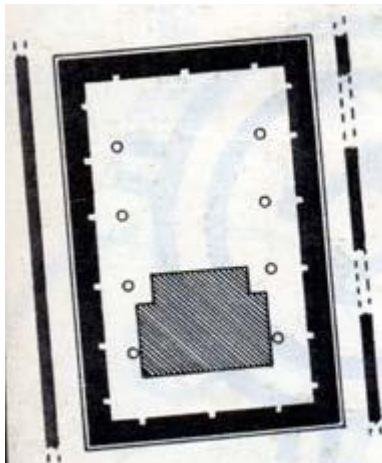


Figure-4, KKG-9 (Beikthano)  
(From U San Shwe, 2008)

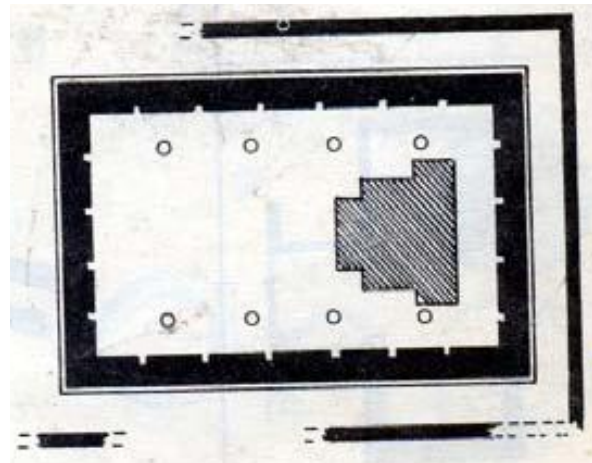


Figure-5, KKG-11 (Beikthano)  
(From U San Shwe, 2008)

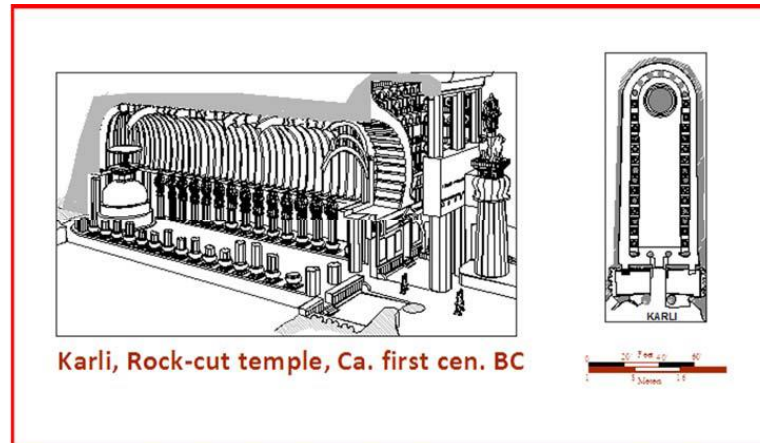
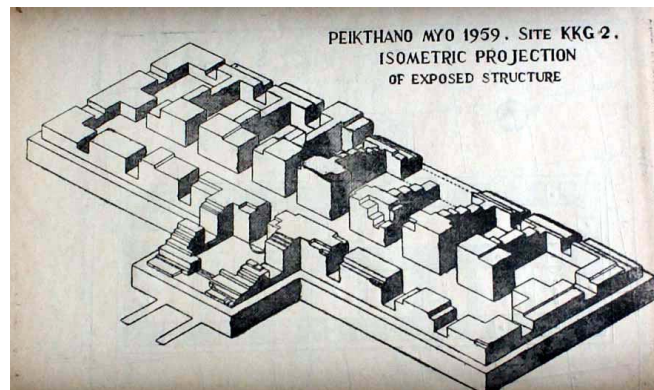


Figure-6, Rock-cut temple of India  
(From Percy Brown, 1959 and Dr Kyaw Lat, Evolution of Bagan Temples)



(a) KKG-2 Beikthano (From U Aung Thaw, 1968 & U San Shwe, 2008)



(b) Nagajunakonda  
(From U Aung Thaw, 1968 & U San Shwe, 2008)

Figure-7





Figure-8 (a) BTO-31

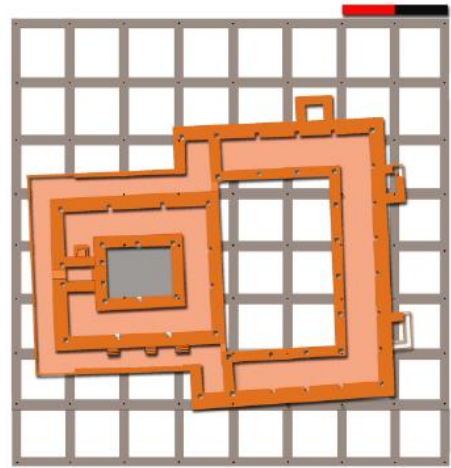


Figure-8 (a) BTO-32

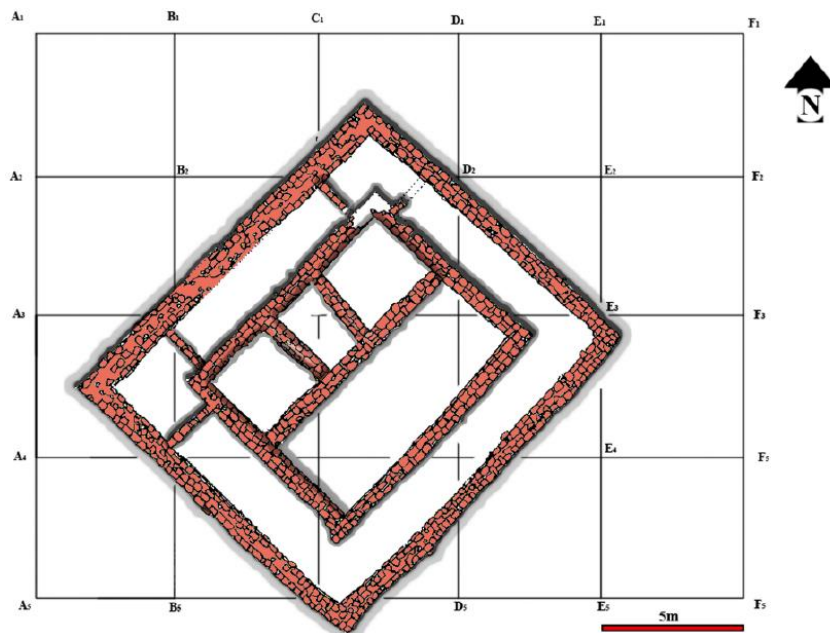


Figure-8 (c) BTO-33  
Monastic structures of Beikthnao  
(From Report, 2009-10)

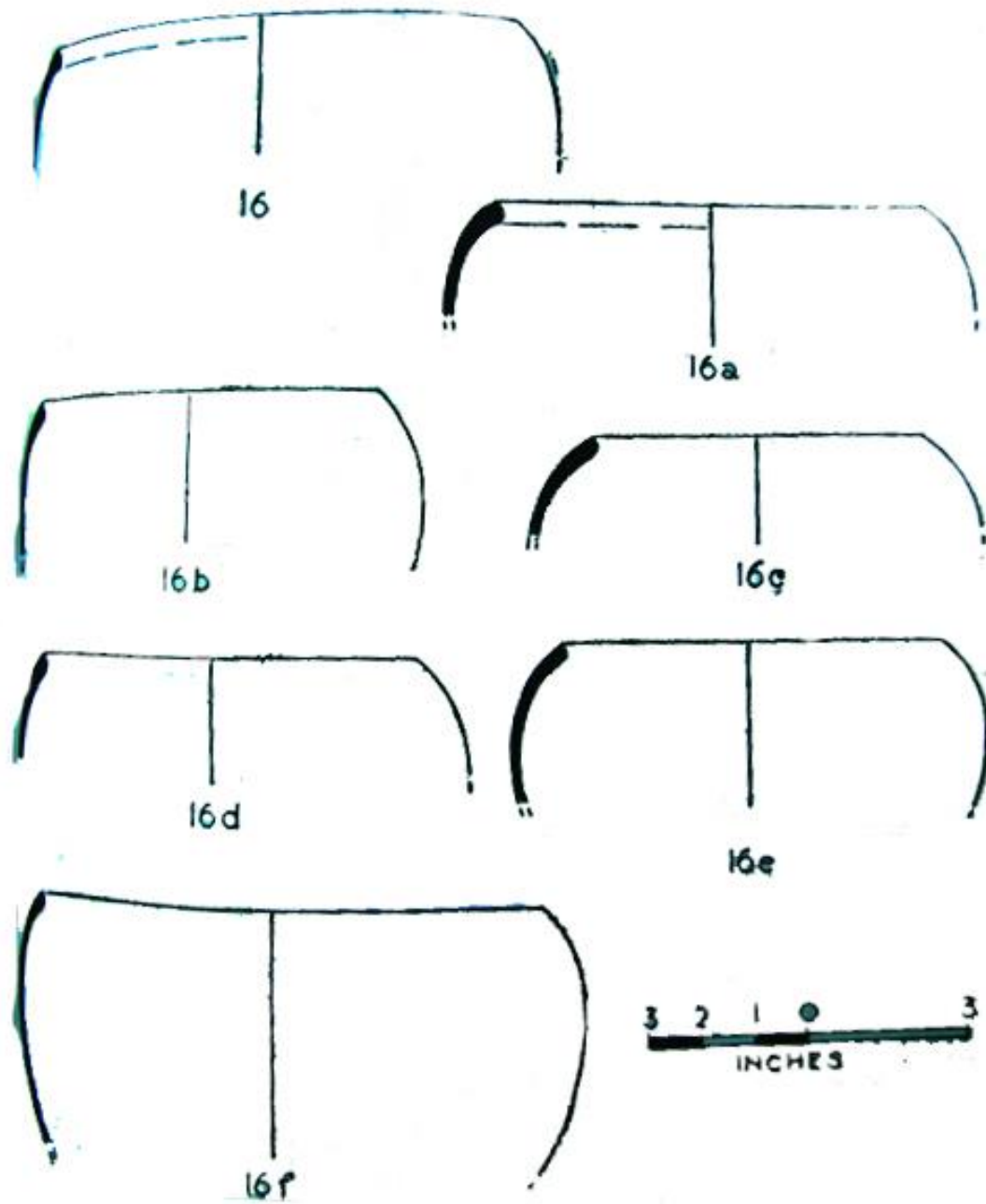


Figure-9, Alms bowl types of KKG-2, Beikthano  
(From U Aung Thaw, 1968)

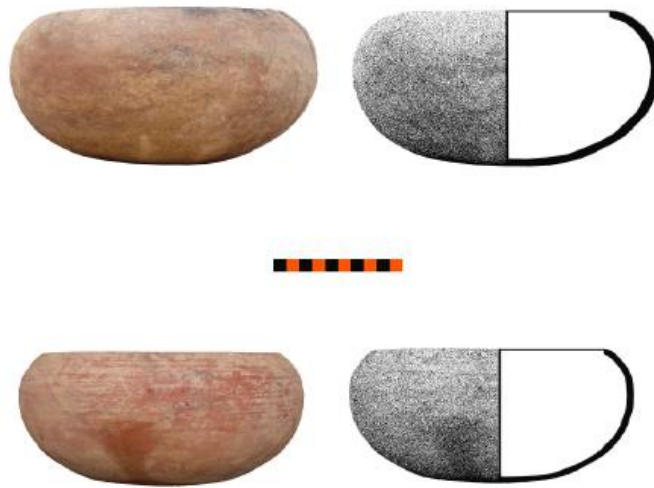


Figure-10, Alms bowls discovered at BTO-31 (From Report, 2009-10)



Figure-11, Alms bowls of Halin (From U Win Kyaing, 2010)



Figure-12, Alms bowl inscribe the letter (Halin) (From U Win Kyaing, 2010)

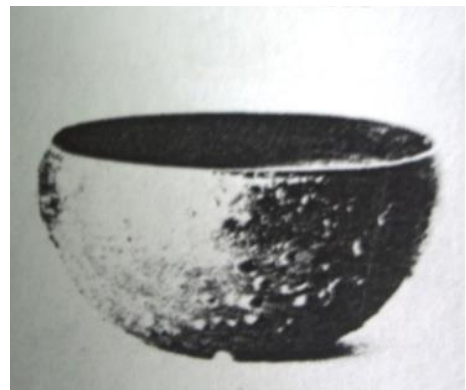


Figure-13, Alms bowl of Taxila (From U Win Kyaing, 2010)



Figure-14, Bhumiphasa-mudrā image of Kyaukkathein, Sriketra



Figure-15, Unusual Bhumiphasa-mudrā image of Be Be Temple, Sriketra



Figure-16, Female deity discovered near the Shwedaga gate



Figure-17 Silver casket Buddha image



Figure- 18, Wheel-sign of silver casket Buddha image (Sriksetra)

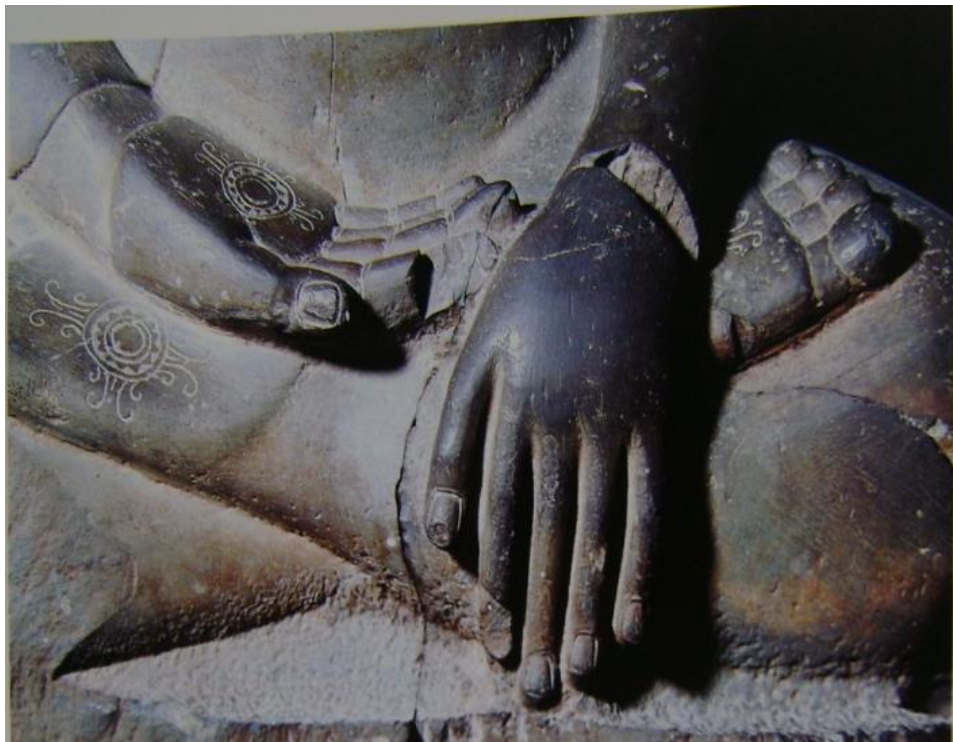


Figure-19, Wheel-sign Buddha image of Thailand

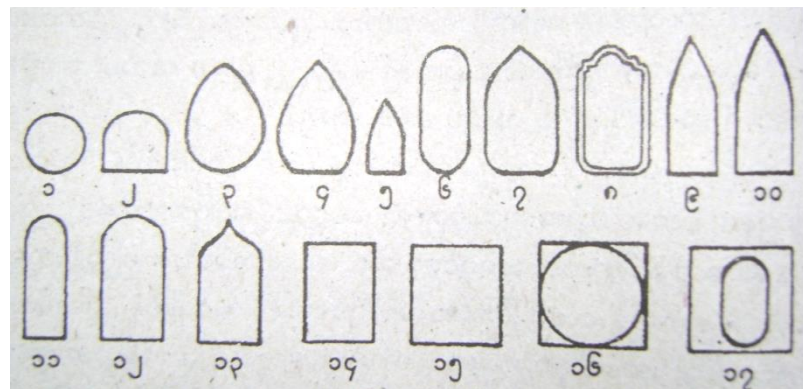
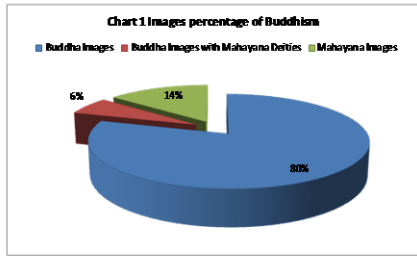
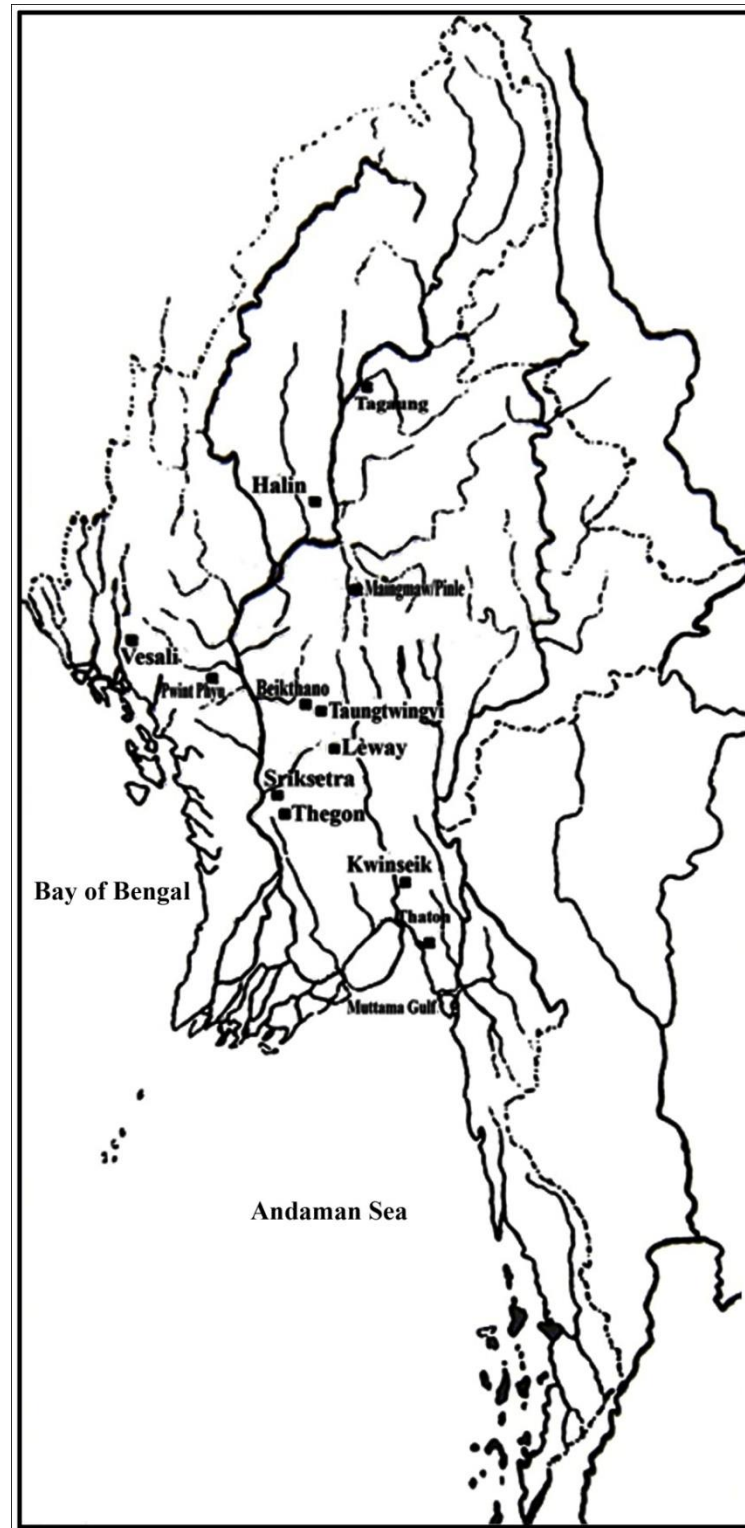


Figure-20, types of terracotta votive tablets  
(From Dr. Than Tun, 2002)



Map-1, The sites of discovering the Pyu epigraphs  
(From Maung Maung Swe, 2006)



Figure-21, Pāli language 20<sup>th</sup> gold-plates discovered at Khinbakon, Sriksetra (From Daw Than Swe, 1991)