

## Chapter 4

### ARCHITECTURAL CHARACTERISTICS OF SHAN MONASTERIES IN SOUTHERN SHAN STATE OF MYANMAR

#### 4.1 Southern Shan State

According to the Imperial Gazetteer of India, in 1910 AD, the Shan State was divided into two parts; the Northern States and the Southern States. Each part was a group of Native States. The Southern States was composed of Eastern Division, Central Division, Mye Lat Division, Kengtung State and Nyaung Shwe (Yaungshwe) State (See Figure 4.1). The Southern Shan State was divided officially into Southern and Eastern Shan State in 1996 in which Kengtung State was promoted as Eastern Shan State. The selected research site the Nyaung Shwe and Inn Lay area is included in the 19<sup>th</sup> century Nyaung Shwe (Yaungshwe) State in Southern Shan States which was later altered as today Nyaung Shwe Township (See Figure 4.2).

##### 4.1.1 History of Nyaung Shwe and Inn Lay

The capital of Nyaung Shwe State is Nyaung Shwe town located near the head of Inn Lay Lake. It is said that Nyaung Shwe town was founded in AD 1359 with the chief Si Seng Hpa. In 1615 the first line of Saophas died out and scion of the old line called Sao Awng Hkam, age fifteen and living in Mong Mit was brought over to rule Nyaung Shwe and there were thirty three Saophas ruled until 1958 (Than Tun, 2002). It has been one of the most important and densely populated states in Southern Shan States in 19<sup>th</sup> century.

Inn Lay, known as Inn Lay Ywa in 19<sup>th</sup> century, is located on and around Inn Lay Lake in Nyaung Shwe Township. The area was known as Inn Lay Ywa before AD 1888. The meaning is four lake villages although it was composed of more than four villages. The reality is the name Inn Lay Ywa represented the four administrative

village tracts which are Ywa Ma (Heya Ywa Ma) Village, Banpone (Ywa Gyi) Village, Naung Taw Village, and Nam Pan Village. The earliest evidence seen for the name Inn Lay Ywa was in AD 1638 during the reign of King Thar Lun. In AD 1887, shortly after Upper Myanmar fell after British, the conflict between the two Saophas of Nyaung Shwe, Saw On and Saw Maung, led the British to get involved in Shan States administration. The name Inn Lay Ywa was used as INLEYWA by British officials. Later the shortened word INLE (Inn Lay) was used in the official correspondence. From that time onwards, the administrative quarter around the lake area was known as Inn Lay by locals as well and the lake was also known as Inn Lay Lake. The population of Inn Lay Lake area consists predominantly of Intha, with a mix of other ethnicities. It is said that thirty six families of Dawe<sup>1</sup> with the two chiefs Nga Htaung and Nga Naung had in the chief (Si Seng Hpa) service since the town was founded. They first settled at the place called Nan The on the south of Nyaung Shwe and then multiplied multiplied and live in four major villages bordering the lake, in numerous small villages along the lake's shores, and on the lake itself. The administrative center of Inn Lay area in the 17<sup>th</sup> century was Inndein village under the rule of Ngwe Khun Hmu rank official directly assigned by the court of Innwa.

There are several famous ancient pagodas located around Nyaung Shwe and Inn Lay area. Among them, Phaung Daw Oo Images located in Nam Hu village is the most famous in that area. Since the 12<sup>th</sup> century AD, in the course of time, the five Buddha images were moved step by step from the Pa-O or Taung Yo mountains towards the banks and up to the middle of the lake where the now stand inside the Phaung Daw Oo hall in the care of the Intha trustees. They are kept in the image hall for the whole year but are carried to Nyaung Shwe town and all around the lake in a grand procession of boats every Thandingyut (October) in the Phaungdaw Oo festival. The specific halting places meant to shelter the Phaung Daw Oo Buddha images during twenty one day last procession.

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<sup>1</sup> An ethnic living in the Tanintharyi Division in southern part of Myanmar whom were well known as Tavoyan

#### 4.1.1 Geography of Nyaung Shwe and Inn Lay

Nyaung Shwe Township lies between  $20^{\circ} 9'$  and  $21^{\circ} 5' N$  and  $96^{\circ} 43'$  and  $97^{\circ}$  in the Southern Shan State. It is bounded on the east by Taunggyi Township and Siseng Township, on the west by Pin Laung Township and Kalaw Township, and on the south by Phe Khone Township (See Figure 4.3). Higher up the valley on the eastern slopes is Taunggyi, the administrative head-quarters of the Southern Shan States. The western half of the area is a wide valley sloping towards the Inn Lay Lake. Inn Lay Lake is the second largest freshwater lake in Myanmar which is located in the mountains of Shan Plateau about 900m above sea level with the size of about 22km long and 10km wide. There are about twenty villages of the Intha tribe who live on the water in lake islands and along the lakeshore. The watershed area for the lake lies to a large extent to the north and west of the lake. The lake drains through the Balu Chaung Creek (Nam Pilu) on its southern end. The villages in the Lake District are either completely aquatic, semi-aquatic, or altogether dry. The semi-aquatic nature of the villages may either be year round or seasonal i.e., they can be on water at the end of raining season usually in October.



Figure 4.1 Map of Shan State in 19<sup>th</sup> Century

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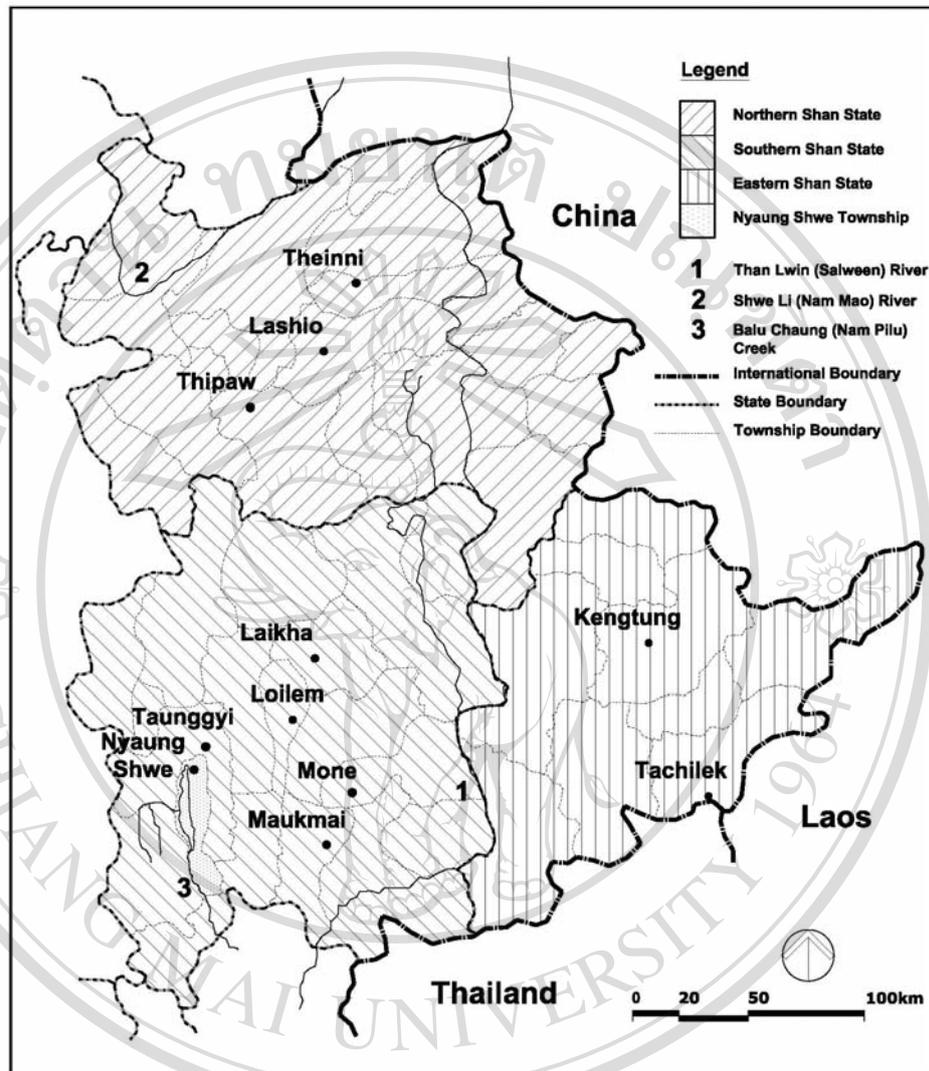


Figure 4.2 Map of Shan State in 2007

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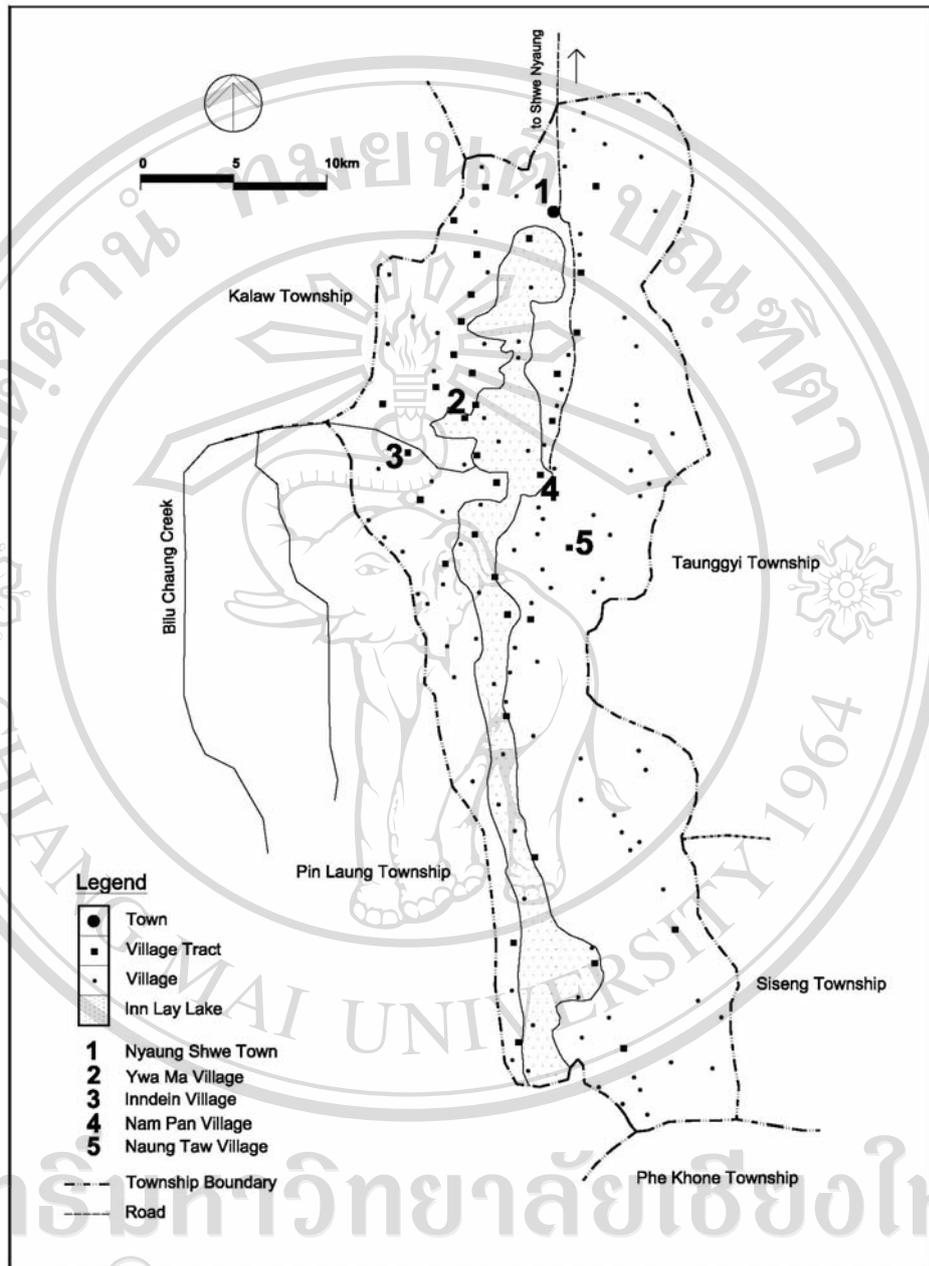


Figure 4.3 Map of Nyaung Shwe Township including Inn Lay Lake

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## 4.2 Samples

Altogether ten monasteries were collected from Nyaung Shwe town and villages around Inn Lay lake area naming, Innsein, Thar Lay, Nga Phe Chaung, Ywa Ma, Myay Ni Gone, and Shwe Yan Pyay. Among the samples, some monastic compounds are believed to be founded together with the villages where they are situated. For example, the monasteries from Ywa Ma, which is one of the oldest four villages of Innlay, are founded since AD 871. However, the first monastery buildings were not survived and rebuilt new structures which can be seen at present.

Topographically, they can be classified into two types: land monastery and semi-aquatic monastery. The monastery set on land is completely set on the dry land for the whole year. Those set on the semi-aquatic land are set either on half land half water or set on seasonal aquatic natured land. According to the donor, they can be classified into royal donation and commoner donation. Only one monastery donated by a Saopha of Nyaung Shwe is noted as royal donation among the samples.

With the religious function, they are classified into ordinary monastery and staging monastery. The staging monastery (Yar Yi San Kyaung Tor) is a monastery which temporarily houses the Phaung Daw Oo Buddha images during their grand procession once a year. This type is characterized by the inner space organization of the buildings due to the specific purpose they fulfill: they are staging monasteries destined to shelter the Phaung Daw Oo Buddha images, settled for one night upon their central altar, during the time of an annual processional ceremony all around the Innlay Lake. The staging monasteries keep their daily monastic life going the whole year round and remain people for the villagers to gather in any occasion. Among the sample, only Nga Phe Chaung Kyaung has the function of staging monastery.

Among the ten samples, the earliest monastery built before 1832 AD while the latest one built in 1925. The donors included senior chief (Saopha), wealthy trader, and commoners. Traditionally, the building and maintenance of these monasteries has tended to be a community effort rather than a prime interest and financial responsibility of a particular individual and his family. It appears that the funding of many monasteries in this area has largely occur at the initiation of village leaders or wealthy individuals who have provided the original seed money to purchase the land and begin construction. Then the community donated for the necessary funds to

complete the construction. People have traditionally contributed whatever they could afford, and names of donors are prominently displayed on erected part of the supporting structures, such as the columns or beams, have had their names inscribed on them.

However, there are some exceptional monasteries appeared to be as individual donations. The monasteries named Shwe Yan Pyay Kyaung and Bein Daw Kyaung were donated as individual donations. The former was donated by a prince (Sawbwa) of Nyaung Shwe and the latter was donated by a wealthy teak trader from lower Myanmar who was a native of Kyay Sar Gone village included in Inn Lay area.

There was another type of donors who were neither noblemen nor native commoners. They were the war victims from other areas such as Yangon and Mandalay. They stayed at these monasteries in order to take refuge from World War II and made donations in compensating for using them as refugee camps. Their donations were for extensions rather than for building new monasteries.

Table 4.1 List of Samples in Southern Shan State

Sr.	Name	Location	Main Monastery Building		Donor	Remark
			Year of Construction	Area (m <sup>2</sup> )		
S-01	Nyaung Oak Kyaung	Inndein Village (Inn Lay)	~<1832	40	NA	Dry Land
S-02	Thar Lay Taung Kyaung	Thar Lay Village (Inn Lay)	1832	150	Common	Semi Aquatic Land
S-03	Nga Phe Chaung Kyaung	Nga Phe Chaung Village (Inn Lay)	1843	185	Common	"
S-04	Kyaung Ni Kyaung	Ywa Ma Village (Inn Lay)	1846	145	Common	"
S-05	Pahtama Kyaung	Ywa Ma Village (Inn Lay)	~1846	85	Common	"
S-06	Myay Ni Gone Kyaung	Myay Ni Gone Village (Inn Lay)	1851	160	Common	"
S-07	Shwe Yan Pyay Kyaung	Shwe Yan Pyay Village (Nyaung Shwe)	1890	44	Saopha of Nyaung Shwe	Dry Land
S-08	Tate Nam Kyaung	Nyaung Shwe	1903	80	Common	"
S-09	Shwe Kyaung	Ywa Thit Village (Nyaung Shwe)	1924	150	Common	Semi Aquatic Land
S-10	Beindaw Kyaung	Ywa Ma Village (Inn Lay)	1925	190	Teak Trader U Toe Lon	"

Source: Field Survey 2007

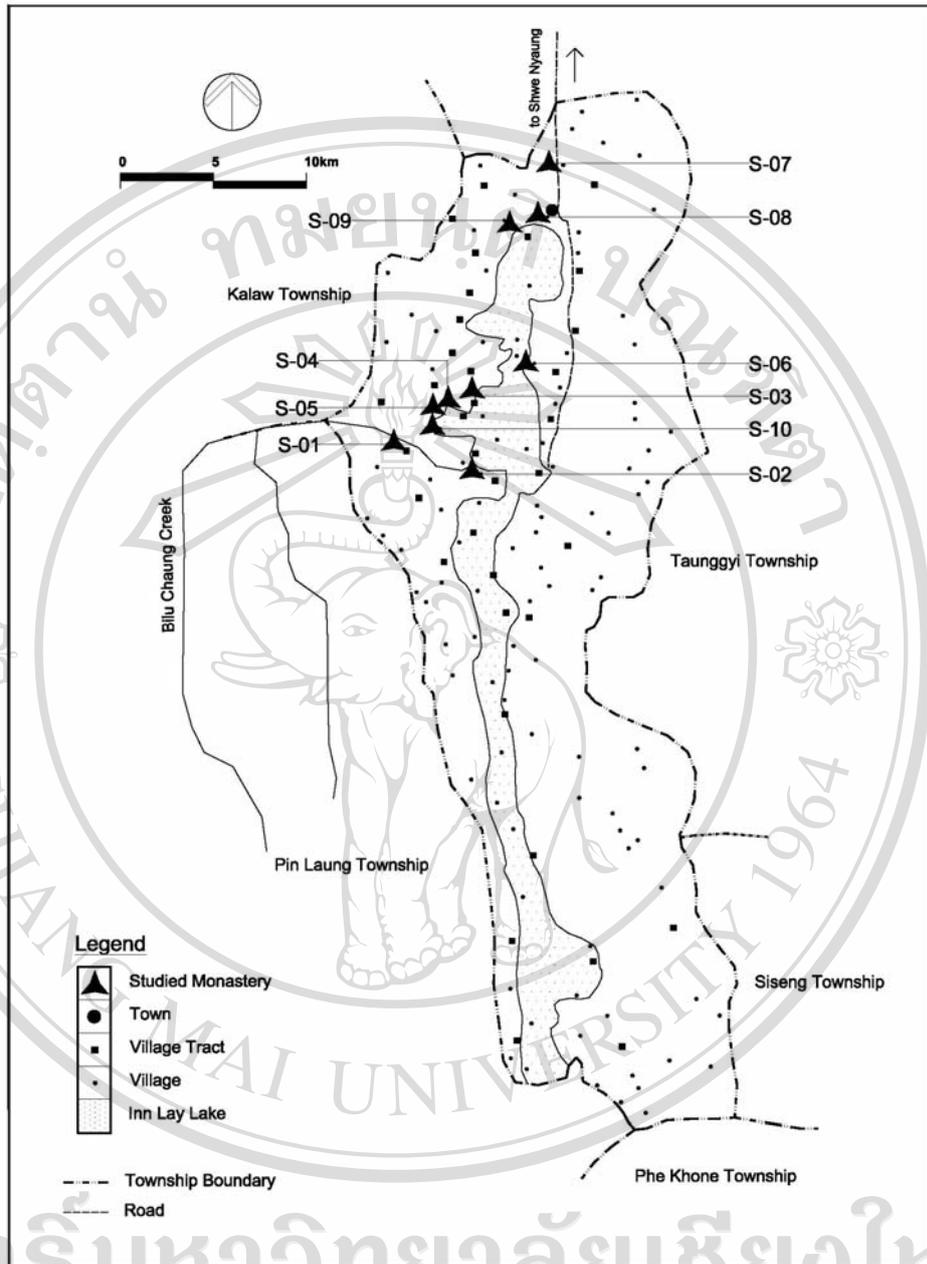


Figure 4.4 Location of Samples around Nyaung Shwe and Inn Lay

The following are the historical and physical information of each sample which has been gathered by both literature and field survey.

### **S-01 Nyaung Oak Kyaung**

The monastery is located in Innsein village on the southern bank of Bilu Chaung Creek. It is situated beside the covered walkway (Zaung Dan) which leads to the famous Shwe Innsein Pagoda group of Innlay Lake. Facing towards Bilu Chaung Creek, it is an old monastery of which the construction time and the donor are not clearly known. It is said to be constructed long before the Japanese Occupation<sup>2</sup> period. However, according to the built evidences, it is taken as the earliest built monastery among the ten samples. Besides, it is the only monastery with brick plinth for Buddha Hall.



Figure 4.5 Photo of Nyaung Oak Kyaung, Inn Dein Village, Inn Lay

<sup>2</sup> The Japanese occupation of Myanmar refers to the period between 1942 and 1945 during World War II, when Myanmar was a part of the Empire of Japan.

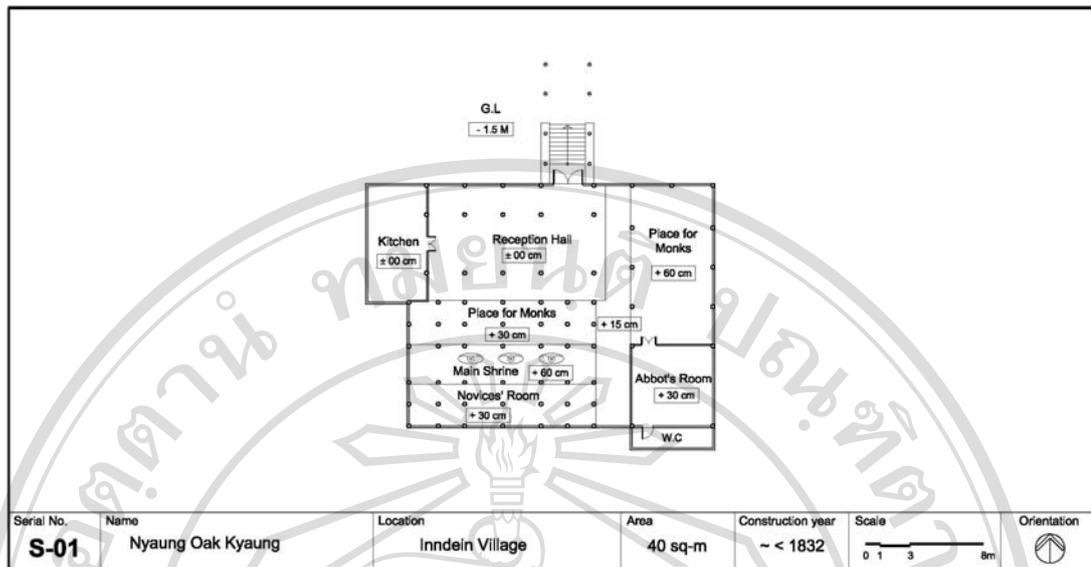


Figure 4.6 Plan of Nyaung Oak Kyaung, Inn Dein Village, Inn Lay

### S-02 Thar Lay Taung Kyaung

The monastery is located in the southern part of Thar Lay village. The word Taung means south, hence the name of the monastery. According to the scripture written for village history, Thar Lay village was known as Taw Hte village in the past. The name Thar Lay was given in dedication to the abbot of this monastery who can answer a riddle from the palace during the reign of King Boe Daw Phayar ( AD 1782-1819)<sup>3</sup>. The present monastery building was first constructed in 1832 AD. It is said to be with four stair cases although only two are left at the present. It is said that the type of the monastery with four staircases is a special type constructed by royal order of the King<sup>4</sup>. This monastery has several alterations which make difficulties in tracing back to the original structures. However, the main hall (Buddha Hall) remains its original condition.

The date of the extension is inscribed on the tie beams of the reception hall. The reception hall was extended on the 14<sup>th</sup> waxing day of Nayone, 1263 ME (1901 AD). This extension was donated by Kyaung Taga Kyote and Kyaung Ama Daw Eine and it was painted white in the month of Thidingyut, 1294 ME (1932 AD). It is

<sup>3</sup> Thar Lay Kyaung Hnit Thar Lay Ywa ( Tharlay monastery and Tharlay village), Scripture No.2, written in the month of Nat Taw , 1304 ME

<sup>4</sup> Interview with Sayardaw U Tay Zeinta, the abbot of Thar Lay Taung Kyaung, in 2007

supposed to be a common donation although no inscriptions can be traced the name of the original donors.



Figure 4.7 Photo of Thar Lay Taung Kyaung, Thar Lay Village, Inn Lay

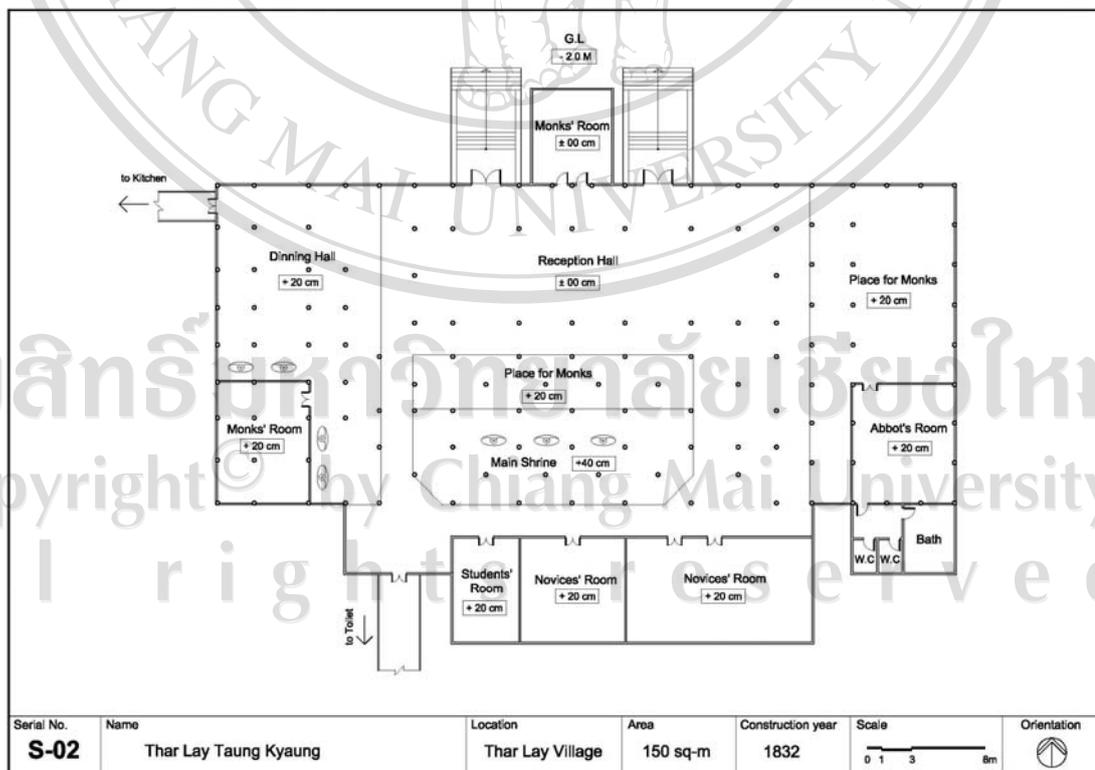


Figure 4.8 Plan of Thar Lay Taung Kyaung, Thar Lay Village, Inn Lay

### S-03 Nga Phe Chaung Kyaung

It is located in Nga Phe Chaung village on the way to Ywa Ma from Nyaung Shwe. The monastery compound was surrounded by water which looks like being set on an island. This monastery having five stair cases was donated by the village community with the dedication of Nyaung Shwe Saopha Sir Saw Maung<sup>5</sup> in 1843 AD. The leading original donors of this monastery, U Tun, U Hlaing and U Lei, were prosperous merchants (Fraser-Lu, 2002). The name of the village is said to be given after the name of the monastery which was called Ngar Phet Kyaung and later Nga Phe Chaung<sup>6</sup>. The term Ngar Phet means having entrances or staircases. Although it still maintains most of its original structures, the vast extension makes the monastery become massive. The inscription on the beam of an extended shrine read the structure was donated in 11<sup>th</sup> waxing day of Dabaung, 1281 ME (1919 AD). This monastery was regarded as national heritage by Archeological department. Being one of the most attractive tourist sites in Inn Lay, the monastery is more like a busy pagoda compound than an ordinary tranquil monastery compound.



Figure 4.9 Photo of Nga Phe Chaung Kyaung, Nga Phe Chaung Village, Inn Lay

<sup>5</sup> Sir Saw Maung was adopted by King Mindon at the age of seven and brought up in Mandalay Palace till the age of seventeen and regarded as one of the four senior princes

<sup>6</sup> Interview with Sayardaw U Keittima Wuntha, the abbot of Nga Phe Chaung Kyaung, in 2007

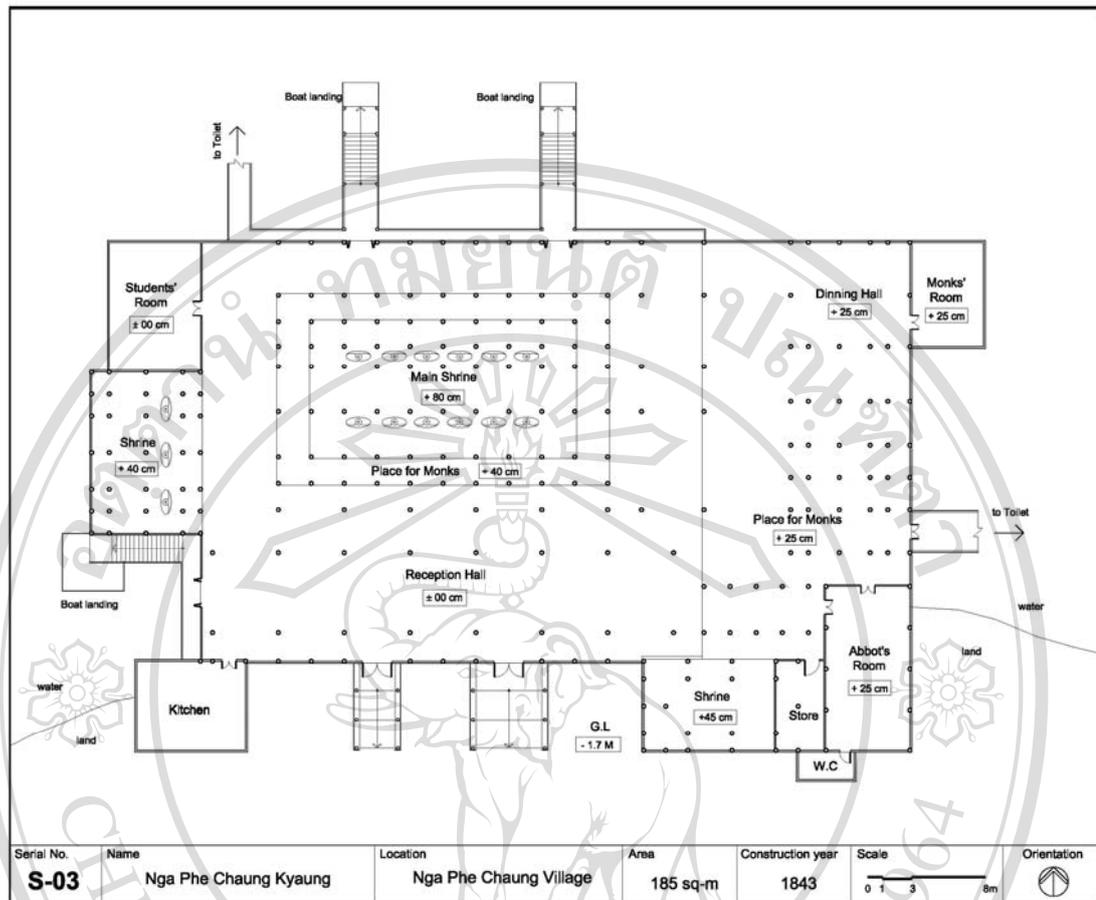


Figure 4.10 Plan of Nga Phe Chaung Kyaung, Nga Phe Chaung Village, Inn Lay

#### S-04 Kyaung Ni Kyaung

It is one of the ten surviving monasteries of Ywa Ma village which originally have twelve monasteries. Ywa Ma village also known as Heya Ywa Ma is one of the four principal villages in Inn Lay Lake area. The records said that Ywa Ma village was founded since 872 AD. It has twelve quarters with one monastery each. The original structure of the monasteries was constructed with bamboo although they were reconstructed time to time. The present day monastery building of Kyaung Ni Kyaung was constructed in 1846 AD. The leading donors are U Aung, U Pan and U Thein (Fraser-Lu, 2002). The extensions are said to be constructed during the Japanese Occupation period. One of the extensions' donors was U Ba Thar who took refuge to this monastery during World War II. The interior of the monastery maintain most of its original features and color. Since the interior of the monastery is primarily finished with red lacquer, the name of the monastery was given as Kyaung Ni Kyaung, the red monastery.



Figure 4.11 Photo of Kyaung Ni Kyaung, Ywa Ma Village, Inn Lay

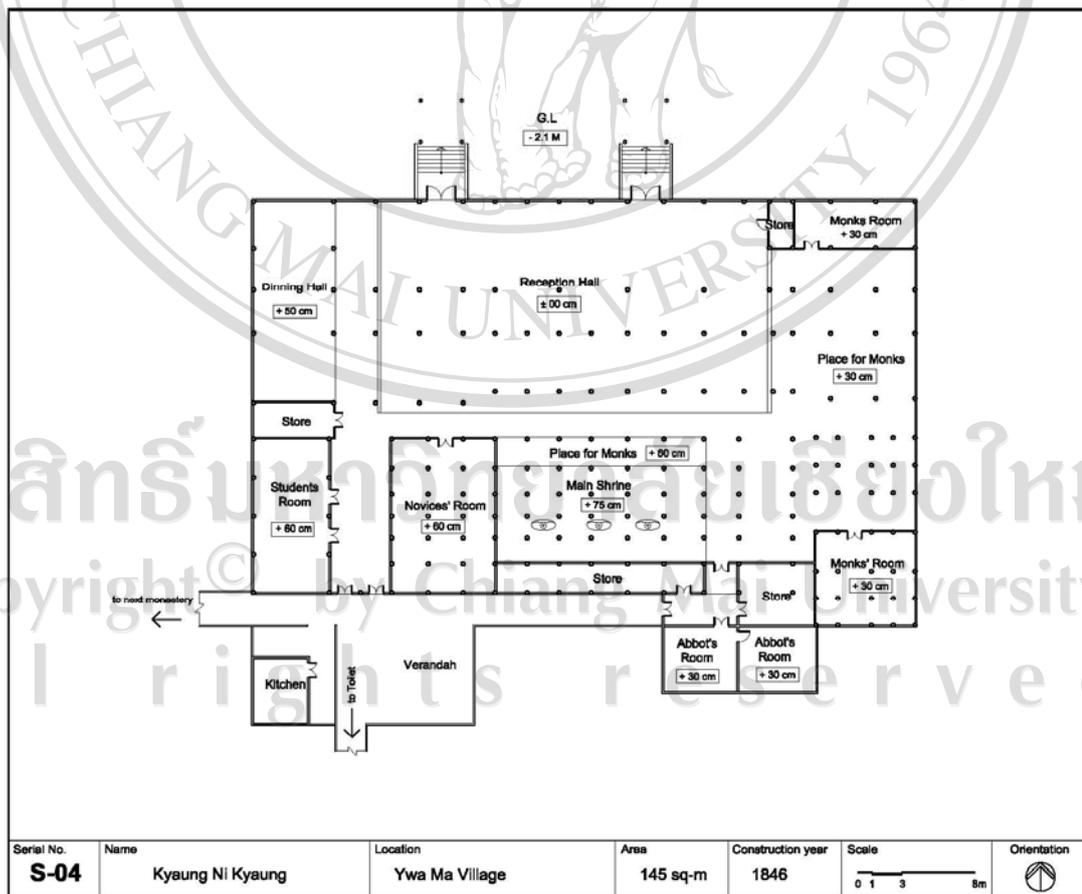


Figure 4.12 Plan of Kyaung Ni Kyaung, Ywa Ma Village, Inn Lay

### S-05 Pahtama Kyaung

Having the name of Patama Kyaung (First Monastery), it was said to be founded in 871 AD, a year before the foundation period of Ywa Ma village. The first abbot, Phoe Sayar, of this monastery was the founder of Ywa Ma village hence this monastery was once known as Phoe Sayar Kyaung. Bamboo was used when it was first built. The monastery was later moved to the present day site. The present day monastery was rebuilt as a wooden monastery and changed the name as Patama Kyaung. The original plan was an open plan having a verandah on each side<sup>7</sup>. It can be predicted as a bit later constructed than Kyaung Ni Kyaung and Nga Phe Chaung Kyaung (Fraser-Lu, 2002). The extensions appeared mainly on the two wide verandahs.



Figure 4.13 Photo of Pahtama Kyaung, Ywa Ma Village, Inn Lay

<sup>7</sup> Interview with U Maung Maung (the devotee of Patama Kyaung) in May, 2007

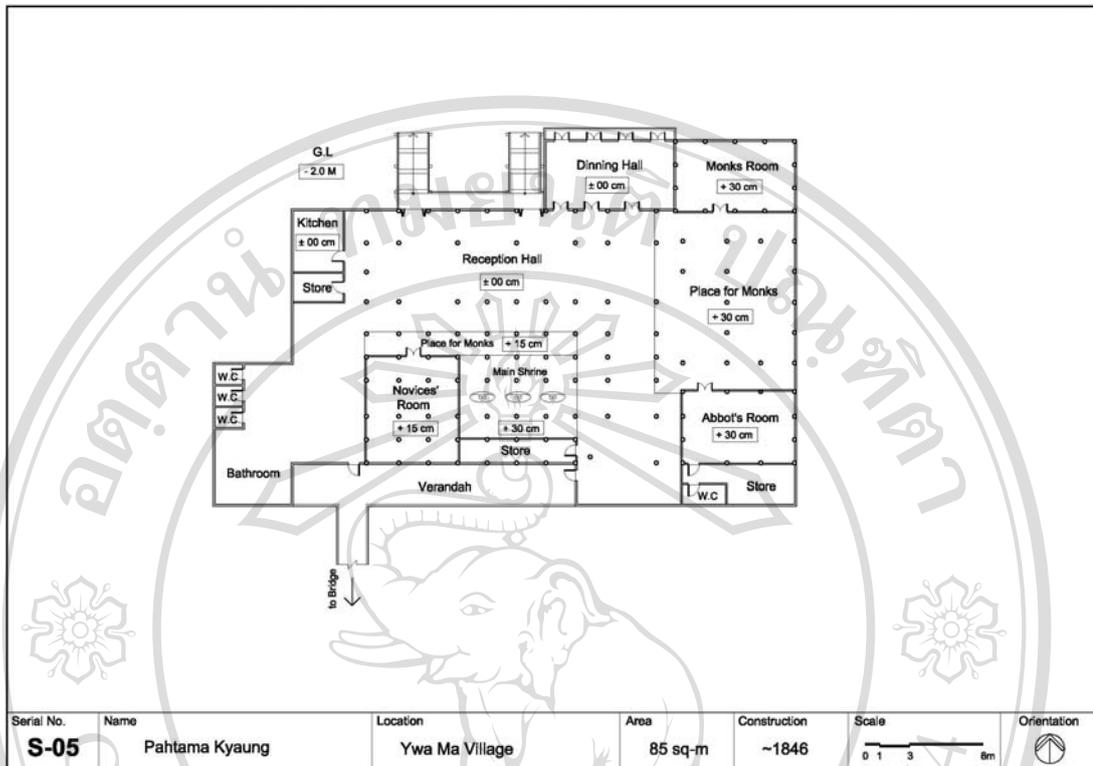


Figure 4.14 Plan of Pahtama Kyaung, Ywa Ma Village, Inn Lay

### S-06 Myay Ni Gone Kyaung

It is located in the Myay Ni Gone village on Inn Lay Lake. The present day monastery was constructed in 1851 AD. It is supposed to be common donation in the past. At the present, the monastery is sincerely guarded by the villagers for its considerable number of antique Buddha images. The monastery was extended to every direction. Since the horizontal extension made it wider, the monastery was extended vertically to avoid squatting effect. In order to maintain the original superstructure of the old building, the floor was lowered approximately one meter below. No evidence of original building except the Buddha hall is left. The very new extended shrine was built in 2000 AD.



Figure 4.15 Photo of Myay Ni Gone Kyaung, Myay Ni Gone Village, Inn Lay

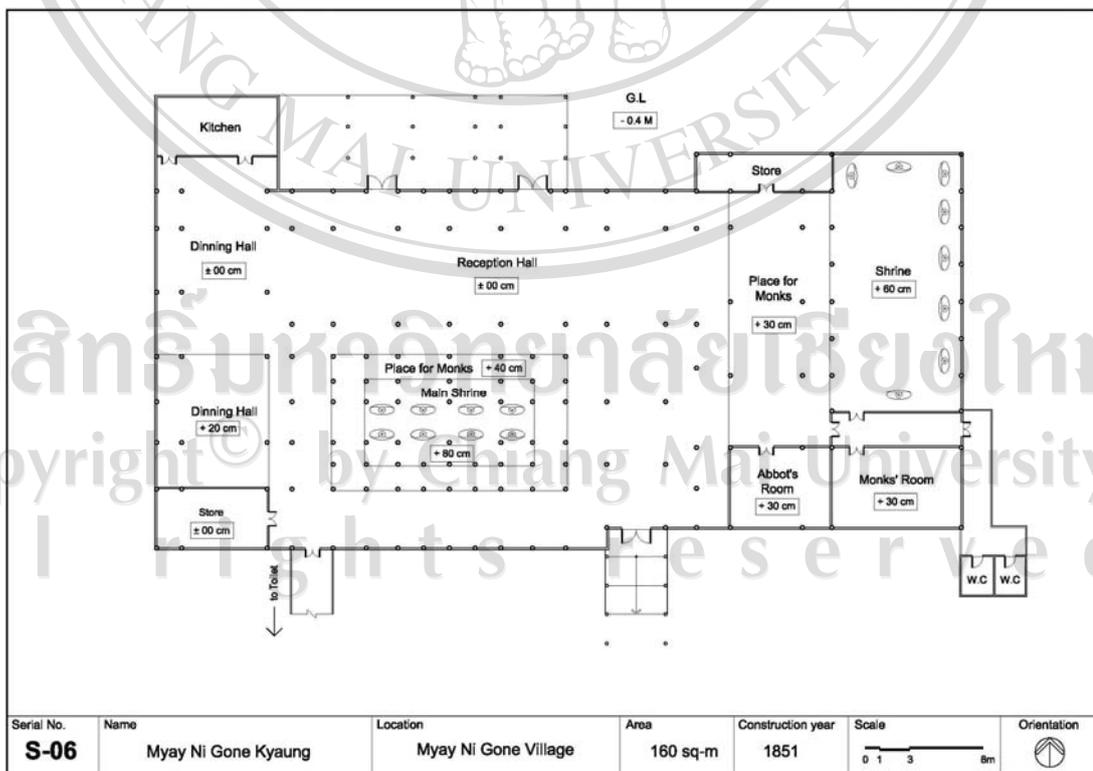


Figure 4.16 Plan of Myay Ni Gone Kyaung, Myay Ni Gone Village, Inn Lay

### S-07 Shwe Yan Pyay Kyaung

It is located in Shwe Yan Pyay village on the Shwe Nyaung- Nyaung Shwe road. It was donated by Saopha Saw On, a ruler of Nyaung Shwe (AD 1885-1897), in 1889 AD. It is in plan almost the same with the Dutiya Shwe In Bin of Mandalay though the usual eastern tower becomes a separate pagoda. It was noted that the pagoda, monastery, ordination hall and rest house were built under the supervision of ten Shan and ten Myanmar builders (Than Tun, 2004). Among them, only pagoda and monastery remain. The remaining monastery shows no alterations. The monastery was regarded as forest monastery since it was located one and a half mile away from the local inhabitation. It is a replica of Upper Myanmar monasteries from Mandalay (Than Tun, 2004).



Figure 4.17 Photo of Shwe Yan Pyay Kyaung, Shwe Yan Pyay Village, Nyaung Shwe

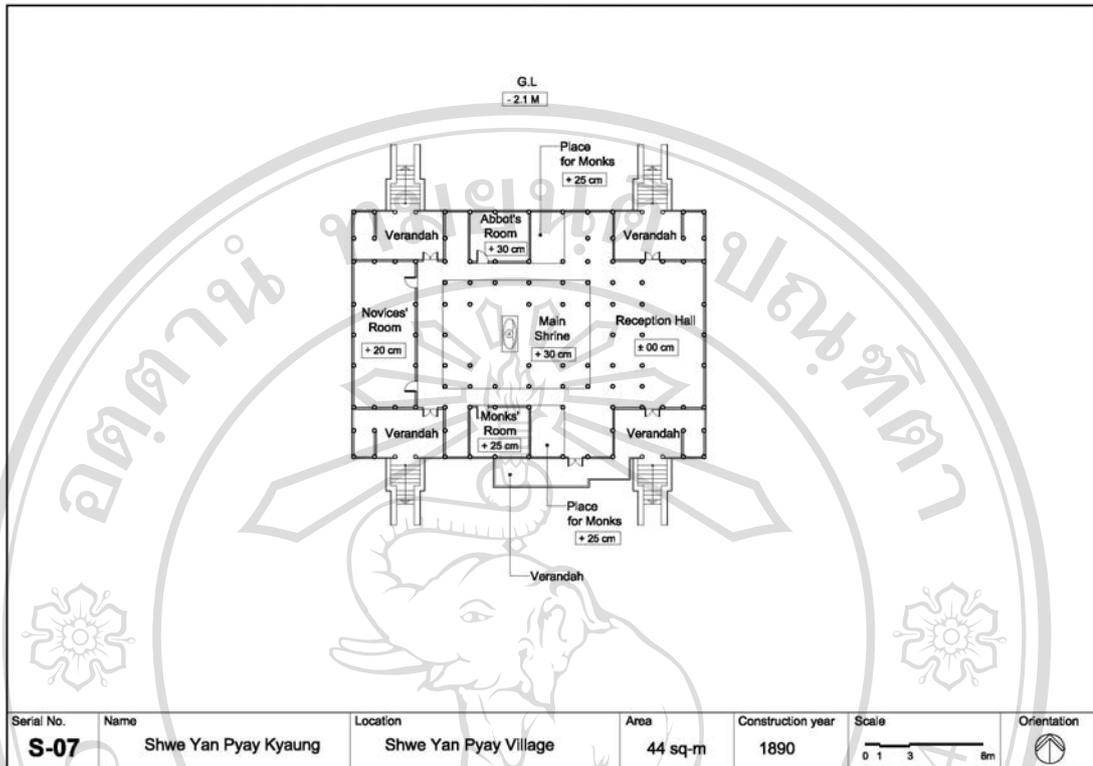


Figure 4.18 Plan of Shwe Yan Pyay Kyaung, Shwe Yan Pyay Village, Nyaung Shwe

### S-08 Tate Nam Kyaung

It is located in one of the busiest area of Nyaung Shwe Town which is the quay side to the villages around Inn Lay Lake. The name of the monastery represents the location where it is situated. The word Tate Nam meant for quay in Shan language. Tate Nam Kyaung means the monastery at the quay. At the opposite of the monastery is Tate Nam pagoda. The monastery was constructed in 1903AD. It was supposed to be common donations since the name of the donors are inscribed on the columns. Only Buddha Hall and Abbot's room show the original structures. The alterations in reception hall vary from the normal way of extensions among the samples. Being situated in the busy area, the front line of the monastery compound is occupied by small stalls which make the observers difficult to experience the whole façade of the monastery.



Figure 4.19 Plan of Tate Nam Kyaung, Nyaung Shwe Town

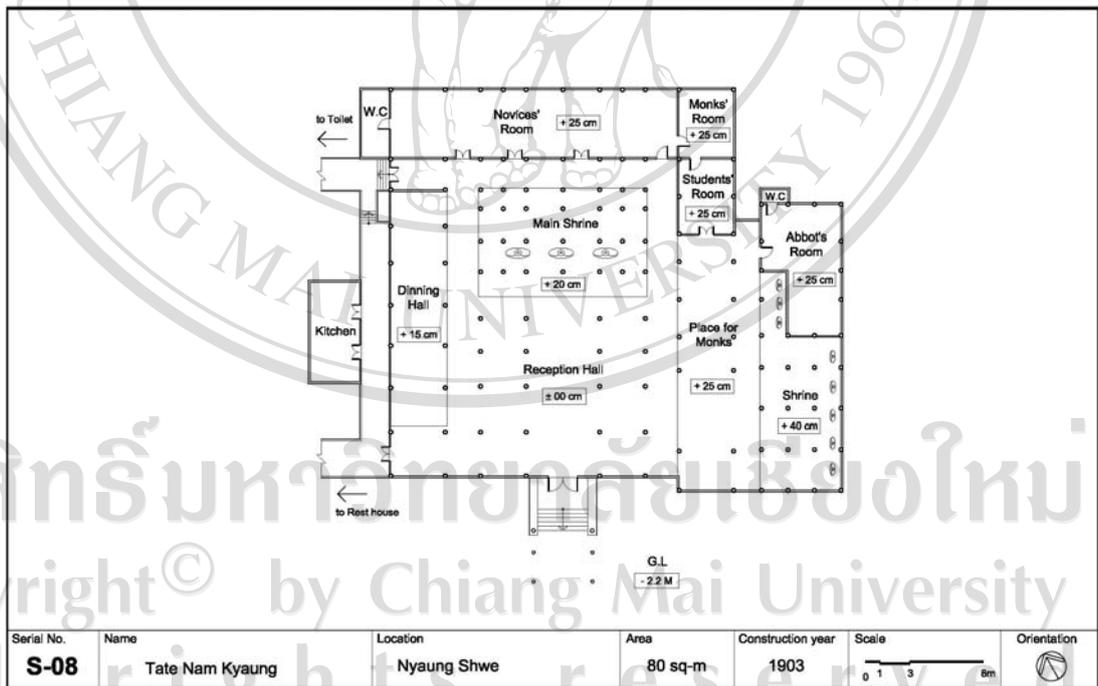


Figure 4.20 Plan of Tate Nam Kyaung, Nyaung Shwe Town

### S-09 Shwe Kyaung

Shwe Kyaung, with the meaning of golden monastery is located in Ywa Thit included in Ywar Thar village tract on the west of Nyaung Shwe town. It was

constructed in 11<sup>th</sup> waxing day of Dabaung, 1286 ME (1924 AD). U Klyana, the first abbot of Shwe Kyaung, supervised the construction with common donations. The original monastery was later extended in 1953 AD. Most parts of the monastery are extensions and only Buddha hall shows the original structure.



Figure 4.21 Photo of Shwe Kyaung, Ywa Thit Village, Nyaung Shwe

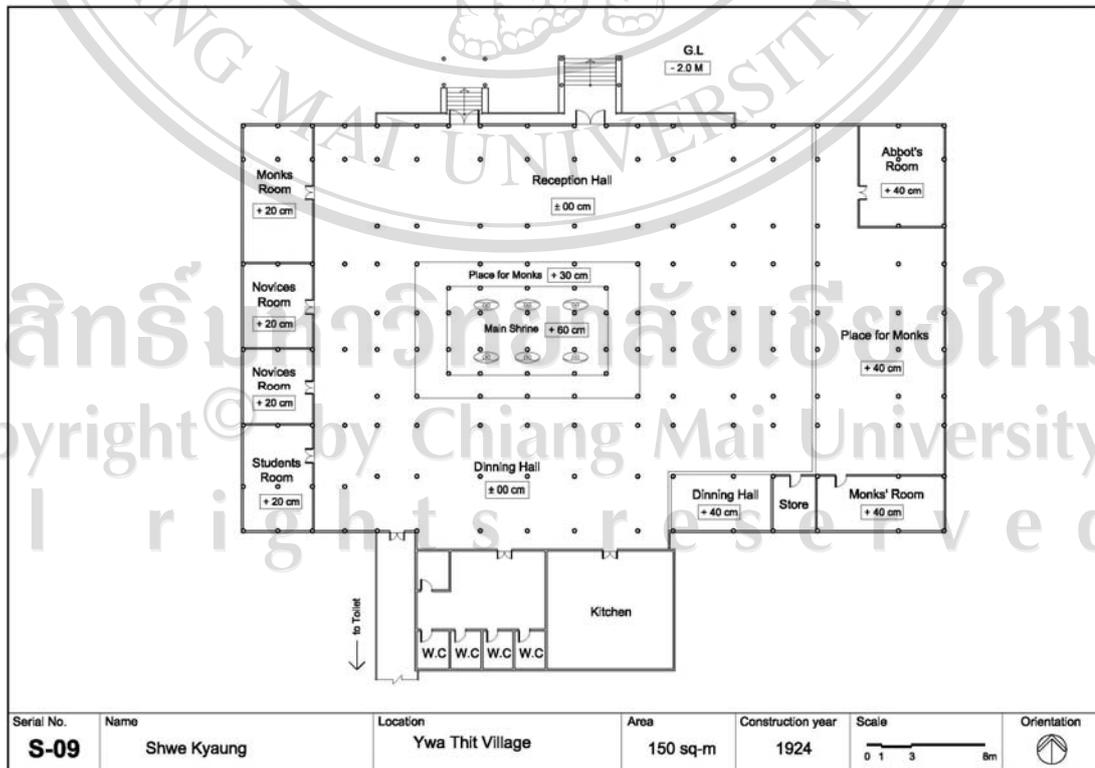


Figure 4.22 Plan of Shwe Kyaung, Ywa Thit Village, Nyaung Shwe

### S-10 Beindaw Kyaung

It is situated in Ywa Ma village in Inn Lay Lake. It was donated by U Toe Lone, a wealthy Teak trader, in 1925 AD. He did business and settled in Mawlamyine in Lower Myanmar. The donor, having an Inn Lay native wife was also a native of Kyay Sar Gone village from Inn Lay region. This is the only two storeied monastery built on stilt among the samples. It is said to be built by the builders from Lower Myanmar<sup>8</sup>. The construction techniques and the use of materials show this monastery as a modernized building among the others built in the same period. Some alterations such as replacing wire netting with glass panels in the windows on the roof neck to prevent from bailing rain water, and addition of two entrance brick staircases with multi-tiered roofs<sup>9</sup> can be seen.



Figure 4.23 Photo of Beindaw Kyaung, Ywa Ma Village, Inn Lay

<sup>8</sup> Interview with Daw Than Aye, grand daughter of U Toe Lone, in 2007

<sup>9</sup> Interview with U Aggawunstha, a monk from Beindaw Kyaung, in 2007

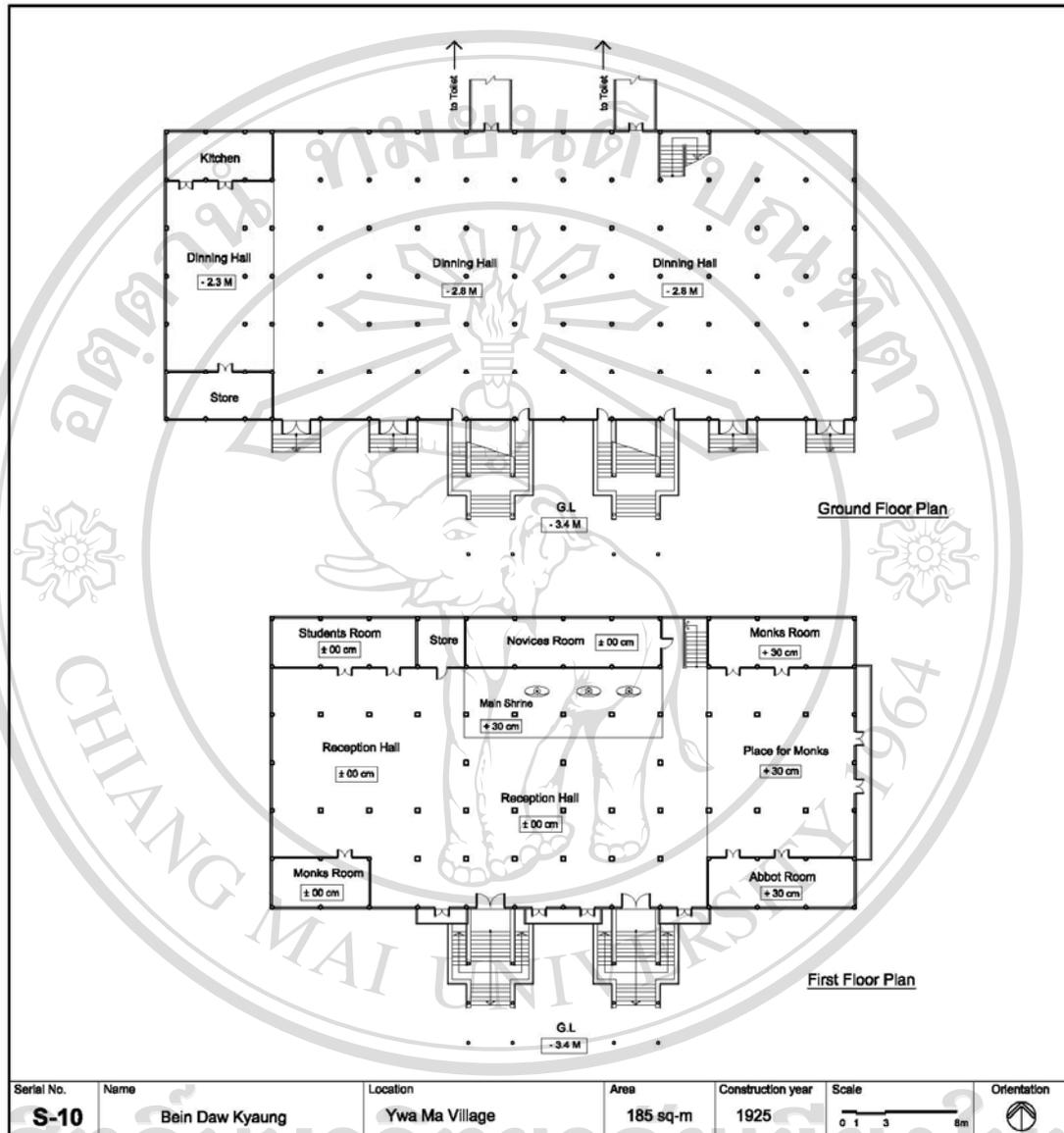


Figure 4.24 Plan of Beindaw Kyaung, Ywa Ma Village, Inn Lay

### 4.3 Site

The monastery compound (Kyaung Teik) is a building complex containing a variety of religious structures and related elements. The study of site is carried out by describing elements in the compound, composition of the site and access to the site.

### 4.3.1 Elements in the Compound

There are several elements found in the Shan monastery compounds. However, not all elements are found in every monastery compounds. They elements in the Shan monastery compounds are;

- Stupa (zedi)
- Pillar (dakhondaing)
- Ordination hall (thein)
- Main monastery building (kyaung)
- Monks' residence
- Layman pavilion/rest house (zayat)
- Preaching hall (Dhamma yone)
- Covered walk way (Zaung dan)
- Bell tower
- Bodi tree
- Dining hall
- Kitchen
- Well
- Toilet

Among them, Stupa, Ordination hall, Main monastery building and Laymen pavilions or the Rest houses are important structures.

A stupa or a group of stupas can be seen in some monastery compounds. All of them are ancient stupas which were built earlier than the monasteries were founded. It can be said that the monasteries are auxiliary structures for stupas and on the other hand, the stupas are not compulsory for a monastery compound. Not all monasteries contain their own stupa. Since Shwe Yan Pyay Kyaung and Tate Nam Kyaung situate next to a stupa each with the same name as theirs, they are built in separate compounds. The stupa near Patama Kyaung does not belong to any monastery compound since it is a common structure in the village. The stupa in Shwe Kyaung is called Dat Paung Su Zedi which enshrined the relic of abandoned stupas.

A pillar called Dakhondine can be found in some stupas which is also an auxiliary structure of a stupa. They are found only in the pagodas of Shwe Yan Pyay Kyaung and Shwe Kyaung.

Another structure, which is religiously important but not found in every Shan monastery, is the Ordination hall (Thein). It is a small separate building in a monastery compound where the monks held their regular chapter meeting and ordinations. In some principal villages around the area such as Ywa Ma and Inndein, and in Nyaung Shwe town itself, there is only one ordination hall for each area purposely ordered by the sawbwas, for the unification of a variety of Buddhist sects existed within the area. Apart from these monasteries, other village monasteries have each individual ordination hall which can be located in any direction in the compound. For the monasteries located on the lake area, it is important that their ordination halls must be water ordination hall type (Yay Thein), which is surrounded by water.

The main monastery building (Kyaung) is the most important and biggest structure within the compound. It is a multi functional building for worshipping, studying and residence for monks, novices and lay students and for communities' religious activities.

A separate monk residence for abbot is found only in Beindaw Kyaung. This structure witnesses the newest addition in the compound.

The laymen pavilion (Zayat) is the rest house mainly for lay community. It can be seen in every monastery compound with one or more in number. The number and size vary according to the size of the monastery. Generally, the function of the rest house is to facilitate the pious Buddhists who come to the monastery during the Lent period. Since Naung Shwe and Innlay areas contain some famous pagodas, such as Phaung Daw Oo Pagoda, Shwe Inndein Pagoda and Shwe Than Daung Pagoda, the vast pagoda festivals attract pilgrims from all over the state. Hence, these rest houses probably act an essential role during the festival time.

The Preaching hall (Dhamma Yone) can be seen in some monastery compounds. This is an open or semi open structure with a Buddha image or images placed at one end of the hall. The main function is for preaching. This structure can be seen especially in big monastery compound or a monastery which is specialized for

teaching meditation. It can also be used as the activities of the religious community such as novitiation ceremony or merit feast.

There are some covered walk ways (Zaung Dan) can be seen. They can vary in sizes according to the location. The covered walk ways connected to each structure in the compound are normal in size where as those situated in front of the main building are bigger in size. The main function is to protect the users from sun and rain while connecting between the main entrance and the main monastery building. The big Zaung Dan can be seen in Nga Phe Chaung and Shwe Kyaung. Kyaung Ni Kyaung has covered walkway connected with other monastery and the monasteries in its vicinity have no proper boundary. In Beindaw Kyaung, the covered walkways connect all related structures in compound such as main monastery building, Preaching Hall (Dhamma Yone) and Layman Pavilion (Zayat).

Although the dining halls are generally located inside the main building, some compounds contain separate dining hall and they are the newly built structures which means there was no separate dining hall in the original time of construction. The separate dining hall is called Suan Sar Kyaung.

Even though some monasteries consist of attached kitchen to the main structure, separate kitchen can also be seen in several monasteries. Some well can be seen in the vicinity of the compound.

The separate toilets are situated quite far distance from the main building. In the monasteries situated on the water, the toilets are connected by long covered walkways. They are separated between monks' toilets and lay toilets. Monks' toilets are called "Kuti".

Among ten monastery compounds, there is one Bell tower in Patama Kyaung and one Bodhi tree in Beindaw Kyaung is found.

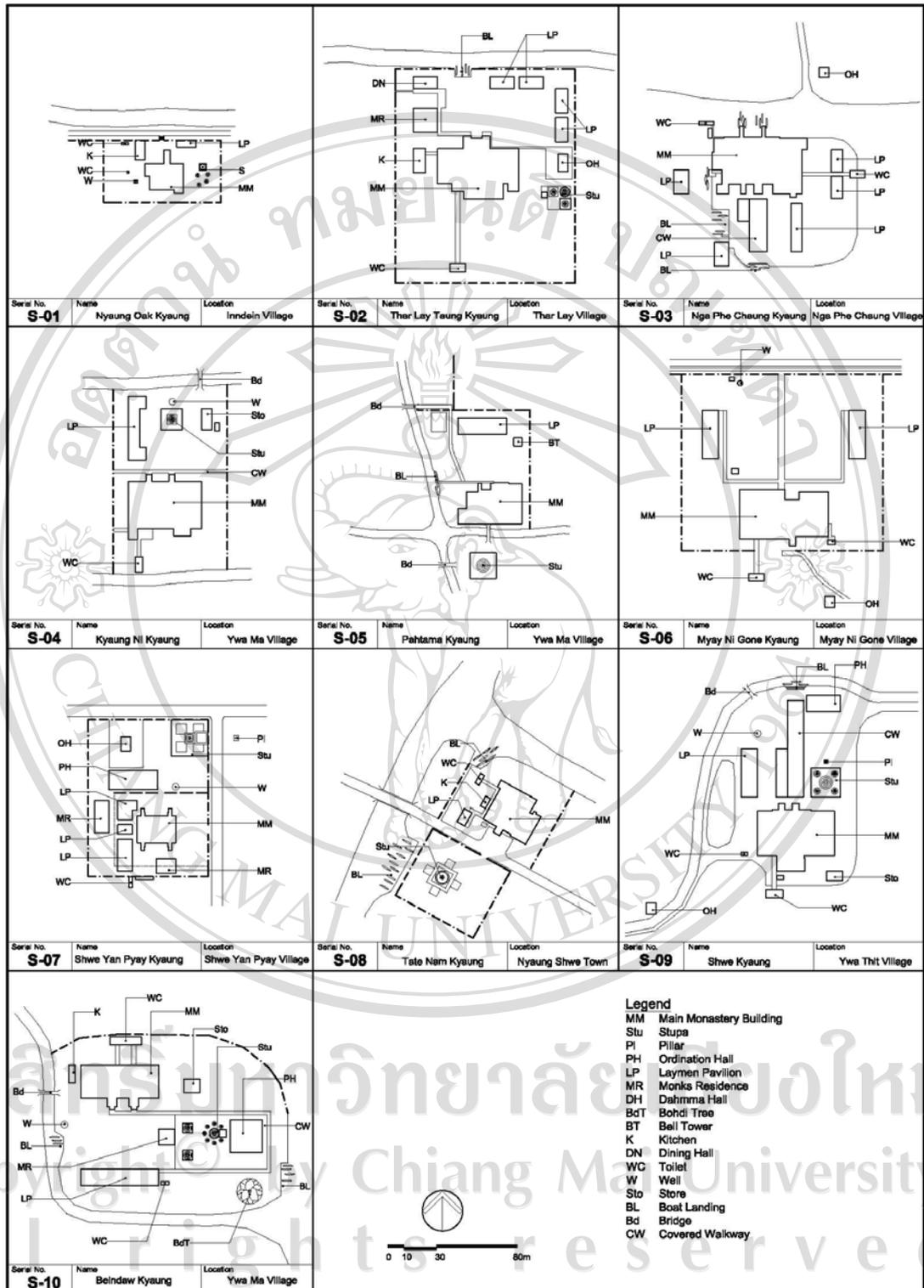


Figure 4.25 Distribution of Elements in the Compounds in Southern Shan State Saples

### 4.3.2 Site Composition

The composition of the monastic compounds in Myanmar varied throughout the history. According to Lwin Aung (1976), the composition of the Myanmar monastery compounds varied from Pagan period. In Pagan period, the monastery compound were composed either centering main monastery or dividing the compound as four divisions and built main monastery building, temple, ordination hall and school in each part.

In colonial period, the lower Myanmar monasteries followed the composition of their compound in two types. They are Main monastery building center composition and Courtyard center composition.

In Main Monastery Building Center composition, main monastery building is placed at the center of the compound and surrounded by stupa, ordination hall and pavilions. This composition is an archetypal composition since the beginning of the Buddhist monastic architectural history Lwin Aung (1976). Among the Southern Shan sample, this type is found in Nyaung Oak Kyaung and Tate Nam Kyaung. However, Shwe Yan Pyay Kyaung has the composition of having separate compound between stupa and the monastery which was set at the center of its own compound surrounded by the laymen pavilions.

In Courtyard Center composition, a courtyard is left at the center of the compound and surrounded by main monastery building, stupa, ordination hall and pavilions. The main monastery building is placed at the back center or at a corner. This type can be seen in Thar Lay Taung Kyaung, Nga Phe Chaung Kyaung, Kyaung Ni Kyaung Patama Kyaung, Myay Ni Gone Kyaung Shwe Kyaung and Beindaw Kyaung.

It is found that if a studied monastery compound contains a stupa, it appears on the East or North side of the main monastery building. Water ordination halls (Yay Thein) are found quite far distance form the monastery building or even from the compound. They can be found in any directions apart from straight West. The monasteries built on land have their ordination halls situated on the East or North side of the compound. The common toilets are placed at the back of the main monastery building or at the West side of the compound. Laymen pavilions (Zayat) are located along the fence or boundary of the compound.

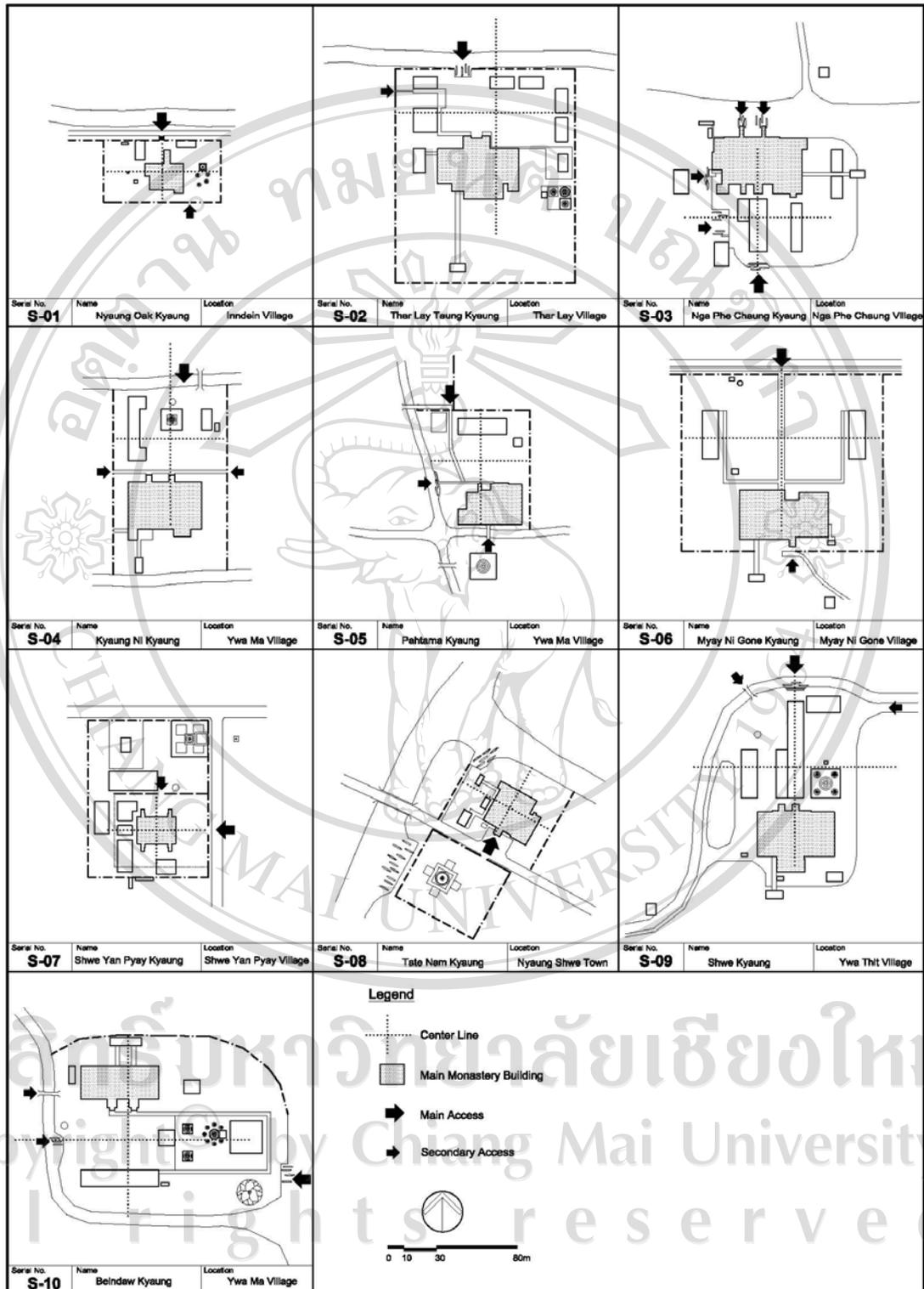


Figure 4.26 Site Composition and Site Access to Compounds of Southern Shan State Samples

### 4.3.3 Site Access

One or more site access can be seen in the studied monastery compounds. Because of the aquatic nature, in monasteries around Inn Lay Kake area, the accesses are by bridges and by boat landings rather than just a gate. Topographically, there are two types of monastery compound: the monastery on the land and the monastery on the water. The monasteries set on water have more access than those set on the land. They have more than one access which is from any direction where the boats can conveniently be landed.

Nevertheless, only one main access can be found for every monastery compound. It is usually from the direction where the main monastery building is being faced which is from the North. In Shwe Yan Pyay Kyaung the main access is from East and in Tate Nam Kyaung, it is from SW direction since these monasteries face to respective directions. In Beindaw Kyaung, although the main monastery building faces to the South, the main access is from the East direction.

The secondary accesses are from side and back. They are used functionally for accessing with their surroundings conveniently. The secondary accesses in Nga Phe Chaung Kyaung show more important since they can access directly into the main monastery building. Almost all studied monasteries have at least one secondary site access except Tate Nam Kyaung which has no secondary access.

### 4.4 Main Monastery Building

The main monastery building is the most important structure inside the compound which can mainly reflect the characters of Shan monasteries. The study of architectural characteristics composed of the analysis on space utilization, main entrance and building facing, spatial transformation, roof forms and detailed decorations.

The space utilization of the main monastery building is analyzed through their spatial arrangements and main entrance to the buildings. Their transformation in planning through time mapped out to their original planning in the 19<sup>th</sup> century. By using their primary plan, the variation in their composition through different region in the period of study is distinguished.

#### 4.4.1 Space Utilization

Basically, a Shan monastery building is a building complex built on a raised platform. The space inside the building is separated by compartments with different roofs. Each compartment contains one or more functions or rooms. They are connected by connection halls which can be originally included or newly extended structures.

The spatial planning of main monastery building consists of spaces principally defined as Buddha hall, Main Hall and Abbot's room. Shrine, Monks' room, Novices' room, Students' room, Store and Kitchen are found as secondary spaces.

##### **Buddha Hall**

Buddha hall composed of a main shrine area and a place for monks. The core of the building is a main shrine built as rectangular raised dais where several Buddha images are placed along or at the center. It usually has the highest floor level in the building and no women are allowed to step on it. The main shrine is surrounded by a lower or sometime same leveled dais which is a place for monks in special occasions or ceremonies.

There are several variations of Buddha Hall compositions found among ten studied monasteries. They are explained by the order of less to more complex composition which does not depend on the time line or the development process.

Type I composition contains one step dais which performs as both main shrine and place for monks. It is a rectangular dais set along front rare axis. The dais is surrounded by corridor. A principal Buddha image is placed at the center dividing the dais as front and rare part where the former acts as place for monks and the latter acts as storage. This type found only in Shwe Yan Pyay monastery which is a copy of Upper Myanmar monastery. In this type, Buddha images set on thrones (Palin) are placed on a dais which is also used as place for monks.

Type II composition also contains one step rectangular dais. The dais faces to the reception hall with its longer side. It is opened on three sides with a wall on the back. The wall which acts as back drop is known as "Marabin". The Buddha images set on thrones are placed on that single dais which also used as place for monks. This type can be found in Tate Nam Kyaung and Beindaw Kyaung.

Type III composition contains two leveled dais where the higher level one is for Main Shrine and the lower one is Place for Monks. The Main Shrine is opened to all four sides although the rare part of the Main Shrine is used as storage space to keep Buddha Hall utilities such as collected offerings and spare furnitures. This type can be found in Thar Lay Taung Kyaung.

Type IV composition contains three dais built as front, central and rare. The front dais is for place for monks, the central is for Main Shrine and the rare is for Novices' sleeping place and also for the storage. This type can be found in Nyaung Oak Kyaung.

Type V composition contains a Main Shrine and a surrounded lowered leveled Place for Monks. It is face to Reception Hall and rests are surrounded by corridors where the pilgrims can circumambulate. Buddha images are placed around the edge of the Main Shrine facing front and rare sides. This type is supposed to be exclusive for staging monasteries. In the staging monastery the inner space organization, with a main Shrine mirror the original centered configuration formed by the arrangement of the Buddha images upon the Phaung Daw Oo altar that is four images surrounding the fifth one. This type can be found in Nga Phe Chaung Kyaung which is a staging monastery. However, Myay Ni Gone Kyaung and in Shwe Kyaung also have the same type although they are not staging monasteries. It is assumed that the ordinary monasteries copied the Buddha Hall composition of staging monastery at the time of either extension or renovation.

Type VI composition consists of Main Shrine, Place for Monks, Novices' Room and Store. In this composition, the spaces are defined by both levels and walls. Although it seems to be complicated composition among them, it actually has the same function as Type IV combined with a Novice Room on the left. In this composition, the floor level of Main Shrine is the highest. The Place for monks and Novices' Room have the same floor level and store room has the lowest floor level. This type of composition can be seen in Kyaung Ni Kyaung and Pahtama Kyaung.

### **Abbot's Room**

The Abbot's Room, which is always the same floor level as the place for monks, mostly located at the South-Eastern or North-Western corner. The attached

toilets are the present time extensions for the abbot's convenience. There is another raised dais located on the eastern end which is also a place for monks. This one is sometime the same level as place for monks around the altar. It is always connected to Abbot's room probably acted as space for monks in common.

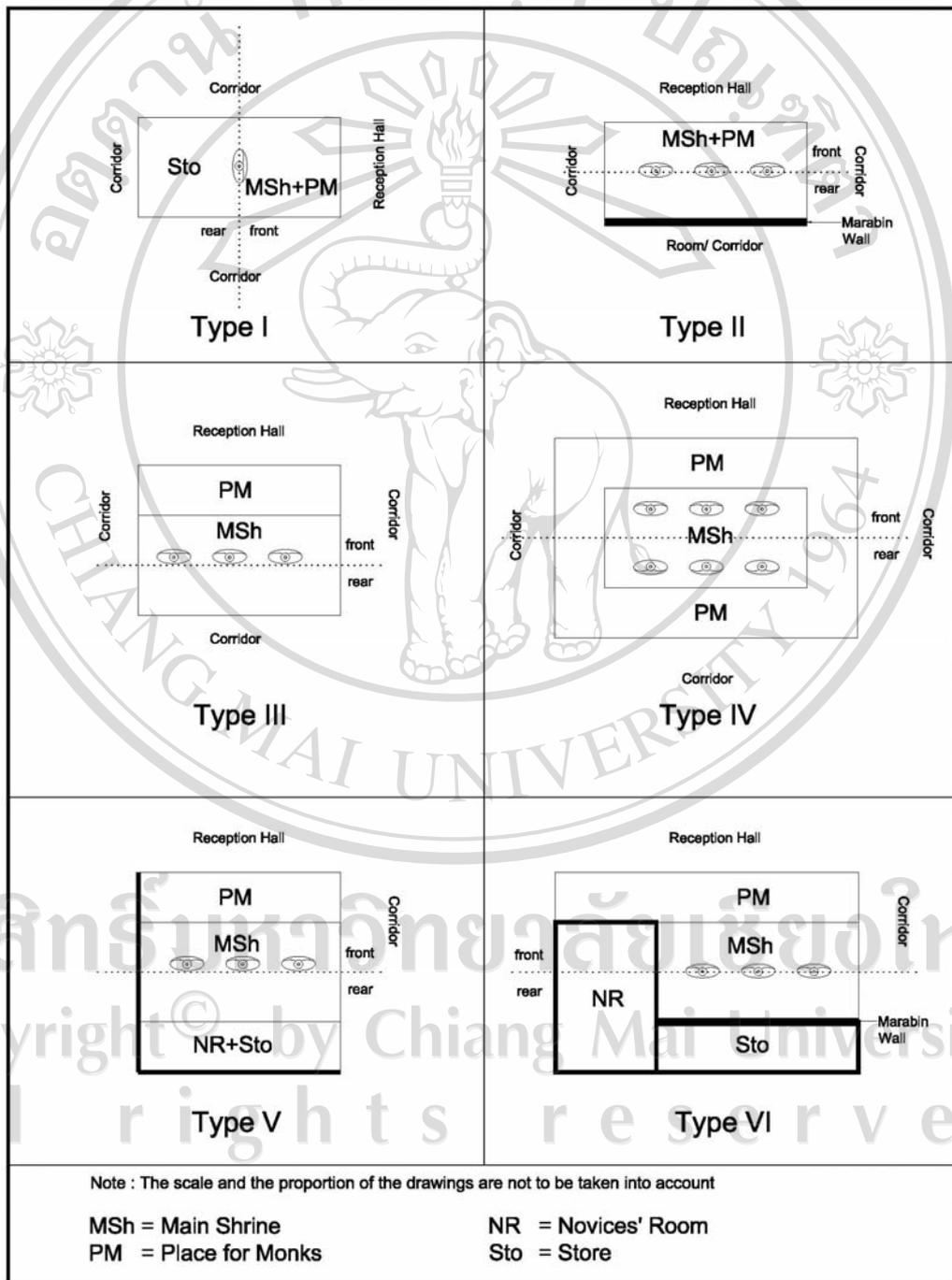


Figure 4.27 Buddha Hall Compositions of the Monastery Buildings in Southern Shan State Samples

### **Main Hall/Reception Hall**

The Main Hall or Reception Hall is located at the front part of the building. It is used as school and study hall for monks and reception hall for the monastic community. They can be assumed as rectangular open hall with a single pitch roof in their original construction but later extended and enclosed by wall on the facade. Its floor level is the lowest among the other rooms in the building.

### **Shrines**

People around the studied area are fond to donate Buddha images to the monasteries. Consequently, in some monasteries, new compartments appeared to enshrine the increasing number of Buddha images. They become separate shrines with the same floor level with the main altar or sometime with the place for monks. They can be seen in Nga Phe Chaung Kyaung and Myay Ni Gone Kyaung. In Ngaphe Chaung Kyaung, the shrine appeared on the West side is assumed to be built since the monastery was first built while the one on the South side built in 1929 (extension after 78 years of original construction). The recently extended shrine in Myay Ni Gone Kyaung appeared on the East side of the building.

### **Related Spaces**

Since the dining halls of all studied monasteries are found to be extended structures, it is assumed that the original planning of Southern Shan State monasteries contain no separate dining hall except Bein Daw Kyaung which contain a big dining hall on the first floor. The Abbot, monks and novices generally used the informal place for monks as dining space in the early periods as still be seen in Nyaung Oak Kyaung. The dining halls are separated into two levels. The higher one is for monks and the lower one is for students and lay peoples. They appear at the opposite end of the Abbot's room in the longer axis next to attached kitchen.

There are some monks apart from Abbot reside in the monasteries together with novices and lay students. Monks' room, Novices' room and Students' rooms are located around the Buddha hall and main hall. Several store rooms can be seen together with bed rooms.

Attached Kitchens can be seen in almost all samples except Shwe Yan Pyay Kyaung. The toilets are located quite far distance from the monastery and they are connected by covered walkways.

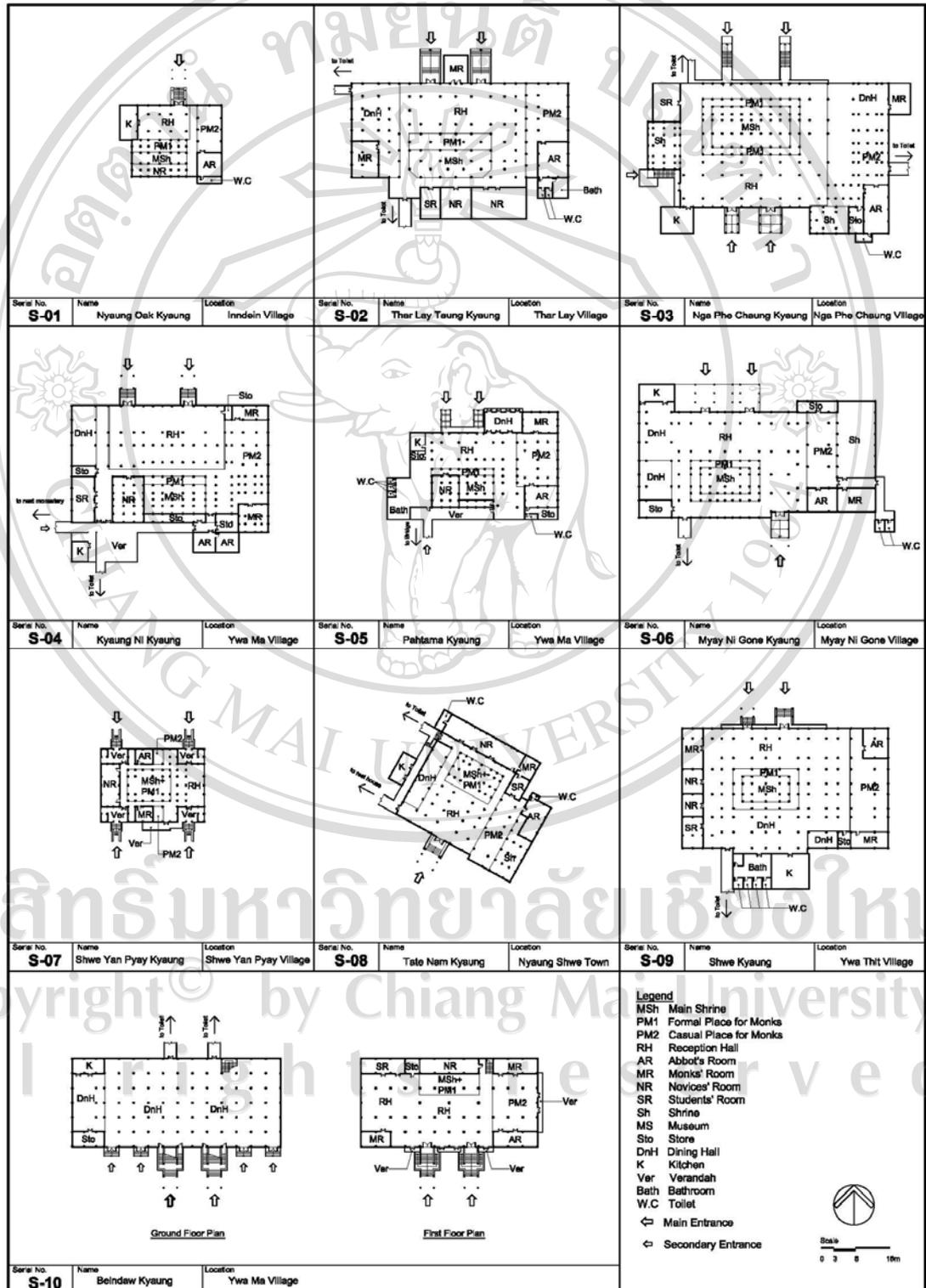


Figure 4.28 Main Entrance and Building Facing in the Main Monastery Buildings of Southern Shan State Samples

#### 4.4.2 Main Entrance and Building Facing

The samples are rectangular in plan facing with a longer side. They typically face to the North except Nga Phe Chaung Kyaung and Bein Daw Kyaung face to the South. Tate Nam Kyaung faces to the South-West direction. Since Shwe Yan Pyay Kyaung copied the Burmese monastery style, its Buddha Hall faces to the East with four entrances from North and South. The main entrances are through stair cases which vary from one to five in numbers however the most common number is two. Nyaung Oak Kyaung and Tate Nam Kyaung have only one main entrance with one stair case. It is said that Thar Lay Taung Kyaung used to have four stair cases since it was built by royal order of King Boe Daw Phayar<sup>10</sup>. Nga Phe Chaung Kyaung has five stair cases from North, South and West direction. This monastery is also built as a dedication of Nyaung Shwe Saopha Sir Saw Maung. Shwe Yan Pyay Kyaung has four staircases from North and South side of the monastery. It was donated by Nyaung Shwe Sawbwa Saw On which is a royal donation. It is found that the monasteries which are associated with royal patronage have more than two main entrances while the ordinary monasteries have one or two. Among the ordinary monasteries, the ones set on land have one main entrance such as Nyaung Oak Kyaung and Tate Nam Kyaung. If the monastery has two main entrances, the one on the eastern side is regarded as Mingalar Hlay Khar (Auspicious Staircase) which favorable occasions such as noviciation ceremonies use for. The adverse incidents, such as taking out the deceased body, use the western entrance<sup>11</sup>. These two stair cases are differentiated by size or regalia which evidence in Nga Phe Chaung Kyaung and Shwe Kyaung.

#### 4.4.3 Spatial Transformation

All the samples were built during late 19th and the early 20th centuries so that they have passed more or less hundred years from their original construction time till present period. They encountered several changes along with the time. Their planning also transformed according to the time and events. Following are the study of spatial transformation in each sample which gives the idea in their original planning as well.

<sup>10</sup> Interview with, Sayardaw U Tay Zeinta, the Abbot of Thar Lay Taung Kyaung, in 2007

<sup>11</sup> Interview with, Sayardaw U Kuwayra, the Abbot of Kyaung Ni Kyaung, in 2007

### S-01 Nyaung Oak Kyaung

Among ten samples, Nyaung Oak Kyaung which was supposed to be built earlier than the other samples is found to be the most uniquely composed. It is said that the monastery was built long time before the Japanese occupation. However comparing to the construction details and workmanships in this monastery looks simpler than the others such as the pivot hinged doors. Hence it is taken as it was built before 1832 AD when the next sample was being built. There are not many transformations found in Nyaung Oak Kyaung other than the extension of Place for Monks which is attached to the Abbot's room. According to the interview with a monk and the local people, there was a wide verandah on the north eastern corner of the monastery which is altered as present day Place for Monks. In the past, the roof of of Abbot's Room must have its own typical style. However, the old roof was combined with the new extension and also was changed the style. The existing roof is in the style which has been popular around AD 1940s. Hence, it can be assumed that the extension occurred during the Japanese occupation period or later than that.

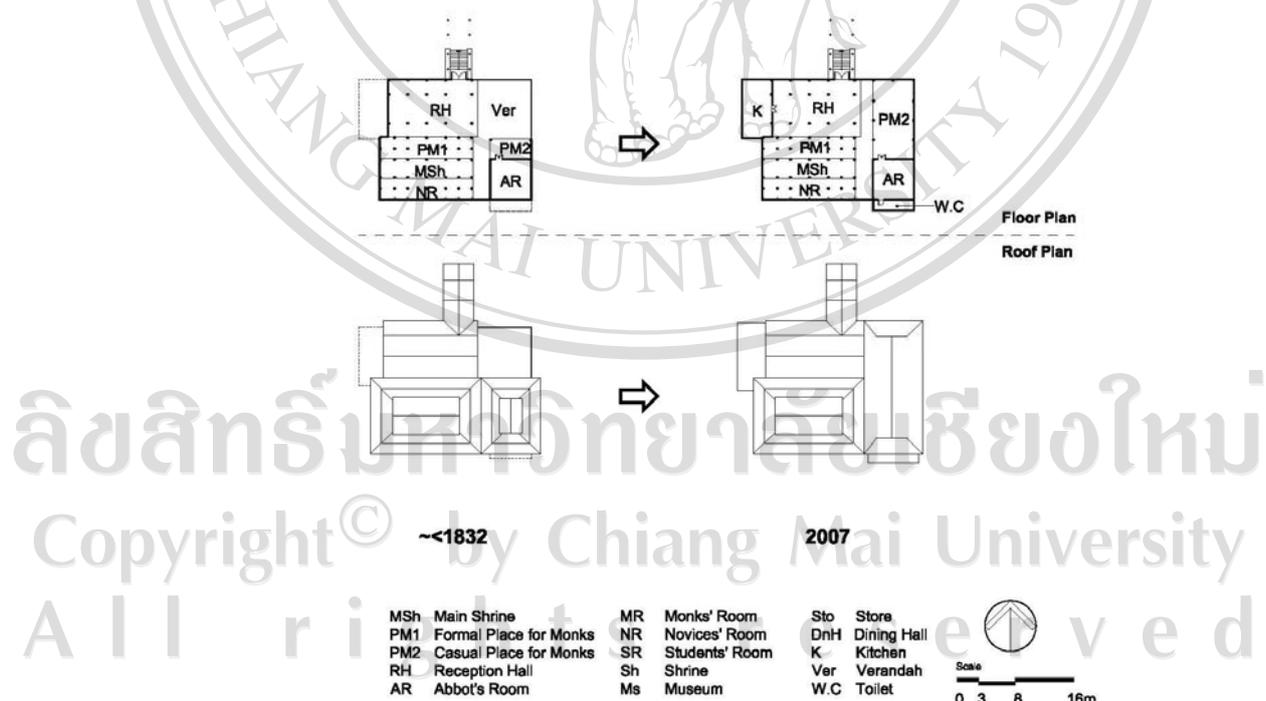


Figure 4.29 Spatial Transformation in Main Monastery Building of Nyaung Oak Kyaung

**S-02 Thar Lay Taung Kyaung**

The monastery has been dramatically transformed which is hard to be traced the original planning. However the memories of the abbot and the natives help in tracing the alterations. The inscriptions on the reception hall showed it was built in 1901 AD, although it was a reconstruction. The evidences show the transformation on the eastern side is alteration and which on the western side is new extension. The superstructures on the eastern side are supposed to be constructed on the existing substructure since the abbot said that the eastern staircase was demolished in the construction of a Stupa. The reconstruction of the reception hall and the Place for Monks extension on the eastern verandah could be more or less in the same period.

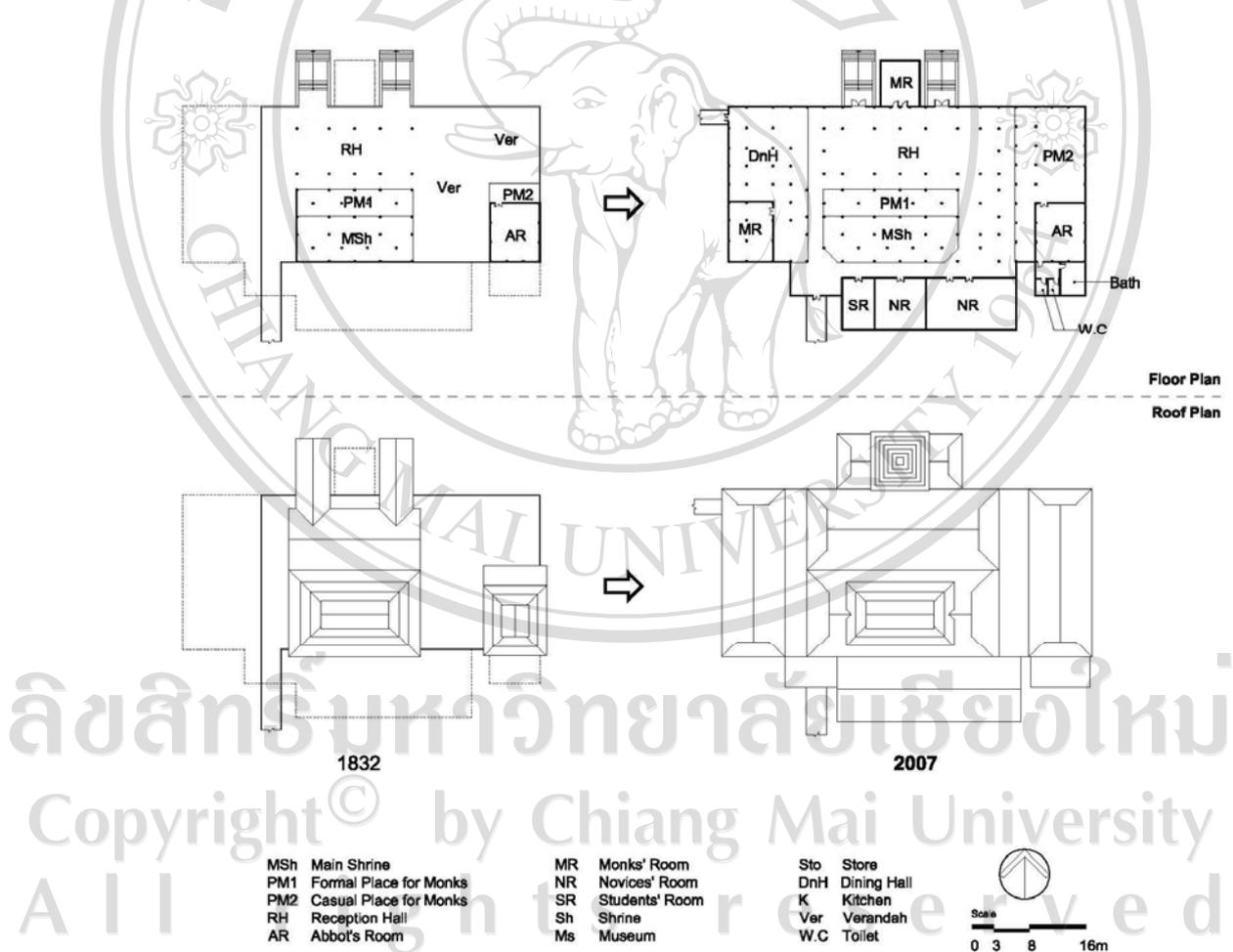


Figure 4.30 Spatial Transformation in Main Monastery Building of Thar Lay Taung Kyaung

**S-03 Nga Phe Chaung Kyaung**

Being originally built bigger in size, Nga Phe Chaung Kyaung has some alterations appeared time by time on the existing wide verandahs. The extended shrine on the southern side was constructed in 1919 AD. The pavilion used as Place for Monks next to it was supposed to be extended around AD 1900s since the decorations in the column capitals shows the same design with those of Reception Hall in Thar Lay Taung Kyaung built in 1901 AD. The Dinning Hall, Monks' Room, Students' Room and the Kitchen are the extensions in the later period.

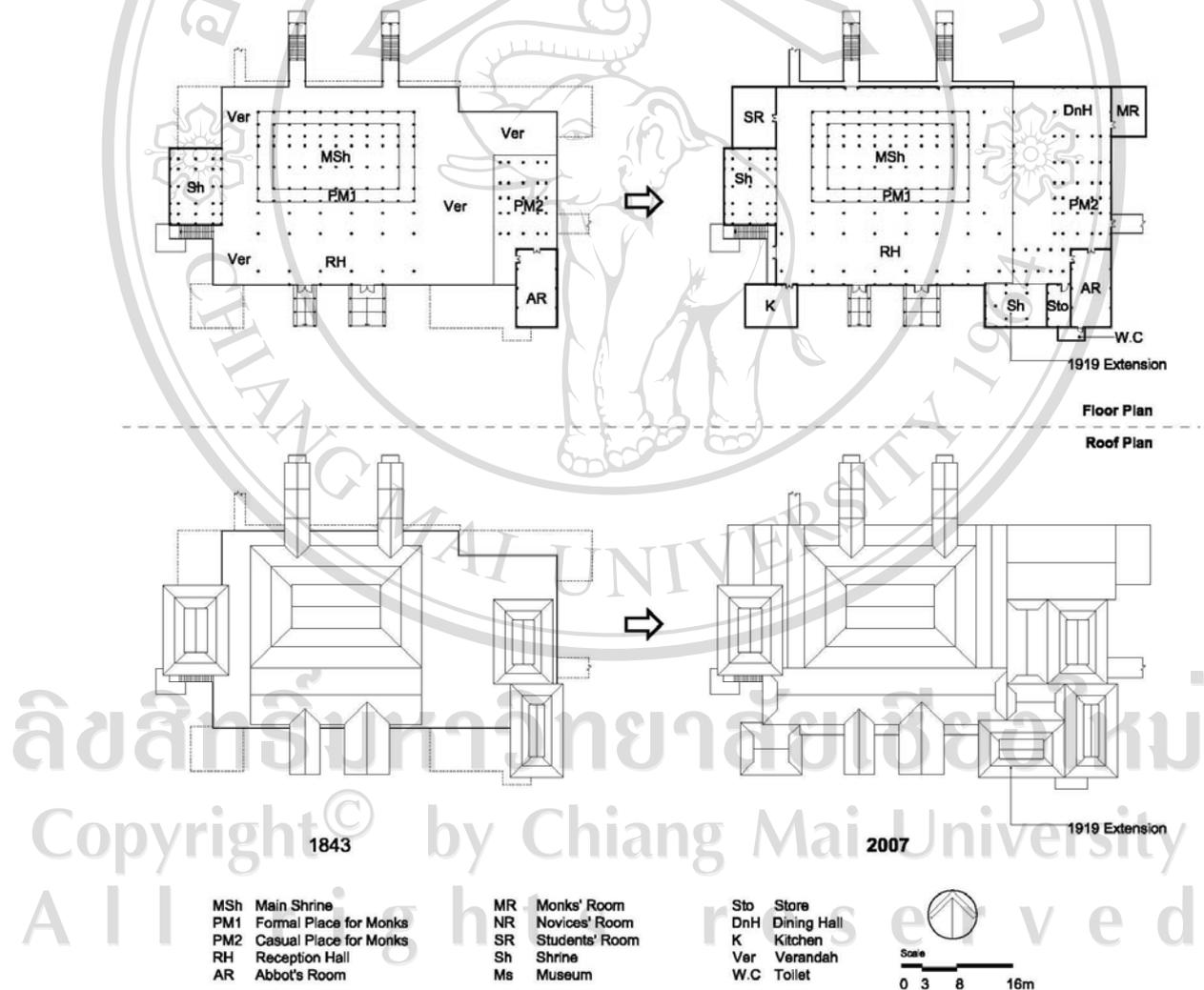
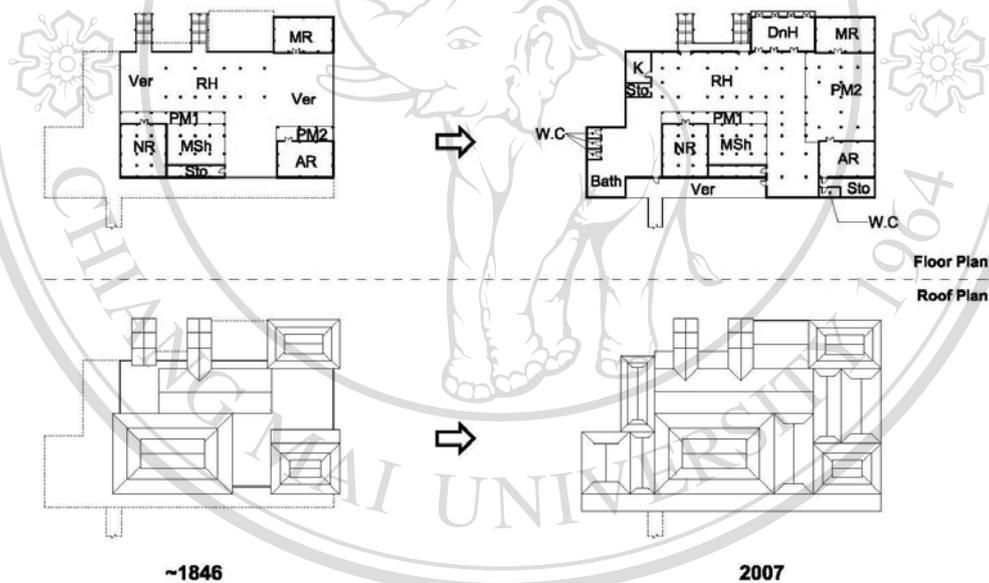


Figure 4.31 Spatial Transformation in Main Monastery Building of Nga Phe Chaung Kyaung



**S-05 Pahtama Kyaung**

It was originally built in the style of two flanking wide verandahs on each side. The eastern verandah between the Monks' Room and the Abbot's Room was later altered as the Place for Monks. The Reception Hall was extended to adjacent western verandah. The verandah connected between the Buddha Hall and the Abbot's Room was added a pavilion which serves as connection hall. According to the natives, there was a separate kitchen in the past period. Later, an attached kitchen was built together with place for bath and toilet. The long verandah on the rare side was also extended and the attached toilet to the Abbot's Room as well.



- |                            |                   |                 |
|----------------------------|-------------------|-----------------|
| MSh Main Shrine            | MR Monks' Room    | Sto Store       |
| PM1 Formal Place for Monks | NR Novices' Room  | DnH Dining Hall |
| PM2 Casual Place for Monks | SR Students' Room | K Kitchen       |
| RH Reception Hall          | Sh Shrine         | Ver Verandah    |
| AR Abbot's Room            | Ms Museum         | W.C Toilet      |

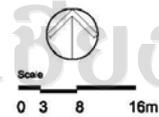


Figure 4.33 Spatial Transformation in Main Monastery Building of Pahtama Kyaung

**S-06 Myay Ni Gone Kyaung**

This monastery was transformed both horizontally and vertically. It has no tracing on the original structure of Abbot’s room apart from Buddha Hall and Reception Hall. However according to the location of existing Abbot’s Room, it can be predicted where the original one was located. It has been originally built with three entrances; two on the front and one on the back. The wide verandah connecting front and the rare part has been covered by roof and transformed as connection hall and the Place for Monks. There was an extension on the western side as Dinning Hall and Students’ Room and the Kitchen. The Monks’ Room on the south eastern side was extended in order to accommodate the increasing number of monks. The most recently extended structure was the shrine room on the north eastern corner. It was built to house the significantly large amount of antique Buddha Images owned by the monastery.

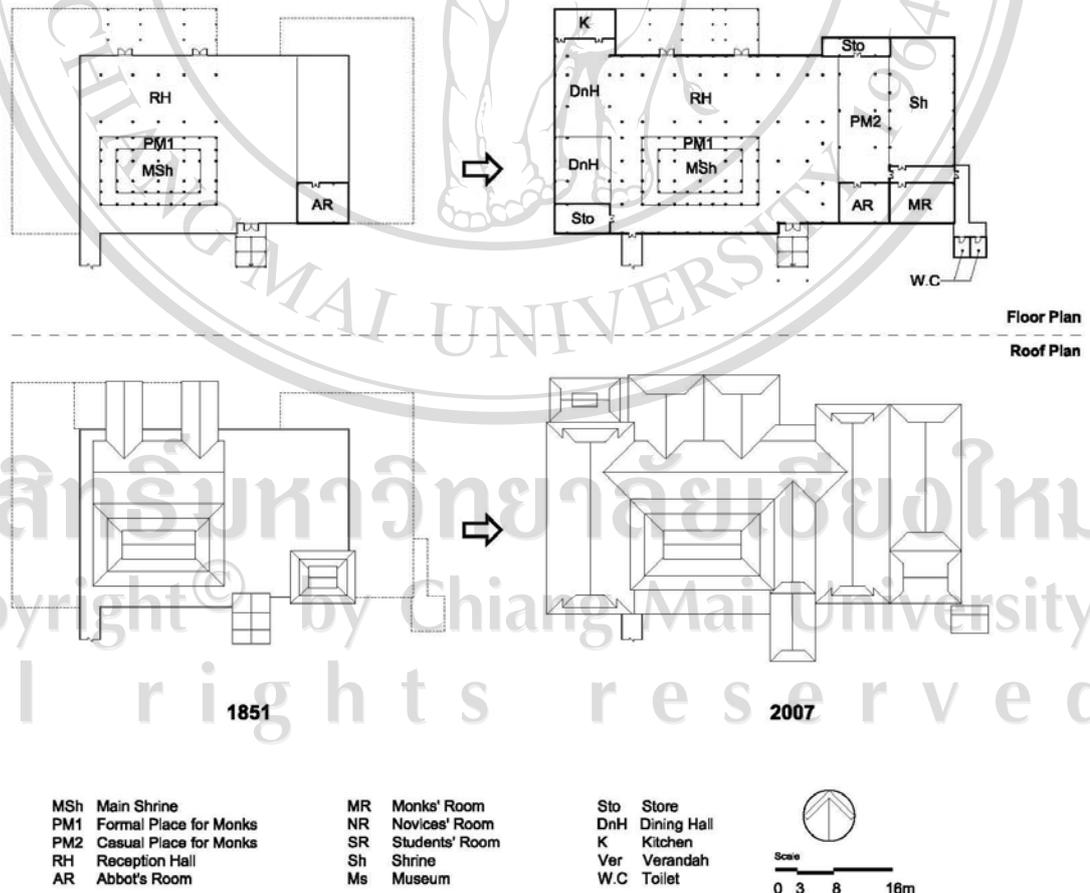


Figure 4.34 Spatial Transformation in Main Monastery Building of Myay Ni Gone Kyaung

### S-07 Shwe Yan Pyay Kyaung

It is the one which has been maintained almost all the original design and structure apart from a verandah extension on the southern side with utility purpose. However, the room at the western end was used as store room in the past where food and monks utilities used to be stored. The function of the room was changed as Novices' Room at the present.

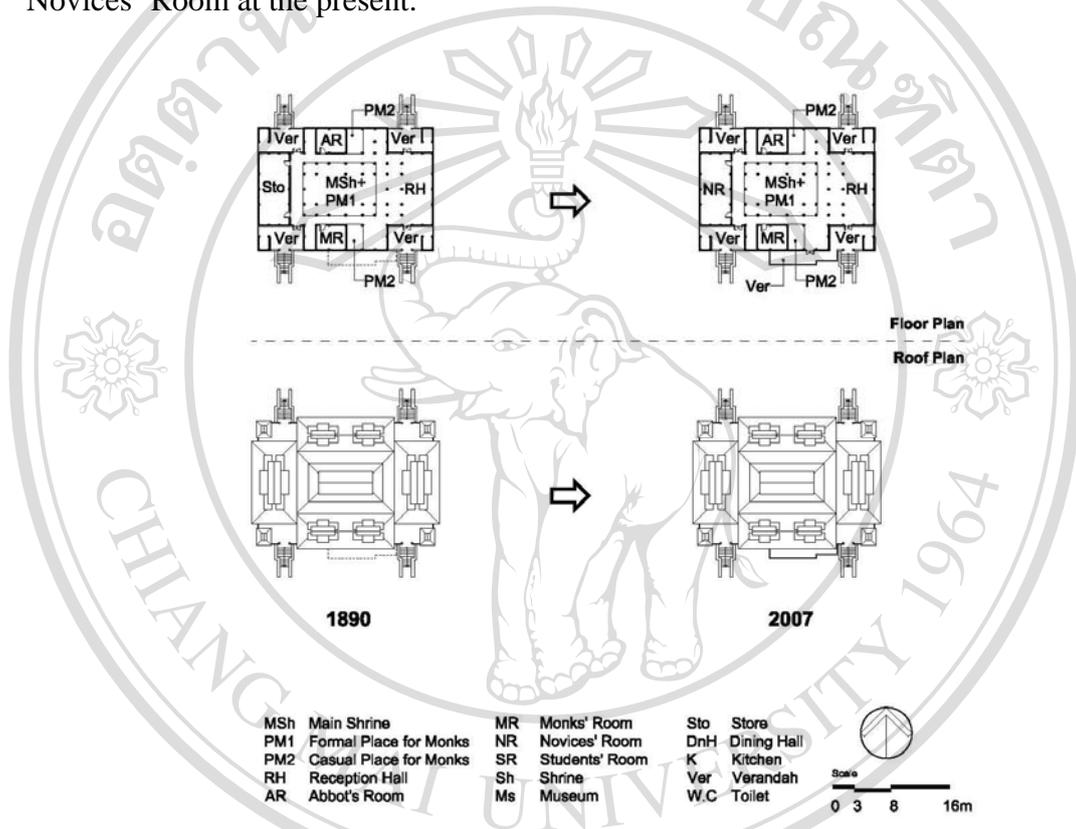


Figure 4.35 Spatial Transformation of in Main Monastery Building Shwe Yan Pyay Kyaung

### S-08 Tate Nam Kyaung

Being altered most of the superstructures; it is difficult to trace the original design of Tate Nam Kyaung. However, by comparing with the transformation pattern of the former monasteries and the some construction details left, the primary planning of this monastery was predicted. It is supposed to be built on a podium with a Buddha Hall, a Reception Hall and an Abbot's Room where the core of the Buddha Hall and the Abbot's Room remains their original structures. The verandah on the eastern side was transformed as additional shrine and Place for Monks while the northern one as Students' Room. The new extended structures are on the north and west side. The

Northern extension is for Novices' Room and Monks' Room attached where western one is for Dining Hall. A corridor and a kitchen are attached to the exterior wall of the extended Dining Hall. The attached toilets to the Novices' Room and the Abbot's Room are the later extension for the convenience of the Monks.

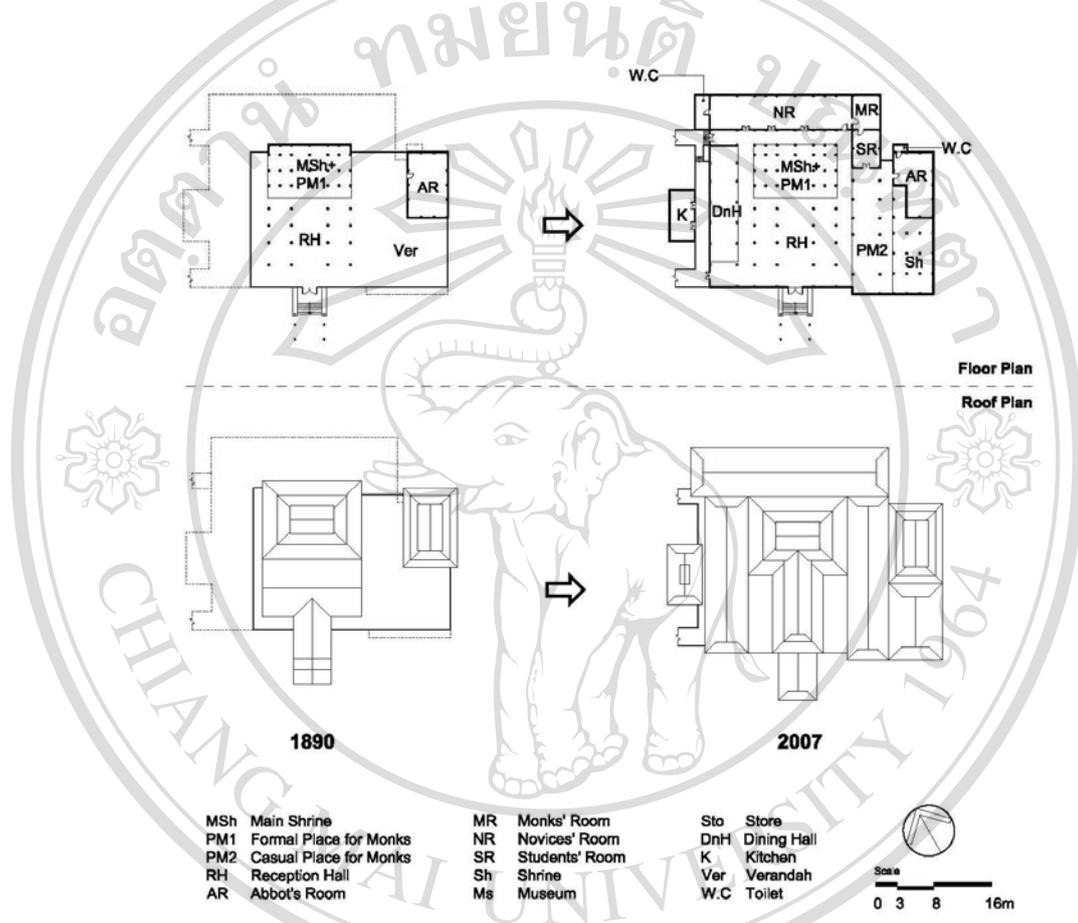


Figure 4.36 Spatial Transformation in Main Monastery Building of Tate Nam Kyaung

### S-09 Shwe Kyaung

The vast extension of the Shwe Kyaung monastery left only Buddha Hall and Reception Hall with their original structures. It can be predicted that it was first built with at least three compartments; Buddha Hall, Reception Hall and Abbot's Room which are connected by an open wide verandah. Centering the Buddha Hall, the reception Hall was extended on the both sides and a Dining Hall on the rare side. The structures built and attached to the Dining Hall were Kitchen and the Bathroom. The extensions on the western end are Monks' Room, Novice Room and Students'

Room. Since it is a monastery cum meditation center, the Monk's Room on the south eastern corner is for the monk who teaches meditation (Damma Kahtika).

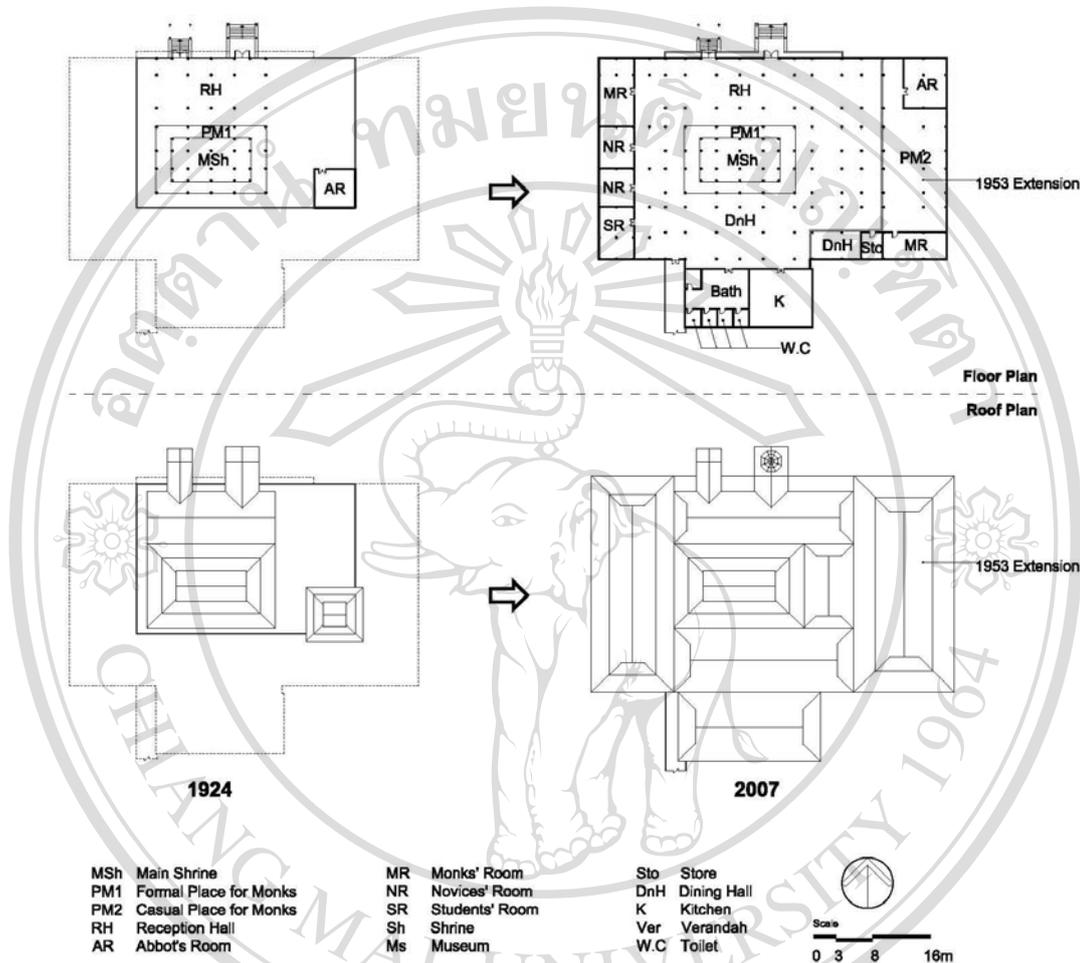


Figure 4.37 Spatial Transformation in Main Monastery Building of Shwe Kyaung

### S-10 Beindaw Kyaung

It is another monastery which has fewer transformations. A monk from the monastery said that there is no transformation other than replacing of glass panels at the neck of the roof tier. However the painting of the monastery in the original construction shows no entrance staircases to the upper floor level. In fact the roof on the porch shows similar pyatthat design with those of Kyaung Ni Kyaung which was built in 1945. Hence it can be assumed that the entrance staircase and the porch was the extension around 1945. The attached monks' dining place and kitchen were not

seen in the painting as well. This compartment is also assumed as an extended structure.

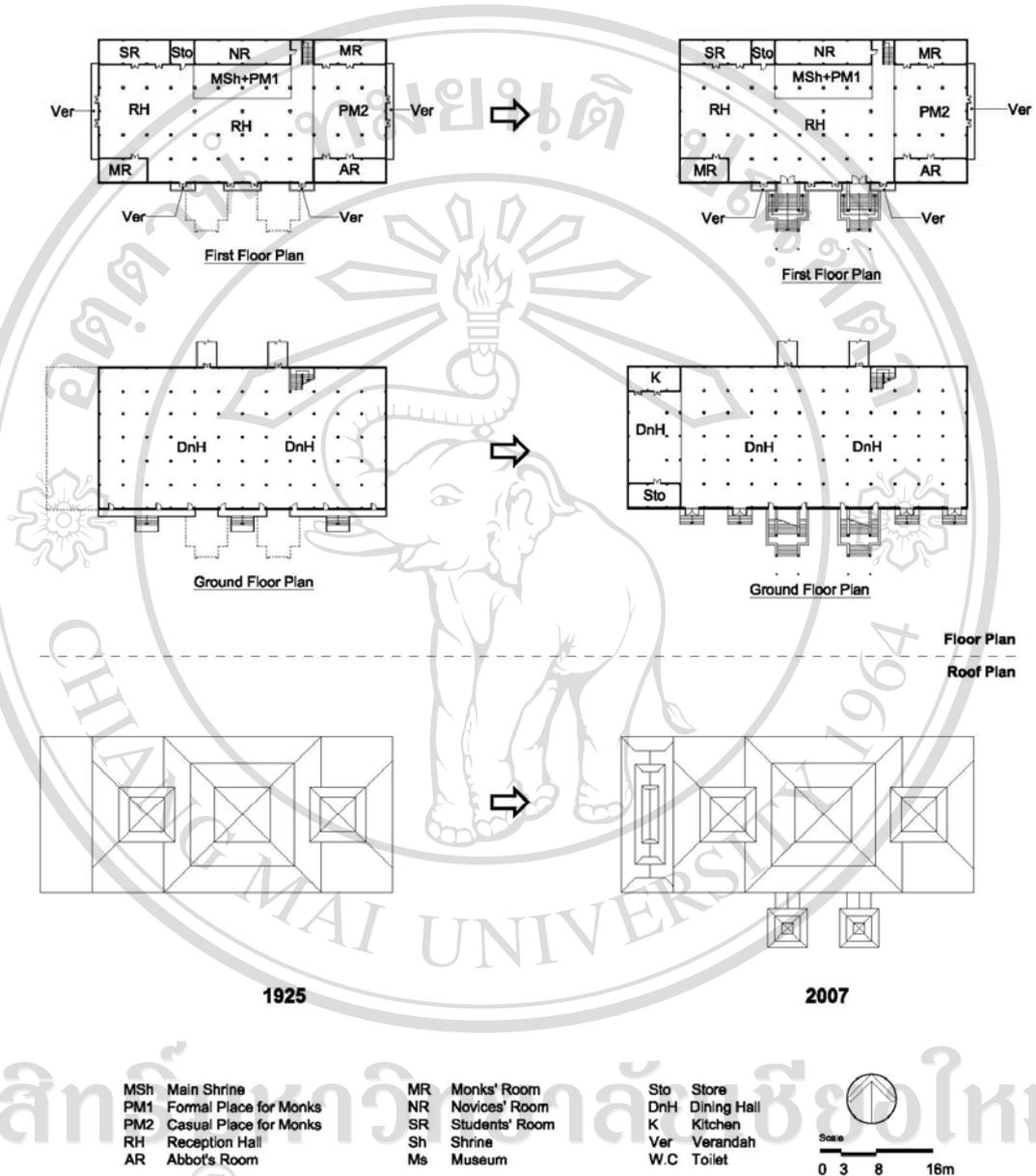


Figure 4.38 Spatial Transformation in Main Monastery Building of Beindaw Kyaung

#### 4.4.4 Roof Forms

The monasteries in the studied area are distinct in their vicinity because of their form. They are generally one storey structures built on stilt except Beindaw Kyaung of Ywa Ma village which is a two storey structure built on stilt. Since the proportion of the height and the width of their plan, they have a squat look in their

appearance. However, they are noticeable from a far distance especially because of their telescopic roof complex.

The height and the style of the roofs vary according to the rank of the interior space they have covered. Their style also reflects the period they were built. The identification and classification of roof types is done according to the roof typologies produced in the study of Lwin Aung (1976) (See Appendix A).

Popular variation in the original structures includes Khaung Le Paw types, Yuan Le Paw types and Sakyaw Khaung types. The later extensions widely used Eine Daw Khaung type roofs. The variations of Khaung Le Paw typologies seen in the samples are Htawe Saung, Zaytawun Saung and Colonial Zaytawun type. The variations of Yuan Le Paw typologies seen in the samples are Sanu Yuan Saung and yuan Phyay Zaung Dan type. The variations of Eine Daw Khaung typologies seen in the samples are Eine Daw Le Paw and Eine Daw Hnit Le Paw type.

The Zaytawun Saung type and the Sakyaw Khaung type are the most common structures since the time of original constructions. Zaytawun Saung type is used to crown Buddha hall, Abbot's room, Shrine and Monks' room. However, the Abbot's room of Nyaung Oak Kyaung used Htawe Saung which is the basic structure of Khaung Le Paw type. Subordinate structures such as small pavilions at each four verandahs corner of Shwe Yan Pyay Kyaung also used Htawe Saung type roof.

The original roof structure of Main Halls in the 19<sup>th</sup> century showed the Sakyaw Khaung type. Since the extensions occurred at the both end of the Main Hall, the extended roofs ended the original ones with gabled roof type (Ein Daw Khaung).

The extended halls in Kyaung Ni Kyaung, Tate Nam Kyaung and Shwe Kyaung used Ein Daw Le Paw type roof. The Kitchen of Bein Daw Kyaung used Ein Daw Hnit Le Paw (gable roof with two necks) type roof.

Since the Shwe Yan Pyay monastery is an absolute royal donation, its roof styles are different from the ordinary monasteries of commoner donations. However the Buddha Hall crowned with Zaytawun Saung type which is supposed to be typical while the other compartments used Sanu Yuan Khaung type.

The roof from of Bein Daw Kyaung is the most sophisticated style within the period of study. The roof forms show the extraordinary design which is supposed to be originated in Mawlamying of Lower Myanmar. The roof based on the Zaytawun

Saung Bon Type though crowned with colonial style summit. The two flanking compartments also used the same roof type with smaller in size.

Although the surviving original porch designs show the roof type of Yuan Phyay Zaung Dan, a telescopic multi-tiered roof (Pyatthat) type is found in renovated and additional porch roofs. This type of roof can be seen in the porch of Kyaung Ni Kyaung and Beindaw Kyaung and the extended Monks' Room of Thar Lay Taung Kyaung. This type of roof is assumed to be popular around 1945 AD.



**Kyaung Ni Kyaung**



**Nga Phe Chaung Kyaung**



**Beindaw Kyaung**



**Pahtama Kyaung**

Figure 4.39 Zaytawun Saung Type Roofs in Southern Shan State Samples



**Shwe Yan Pyay Kyaung**



**Shwe Yan Pyay Kyaung**

Figure 4.40 Sanu Yuan Khaung Type Roofs in Shwe Yan Pyay Kyaung



Shwe Kyaung



Kyaung Ni Kyaung

Figure 4.41 Einedaw Le Paw Type Roofs in Southern Shan State Samples



Thar Lay Taung Kyaung



Beindaw Kyaung



Kyaung Ni Kyaung

Figure 4.42 Pyatthat Type Roofs in Southern Shan State Samples



Pahtama Kyaung



Nga Phe Chaung Kyaung

Figure 4.43 Yuan Phay Zaung Dan Type Roofs in Southern Shan State Samples

#### 4.4.5 Detail Decorations

Gold and red lacquer is the principal means in decorating the interiors of the samples. They primarily are seen in ceilings, columns, walls and on the Kha Ban of the interior. However, being an absolute royal donation of a Shan Prince, the interior of Shwe Yan Pyay Kyaung has been immersed in gold. The exterior of the Shan monasteries are covered with bitumen in order to resist the timber walling from weather and insect attacks turned out the dark colored figure with minimal decorations.

##### Ceilings

In almost all studied monasteries, the unique original ceiling designs can still be experienced. However, they can be classified into three types according to the structure of roof type. They are ceilings under Zaytawun Saung roof, under Sakyaw Khaung roof and under Eine Daw Khaung roof.

The ceilings under Zaytawun Saung roof is a flat rectangular ceiling attached to the base of second level neck. It has panels of stenciled gold leaf patterns mixed with red lacquer. The remaining 19<sup>th</sup> century Abbot's Room ceilings also have the same ceiling design which are also decorated with gold floral template patterns on the red lacquer base. The ceilings of Shwe Yan Pyay kyaung are totally gilded. The gilded ceilings are also adorned with sunburst of lotus enclosed by concentric bands of raised circular, octagonal, and stepped rectangular floral moldings picked-out with glass mosaic.

The ceiling designs of Reception Halls are different from those of Buddha Halls. There are two types of ceilings can be found according to the exterior roof type. The decorated purlin served as ceilings under Sakyaw Khaung type roof instead of suspended ceiling as in Buddha Hall. They are painted in red lacquer. The queen posts and lintel beams are decorated with beadings (Ywe Dan).

The ceilings under the Ein Daw type roofs have coffered ceilings. In this type, timber planks are used to cover the purlins and formed coffered ceiling and painted by oil based paintings. This type of ceilings has been popular together with the use of Ein Daw Khaung type roof.



Pahtama Kyaung

Kyaung Ni Kyaung

Beindaw Kyaung

Figure 4.44 Buddha Hall Ceilings under Zaytawun Saung Roofs in Southern Shan State Samples



Pahtama Kyaung

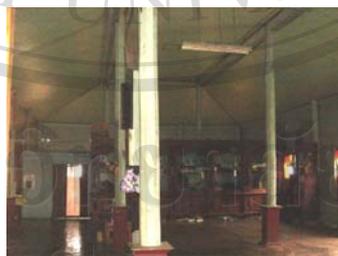


Kyaung Ni Kyaung

Figure 4.45 Reception Hall Ceilings under Sakyaw Khaung Roofs in Southern Shan State Samples



Nga Phe Chaung Kyaung



Kyaung Ni Kyaung



Thar Lay Taung Kyaung

Figure 4.46 Reception Hall Ceilings under Eine Daw Khaung Roof in Southern Shan State Samples

## Columns

The columns are found in varieties of shapes such as round, square, octagonal or faceted. They are half gilded that is the upper sections of the columns are gilded while the lower section has been lacquered red. However the fluted columns found only in Shwe Yan Pyay Kyaung are completely gilded. The columns used in Beindaw Kyaung are boxed columns in which round columns are covered with timber planks forming fine square shaped columns. The columns found in extended halls of some monasteries are half oil based painted rather than gilded. They are found in of Kyaung Ni Kyaung, Thar Lay Taung Kyaung, Nga Phe Chaung Kyaung and Patama Kyaung. They are supposed to be popular around Japanese Occupation period. For the half gilded columns, a central band of stenciled floral or geometric gold leaf Shwe Zawa designs marks the transition from red to gold. The lotus capitals inlaid with petals of glass mosaic set in lacquer are the most common decoration for the studied monasteries. The bases of the columns have been inlaid with petals of glass mosaic set in lacquer. Traces of glass mosaic work are only seen on the foundation pillars of Shwe Yan Pyay Kyaung. The columns found in Nyaung Oak Kyaung are totally covered in red lacquer including the lotus capitals.



Beindaw Kyaung



Shwe Yan Pyay Kyaung



Shwe Yan Pyay Kyaung

Figure 4.47 Column Base Decorations in Southern Shan State Samples

Figure 4.48 Exterior Column with Glass Mosaics



Thar Lay Taung Kyaung



Nga Phe Chaung Kyaung



Shwe Kyaung



Shwe Yan Pyay Kyaung



Nyaung Oak Kyaung



Pahtama Kyaung

Figure 4.49 Column Cap Decorations in Southern Shan State Samples



Thar Lay Taung Kyaung



Kyang Ni Kyaung



Shwe Kyaung

Figure 4.50 Column Center Band Decorations in Southern Shan State Samples

### Wall

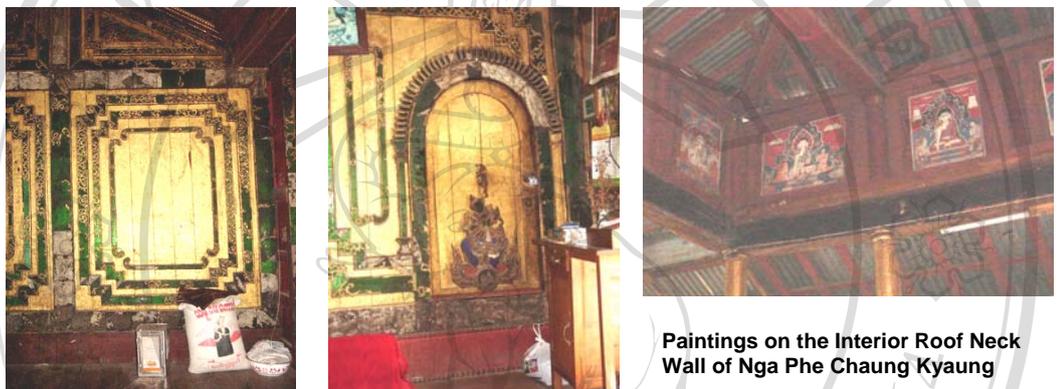
The wall decorations can usually be seen on interior partition walls such as Marabin wall, Abbot's room wall and Novices' room walls. The remarkable wall decorations can be seen on those of Kyaung Ni Kyaung and Shwe Yan Pyay Kyaung in which the former is finished with gold and red lacquer while the latter was completely gilded. The doorways that open into the Abbot's room of Kyaung Ni Kyaung have been surmounted by flamboyant decoration of gilded metal scrolling inlaid with glass supported by gilded ornamental jambs. The paneled periphery wall of Shwe Yan Pyay Kyaung are gilded and fixed with colored glass panels.

The Sacred space around the place for monks and the main shrine areas have been defined by swags (Lin Noe Daung) of gild floral decoration in wood or metal between the columns. Traditional gouache paintings on cloth or wood depicting scenes from Buddhist lore can be seen at the interior wall of the roof neck.

The decorative grates can be seen on the uppermost part of the walls for ventilation purpose. They can either be wooden or cast iron grates decoration. The cast iron grates found in Thar Lay Taung Kyaung and Myay Ni Gone Kyaung are supposed to be traces of 1942-1945 extensions. They can be the popular decoration of certain period.

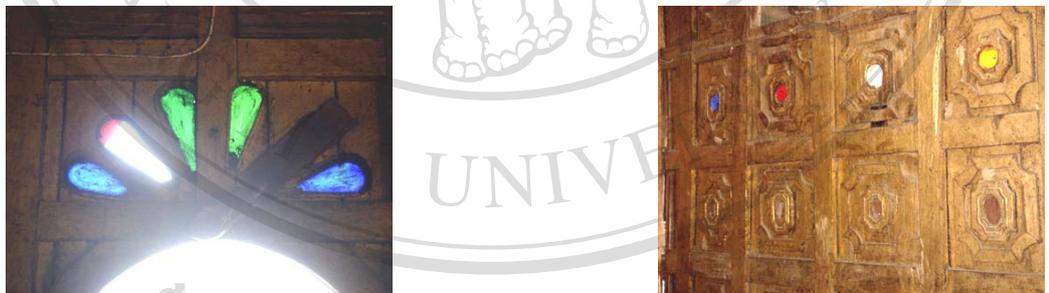


Partition Walls of Kyaung Ni Kyaung Kyaung



Paintings on the Interior Roof Neck Wall of Nga Phe Chaung Kyaung

Partition Walls of Shwe Yan Pyay Kyaung



Enclosing Walls of Shwe Yan Pyay Kyaung

Figure 4.51 Interior Wall Decorations in Southern Shan State Samples

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Beindaw Kyaung

Kyaung Ni Kyaung

Pahtama Kyaung

Figure 4.52 Swag (Lin Noe Dang) Decorations at Main Shrine Area of Southern Shan State Samples



Thar Lay Taung Kyaung

Myay Ni Gone Kyaung

Pahtama Kyaung

Figure 4.53 Decorative Grates on the Walls of Southern Shan state Samples

### Floor

The base of the dais (maung ma lei) of the Main Shrine which is also known as Kha Ban<sup>12</sup> is embellished with floral patterns in gold leaf which are sometimes replica of border decoration along the upper walls. In Shwe Yan Pyay Kyaung, the Kha Ban has been artfully inlaid with squares of glass and mirror over which a delicate rhythmic tracery of gilded foliage made from lacquer and bone ash has been applied. Shan mastery of this glass mosaic craft known as Hman Zi Shwe Cha is further demonstrated on the very refined embellishment of many of the sacred objects which fill the central shrine area of the same monastery.

Wood curving when it appears in the interior of a Shan monastery is usually closely patterned floral work in moderate relief. It is largely confined to the balustrade of a shrine and between the capitals of supporting pillars that demarcate sacred space within the monastery. This deco only can be seen in Nga Phe Chaung Kyaung and Shwe Yan Pyay Kyaung.



Nga Phe Chaung Kyaung Kyaung

Shwe Yan Pyay Kyaung

Thar Lay Taung Kyaung

Figure 4.54 Kha Ban Decorations in Southern Shan State Samples

<sup>12</sup> Board band added as exterior trim to conceal floor edges and joists. See Myanmar-English Dictionary (Yangon: Department of the Myanmar Language Commission, 2006), p. 55



Shwe Yan Pyay Kyaung



Nga Phe Chaung Kyaung Kyaung

Figure 4.55 Handrail Decorations at Main Shrine in Southern Shan State Samples

### Roof

Decorations at the exterior can only be seen on the roof structures such as fascia board and wall panels of the roof neck. The roof gables of the tiered Zaytawun Saung roofs and covered entrance ways have been embellished with bands of open work geometric decoration along the fascia boards.

Encrustations of lavish wood curving over and around the gable boards which are not common in ordinary monasteries are seen only in Shwe Yan Pyay Kyaung since it is a royal work of merit built by craftsmen from Mandalay. Traces of glass mosaic work may also be seen on and along the barge boards and necks of the tiered roofs of the exterior. The decoration has been boldly conceived in a number of geometric shapes to various rectangular and triangular architectural components.

For commoners' monasteries, pin-wheel shaped lotuses in high relief can be seen on wall paneling between the tiered roofs of monasteries. They are made of timber strips painted with gold. The apex of the barge boards support three distinct lotus flower like decoration. Although the fascia boards of commoners' monasteries were not crafted, the width is obviously big in size to the upright direction. The three iron lotus and the prominent upright fascia board can be taken as the representation of roof decorations on the monasteries around Inn Lay Lake area.



Figure 4.56 Decorations on the Roofs of Southern Shan State Samples

### Staircase

Since the Myanmar sumptuary law restricted the use of masonry structures to the commoners' works of merit, limited masonry art works can be seen in the original structures of studied monasteries. Besides, since the studied monasteries are wooden structures, limited masonry art works are found only at the staircases. The staircases found in the semi aquatic monasteries are mostly wooden stair cases. Even though they use brick stair cases, the decoration is extremely plain. Only Shwe Yan Pyay monastery used Naya Thayetkin stair case design in which brick stair case flanking with two mythical creatures called Naya in Myanmar. In fact the different set of Naya designs were used for three different staircases. The staircase of the Nyaung Oak Kyaung which is the oldest among the samples used the standard Thayetkin staircase type. The monastery may have some connection with the officials since Innsein village has been an administrative center. The additional brick staircase of the Beindaw Kyaung used more modernized balustrade design.



**Shwe Yan Pyay Kyaung**



**Nyaung Oak Kyaung**

**Kyaung Ni Kyaung**

**Beindaw Kyaung**

**Figure 4.57 Masonry Staircases in Southern Shan State Samples**



**Nga Phe Chaung Kyaung**

**Pahtama Kyaung**

**Figure 4.58 Wooden Staircases in Southern Shan State Samples**

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#### 4.5 Summary

The monasteries around Nyaung Shwe and Inn Lay are set on both dry land and semi-aquatic land. All the studied monasteries are commoner's donations located in the village area except Shwe Yan Pyay Kyaung which is a royal donation.

The principle elements in the samples' compound are main monastery building and rest houses. The main monastery building is the multipurpose building for worshipping, school for novice and lay students as monastic education, the reception place for religious community such as listening to monk's preaching and offering merit feast. They are large in size to house all these performances inside the main monastery building.

The rest houses are for lay devotees to stay in the monastery compound during special religious days. They also serve as lodging for the pilgrims who come to participate the famous pagoda festivals around Inn Lay especially Phaung Daw Oo pagoda festival. The noticeably large amount of rest houses seen in the sample around Inn Lay area is due to the vast Phaung Daw Oo pagoda festival that attracts a large sum of pilgrims from all over the country.

The stupas found in the compounds are the ancient stupas or reconstructed stupas. It is found that, within the samples compound, no completely new stupa was built after 19<sup>th</sup> century. Though the ordination hall is important by means of religious function, it can only be seen in some monastery compounds of the samples since the permission to build the ordination hall is restricted by the ruler of Nyaung Shwe in 19<sup>th</sup> century which become local religious custom till the present period.

The site compositions found in the samples are Main Monastery Building Center and Courtyard Center compositions. Although the Main Monastery Building Composition is the classic monastic compound composition throughout Myanmar, a few has been used in the samples which are associated with local rulers. Hence, the Courtyard Center composition is supposed to be common and popular among rural and ordinary monasteries.

The accesses to the sites vary in numbers however a main access is tended to be on East or North side. The number of the access depends on the topography of the sites; the samples set on the semi-aquatic land possess more number of accesses which is from any direction where the boats can conveniently be landed.

The main monastery building of the samples which also known as Kyaung is a one storey wooden building built on stilt. However Beindaw Kyaung of Ywa Ma is a two storey building built on stilt since the construction method was influenced by modern techniques from Mawlamyine of Lower Myanmar.

The principle spaces inside the monasteries are the Buddha Hall, Reception Hall, Abbot's Room, Dining Hall, Monks' Room, Novices' Rooms and Stores. The Buddha Hall containing Main Shrine area usually located at the South or North end. The Abbot's Room always located at the eastern corner of the building. The Reception Hall locates adjacent to the Buddha Hall which can be access by one or two entrance staircases. Normally, the number of the main entrance varies from one to two in number. It is found that monasteries set on semi-aquatic land in Inn Lay area always possess two staircases in which eastern staircase is regarded as auspicious staircase. The higher ranking monasteries such as royal monastery or staging monasteries possess more than two entrances according to the permission either from the King of Myanmar or the Prince of the State.

One of the significant events in the samples' history was the World War II. The major changes in their architecture were found in the war time while their plans were extended and developed. It can be traced that their original planning consist of various spaces such as Buddha hall as alter, main hall as school and reception and chief monk's (Abbot) room as residence. These functions performed in separate compartments situated on a raised platform likewise they are connected by wide verandahs. During the war time (1942-1948), the war victims from the cities from the cities who took refuge to these monasteries donated extra compartments on the existing platform. Hence the wide verandahs transformed to extra compartments with separate roof. Later, the native donors also donated the extensions in the same way. The transformation during (1942-1948) mainly developed on the existing structure which is open verandahs. However, the transformations after 1948 were newly expanded structures.

It is found that the transformations only occurred in the monasteries with common donation. The monasteries with individual donations were not transformed probably because of two factors: their architectural merit and their structure. Both of them were built distinctly from the other monasteries. Shwe Yan Pyay monastery

which was donated by Nyaung Shwe Sawbwa Saw On was lavishly decorated which were influenced by monasteries from Mandalay. The Beindaw monastery was influenced by lower Myanmar monasteries in its appearance which supposed to be more modernized than local monasteries in materials and techniques. In fact, both of them composed with no wide verandahs which were supposed to be transformed as additional compartments.

The extensions found in the samples are as Reception Hall, Dining Hall, Monks' Rooms, Novices' Rooms, Students' Rooms and Shrines. Reception Halls and Dining Hall are extended to accommodate the teaching and religious functions of ever growing student population and community size. Since the Shan and Inntha are fond of donating Buddha images to the monasteries, the extended Shrines are appeared to house the increasing number of Buddha images.

The popular variations in the sample's roof forms are Khaung Le Paw type in the original construction and Einedaw Le Paw type in the new extensions. Zaytawun Saung type which is included in Khaung Le Paw type is the most popular and constantly used for Buddha Hall and Abbot's Room in the past. Eine Daw Khaung roof types were used extensively after the World War II with several Einedaw Le Paw variations. They are supposed to be developed and popular around 1940s in the Southern Shan State. It is assumed that the use of Einedaw Khaung type roof is associated with the war victims from the city areas who may introduce this new roof typology into Southern Shan State particularly in Nyaung Shwe and Inn Lay.

Gold and red lacquer is the principal mean of original decoration interiorly.

Gold stenciled floral paintings are finished on the red lacquer base. This type of decoration is found mainly in Buddha Hall ceilings and can be regarded as specially for Buddha Hall ceiling. The columns are either half gilded or oil painted. The half gilded is the prime column decoration for the commoner's donation and continue using in the present day. The interior of the Shwe Yan Pyay Kyaung; ceilings, columns and walls, were totally gilded as it was a royal donation. The glass mosaic decorations are found only in the column capitals of commoner's monasteries since they were restricted by sumptuary law to decorate in the other parts in the 19<sup>th</sup> century.

The three iron lotus flowers at the gable apex of the Zaytawun Saung roof and the projecting upright barge board are the striking symbols of the monasteries around Inn Lay which might be the representation of water. The lotus and concentric center band relief on the roof necks are painted with gold. Apart from them, the exterior decorations for the samples are almost plain following the sumptuary law which restricted the exterior wood carvings in commoner's monasteries.

The limited masonry staircase decoration can be seen. Only Nyaung Oak Kyaung and Shwe Yan Pyay Kyaung used famous Thayatkin handrail design. This type was restricted for royalties and high ranking official's donations. Since Shwe Yan Pyay Kyaung was a Saopha's donation, the different Naya Thayatkin designs are used for each three staircases. Although the history of Nyaung Oak Kyaung is not clearly known, the Thayatkin type staircase witness that monastery may associate with the officials or a highly revered monk. Since the use of masonry staircase was restricted in 19<sup>th</sup> century, the simple brick staircases found in other samples are supposed to be extensions in the later period when the restrictions were loosen.

It is found that the types and variations found in the architectural characteristics of Southern Shan Sate monasteries especially in the Nyaung Shwe and Inn Lay area depend on their rank and the topography they are being located.