

# The Artistic Monuments of Pyu in Ancient Sriksetra

Khaing Khaing Saw<sup>1</sup>

## Abstract

Myanmar made every endeavor for its three ancient Pyu cities- Han Lin, Beik Thano (Vishnu) and Sriksetra to be listed in world heritage. Sriksetra is the site for much of Pyu artistic legacy. The arrival of Buddhism into the Pyu cities saw the increased artistic production, with very little surviving from the earlier period of occupation. The vast arraying surviving material indicates a rich visual culture that was endorsed by the Pyu at Sriksetra. The purpose of this paper is to know the types of Pyu pagodas and to keep the heritage of historic buildings long-lasting by knowing their value in future. Descriptive method is used to explain the form of Pyu ancient pagodas. Analytical method is used to study the types of Pyu pagodas in Sriksetra. Pagodas and *stupas* of Pyu period lying in ancient Sriksetra and their designs-such as cylindrical, round *stupas* and temples have been analysed in detail and it is stated in this research. In doing so, to which types of Myanmar pagodas the Pyu pagodas belong and the reasons for being precursors of the Pyu pagodas to the Bagan pagodas can be found out.

Key words: Sriksetra, pagoda, Pyu, Stupa, *cetiya*, temple

## Aim

The aim of this paper is to know the types of Pyu pagodas and to keep the heritage of historic buildings long-lasting by knowing their value in future.

## Materials and Methods

For the research paper, I traveled to Sriksetra to study the Pyu ancient pagodas. The materials used for the purpose of the research are also taken from Pāli texts, *Atṭhakathās* (Commentaries), *Tīkā* (Sub-commentaries) and other works. This paper uses Analytical and Descriptive method.

## Research Questions

- (1)What kinds of Pyu pagodas are found in the four types of Myanmar?
- (2)Why were the Pyu ancient Pagodas the precursors to the Bagan Period?

## Introduction

Myanmar is a country with culture of successive ages; the Stone Age, the Bronze Age, the Iron Age, Pyu Era, Bagan Era, Pinya Era, Innwa Era, Taurgo Era, Nyaung-yar Era, Konebaung Era and so on. Ancient cities in Pyu Era play a vital role in Myanmar culture. These cities are Beikthano (Vishnu) in Magway District, Han Lin in Shwe Bo Township and Sri ksetra near Pyay Myo. Pyus are of Tibeto-Myanmar lineage. An early start of culture is between BC 200-100. Among three ancient Pyu cities, Sriksetra might be the most prosperous one, having plenty of religious buildings. Sriksetra is the largest ancient city. Sriksetra was an ancient city and was splendid in those days. It is wider than the other two ancient cities. It is situated in Hmawzar Myo. The Bawbawgyi, the Payagyi, the Payama, Myinbahu and so on around Sriksetra are the evidences of the development of *Sāsana* there. King Duttabaung ruled Sriksetra, including seven cities such as Innwa and Myogyinyo (Paungte). He also built pagodas, *stupas* and nine Buddhist ordination Halls for the development of *Sāsana*. Sriksetra was ruled by 27 successive kings, starting from king Sambhava. In AD 832, insurgents attacked the palace. Thus, in the reign of the prince Supaññānāgara, son of king Sumundarī,

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<sup>1</sup> Associate Professor, Dr, Department of Oriental Studies, University of Mandalay.

27th successive king, Sriksetra was totally destroyed. In 1907, Mr Taw Sein kho a high ranking executive officer of store Inscription and French General Debeylie, excavated the ancient Sriksetra. Mr Taw Sein Kho and Dwroisarie Mons excavated that city until the Second World War. Archaeological Department has done scientific excavation of Sriksetra since 1962. Up till now, 59 mounds have been excavated and researched. Moreover, goldsmith, silversmith and bronze statues can also be studied there. Thus, in this paper, the arts and crafts of Pyu Era are studied in parts-pagodas of cylindrical shape, round *stupas* and cave (or) temples.

### **Historical Background**

#### **Location and area of Sriksetra**

Sriksetra is the largest and most prosperous one of the remaining three ancient Pyu cities. It is the ancient capital of Pyus. It lies about five miles south of Pyay and about 180 miles north-west of Yangon. The site of the ancient city is roughly circular in shape. It is surrounded by a high wall which is 8 miles 5 furlongs long and covered by weeds. The wall has suffered natural disasters and destruction of humans but it is still a massive building. Some sections of the massive wall still stand to a height of 15`4`` and breadth of 17`.

The area of the ancient Pyu city is roughly five and a half square miles, larger than Hanlin and Vishnu. The Yangon- Pyay railroad was built across the ancient Sriksetra- from the north east to west east- as if it had divided the city in halves. When the railroad is studied as the border line, the southern half is comparatively elevated. In the southern part of the city, pyinma (a kind of large timber tree), In etc. are going densely. In the center of the city lies the royal palace site, pagodas and *stupas*. The site of the royal palace is 1700 feet by 1125 feet.

Konehaungs called Pyu-Taiks in rectangular shape are found in the environment of Sri Ksetra, and three of them can be seen to the south of the ancient city. To the north of them, in a not very far palace, there is a rectangular enclosure called Vishnu. Moreover, the site of the tomb of Queen Vishnu in which six big stone Pots is buried can be found.

#### **The term *Cetipahto***

Various definitions for “*ceti*” are as follows: The elevated building with bare ground as flooring to which the Buddhist pay obeisance is called “*ceti*”. It is “*caitya*” in Sanskrit, and it caves from pāli word “*cetiya*”. Thus the literal meaning of “*cetiya*” is “mass” (A-su-a-pone).

In the Tipiṭaka Pali Myanmar dictionary, it is defined that “*cetiya*” come from “si-ta” which means worshipping, or placing something like brick in a row. So, “*cetiya*” is something that should be worshipped or something where bricks are placed in a row.

According to the Pārājika Aṭṭhakathā, *cetiya rukkha* is defined as;

“*cittikathātthena cetiyam pūjāratanam*  
“*devatthānāmetam adhivacanam*”

(Something that is strange or astounding). Therefore, “*cetiya*” is a very strangely created place; a noble place.

The definition for “*cetiya*” in U Hoke Sein the Pāli Myanmar Dictionary is that it is a place where people say respect; a place where everyone; worships; *cetipahto*; a shrine for a nat.

The Tipiaka Pāli–Myanmar Dictionary defines “*cetiya*” in different meanings as “*ceti*”, *nat-kyun*, *nat-kun*, *gandhakuṭi*”; “*ceti*” as “*payaceti*, *payapahto*, something where human, deva and Brahma make devotional offering, something rising made of brick and stone.

‘*Cetiya*’ is defined in Pāi Sanskrit-Myanmar Dictionary as (1) something that is on behalf of the Buddha which should be respectfully worshipped; (2) a building where relics of the Buddha are enshrined, and thus it should be paid obeisance.

On looking at the term ‘*pahto*’, it is a Sanskrit term ‘*stupa*’ whereas it comes from Pāli term ‘*thupa*’. According to language change, it becomes *thūpa>pūtha>putha>pahto*. That kind of change is *Vaṇṇavipariyāya* way (spoonerism), according to Pāli scholars. The definition given in the *Apadāna Aḥṭakathā* is that ‘*thūpa*’ (*Pahto*) is something massive or strong and prosperous. *Saddanīti* treatise defines it as a verb “*thūpasamussaye*” (build or set up), and as a noun ‘*thupacetī*’. The Tipitaka Pali- Myanmar dictionary says that ‘*thūpa*’ means *cetī* or *pahto*.

For these two terms ‘*cetī*’ and ‘*pahto*’, both Nttti Aṭṭhakathā and Abhidhānappadikā treatise give the same definition – ‘*thupa*’ means ‘*cetī*’.

In The Abhidhan Ṭīkā, it is said that if there is something like a cave or tunnel, it is ‘*pahto*’; if it isn’t there, it is ‘*cetī*’.

In verse 589 of the Mhāsutakārī Maghadeva Linka Thit, it is composed as

“မုခံလိုက်မထုတ်သေမှတ်ရင့်ဖွယ်နယ်ညီသား၊ စေတီဖြိုးမြိုင်အဆိုင်ဆိုင်နှင့်၊  
မုခံလိုက်ရှုမဲ့ထူးဘွဲ့သညာ၊ ဝေါဟာခေါ်ရှိုးပုတိုးထူပဲ”

### The forms of *cetiyas* in Myanmar

When the form of *cetiyas* is studied in Myanmar, the following four types can be formed:

- (1) Cylindrical shape with big and steep body
- (2) Rectangular or square shaped relic chamber above the body
- (3) Kalarkyaungkhan shape
- (4) Form designed in Myanmar style

#### (1) Cylindrical shape with big and steep body

This type of *cetiya* is simply built without any decoration. Over three or five layers of terraces, the body of the *cetiya* is built in cylindrical shape. On the body are moldings and the umbrella. In some *cetiyas*, the body is built on five layers of terraces. There are eight corners in terraces, and only the first and second terraces are reached by stairs on three faces.<sup>1</sup>

For instances: Bupaya Pagoda, Nga- kyee-nadaung Pagoda in Bagan

#### (2) Rectangular or square shaped relic chamber above the body

When the forms of *cetiyas* are compared, it is found that decoration is a bit different but the basic pattern is the same. Bell-shaped body stands on the square plinth. On each of the four sides of the square base, there are aches and corridors. On the roof of the corridor the body of *cetī* in the form of an elongated bell (*aṅḍa*) is constructed. On the upper part of the *cetiya*, relic chamber with projecting corners (*hāmika*) lies. At the top part, mouldings and the umbrella are built. It is also noted that the bell-shaped body is wrapped by rings<sup>2</sup>.

For instance: East Phetlate, West Phetlat, Sapada *cetiya* in Bagan

<sup>1</sup> အရှေ့တိုင်းယဉ်ကျေးမှုံးချုပ်ပျားအတွေး(၂)(၁၉၈၂)၃၀-၄၀။

<sup>2</sup> အရှေ့တိုင်းယဉ်ကျေးမှုံးချုပ်ပျားအတွေး(၂)(၁၉၈၂)၃၀-၄၀။

### (3) Form designed in Myanmar style

The form of the *cetiya* in Myanmar style is based on the forms mentioned above and then later they are created in Myanmar style. At first one layer of terrace in circle shape was created in Myanmar design. Then circle shape is changed to rectangular shape. The layer of terrace is raised from one to three, five, etc. Moreover, the former plain terraces the main pagoda, Figures of lion, ogre and Mythical bird. There are also stairs to climb layers of terraces. Archways are made above these stairs<sup>1</sup>.

For instance: Shwesigon Pagoda and Dhammarājika Pagoda in Bagan.

### (4) Kalarkyaungkhan *cetiya*

The form of kalar kyaungkhan *cetiya* is a mixture of the form of Gupaya and that of the pagoda with bare ground as flooring. A square terrace is solid and it looks like a square house made of brick. It is called ‘Kalarkyaung’. As an entrance to Kalarkyaung, there are archways. However, the number of archways is different. Some have only one, some have four (Lemyethna) or five (Ngamyethna). Above them, three layers of terraces and then bell-shaped *stupa* with mouldings are built<sup>2</sup>.

For instance: *Stupas* with only one archway – Nandapyinnya paya, Alotawpyae in Bagan  
: *Stupas* with four archways- Ananda, Lemyethna paya in Bagan

## Cylindrical Shaped pagodas in Sriksetra

### Bawbawgyi Pagoda

The Bawbawgyi(Fig.1) lies to the south-west of the ancient Sri Ksetra. It is one of the nine pagodas built by King Duttabaung during 6<sup>th</sup> to 7<sup>th</sup> century. The relics of the Buddha, including sacred turban the Buddha (*usnīṣa*) are enshrined there.

It is a cylindrical shape above five law circular terraces (240 feet in width). It has a conical top surrounded by an umbrella. At present, only three layers of terraces can be seen. Bawbawgyi is 153 feet high. It is learnt that unlike the pagodas at present, it lacks detailed description with things like bell, moulding, Kyar-hmauk (part of pagoda resembling an inverted lotus flower), Kyar-lan (part of pagoda resembling a spreading lotus flower and Ywe (ring of spherical bosses). It is similar to Dhammit pagoda in Barnat, northern India, Amaravati pagoda in southern India, and Sanchi which is a hemispherical *stupa*<sup>3</sup>.

### Payagyi Pagoda

The Payagyi Pagoda (Fig.2) is situated to the north-east of the ancient Sri Ksetra, beside the Pyay-Aunla road. According to oral story and some Myanmar historical treatises, it is one of the nine pagodas built by king Duttabaung. A relic of the Buddha – toenail of the Buddha’s right big toe-was enshrined and it was designated “*Mahā cetiya*”. When building the pagoda, it was built slowly, so it was named ‘*hsay cetī*’. As it was enormous, it was called ‘*Mahācetī*’. The base of the pagoda is a cylindrical shape and it has high conical dome. It is the original and plasters over bricks have been left on the surface of the pagoda. Out of four layers of terraces, three layers of terraces have sixteen corners. The top one is in circular shape.<sup>4</sup>

<sup>1</sup> အရှင်းငါးယဉ်ကျေးမှုံးချုပ်ပျား၊ အတွဲ(၂)၊ (၁၉၈၂)၊ ၄၀-၄၄။

<sup>2</sup> အရှင်းငါးယဉ်ကျေးမှုံးချုပ်ပျား၊ အတွဲ(၂)၊ (၁၉၈၂)၊ ၄၄-၄၈။

<sup>3</sup> သရေခေါ်ရာမြို့ဟောင်းရှိလေလာစရာများနှင့်အည့်လမ်းညွှန်(၂၀၁၇)၊ ၃၅-၃၆။ သရေခေါ်ရာမြို့ဟောင်း (၁၉၆၈)၊ ၁၆၉။

<sup>4</sup> သရေခေါ်ရာမြို့ဟောင်းရှိလေလာစရာများနှင့်အည့်လမ်းညွှန်(၂၀၁၇)၊ ၃၆-၃၇။ သရေခေါ်ရာမြို့ဟောင်း၊ (၁၉၆၈)၊ ၁၆၉-၁၇၀။

## **Payamar Pagoda**

The Payamar Pagoda (fig.3) is located to be north-east of the ancient Sriksetra near Pyay-Paukhaung road near Koneyo village. In accordance with the history handed down by tradition, it is also learnt in some Myanmar historical treatises, that king Duttabaung built nine pagodas and Payama is one of them. The relic of the Buddha, his fingernails, toenails and collar bone were enshrined here. It was formerly known as “The-rine-man”.

The bottom part of the pagoda is cylindrical but it becomes conical in the upper part. It is the original form and bricks and plasters can still be seen on the surface of the pagoda. There are four layers of terraces. Except the top standing in a circle, three layers of them consist of sixteen corners. Payamar Pagoda is 138 feet high and is 312 feet in circumference.<sup>1</sup>

## **The Variant type of pagodas in the ancient Sriksetra**

### **Subokkon(or) Pawdawmu Pagoda**

Unlike the massive pagodas such as Payagyi, Payamar, Babawgyi in ancient Sriksetra a small one is found in Subokkon (fig.4). It is located to the south of ancient Sriksetra to the north of Thaungpyaekon. The height of the pagoda is about 12 feet. It is beautifully decorated with plinth, bell, moulding, Kyar-hmauk ,Kyar-lan, etc. Formerly, it was built over by another pagoda. However, the outer one had fallen into ruin. Though the pagoda is small, the imagination and decoration by Pyus can be learnt in Subokkon.<sup>2</sup>

### **Gwebindet mound (or) Matheekya mound Pagoda**

Gwebindet mound or Matheekya mound pagoda (fig.5), lying to the south of ancient Sriksetra, is a type of solid *stupa*. However, it is learnt that it is a variant form. Both sides of the pagoda is surrounded by moat. In 1927-28, the excavation was done by Mr. Charles Dorsal. The structure of the pagoda is that the bell-shaped pagoda stands in the middle part of a square base which is 52 feet long and 17 feet 7 inches high. From the base, there are stairs to four directions. Except the top part which is damaged, the pagoda is in perfect condition. Walls all around the base are decorated with brick plaques having figures. The measurement of a brick plaque is 1' 3" × 1' 2" × 3" and most of them are in ruin. The figure of the relief on a good plaque is the figure of a man on horseback which can be now seen in Sriksetra museum.

For the steps of the stairs, bricks were laid not horizontally but vertically, like those on the stairs of old buildings in Bagan. Matheekya mound pagoda is small in size but is full of decoration. On the walls of the base like throne and stairs, bricks are laid either horizontally or vertically, decorated with pleats.<sup>3</sup>

### **Nyeenye Pagoda**

The location of the Nyeenye Pagoda (fig.6) is to the south-west of Hmawza (BEMS, Branch), Hmawza, and ancient Sriksetra. It is also built by King Duttabaung. The three layers of terraces consist of lower edge of bell-like part; upper portion of a pagoda which resembles an upturned monk’s bowl *hamika* (or) relic Chamber, above them is a summit of the pagoda. It looks like the form of pagoda in Sri Lanka. It is difficult to reach there by car, but easy by cart or by bike and on foot. At present a monk is residing near the pagoda and looking after it.<sup>4</sup>

<sup>1</sup> သရေခွဲရာမြို့ဟောင်းရှိလေ့လာစရာများနှင့်အည်လင်းဆွန် (၂၀၁၇)၊ ၃၇-၃၈။ သရေခွဲရာမြို့ဟောင်း၊ (၁၉၆၈)၊ ၁၆၆-၁၇၀။

<sup>2</sup> သရေခွဲရာမြို့ဟောင်းရှိလေ့လာစရာများနှင့်အည်လင်းဆွန် (၂၀၁၇)၊ ၃၉-၄၀။

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## Temples in the ancient city of Sriksetra

### Bebe Temple

Bebe temple (fig.7) lies to the north of ancient Sriksetra, to the east of Bawbawgyi pagoda. It is a temple built in Pyu Era. The gateway to the pagoda is facing east. It is a small temple on a square base. It is 17 feet by 16 feet. Walls have archways and cement handiworks. Inside the temple, there is a stone slab bearing a seated Buddha (*Bumiphassa mudra* style) followed by two disciples, paying respect to the Buddha. At the bottom of the base, words written in Pyu are found. Now the gateways one blocked and the one facing the Buddha image are opened.<sup>1</sup>

### East Zegu Temple

The location of the East Zegu Temple (fig.8) is Taung-Lone-Nyo village, ancient Sri ksetra. The measurement is from the east to west 7.27m, from the south to north 7.4m and height is 7.27m. It is a temple in rectangular shape with a parch facing east. The super structure is last to us. Thus, the original form is unknown. On some parts of the wall, cement windows, archways and architectural arches are seen.<sup>2</sup>

### West Zegu Temple

The west Zegu temple (fig.9) is built in Taung-Lone-Nyo village of ancient Sriksetra. It is surrounded by three corridors. On the outer walls of the north and south sides of the corridor, there are small archways. By looking at the row of bricks as the base, it is assumed that it is a temple in rectangular shape with two entrances. The structure of the temple might be the pioneer of pagoda in Bagan. The year in which the temple was built and the donor are unknown. Now, it is a historical building looked after by the department of archaeology, national museum and library, Ministry of Culture.<sup>3</sup>

### Yahanda-gu Temple

This temple (fig.10) is located to the south-west of ancient Sriksetra, near Yahanda Lake. There are three entrances –facing east, south and north. The entrance in the north is narrower than other, having 29' by 12' by 11' 3". The inside chamber is 12'10" in length and 8' in breadth. Set against the west wall is a store slab bearing seven seated Buddhas in a row (*Bumiphassa mudra* style). What is strange is when looking at the images of the Buddha from the south entrance; the third one's eyes are open. It is a special chamber for seven images of the Buddha. The present one was built, based on the original which was already ruined during 1963-2002.<sup>4</sup>

### Lemyetna Temple

The Lemyetna temple (fig.11) is situated to the south of ancient Sriksetra. It is an only one small square temple having four archways and four entrances. It is a law brick building with roof going insides, and there are three low layers of terraces. In the inside chamber, there is a central pillar. And in the four sides of the central pillar are stone slabs with Buddhas in relief. The one on the east is now missing. Its length and breadth is 7m by 7m, and height is 6m. It may be dated about the 7<sup>th</sup> to 9<sup>th</sup> century, in the later part of Pyu Era.<sup>5</sup>

<sup>1</sup> သရေခေတ္တရာမြို့ဟောင်းရှိလေ့လာစရာများနှင့်အညွှုံလမ်းညွှန်၊ (၂၀၁၇)၊ ၄၅-၄၆။ သရေခေတ္တရာမြို့ဟောင်း၊ (၁၉၆၈)၊ ၁၇၃၃။

<sup>2</sup> သရေခေတ္တရာမြို့ဟောင်းရှိလေ့လာစရာများနှင့်အညွှုံလမ်းညွှန်(၂၀၁၇)၊ ၄၆-၄၇။ သရေခေတ္တရာမြို့ဟောင်း၊ (၁၉၆၈)၊ ၁၇၃၃။

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<sup>5</sup> သရေခေတ္တရာမြို့ဟောင်းရှိလေ့လာစရာများနှင့်အညွှုံလမ်းညွှန်(၂၀၁၇)၊ ၄၆။ သရေခေတ္တရာမြို့ဟောင်း၊ (၁၉၆၈)၊ ၁၇၃၃။

## **Payataung Temple**

The Payataung temple (fig.12) lies beside the road to Taung-Lone-Nyo village, near Hsinphyukan village, ancient Sriksetra. It was built in 9<sup>th</sup> to 10<sup>th</sup> centuries. It used to be said that the temple was built by a thousand people. East entrance is a big one whereas entrances on the other directions are small. Formerly, it was a temple but now it is blocked by brick for the strength of the temple. The Department of Archaeology looked after it in 1958. One side of the base of the temple is 38 feet long, and it is 18 feet high. It is learnt that a monk repaired this temple 70 years ago. The archways are on the four sides of the base Kalarkyaung but passages to inside are not found. Only 3 surrounding pagodas on Kalarkyaung are left. When the temple was tidied up (2011- 12 budged year), the old wall was founded and thus kept in original form.<sup>1</sup>

## Finding and Discussion

On studying the pagodas of Phyu Era, found in ancient Sri ksetra, different forms of the pagodas are found out- cylindrical, conical and kalarkyaung (or) temple based on the special chamber. Bawbawgyi is a pagoda of cylindrical shape. It resembles Nakwenadaung pagoda in Bagan. Pagodas which are conical in the upper part (like the banana bud) are Payagyi and Payamar.

Moreover, temples in the ancient Srikssetra are Kalarkyaungkhans, having only the archway or gateway, or two or three. It can be assumed that they are pioneers of temples in Bagan Era.

Thus, pagodas and temples in Pyu Era are the evidence showing that the beliefs of Pyus had changed to Buddhism. They are religious buildings concerned with belief in Buddhism. Explorations and excavations have been made in and around ancient Srikssetra yield valuable antiquities. Therefore, ancient Srikssetra becomes a World Heritage site.

## Conclusion

Payagyи and Payamar are of the same type. Unlike Bawbawgyи, their body is conical like banana bud in the upper part. They are built on lower terraces. They have no square relic chamber. It can be said that they are the leading figures of future pagodas.

Bawbawgyi is a massive cylindrical shaped pagoda found in ancient Sriksetra. The cylindrical body is put on five layers of terraces. Today only three layers of terraces can be seen as two of them are buried in the ground. The form of Bawbawgyi is similar to that of Dhammit (ධମ୍ମିତ) pagoda, India, Amaravati in the north of India and Sanchi pagoda. With reference to the things found Bharnats in the pagoda such as images of Buddha on clay tablets, pieces of bronze coins, statues and Buddha images, it is assumed that Bawbawgyi was built in the later part of 6<sup>th</sup> century.

Moreover, temples or Kalarkyaungkhan pagodas are found in ancient in Sriksetra. They are called Moat- Khan-Ain Pagoda or *Taik-cetiya*. They are building based on the special chamber. Long long ago, there were plenty of temples in ancient Sriksetra but a lot of them were in ruin. Those which are not ruined are Bebegu, Lemyetnagu, East Zegu, West Zegu and Yahandagu. Bebegu, East Zegu and West Zegu have only the archway facing east. Yahandagu has three archways – east, north and south. Lemyetna and Payahtaung are built with four archways or entrances on four sides.

Pagodas with distinctive forms in ancient Sriksetra are Subokkon (or) Pawdawmu pagoda, Gwebindet mound or Matheekya pagoda and Nyee Nyee Pagoda. Su bokkon or Pawdawmu pagoda is about 12` high. Flint, bell, mounding, Kyan- hmauk, Kyan-lar, etc are

<sup>1</sup> သရေခြောက်ရာမြို့ဟောင်းရှိလေလာစရာများနှင့်အော်လမ်းသွန်း(၂၀၁၇)၊၄၈၈။သရေခြောက်ရာမြို့ဟောင်း၊ (၁၉၆၆)၂၇၅။

built in detail. Like Bebegu, It is rectangular buildings having only one archway. The outer pagoda which was built over the original was completely ruined.

In Gwebindet mound pagoda; stairways come from the base to its four sides. Bricks for steps are laid vertically. However, the walls of the base and four stairways are decorated with bricks laid horizontally and vertically in alternate way, together with plates. Nyee Nyee pagoda is of round type, and has the form of Sri Lanka pagoda.

By studying the pagodas and temples mentioned above, it is known that Myanmar learnt art of architecture, sculpture as cultural heritage. They initiated how Pyus built *thūpas*, including bells, mouldings, etc. Concerning the construction of temples we learnt all good things from them. There is a saying “ပျောစ်ရွှေးမြန်မာ”。 On looking at that, it is clear that Pyus and Myanmar have close cultural relationship. As Myanmar have chosen something suitable, preferable or appropriate from traditional arts and crafts of Pyus, Mons and Indians and applied them in our task, it can be stated that the art of architecture is high in Bagan Era. It can thus be said that Pyus supported Myanmar culture in Bagan Era to some extent.



Figure (1) Bawbawgyi pagoda



Figure (2) Payagyi pagoda



Figuar(3) Payama pagoda



Figura(4 )Subokkon(or)Pawdawmu Pagoda



Figuar(5) Matheekya mound pagoda



Figure (6) Nyeenyee pagoda

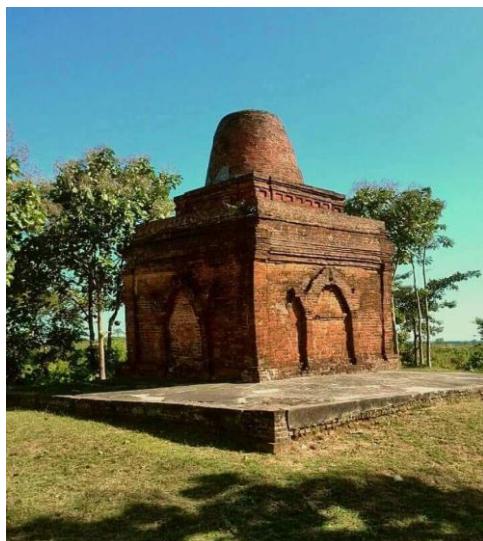


Figure (7) Bebe Temple



Figure (8) East Zegu Temple



Figure (9) West Zegu Temple

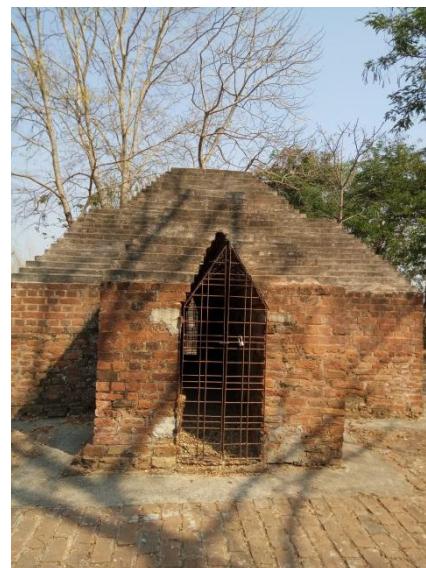


Figure (10) Yahanda-gu Temple



Figure (11) Lemyetna Temple



Figure (12) Payataung Temple

**Photography by Field Record and architecture.com**

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ကုလသာ၊ ဦး၊ မဟာရာဇ်တော်ကြီး(ပထမအပ်)၂၀၀၆၊ ရန်ကုန်မြို့၊ ရာပြည်းစာအပ်တိုက် ॥

ချုပ်သိန်း၊ ဦး၊ ရှေးဟောင်းမွန်ကျောက်စာပေါင်းဂျုပ်၁၁၉၆၇၊ ရန်ကုန်မြို့၊ ရှေးဟောင်းသုတေသနမြောနနဲ့ တော်သိန်းများ ပုံနှိပ်တိုက်။

စိန်မောင်ဦး၊ ဦး၊ “သရေခြားရာမြို့ဟောင်း”၊ တော်သိန်းပညာပဒေသာစာစောင်း၊ အတွဲ ၃၊ အပိုင်း(၁)၁၉၆၈၊ ရန်ကုန်မြို့၊ တော်သိန်းများပုံနှိပ်တိုက်။

စွမ်းကျော်း၊ အတွဲ(၃)၁၉၆၆၊ ရန်ကုန်မြို့၊ စာပေစီမံချုပ်ပုံနှိပ်တိုက်။

တိပိဋကပါဒ္ဓ-မြန်မာအဘိဓာဓုံအဝင်၊ အတွဲ(၇)၁၉၇၀၊ ရန်ကုန်မြို့၊ ပြည်ထောင်စုမြန်မာနိုင်ငံ ဗုဒ္ဓသာသနာအဖွဲ့ပုံနှိပ်တိုက်။

မန်လည်၊ ဆရာတော်၊ မဟာသုတကာရီ မယေဇာလက်သုတေသန။

မန်သံသံ၏၊ ဦး၊ သရေခြားရာမြို့ဟောင်း၌ လေ့လာစရာနေရာများသမိုင်းနှင့် အညှိုလမ်းညွှန်၍၂၀၁၇၊ ရန်ကုန်မြို့၊ ရွှေရောင်လင်းပုံနှိပ်တိုက်။

မြေသာဝင်း၊ မောင်မောင်လေးဦး၊ တင်နဲ့၏၊ အစောင့်ပုံတိုးပုံသဏ္ဌာန်အဆင့်ဆင့်ပြောင်းလဲလာပုံ(သုတေသနစာတမ်း)၁၉၈၈၊ ရန်ကုန်မြို့။

သာသနာရော်ဦး၊ သံသံ၏ပုံနှိပ်တိုက်။

မှန်နှုန်းရာဇ်တော်ကြီး (ပထမအပ်) ၁၉၆၇၊ မန်လေးမြို့၊ မြေတော်ပုံနှိပ်တိုက်။

ရှေးဟောင်းသုတေသနမြောနဲ့ရေး၏ နှစ်ချုပ်အစီရင်ခံစာများ၊ ရန်ကုန်မြို့၊ မြေတော်ပုံနှိပ်တိုက်။

ဟုတ်စိန်း၊ ဦး၊ ပါ၌-မြန်မာအဘိဓာဓုံ၏၁၉၉၉၊ ရန်ကုန်မြို့၊ ချေမှုးသာရောင်ပုံနှိပ်တိုက်။

အဂ္ဂာမွှော်ဘိဝါး၊ ဆရာတော်၊ အဘာယာရာမ၊ ပိသုဒ္ဓအဘိဓာဓုံသုသစ်၊ ရန်ကုန်မြို့။

အရှေ့တိုင်းယဉ်ကျေးမှုး၊ ချုပ်များ(အတွဲ-၂)၁၉၈၈၊ ရန်ကုန်မြို့၊ အဝေးသင်တော်သိန်းများ၊ ရန်ကုန်မြို့။

**Photo**

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