

YANGON UNIVERSITY OF FOREIGN LANGUAGES



**THE 1ST INTERNATIONAL CONFERENCE ON
LANGUAGES AND HUMANITIES**

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THE 1ST INTERNATIONAL CONFERENCE ON LANGUAGES AND HUMANITIES

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The 1st International Conference on Languages and Humanities 2020

One of our missions is to establish and develop a pedagogic and academic environment that fosters intercultural understanding and interaction in society and promotes linguistic, academic and cultural exchanges. To implement this mission, YUFL International Conference on Languages and Humanities 2020 will be held on 6-8 January 2020 at YUFL, Yangon, Myanmar. Although it is a 2 Day Conference, there will be a half-day city tour on 8 January 2020.

The Conference marks the milestone of our Yangon University of Foreign Languages to lay the platform for scholars and students to engage in a multi-disciplinary exchange of ideas on languages and humanities. The Conference aims to contribute knowledge in humanities based on theoretical and conceptual approaches. This wonderful conference highlights to explore effective as well as alternative ways to understand the humanities including philosophy, religion, art, literature, history, psychology and anthropology.

This Conference will create an excellent opportunity for scholars, local and foreign, to exchange information and share experiences and results in all aspects of areas of interest, invaluable for young scholars and students. This will encourage advantages to create more coherent, flexible and responses for scholars.

The Conference will bring together all scholars of languages and humanities from across the world to discuss the new idea and development of their interested fields. It will establish the network to communicate for partners and stakeholders of our YUFL.

In recent years, language has gained more attention than ever before in both language teaching and learning processes. Its role is not only limited to communication but rather extends to vast branches of knowledge and human sciences. Also it is capable of developing human knowledge, extending the benefits of mankind. Learning a language means learning ways to see other cultures from the insider's view so that a learner can cope with a new community and expand his/her personal horizons.

In this globalized era, businesses need workers who can communicate in different languages and understand others' culture so that they can act like a bridge to new clients and customers and more likely to win trust and friendship of people whose languages they know. That is why, all education systems should ensure that they are able to make use of the potential benefits of language to expand access to and enhance the quality and relevance of learning. To this effect, teaching and learning processes should be shaped towards the needs of individual fulfillments and sustainable development.

Universities, as providers of education services to students, need to build their existing education, training and research strengths to meet the needs of students, businesses and industries. In addition, they need to deliver high quality, innovative products and services to students that meet or exceed their expectations. It is also necessary to engage students with advanced knowledge, current knowledge, theoretical frameworks and concepts, and emerging ideas. The learning resources provided and recommended are needed to be appropriate to the level of the course of study, consistent with the expected learning outcomes and modes of participation. To create equivalent opportunities for academic success, regardless of students' background, academic

integrity throughout academic activities are to be maintained and set up quality in education and training. To build excellence, diversity and equity, and to achieve specified learning outcomes, including research training, and professional accreditation of a course of study, quality improvement of higher education activities are to be specified.

This conference intends to invite discussions and deliberations on unique and need-based pedagogical concept. It aims to bring together the views and beliefs widely held among educators and practitioners about the current situation and position of foreign languages teaching and learning processes. It looks into the pivotal role played by academics in the realm of social development, existence of unique and innovative methods and approaches.

This conference, in response to the growing demand for foreign language teaching, opens gates through fruitful interactions for a progressive expansion and exploration, aiming at a better didactical framework and the quality improvement in research area which ensures success in the process of teaching foreign languages. The future perspectives of teaching foreign languages seem to be splendid in view of the rapid demand for learning foreign languages and career prospects across the globe.

This International Conference on Language and Humanities 2020 has its need-based objectives of inviting various field experts to get engaged in discussions, dialogues and transformation of views and ideas via presentations, talks and Qs & As about the area.

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Temples of Myingun in Magway Region, Myanmar

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Abstract

Myingun stands about twenty three miles from Magway, Central Myanmar. Myingun was an important place in the reign of Myanmar Kings. According to some inscriptions found in Myingun area, this region is located at there since the time of Bagan Period. Oral history says that King Sawlu of Bagan built this city for staying temporarily when he defended the rebel Ngayamakan. The remnants of City wall, moat and temples can be seen still today. In successive era, the people of Myingun constructed and donated many religious edifices where the Buddha images were kept. Numerous temples were built and many images were carved. Mural paintings are drawn on the wall and stucco works were done to decorate them. There are about sixty temples and *stupās* in Myingun. The art and architecture of these religious edifices show that some temples are constructed since 12th century AD. It is found that there are twenty seven temples with Bagan style of art and architecture in Myingun. Most of the temples are hollow temples with *Kwam:toñ* - *Sikhara* -square tower. *Le:chūcañyā* – the place where four pagodas are situated, *Le:myaknhā* – the temple which has four directions, *Rhañ Ajjagona* – the Brick Monastery where a monk named *Ajjagona* is resided, *Munpoñ:saññ Ññīama* – the temple which was donated by two sisters who sell Myanmar snacks and *Kwam:tham: Ññīnoñ* – the temple which was donated by two brothers who carry the betel baskets are significant amongst the temples of 12th century. The style of these temples based on North-Eastern India model but it has own characteristics of Bagan art and architecture. An attempt has been made here to evaluate the art and architecture of ancient temples in Myingun and to analyze the model and style of Buddha images in these temples. The paper point out Myingun is a land of cultural heritage in Myanmar and it also suggests for further research on socio-economic history of the region.

Keywords: ancient, temples, art, architecture, Myingun

Introduction

Myingun stands about twenty three miles from Magway, Central Myanmar and is located at 20°1'0" north of the equator and 95°1'59" east of the Prime Meridian. Its area is 800 square miles (*GUBSS* 1901: 536). It was called Malekun in ancient time. When the cavalry of King Sawlu of Bagan (1077-1084) stationed at there, it was named as Myinnkun. In Burmese language, Myinn means horse and kun means a stationed place. Thus Myinnkun means a place where cavalymen stationed. But some say that Myin means see and gun means stupa with square tower. Therefore this place was called Myingun where can see the temple with *sikhara*. According to some inscriptions found in Myingun area, this region is located at there since the time of Bagan Period. Oral history says that King Sawlu

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of Bagan built this city for staying temporarily when he defended the rebel Ngayamakan.¹ (*Magway Township Record* 1969: 139) The remnants of City wall, moat and temples can be seen still today. Myingun was an important place in the reign of Myanmar Kings. In successive era, the people of Myingun constructed to donate many religious edifices where the Buddha images were kept. Numerous temples were built and many images were carved. There are about sixty temples and *stupās* in Myingun. The art and architecture of these religious edifices show that some temples constructed since 12th Century. It is found that there have twenty seven temples with Bagan style of art and architecture in Myingun.

Le:chūcahyā 1



Le:chūcahyā (Ancient Pagoda No. 1) lies on the north of the entrance of Myingun village. This temple is a hollow temple with *sikhara* – square tower. According to current condition, *sikhara* was ruined or fell down. Its structure is 26 feet from north to south and 31 feet 3 inches from east to west. Its height is 25 feet 3 inches. A Buddha image is enshrined in the sanctum of the brick temple. The style and form of the Buddha image is a sitting Buddha image. It has *Bhūmipphassa Mudrā* and *Jhāna Āsāna*.

The temple faces east and it has one porch with voussoired arch. The perforated windows are on each of the three closed sides. Regarding exterior decoration, a few stucco moulding still exist, such as *Kirtimukha* and foliage and floral. A few flower stucco work can be seen at urn-profiled base. Mural paintings faded away on the wall of the temple and cannot be deduced what refer to.

¹ There is no literature evidence about the staying temporarily of King Sawlu of Bagan in Myingun in Myanmar Chronicals. But Henry Rule stated in his "Narrative of the Mission to the Court of Ava in 1855" that King Sawlu was killed at Myin-ka-Taung between Minhla and Myingun. So it can assume that Myingun may be a place where King Sawlu stationed there where he defended the rebel.

Le:chūcamyā 2

Le:chūcamyā 2 (Ancient Pagoda No. 2) lies north of *Le:chūcamyā 1*. It is a hollow temple with pyramidal *sikhara* which surmounts the three terraces probably owed inspiration to the *Mahābodhi* temple at *Bodh Gaya*. The main building is 25 feet 3 inches in length, 33 feet 2 inches in width. The temple is 40 feet 1 inches in height. The well-preserved earth touching Buddha sits on his detached throne, facing east towards the entrance. In sculpturing robe on the body of image, there were only lines at the legs or hands and it seems that it was painted in recent time. Pyramidal *sikhara* has three niches on each face having seated statue. These statues are praying to the Buddha (with praying style). It also has one porch and two laterals with perforated windows. Mural paintings are faded away because of rainwater percolation and applying of white lime in later period. Therefore it is difficult to guess which episodes were drawn at the time of construction. Some floral stucco carvings are rested on the corner of stone pillar. Three corner stupas can be seen at each corner except north.

***Le:chūcamyā 3***

At thirteen feet from the east of Ancient Temple No.1, *Le:chūcaṃyā* 3 (Ancient Pagoda No. 3) is situated. This temple is square in plan with porch projecting on one side, the main structure surmounted by terraces and *sikhara* with lancet. The porch is facing east. It is 36 feet 8 inches long, 41 feet 4 inches wide and 35 feet 8 inches high. There can be seen one seated cross-legged Buddha image painted with gold ink. The style of the robe is shown on left shoulder only and exposing the right breast, and robe is shown with line. Some donors painted with gold ink in current time. The stucco carvings which remain – decorative scrolls *kritimukha* and foliage, mythical bird and floral – hint at the richness of the original ornamentation. The faded mural paintings can be seen on the entrance wall of the temple, but it could not be guessed which features were painted. The inscription of King Kyaswa (1234-1250) is found in this temple. This inscription was inscribed in 1249 AD and depicted about the Royal Order of King Kyaswa. This inscription is two sided and 43 lines in obverse and 31 lines in reverse. A villager said that it was found in the bushes at the east of this temple and later it was moved inside the temple for protection of natural disaster.

Shin Ajjagona



Shin Ajjagona (Ancient Pagoda No. 4) lies on the road from Myingun Village to Ingone Village. It is a rectangle brick monastery.¹ It is 90 feet in length, 100 feet four inches in width and 20 feet 8 inches in height. It is low brick structure and have not windows so darkness influenced in its interior. The roof is flat. The monastery has one central cell and two cells. It has two entrances at the centre of east and north side of the monastery. There is no Buddha image and it is a monastery where the monks practised meditation. Some corner of stone pillars had floral motifs but rare. In the northwest corner of temple, a narrow staircase leads up to the roof. Stylistically, this monastery may be assigned to the period between 11th and 12th Century.

Le:myaknhā

Le:myaknhā (Ancient Pagoda No. 5) stands at the eastern part of Myingun and east of *Shin Ajjagona* temple. It is a hollow vaulted building for enshrining the Buddha Image. It has four entrances in each direction of the cardinal points. In this case, named after it. It

¹ There is a brick monastery named *Shin Ajjagona* at Bagan. It was built in 1237. But the structure does not look like the monastery at Myingun.

is a square in shape with projecting porches and vestibules. Each porch is vousoired arch. A series of receding roof rise above the sanctum. It is 73 feet in length, 73 feet in width and 40 feet 1 inches in high. Four sitting Buddha images which facing each direction of the cardinal points in this temple represent the previous Buddha such as *Kakusanda*, *Konagamana*, *Kassapa* and *Gotama*.



The style and forms of these images are cross-legged position with *Bhūmipphassa Mudrā* and *Jāna Āsāna*. At present, these are painted with gold on robe. The robe styles are in line and wavy line. According to current condition, these Buddha images are renovated or replaced with new ones but the style of image from the east seems to be the style of late Bagan Period because the robe is in line.

The faded paintings are found on the western wall of the temple. There can be seen the painting look like Nat Bon- six-tiered abode of celestial beings. Under this, a sitting Buddha image is drawn.¹ Adjacent to this painting, ink letters was inscribed on the wall but the words are invisible distinctly. At the southeast corner, there is a staircase which can be climbed to the roof by elbow-shaped bend way.

Some inscriptions of Bagan Period are collected and gathered near this temple. One can study *Anathapin* Richman Inscription of 1263, Myothugyi *Ratanāchan* Inscription of 1276 and *Nakramlohksaṅ* Inscription of 1311.²

¹ I assume that it is a scene which depicts the preaching of Buddha to His mother Māya and her followers at *Tāvātimsa* - second of the six levels inhabited by *nats* or celestial lords.

² *Nakramlohksaṅ* Inscription was found in eastern entrance of *Le:myaknhā*. So it can be said that the donor of this temple is *Nakramlohksaṅ* and it was built in 1244 AD. The list of slaves who served for this temple was inscribed in inscription.

Kwam:htam: Nñīnoñ 1

At the south-eastern part of Myingun, two temples are situated closely. They are *Kwam:htam: Nñīnoñ 1* and *Kwam:htam: Nñīnoñ 2* {Ancient Temples (6) and (7)}. The name of these temples is based on the donor who earned by carrying the baskets of betel. The donors are two brothers and they built two temples at the same place. The structure is single-storey temple. Above the main block rise sloping roofs and terraces, while the pyramidal spire which surmounts them has sharply defined horizontal shelves and a lancet on each side with three niches. The measurement is 24 feet from north to south, 31 feet 2 inches from east to west and 43 feet high. There is no images in niches of pyramidal *sikhara*. The entrance is forepart with porch and the laterals are forepart with brick grilles. A few pieces of frieze left on the exterior

wall of the building. The frieze would have a running pattern of worshipping deva or *kritimukha* and foliage or floral or lion.

Kwam:htam: Nñīnoñ 2

It stands at seventeen feet from the north *Kwam:htam: Nñīnoñ (1)*. The structure is look like brother temple but a finial is ruined. The main building is 22 feet in length, 31 feet in width and the whole temple is 40 feet 8 inches in high. It has one main porch with arch pediment and two lateral porches are made with brick grilles. In the temple, a sitting Buddha image is on brick throne. By studying the paintings with faint on the wall, it can be evaluated that *Jātaka* stories or floral design were painted as decoration in previous time.

Munpoṅ:saññ Ññīacma 1

Munpoṅ:saññ Ññīacma 1 and *Munpoṅ:saññ Ññīacma 2* are located at the southeast of Myingun. It seems that these temple are donated by two sisters who sell Myanmar snack – *Munpoṅ:*. *Munpoṅ:saññ Ññīacma 1* (Ancient Pagoda No. 8) seems to be a hollow temple and upper part has fallen down or ruined. The remnant of main building is only left. The measurement is 31 feet in length, 39 feet in width and 16 feet in high. It is facing east and the porch is vousoired arch. The size of the brick which were used in construction is 16” x 8” x 2”. The floral paintings are invisible on the wall.

Munpoṅ:saññ Ññīacma 2

At ten feet from *Munpoṅ:saññ Ññīacma 1*, the temple *Munpoṅ:saññ Ññīacma 2* (Ancient Temple No.9) is located. In comparing with *Munpoṅ:saññ Ññīacma 1*, this temple is in good condition. It is a temple with *Garbha-griha* and pyramidal *sikhara*. There is no spire on the top. *Sikhara* have lancet on each sides with three niches but it cannot be guessed which statues have placed whether or not into the niches. It also has three terraces and arched pediment on the porch. Main building is 31 feet 6 inches in length and 36 feet 7 inches in width. The high is 40 feet 9 inches. A Buddha image with *Bhūmipphassa Mudra* and *Jāna Āsana* is found on the pedestal which is made of brick. The face of Buddha image is colourfully painted. The style and form of the image show

that the art of this Buddha image seems to be the art of 13th Century AD. When the donor constructed this temple murals were painted but it faded in the period under surveying.

Mruitwañ: Bhurā:nī 1



It stands at the middle of Myingun. This temple is Ancient Pagoda No. 10. It is a single-storeyed temple facing east and tapering upward with three terraces and *sikhara*. The measurement is 24 feet in length, 34 feet in width and 40 feet 4 inches in high. There is one entrance with arched pediment and two perforated windows. There is a small stupa at each corner of each terraces but some are ruined. A sitting cross-legged Buddha image with *Bhūmipphassa Mudrā* and *Jāna Āsāna* is found in the shrine. The *Usnisa* is the flame-top signifies – omniscience of the Buddha.

Mruitwañ: Bhurā:nī 2



It is situated at ten feet from the north of *Mruitwañ: Bhurā:nī* (1). It is a hollow structure with vestibule projecting on the east, with *sikhara* which is elongated upward and spire. There are two niches on each side of *sikhara* but did not have statues into niches and probably all are ruined. The main building is 32 feet 5 inches in length and 35 feet in width. The height is 43 feet 4 inches. This temple faces east and has one porch and two laterals with brick grilles. In current condition, interior wall is almost ruined especially mortar is peeling off and a broken Buddha image is still inside. This temple is Ancient Pagoda No. 11.

Rhwekyoñ:wañ: Anī: 1

exterior wall and corner of the temple.

It is situated at the middle of Myingun, northeastern part of *Mruitwañ: Bhurā:nī* . It is a hollow temple with *Sikhara* which have lancet on each side with three niches. The statues of *Bodhisatta* is still left in niches but some are damaged. This temple is Ancient Pagoda No. 12. It has one porch with vousoired arch it also has two lateral porches. The measurement of main building is 33 feet in length and 40 feet 10 inches in width. The height is 45 feet 5 inches. A sitting Buddha image is found into the shrine. The style of robe is in line and eyebrows of image is joined together. The remaining part of mural shows that white and black colours were used in painting. Some portion of plaster carving such as *Kirtimukha* and lotus petal still remain on the

Rhwekyoñ:wañ: Anī: 2

Rhwekyoñ:wañ: Anī: (2) stands about ten feet from north of *Rhwekyoñ:wañ: Anī: (1)*. This temple has pyramidal *Sikhara*, supported by three terraces which edges are almost destroyed, facing east towards the entrance, and having perforated windows at the

north and south of the temple. Main building is 30 feet in length and 37 feet 10 inches in width. It is 41 feet 2 inches high. A cross-legged Buddha image is placed in the temple. Murals are found on the wall but all are faint and it is difficult to guess which pictures were depicted. The cloister vault is decorated with Chu-pan-chu-nwe – floral and Kumudra - lotus designs.

Bankā



Bankā lies at the place of *Le:chūcaṃyā*, 50 feet from east of *Le:chūcaṃyā* (3). Villagers said that four hollow temples is situated in that place but three temples are left at present and the rest one was destroyed. The ruined temple seems to be Banka. It is a ruined rectangular temple and Ancient Pagoda No. 14. According to the current condition, almost entirely of the temple had been destroyed and only the plinth had left. The measurement is 15 feet 9 inches in length, 29

feet 10 inches in width and 8 feet seven inches in high. The size of the brick is 16” x 8” x 2”, which is the same size of the bricks used in other temple of Bagan Period in Myingun.

Saraphī Gu



This temple is in ruin. Native called it as *Saraphī Gu*. It is Ancient Pagoda No. 15 and included in the list of Ancient Pagodas which were preserved by Archaeology Department. A ruined entrance and the remnant of wall can be seen.

Ruined Temple 1



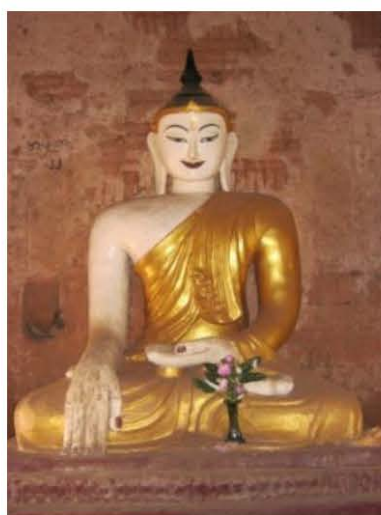
This temple lies between *Shin Ajjagona* and *Le:myaknhā*. It is Ancient Pagoda No. 16. It left porch, a few remain wall and adjacent brick mound. The entrance is with radiating arch. The arch and bricks used in this building show that it was a hollow temple which constructed in 13th Century. It can be assumed that the brick mound at the back of the temple seems to be a plinth.

Ruined Temple 2

It is Ancient Pagoda No. 17 and stands at the south of *Le:myaknhā*. The entrance is almost entirely destroyed. In the interior, there are the remains of two stairs which reach to the roof or step down inside at the left and right side of the temple. A broken sitting Buddha image with throne can be seen at the centre of it.

Kalākyoṅ: Retwaṅ:

It lies south of *Le:myaknhā*. The ruins show that the basement seems to be circle and the brick walls are formed into compartments. This temple is Ancient Pagoda No. 18.

Kalākyoṅ: Atwaṅ:thoṅ

This temple is located at the eastern part of Myingun, near Shwe Nan Pauk Pagoda and about 400 feet from west of Ancient Pagoda No. 12 and No 13. It is a hollow temple surmounted by *sikhara* with three terraces. The measurement of main building is 34 feet 6

inches and 32 feet 6 inches in width. Its height is 18 feet 5 inches. It also faces toward east. *Sikhara* has no niches. Some stucco with floral design are rested on the stone pillar. There is a sitting Buddha image in the temple. The style and form of this image is *Bhūmipphasa Mudrā* and *Jāna Āsāna*. The robe is renovated with the style of present time and painted with gold ink. The *Usnisa* is flame top. The architectural style and the stucco remains show that it is the art of 13th Century of Bagan.

Nā:myaknhā



It lies at the southern part of Myingun, on the left side of road from Myingun to Ingone Village, 500 feet from the north of Ancient Pagoda No. 6 and No. 7. It is a hollow temple of impressive structure. It is look like *Kantopallan* temple of Bagan. Architecturally a sister of *Ānandā* and *Sabbaññū* temple. It is Ancient Temple No. 20. The lower ogee roof, topped by five accessible terraces, supports a *Sikhara* with niches, and stupa with finial. At each corner of the foot of stupa, a statue of *Manussīha* - fabulous creature with a man's torso and a lion's hindquarters is placed. Four corner stupas are to be found at the each corner of third terrace. The measurement is 35 feet 2½ inches in length, 39 feet 5 inches width and 62 feet 9 inches in

high. A sitting Buddha image with *Bhūmipphasa Mudrā* and *Jāna Āsāna* is placed in the hall but the style and form of the image is the art of present time. The throne and pediment are also repaired. There is a staircase climbing eastwards to the roof. The temple is applied with lime and stupas are gilded with gold. It seems that this temple is renovated in successive era therefore it can be seen as good condition. The enclosure wall surrounds the temple.

Ruined Gu



Though this is Ancient Pagoda No. 21, it is entirely fallen down and can be seen as a brick mound. It stands at the west part of *Nā:myaknhā* temple. The size of the brick which were used in construction can be studied. The measurement is 16" x 8" x 2" and similar to those of bricks used in other temples.

Kalākyoṅ: Atwaṅ:toaukrī:

It is a ruined temple which left only the doorway. It lies western part of *Nā:myaknhā*. The keystone of arch can be studied and it seems that it is the remains of the temple of Bagan Period. It is No. 22, in the list of Ancient Pagodas in Myingun.

Adhiḥān

Adhitān is situated 500 feet from the west of *Nā:myaknhā* temple, 400 feet from south of *Munṇoṅ:saññ Ññīacma*. Natives said that Shin *Ajjagona* vowed to achieve practicing alchemy at this place. The temple is named after it. It is a hollow temple, topped with stupa. It is 23 feet in length, 25 feet 9 inches in width and 33 feet in height. It also faces east. On *Garbha Gariha*, three terraces are preceded, and then topped with a stupa which has eighteen ovolo mouldings. The style of stupa is the art of early 19th Century. The stupa is covered with gold and main building is painted with lime. A sitting cross-legged Buddha image is found there. The art of this image is similar to that of late 18th Century. I think that there was a small temple in ancient time and then it was replastered and whitewashed in later period.

Aluitoaupok

Villagers said that Shin *Ajjagona* discovered the changing of legendary ball of mercury compound into gold at that place and the temple is erected in memory of him. It is close to the *Adhitān* temple. *Aluitoaupok* is a hollow temple with five terraces and supports a stupa. Each corner has four small stupas. This temple is 51 feet 5 inches high from basement to diamond bulb. It has two entrances at the east and west and two laterals are closed permanently. A Buddha image with late 18th century style can be seen into the temple. It also faces toward east. No artistic decoration could be found there. But a few marks of stucco work such as wheel and floral arabesque are found on exterior walls and pediment of porch.

Iccitaṃ

At eastern part of Myingun, ten feet from north of Aluitoapok, *Iccitaṃ* temple is situated. It is a brick temple with three terraces, surmounted with a cetiya and Ancient Pagoda No. 25. The measurement of main building is 23 feet in length and 25 feet from width. The height is 35 feet. There has two lateral with pediment. A few mark of stucco work such as deva, bird and foliage are found on the southern exterior wall of temple. These stucco works are related to the art of the temple in Bagan. It was found that deva figurine are identical with the one which was found in Tamok Shwegu Pagoda¹ of Kyaukse, Upper Myanmar. This temple is also renovated in later period.

Simbhurā:

Simbhurā: is Ancient Pagoda No. 26 and stands at the right side of entrance road of Myingun. It is a brick temple with spire-like roof. The measurement is 14 feet 5 inches in length, 12 feet 4 inches in width and 22 feet 10 inches in height. There, short stakes which consecrated ground for ordination hall can be seen around the temple. It seems that this place was a *Sima* – Ordination Hall in ancient time. Inside the sanctum, a renovated sitting Buddha image is found there. At the back of the temple, there is a room where some inscriptions of Bagan Period are preserved. It has the Donation of Slave Inscription of 1246, *Nacaññāññisañ* Inscription of 1253, *Natwansañ*'s Wife Inscription of 1254, *Mahā Anāthapīn* Richman Inscription of 1320 and *Nakoṛiphasañ*'s Wife Inscription of 12..? . One can study the donation, good merit and praying of Myingun people with special reference to these inscriptions.



¹ It is an encased stupa which was built in three successive era, early and late Bagan Period and Pinya Period of Myanmar.

Rhwe Nan: Pok

Rhwe Nan: Pok lies at the middle of Myingun, about 200 feet from Ancient Pagoda No. 10 and 11. It is Ancient Pagoda No. 27. It is a copy of the *Mahābodhi* temple at Bodh Gaya in India. It is a quadrangular structure tapering upwards, crowned with a spire. The measurement of main building is 40 feet 2 inches from north to south, 36 feet 8 inches from east to west. The high is 58 feet 5 inches from platform to diamond bulb of temple. It also has three accessible terraces and four small stupas at each corner. Because of the lack of knowledge of preservation this temple had renovated as present condition and the artistic artefacts had disappeared. A crowned Buddha image with *Bhūmipphasa Mudrā* and *Jāna Āsāna* is found in the shrine.

Findings

As the Buddhists, Myingun people built the temples to gain merit. The pious effort in Buddhism by the people of Myingun can witness many temples and pagodas everywhere in the farms, on the mound and at every corners of Myingun village. There were about sixty pagodas in Myingun. Among these pagodas, some are built in Bagan Period and some are erected in Konbaung Period. By studying the ancient temples in Myingun, there were twenty seven temples were constructed since Bagan Period and they are preserved and protected by Archaeology Department. The structure of these temples are hollow temples. They consist of a square main block, the temple proper, containing a central shrine or recess for image, a half-arched corridor surrounding it; and a vaulted hall (with the only means of entrance) on one side. The main block is always dark, for the windows (two on each of other sides) are of perforated stone or brick. All of the temples face towards east. Most of the temples are surmounted by *Sikhara* with niches and Singhalese type *ceti* on the top. These temples have one entrance except *Le:myaknhā* which have four entrances. Most of the temples have the sitting cross-legged Buddha image with *Bhūmipphasa Mudrā* and *Jāna Āsāna*. Mural paintings are found on the interior walls but most are faint and it is difficult to guess which *Jātakas* or shapes had drawn. In the time of construction, the architects used the bricks which are 16" x 8" x 2" in size. It is hard to find the information of the exact date when these temples had constructed and who donated them but the structures of building, murals on the wall, stucco work on stone pillar and the size of brick prove that these temples are constructed during the period of 12th Century and 14th Century AD.

Conclusion

In comparing with the temples of Bagan, the architecture is similar to that of the temples such as Mon Gu at southeast of Lokananda, Hlaing Gu at northeast of Alodawpye, Mon Temple at northwest of Pawdawmu and Phayathonzu at Minnanthu-Pwasaw area. Architecturally most of the temples in Myingun are the same categories of Lokahteikpan, Hpyatsa Shwegu and Seinnyat Ama but different in size. It can be found that the platform of *Bankā* temple is almost identical to that of Myebontha Phayahla in Bagan. Regarding art, some mural paintings are related with the art of Bagan. It is found that the deva or men figurines of paintings from *Le:myaknhā* is close resemblance to the paintings of Abeyadana. The art of stucco carvings, plasters and friezes are also comparable with the art of Bagan temples especially Myingaba Gubyaukgyi and Shwekyauung Gubyaukng. In considering the style and form of Buddha image, only the robe style can be estimated the period and workmanship. All the Buddha images have *Bhūmipphasa Mudrā* and *Jāna Āsāna*. The images with *Dhammacakka Mudrā*, *Vara Mudrā*, *Samādi Mudrā* and *Prankā Āsāna*, which were found in Bagan were not seen in temples of Myingun. *Bhūmipphasa Mudrā* is the sign that Buddha conquered *Mara* and it is also a sign of the attainment of enlightenment of the Buddha. It is assume that this mudra is most used in carving of Buddha images in Myingun. And the analysing the date and description of inscriptions which were found in Myingun show that the temples were built since Bagan Period. Thus, it can be asserted to say that the temples in Myingun are erected during the period between 12th and 14th Century. In analysing the name of the temple, two temples are donated by pedlars and sellers. At that time, Myingun had been well-cultivated region as well as one of the trading centre in Upper Myanmar and merchants came and traded with local people along the course of Ayeyawady. Thus, it seems that Myingun people had done business well and had the comfortable life. Therefore rich men as well as sellers or pedlar could be built the temples for dedication to the Buddha. It is pointed up that Myingun is a land of cultural heritage and an interesting place for researchers who would like to do research on socio-economic history of the region.

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Interviewees

U Maung Maung, Senior Assistant Teacher, State High School, Myingun

U Tin Oo, Officer-in-charge, Department of Archaeology, Myingun

U Hla Shein, Pagoda's Trustee, *Le:myaknhā*, Myingun