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AYUTTHAYA TOWN CENTER

Ayutthaya Historical Study

Center ⑧

Chan Kasem Palace ⑫

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Wat Suwan Dararam ⑪


Wat Thammikarat ③

Wihan Phra Mongkhon


Bophit ⑤

KEY

 Railroad station

 Bus station

 Riverboat pier

 Tourist information

 Wat

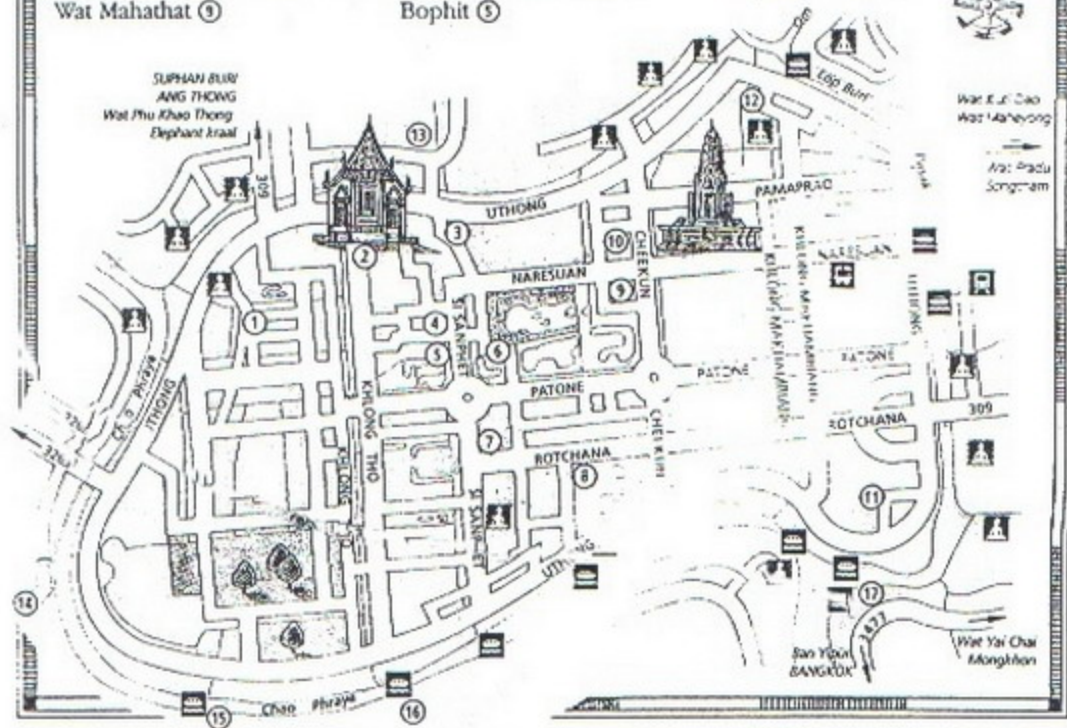
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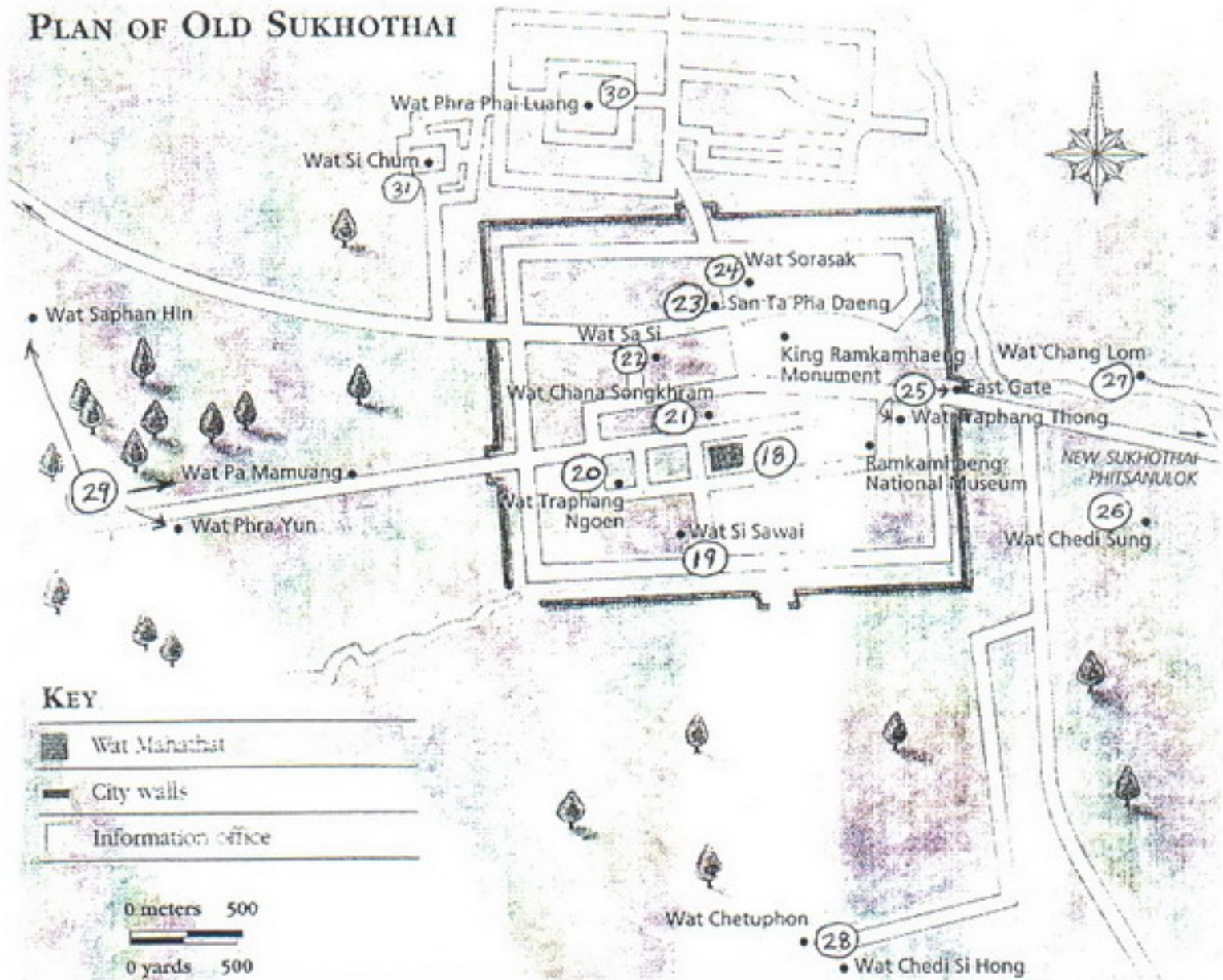


Wat E. J. Cao
Wat Mahayong

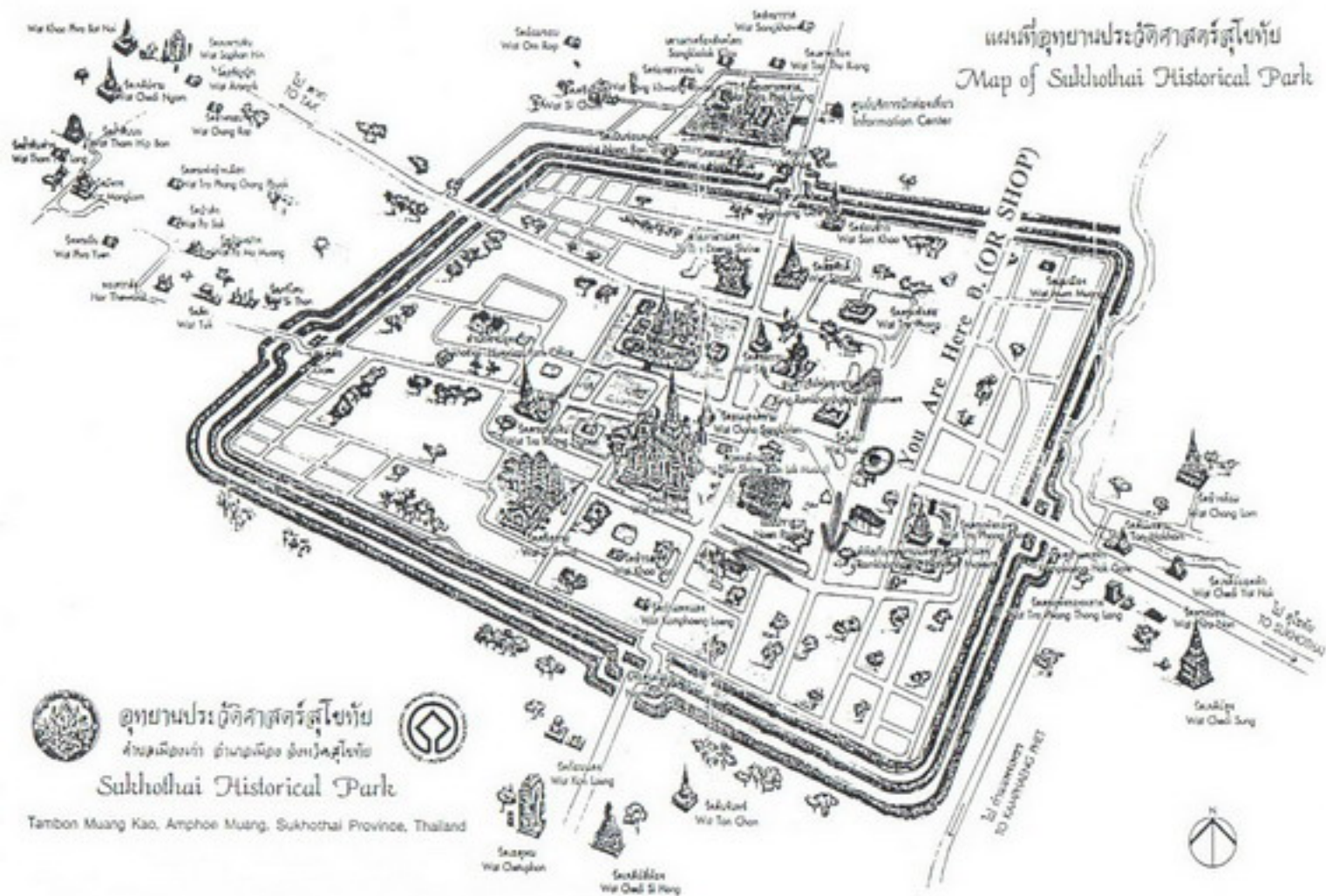
Arat Pradu
Songnam



PLAN OF OLD SUKHOThAI



แผนที่อุทยานประวัติศาสตร์สุโขทัย
Map of Sukhothai Historical Park



อุทยานประวัติศาสตร์สุโขทัย

อำเภอเมืองเก่า ตำบลเมืองเก่า จังหวัดสุโขทัย

Sukhothai Historical Park

Tambon Muang Kao, Amphoe Muang, Sukhothai Province, Thailand



Wat Lokaya Sutharam

It is assumed that this temple was built in the Ayutthaya period. Perhaps it was abandoned after the fall of Ayutthaya to the invading Burmese in 2310 B.E. This temple houses a large Reclining Buddha Image 37 metres in length, built of bricks and plaster. Moreover, this temple is the site of a 42 metres long, whitewashed reclining Buddha images such as this do not always depict the Buddha's death, but sometimes, as in this instance, an occasion when the Buddha grew 100 times in size to confront the demon *Rahu*. The image now lies in the open air, the original *wihan*, having been destroyed by the Burmese; 24 octagonal pillars are all that remain of this *wihan*. This temple is also houses the ruins of a *bot* and *chedis*.

The photo of Buddha Death



The Ancient Royal Palace



History of Ayutthaya

This ancient capital of the Kingdom of Ayutthaya, founded in 1350 by King U-Thong, had thirty three kings of different dynasties and reached its peak in the middle of the 18th century. A magnificent city with three palaces and over 400 magnificent temples on an island threaded by canals Ayutthaya was truly an impressive city that attracted both Europeans and Asians. After a 15-month siege the Kingdom of Ayutthaya was conquered and completely destroyed by the Burmese in 1767. When King Taksin the Great finally liberated the Kingdom, a new dynasty was established and the capital was moved to Thonburi.



The Ancient Royal Palace

The Ancient Royal Palace can now be seen in the old ruins. It was constructed by King U – Thong, who founded Ayutthaya in 1350 when he was at Wiang Lek. After the capital had been completed in 1353, he moved to the new Royal Palace at Nong Sa No which is now Wat Phra Si Sanphet. Every pavilion was made of wood. Later on, King Borom Trai Lokanat, the Eighth King of Ayutthaya, dedicated the Royal Palace for Wat Phra Si Sanphet in 1448. He had the new Royal Palace constructed at the north of the Lopburi River and now it is known as “The Ancient Royal Palace” the residential palace of every king was located close to the city wall of Ayutthaya. A road passes by from Chankasem Palace, which is 2 kilometers away to the north. Important buildings inside the Grand Palace compound are

[Wihan Somdet Hall]



The top of this hall has been decorated in a unique style of architecture called Prang. It has longer space in front and rear gabled rooms, and shorter space in the side gabled rooms. It was surrounded with a three-sided cloister and utilized for various royal ceremonies such as coronations. This was the first building ever constructed in Ayutthaya to be affixed with gold leaf.

[Chakkrawat Phaichayon Hall]

With a three - gabled roof, it is on the inner eastern city wall in front of the Grand Palace. It was used to view processions and military practice.

[Sanpet Prasat Hall]



This is the middle building constructed in the same design as Wihan Somdet Hall. Kings used it to welcome foreign envoys and visitors.

[Banyong Rattanat Hall]

Formerly known by the name of "Phra Thinang Thaisa", it is located in the back compound of the Grand Palace on an Island in a pond. It has four - gabled roof architecture.

[Phiman Rattaya Hall]

A group of buildings located amidst the compound of the grand palace, which once served as government offices and the Provincial Administrative Building for several years.

[Chaturamuk]

This wooden four - gabled roof pavilion is near the east gate of the palace. Originally, a residential place of King Mongkut during his visit to Ayutthaya.

[Trimuk Hall]



This is located behind the Sanphet Prasat Hall. It is believed to have been the residential area of the consort members and is also the royal relaxing place in the garden.

Wat Thammikarat, Ayutthaya



Wiharn Kaw Hong (Wiharn Nine rooms) of Wat Thammikarat, Ayutthaya

This temple is located in front of the Royal Palace of Ayutthaya. According to the chronicle of the north, this was founded by Phraya Thammikarat, a son of King Sainam Phung before the Ayutthaya Period. It was then called Wat Mukkharat; since then the name was changed in honour of the founder.



Chedi Singh Lom



A hall housing of a reclining buddha image

Important monuments which may be found inside the temple are; the chapel which used to enshrine a huge bronze Buddha image (now on displayed at the Chao Sam Phraya National Museum); a bell-shaped chedi; an Ordination Hall; and a hall housing a reclining buddha image. All these monuments are of the Ayutthaya style of the 14th to the 17th century.



The head of Buddha image from Wat Thamikaraj. U-Thong style which featuring the image can be dated back to the period before the establishment of Ayutthaya Capital City



Singha, particularly due to Khmer and Chinese artistic influences, around Chedi Wat Thammikarat. Chedi Singha Lom was an only one Wiharn Singha Lom in Ayutthaya

Wat Phra Si Sanphet

Wat Phra Si Sanphet is the largest temple in Ayutthaya, known for its row of chedis (Thai-style stupas). Housed within the grounds of the former royal palace. If you want to entrance the fee is 30 baths. The royal palace was located here from the establishment of Ayutthaya in the reign of King Ramathibodi 1 (1350) to the reign of King Sam Phraya (1448). Later King Borommatrailokanat ordered a wat to be built on this site in 1448 to be used as a monastic area.

After the reign of King Borommatrailokanat, his son King Ramathibodi II, ordered the construction for two chedis, one of which was kept the ashes of his father and the other those of his brother, King Borom-marachathirat III. Another chedi was built by order of King Borom-rachanophuttangkun. It was similarly used to house royal remains those of King Ramathibodi II.

In 1499, a principal viharn was built. The following year, in 1500, King Ramathibodi II commanded the casting of a standing Buddha image 16 meters high and covered with gold. This image, Phra Buddha Chao Si Sanphet was the main object of veneration in the royal viranra . After that time the ashes of members of the royal family other than the kings were placed in small chedis constructed at the site.

Wat Phra Si Sanphet was the royal chapel and no monks here. It was used for royal ceremonies.

When Ayutthaya was sacked in 1767 the gold which covered was taken by the invaders. During his reign King Rama I (1782 -1809) of the Ratanakosin Period ordered the transfer of the inner core of Phra Buddha Chao Si Sanphet from Ayutthaya to Wat Phra Chetuphon in Bangkok, and had it placed in a chedi specially built for the purpose. Another Buddha image of importance called Phralokanat was also brought to this wat at about the same time.

Picture of Wat Phra Si Sanphet



A venerated site where a Buddha image once sat.



Foreground: ruins of the viharn.
The three chedi (the spired objects)
were the only survivors of the Burmese sack of 1767.



The right chedi contains the ashes of King Trailokanath (r. 1448-1488).



Between the chedi are the ruined remains of the mondop buildings (square structures that contained relics).



Remains of the Prasat Phra Narai cruciform



The entry vestibules on each side of the chedi are derived from the manapa vestibules of Khmer architecture. A good example of a Khmer mandapa can be seen at Banteay Srei temple, also on this website. In that case, the mandapa is the rectangular building connected to the shrine.

5. Wihan Phra Mongkon Bopit

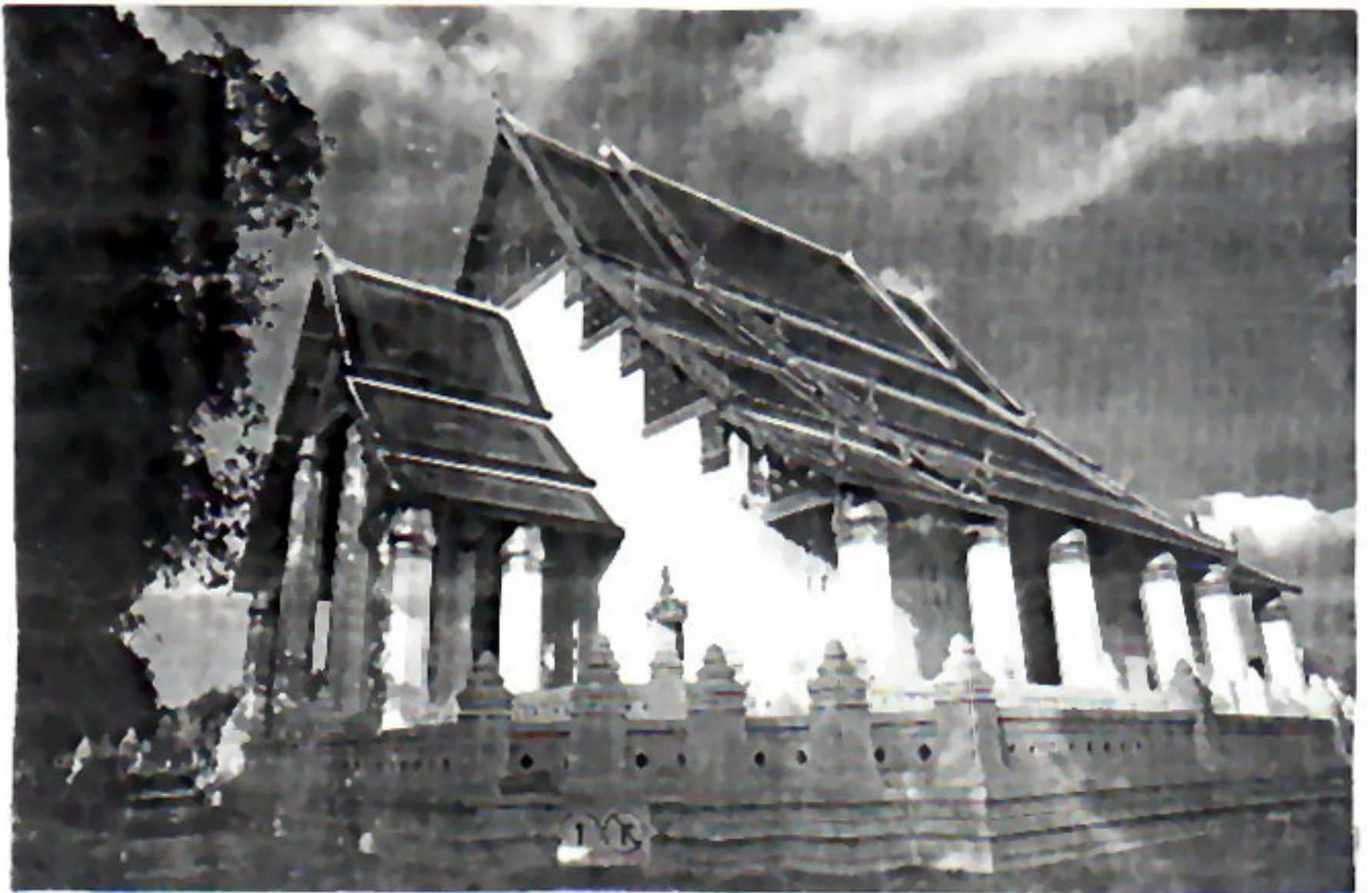
The area, where this Wihan is located used to be location of wat in the reign of king Song Tam. He ordered to move a large Buddha Image "Phra Mongkon Bopit" from certain area to this place and to construct a mondop to house it.

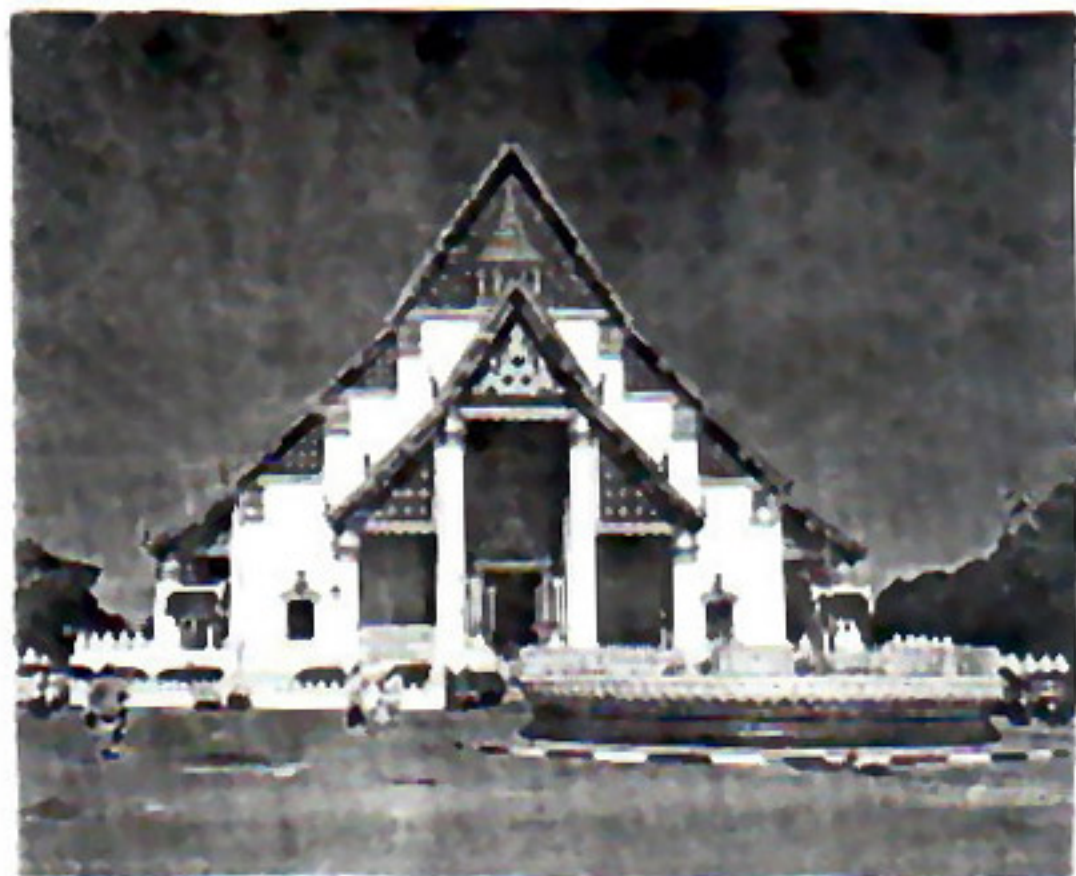
Phra Mongkon Bopit is one of the largest bronze images of Buddha in Thailand. It is not know for certain in which reign that the image was made, but the workmanship shows the influence of both Ayuthaya[U-Tong] and Sukhotai style. This Buddha image is in the attitude of subduing Mara. In this attitude the Buddha is seated with the leg crossed, the right hand is on the right knee with the four fingers point to the ground, while the left hand rests in the lap. In addition, there are a lot of small bronze Buddha images, which show in various attitudes inside the chest of Phra Mongkon Bopit.

During the fall of Ayuthaya, 1767 A. D., Burmese invaders destroyed much of the Wihan and damage the image's head and right hand. The image was left open the sky until the reign of king Rama 6th, when it was rebuilt. The last restoration took place in 1990 by the Fine Arts Department.

In the reign of king Sua the pyramidal structure of the mondop was destroyed by a bolt of lightening. In 1742 A.D. king Boromakot commanded to rebuild in Wihan style. The work was completed in two years. Moreover, at that time king Boromakot consisted mainly of the construction the front and the outer row of pillars, which make interior of wihan much darker than before. Beside these there were minor alterations like those to the pedestal of the image and the ornamental project upon the outer walls.

The space in front of the wihan used to be the Phra – Meru ground, the place where the remains of royalty were cremated.





6. Wat Phra Ram (In Ayutthaya)

Wat Phra Ram was built on the east side of the Grand Palace. The Chronical mentioned that King Ramesavara built these temple at the cremation ground of his father, King U-Thong in 1369. There are many renovations but the great one occured in 1941. In front of the temple there is a large lake called Bung Phra Ram. It is presumably the natural lake which was enlarged because the dirt was removed for the foundation of many temples nearby.

As the front of the temple is a large swamp which seems to have been in existence before the founding of the city. It was formerly called Nong Sano, and probably was smaller than it is as present. Later during the founding of the city, earth must have been dug out of it for levelling the sites of the Royal Palace, Wat Maha That, Wat Rajaburana and Wat Phra Ram and as a result it has become very big. This swamp is known in the code of palace laws as Bung Chikhan. Later it is not know in which reign it acquired the name of Bung Phra Ram. Now this whole swamp is planted with lotus and appears very beautiful during the flowering season of this plant.



Wat Phra Ram



15th-century, conical-shaped prang at Wat Phra Ram



View of Wat Phra Ram from Phra Mongkhonbophit at the west



View of Wat Phra Ram from the north

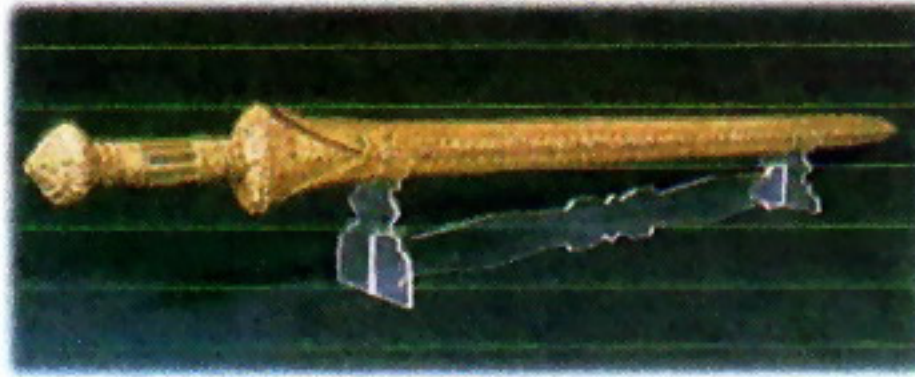
Chao Sam Phraya National Museum



History

Ayutthaya was the capital of Thailand for 417 years and was destroyed by the Burmese in 1767. What was left are the numerous magnificent ruins of the old capital and also a large number of ancient art objects. In 1956-1975, most of the temples and monuments have been explored and excavated by the Fine Arts Department. It has resulted in the discovery of a great number of art and antique objects. So the Fine Arts Department organized the sale of the Buddhist votive tablets found at Wat Ratchaburana and the proceeds were used to build a museum to house those national treasures. The museum was named "Chao Sam Phraya National Museum" to commemorate King Borommaraecha II (Chao Sam Phraya) who built Wat Ratchaburana in 1424. On December 26th, 1961, Their Majesties the King and the Queen presided over the inauguration ceremony of the first building of the Chao Sam Phraya National Museum, and the opening ceremony of the second building was presided over by The Minister of Education on January 30th, 1970.

Highlight Antiques



Royal sword with gold Scabbard and crystal handle.

Ayuthaya style, 15th century A.D. from the crypt of the main prang at Wat Ratchaburana



Carapisoned crouching elephant, gold encrusted with precious stones.

Ayuthaya style, 15th century A.D. from the crypt of the main prang at Wat Ratchaburana



Gold water vessel with Brahma's faces on the lid.

Ayuthaya style, 15th century A.D. from the crypt of the main prang at Wat Ratchaburana

The ground floor contains all of the ancient art objects which were found during the great excavation in 1956-1957. Most of these are Buddha images of different styles-Dvaravati, Lopburi, U-Thong, and Ayutthaya. The earliest Buddha image which was found in this area and displayed in the building is the white stone Buddha image in the attitude of preaching, Dvaravati style. The most beautiful and the most original Thai artistic expression is seen in the Buddha image in subdumprana, Sukhothai style. The most beautiful woodcarvings of the Ayutthaya period are also displayed. Such as the door panel showing divinites holding the swords, dyarapala from the niche of stupa at Wat Phra Si Sanphet, Phra Nakorn Si Ayutthaya.



Head of Buddha, Bronze
U-Thong style, 13th century A.D. from
Wat Dhamsarak, Ayutthaya



Sitting Buddha on the throne in
Attitude of preaching,
Dvaravati style 6-9th century
A.D.



Head of Crowned
Buddha, Bronze
Ayutthaya style, 15th century
A.D.

The first floor, The ancient golden objects found in the crypts of the main prang at Wat Ratchaburana are exhibited in one security room. A unique and very fine piece is the royal sword and scabbard, gold, decorated with precious stones. Another room contains Buddha relics found in the main stupa at Wat Mahathat. Lead and terra cotta Buddhist votive tablets of Sukhothai, Lopburi, and Ayutthaya style which were found at Wat Ratchaburana, Wat Mahathat, Wat Phra Ram are exhibited in the cases along the inner porch.



Painting on canvas representing the Buddha Flanked by two Disciples. The lower part represents Chulamani stupa in heaven and a monk Pra Mahai giving sermon to Indra and divinities

Bangkok style, 19-20th century A.D

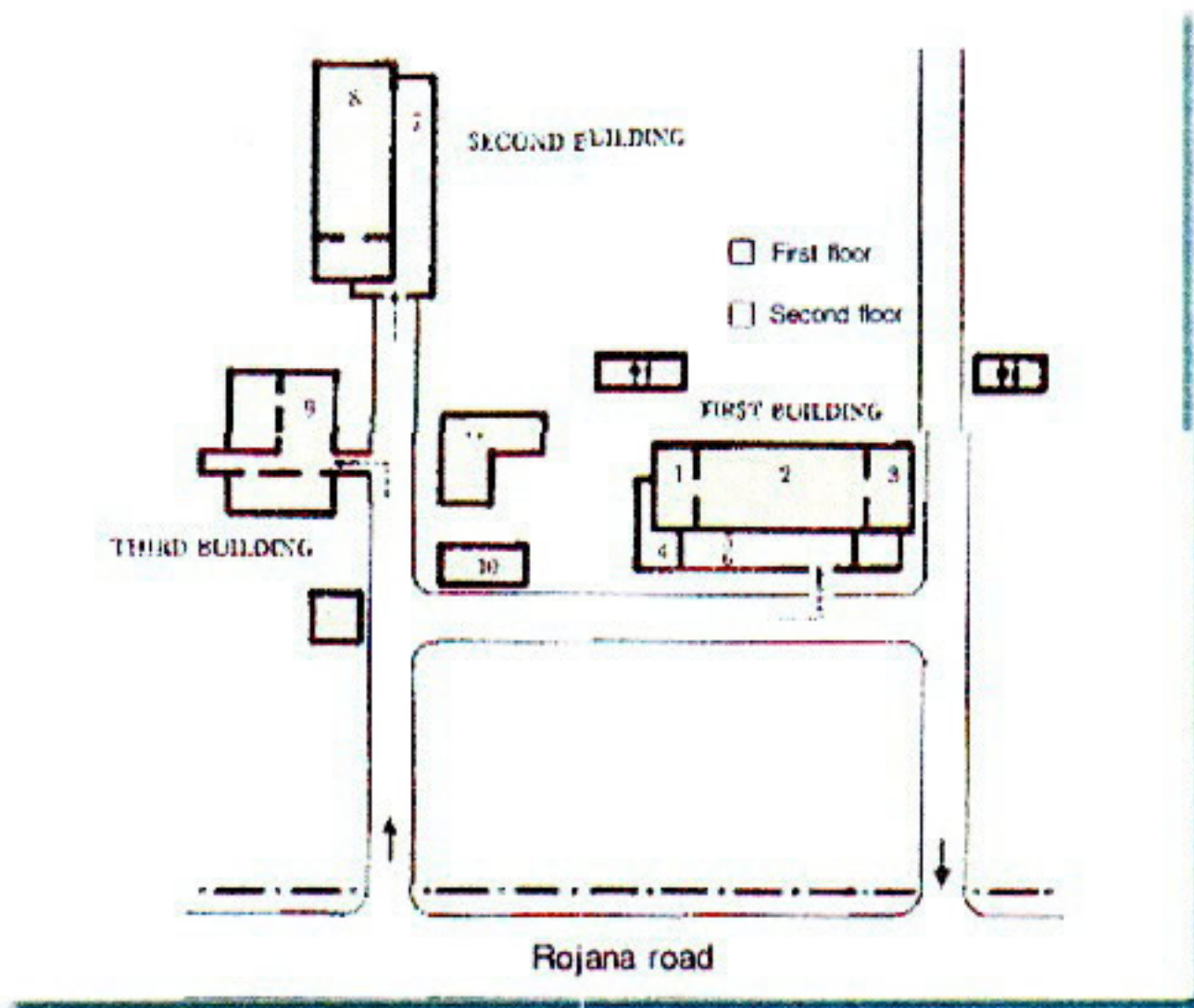
SECOND BUILDING

The display technique in this building is very different from the first one. All of the art objects found in Thailand dated from Dvaravati, Srivijaya, Lopburi, Chiengsaen or Lanna Sukhothai, U-Thong, Ayuthaya and Bangkok periods are displayed.

THIRD BUILDING (THAI HOUSES)

The third building is group of Thai style house in the central part of Thailand. The houses are built in the moat. Local Thai art and crafts, as well as ancient Thai daily life appliances are show in this area.

Museum Hours	09.00 am- 16.00 pm
Open	Wednesday - Sunday
Closed	Monday -Tuesday and National Holidays



Map of Gallery

1. Golden of Wat Mahathat
2. Budha Subdumg
3. Golden of Wat Rajchaburana
4. Thai Ceramics
5. Head of Buddha - Buddha
6. Wooden carved
7. Art in Thailand
8. Auditorium
9. Thai Houses
10. Ticket - Book shop
11. Office

Ayutthaya Historical Study Centre

Ayutthaya Historical Study Centre is located on Rochana Road, is funded by the Japanese Government and dedicated to research into Ayutthaya's history especially during the period when Ayutthaya was the capital of Thailand. The centre houses a museum and provides a range of information alongside a well-stocked library covering all aspects of the city's history. The displays are very impressive and cover the development of the city and the traditions of the area.



This is a good visit, but bear in mind that although the content of the study centre is varied, it does revolve around a single theme - Ayutthaya. If you have limited time a visit to the Study Centre might not be as high a priority as other sites unless you are a keen student of Thai history.



(Left) The interior view at the front part of the upper floor.

(Right) A model of a Chinese junk in the exhibition on the international trade in Ayutthaya Era.

In the center are models of the monuments in the City Isle and Wat Chai Wattanaram. For visitors who come to see the glory of ancient Ayutthaya and would like to know more of its part in a short time, visit the Ayutthaya Historical Centre. The Centre is both a research institute and a museum. Its main building stands prominently on Rochana Road, near the Ayutthaya Rajabhat Institute. The museum is on the upper floor of this two-storey building, very different from the usual museums in Thailand which is equipped with beautiful lighting, upgrading the museum to international standard.

The museum exhibits are divided into 5 groups: Ayutthaya as the Capital City, Ayutthaya as the Port, Ayutthaya as the Central State, The life of a Thai Villager and The relations of Ayutthaya with other countries. The focal point of the museum display are the archaeological relics, carefully verified by the Fine Arts Department. The establishment of the Center was also funded by the government of Japan who donated 999,000,000 Yen in commemoration of His Majesty, King Bhumibol's 60th birthday. An annex building which is located in Ko Rian sub-district is known today as the Japanese Village.

Details: The Centre is opened everyday except Monday and Tuesday from 9.00 a.m.-4.30 p.m., Saturday and Sunday from 9.00 a.m. - 5.00 p.m. For more details please contact Tel : 0 3524 5124 (Admission fee : 100 Baht)

How to get there: The centre is situated near the Chao Sam Phraya National Museum with another smaller part of the centre near Wat Phanan Choeng

9. Wat Mahathat

The construction of Wat Mahathat was begun during the reign of King Borommarachathirat I in 1374 A.D. but was completed during the reign of King Ramesuan (1388-1395 A.D.) When King Songtham (1610-1628 A.D.) was in power the main prang (Khmerstyle tower) collapsed. The restoration work on the prang was probably completed in the reign of King Prasatthong (1630-1655 A.D.) During the restoration the height of the prang was considerably increased.

Wat Mahathat was restored once again during the reign of King Borommakot (1732-1758 A.D.) when four porticos of the main prang were added. In 1767 A.D. when Ayutthaya was sacked the wat was burnt and has since then been in ruins.

Wat Mahathat was a royal monastery and has been the seat of the Sangaraja, the head of the Buddhist monks of the Kamavasi sect, since the time of the Mahathera Thammakanlayan, who was a contemporary of King Borommarachathirat I, who built the wat.

During the reign of King Rama VI in the Rattanakosin Period, about 1911 A.D., the main prang of the wat collapsed again and looters seized the opportunity to dig for treasure. Only in 1956 A.D. did the Fine Arts Department undertake excavations around the central area of the prang where the relics must have been kept. The relics of the Buddha were found in the stupa within a seven layer reliquary. Other antiquities were recovered as well, including Buddha images, votive tables, covered boxes shaped like fish and golden plaques in the form of animals. All these objects are now at the Chao Sam Phraya National Museum.

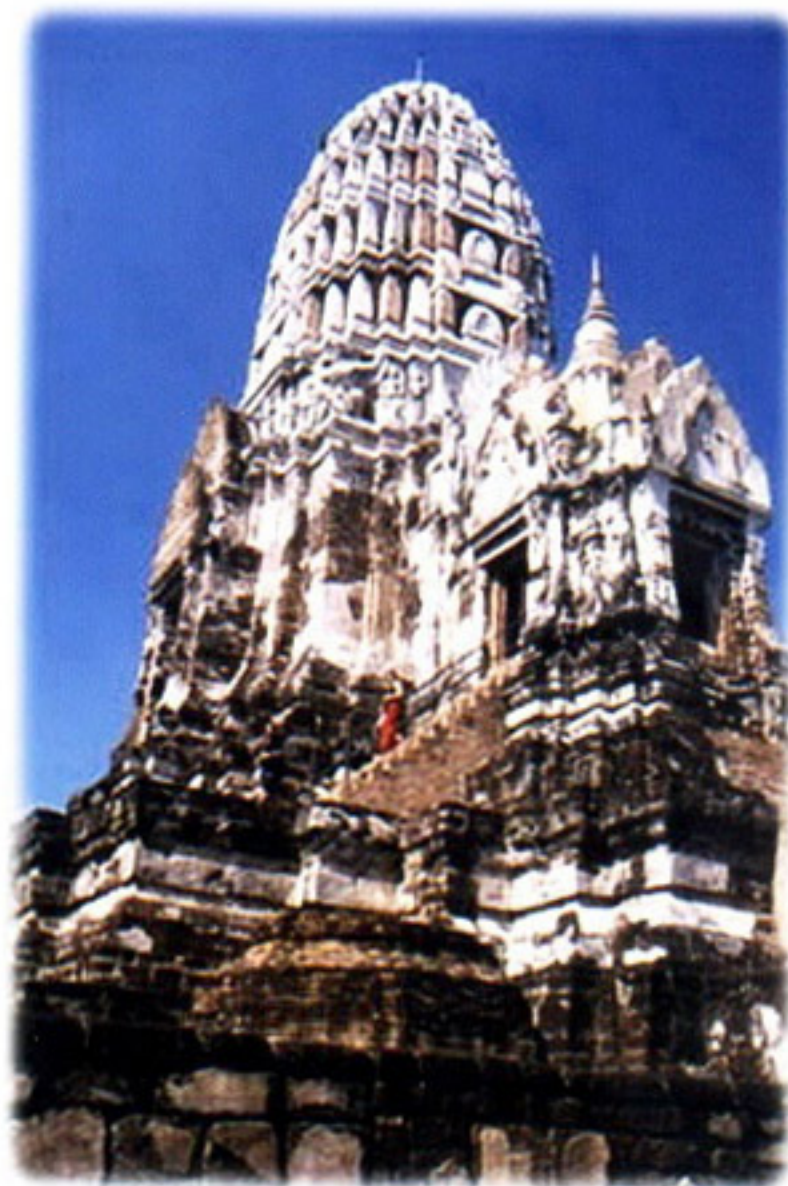


WAT RATCHABURANA

RATCHAWORAWIHAN



Wat Ratchaburana was built in the reign of King Boromrachthirat II (Chao Sam Phya) in 1424 on the cremation site of his brothers, Prince Ai and Yi. They died of fighting for the throne on elephant's backs. Two chedi for the ashes of the two princes were built on the combat spot, which was between Wat Mahathat and Wat Ratchaburana. At present only the bases can be seen. In the main prang, two crypts filled with golden royal treasure, such as Buddha images, and votive tablets, were found. The finds are exhibited in the Chao Sam Phya National Museum, Ayutthaya



In 1957 thieves broke into the crypt of the central tower (the prang) and plundered a great number of relics interred with the two brothers. Some of the treasures were later recovered and installed in the Chao Sam Phraya National Museum (located nearby). The following year the temple was excavated and restored. A staircase now descends into the crypt where visitors can see several colorful frescoes from the Ayutthaya period.



A Chinese trader named **Liap** who lived in the late Ayutthaya period built this temple, so it is called Wat Jeen Liap, Jeen means "Chinese". In time, the word Jeen was dropped, leaving on the words Wat Liap. When King Rama I was crowned, HSH Prince Thepharipitak restored it as a Royal temple and named it Wat Ratchaburana, which was the name of capital's temple in the Sukhothai period.

Prang: Built in the reign of King Rama II and has 28 notches on its five-level lotus base. Each level is surrounded by figures of demons, and the top of the prang is a crown with a noppasoon (Siva's weapon).

Ubosot: During World War II, this area was damaged by bombing. The present ubosot was rebuilt to the design of Prof. Luang Wisan Silpaka (Cheua Patamachinda).

Part of its historical importance is that Khrua In Khong, the monk praised as a master artist at the court, was ordained at this temple. He was "a pioneer of incorporating the European style into traditional Thai art by introducing perspective"



The design of the temple is derived from the Khmer prasat of earlier periods but is loftier with a higher base and a taller central tower. The architectural historian Clarence Aasen writes that the prang resembles an "attenuated corn cob".



Directly north of Wat Mahathat, this fine temple, in a comparatively good state of preservation, was built in 1424 by King Borommaracha II on the cremation site of his two elder brothers, who killed each other in a struggle for the throne. the crypt of the prang was excavated in 1957, revealing traces of mural paintings and a collection of gold objects and jewellery now in the Chao Sam Phraya National Museum. Ruined temple complex at Ayutthaya, Thailand's most famous historical site.



Wat Suwan Dararam

Found on the south - west point of the island (near Pomphet fort), it was constructed by the grandfather of King Rama I in Ayutthaya period. Its former name was called "Wat Thong". The temple was destroyed by the Burmese during the destruction of Ayudhaya in 1767. An officer in the Ayudhayan army took to the task of its rebuilding. After ascending the throne in Bangkok, King Rama I had the monastery restored and renamed it "Wat Suwan Dararam" for honors of his parents.



The temple's main Buddha image is a large stone copy of the Emerald Buddha in Bangkok. The foundations dip in the center in emulation of the graceful deck line of a boat. This typical Ayutthayan decoration is meant to suggest a boat that carries pious Buddhists to salvation. Delicately carved columns support the roof, and the interior walls are decorated with brilliantly colored frescoes. Still used as a temple, the wat seems embraced in a magical aura in the early evening as the monks chant their prayers.



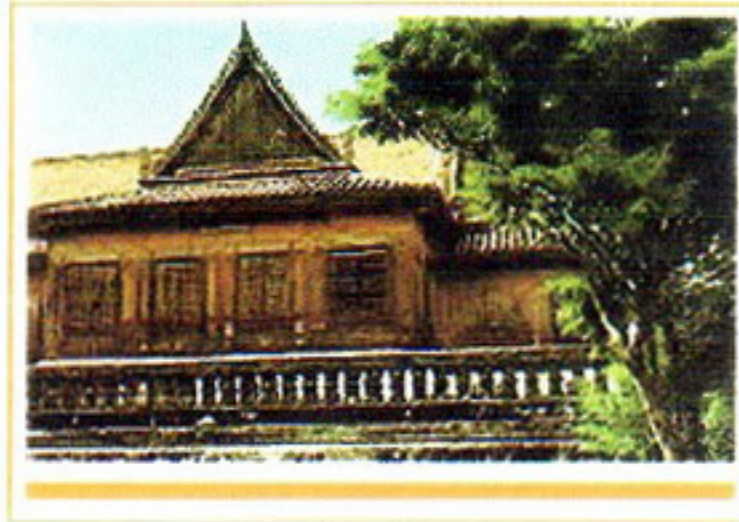


Inside the ubosot, there are mural paintings of celestial beings on the upper part of the wall and the Jataka Stories on the lower part and image portray of the Buddha subduing the Mara with Mother Earth as his witness; the rear wall depicts scenes of haven and hell. The mural paintings have been continuously renovated by Chakri Dynasty so they are still in good.



Chan Kasem or Front Palace

Chan Kasem or Front Palace (Phra Nakhon Si Ayutthaya) is on the bank of Pa Sak River next to Hua Ro Market in the northeastern corner of the island city. Built in 1569, during the reign of King Maha Thammaraja, the 17th king of Ayutthaya, for his son, Prince Naresuan before he became king in 1590.



The palace was destroyed at the time of the Burmese invasion of Siam in 1767 this palace was seriously burnt and deserted The restoration of the demolished palace was ordered by King Rama IV. The king commanded to restore Phimanrattaya Pavilion and Plab Pla Chaturamuk for his residence in Ayutthaya. Then King Rama V used it for the Regional City Hall, and King Rama VII had it become the provincial City Hall until the new city hall has been built.



It is now the Chan Kasem National Museum. The Museum houses some of the sculptural masterpieces from the Lopburi schools and many more treasures from the golden age of Ayuthaya's history including some of King Rama IV's personal items.



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| <p>① พระที่นั่งพลับพลาจตุรมุข
(อาคารจัดแสดง หมายเลข 1)
Chaturamuk Pavilion First Exhibition Bld.</p> <p>② กลุ่มอาคารพระที่นั่งพิมานรัตยา
(อาคารจัดแสดง หมายเลข 2)
Phimantathaya Pavilion Second Exhibition Bld.</p> <p>③ โรงม้าพระที่นั่ง A house of Royal horse stable</p> <p>④ หอพิชัยคีรีตักษณี Pisaisallak Bld.</p> | <p>⑤ อาคารสโมสรเสือป่า
Scout assembly hall</p> <p>⑥ อาคารมหาดไทย
(อาคารจัดแสดง หมายเลข 3)
Deputy Government Bld.
Third Exhibition Bld.</p> <p>🏠 ร้านค้าพิพิธภัณฑ์ Museum shop</p> <p>* ที่จำหน่ายบัตร TICKET</p> |
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The Map Of Chankasem Palace

The Ancient Siam Civilization of Ayutthaya

Wat Na Phra Men

A temple, which is still in use today and the only one, which was not destroyed during the Burmese invasion, because the cannon that was pointed at the temple exploded and fatally injured the Burmese king. It is a good example of a typical Ayutthaya-style temples. The full name is Wat Na Phra Meru Rachikaram.



Phra-Indra in Somdej Rama Tipbodee II, the Tenth reign of Krung Si Ayutthaya constructed this monastery in 1503. Somdej Rama Tipbodee II, named "Wat Na Phramen Rachitaram" the first rank and the ordinary kind. It is the only one which wasn't destroyed by the enemies. The object worthy of worship in the monastery

Inside the Phra Ubosot is a famous and valuable status of Buddha called Phra Phutanimit Wichit Manmolee Sisanphet Boromatri-lokanat. It was created in 1505 and is the largest and most beautifully dressed Buddha image in Ayutthaya.



Phra Phutanimit Wichit Manmolee Sisanphet Boromatri-lokanat the image which is pahng Manwichai. This Buddha image is 8 sauk 5 inches wide, measured at the lap and 3 wa, the image is seated in the position of Phra-Phratan in the temple and is the characteristic of the nation.

And the another important is **Phra Khuntarat**, the founder image which is black green and phang Patommatasana. The image is the large in Tawarawadee period and is 3 sauk 5 inches wide, measured at the lap and 9 sauks height from the base. The image is in Phra Vihara Sanphet Wat Na Phramen. Phraya Chaiwichitsitsat Chatsenabodee who repaired this image, engraved that he welcome with respect Wat Maha That, Ayutthaya about 1500 years.



The Buddha image enshrined in the ordination hall of Wat Na Phra Men in Ayutthaya, is seated in the European fashion. The image was made during the Dvaravati period (6th-11th centuries A.D.)



Wharn Noi or Wharn Kian



Three old Chedi behinds the ordination hall

Wat Chai Watthanaram, Ayutthaya



Wat Chai Watthanaram was built on the west bank of the river opposite the capital in 1630 in the reign of King Prasat Thong. The temple was built following the plan of Angkor Wat, Cambodia. A high platform was raised and used as a foundation of a tower stupa "Prang".



Wat Chai Watthanaram -- Its constructing pattern was different from other temples. There will be a huge prang as a center surrounded by smaller ones. All of these were the most important part of temple called "Phuttavas" (the domain of temple) located at the front part of temple and "Sunkkavas" (the domain of monk) located on the back part. Overall were surrounded by 3 rows of brick wall. Its constructing character looked like Sumeru Mount, the central of universe, influenced by Khmer design.

There is a passage inside the gallery and under the stupas that people can walk around the main Prang, and there Buddha images seated against the exterior wall along the passage.



Buddha image in Ordination Hall

The principal Buddha image in the Ordination Hall is seated in meditation posture. Made of stucco with sandstone core, it is lacquered and gilded. The head of this statue was recently made on a photograph of its original which had been stolen long time ago.

The Crowned Buddha image

Images of a Crowned Buddha were widely built in the reign of King Prasatthong (in about the 17th century A.D.) There are 12 Buddha images in this style placed in each Meru of the temple. They were all gilded.



Prang Noi

The Prang has a long porch at its front. Its plain reflects that of a Prang of the early Ayutthaya period, but its architectural characteristics and decorated stucco designs are the art work of the late Ayutthaya period in about the late 17th early 18th Century A.D. It's called by the local people San Chao Mae Wat Dusit.

St. Joseph's Church



St. Joseph's Church is a Catholic church in Ayutthaya, built during the reign of King Narai in 1666 at the request of the Vietnamese missionaries headed by Bishop Lambert de la Motte.

The original wooden church was rebuilt in bricks and mortar in the European style between 1685 and 1695. During the second Burmese attack on Ayutthaya the Siamese used the church as a shelter, which led to its destruction on 23 March 1767.

In 1831 Father Pallegoix began restoration on the church, which was completed in 1847. More additions in the Romanesque style were made during the tenure of Father Perros during the reign of King Rama V.

Not remarkable as a church (although it does have some nice stained glass windows), the chief interest of St. Joseph's Church is for its religious history. The church is a place of continuous Catholic worship in Thailand for over 300 years.

Wat Phutthaisawan Ayutthaya



Wat Phutthaisawan was the first temple of Ayutthaya. It is on the south bank of the Chaophraya River, built in the 14th century by King Ramathibodi I, the first King of Ayutthaya. The most interesting part of wat Phutthaisawan is the great principal Buddha image ; its style is of the early Ayutthaya Period.



The original name of this temple was Wat Tai Talat. Since it was built in the palace ground King Rama I invited monks to take up residence in. King Rama II restored the temple and name it Wat Phutthaisawan. He later sent his son to educated there. The name was changed to Wat Moliloksuttharam by King Rama III.



Ubosot: The main chapel has a three-tier roof decorated with traditional ornaments such chorfa finials and bairaka at the sloping edge. The window and pediments are decorated with stucco, and the wooden door and window pane are finely carved with tree and flower patterns.

Somdet Phra Phutthakosajarn Mansion : This was a famous spiritual master's residence. Its do and windows are painted in the kammalor style.

Wihan: The sermon hall was built in the Ayutthaya period and the stucco reliefs on the pediments, doors, and windows were add during the reign of King Rama III.

Kuti: The monks' residences were built of wood and are in the Thai-Chinese style.

Hor Trai:The scripture building is also of wood, and its window panels are decorated with gilded lacquer.

Wat Phanan Choeng

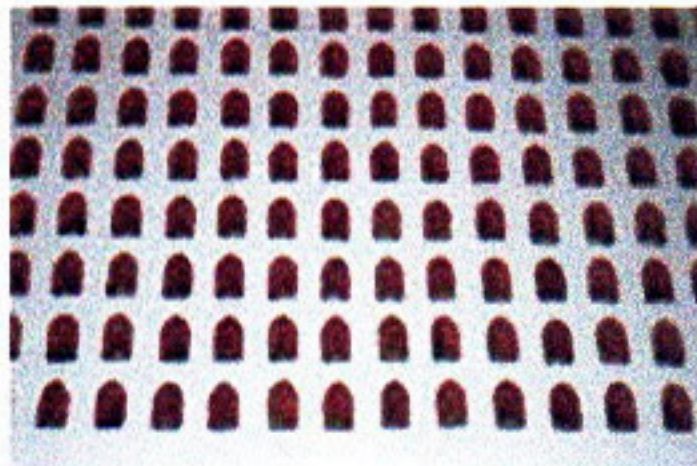
On the south side of Ayutthaya, right where the Chaophraya and Pasak rivers join up, is one of Ayutthaya's oldest temples, and one of its most lively to this day. The huge Buddha image around which the temple was built was cast in 1324.



The main *wiharn* is just barely big enough to house the colossal 19 meter (63 feet) high Buddha image. On special days, there can barely be enough room to squeeze past people praying in front the image in order to see the entire space. Press on through, because its worth it.



The central Buddha image is surrounded by many other minor figures. On the walls, especially at the back behind the image, are hundreds of niches containing small buddha images. Each Buddha in a niche represents a donation to the temple. If you make a big enough donation (about 500 Baht at least) you can get your own Buddha placed on the wall. This is one of the very few temples in Thailand where you can see this practice.



Hard up against the wiharn, between it and the river, is a small 18th century shrine. The story goes that the shrine was built to honor a Chinese Princess who drowned herself because of the king's infidelity (given that the kings of Ayutthaya had many wives, this story seems rather unlikely.) The shrine remains very popular with members of the Chinese community to this day.



The shrine is traditional in design, with the outer wall essentially joining two separate buildings together and an open space in between. The two-storey structure has a large alter below and a smaller one on a second floor. The window shutters and doors are highly decorated with dragons and phoenix birds.



There are numerous stalls lining the large parking area where food and souvenirs can be purchased.

Wat Mahathat (SUKHOTHAI)



King Ramkhamhaeng was the most important King of Sukhothai. Wat Mahathat is situated within Sukhothai city centre. It is a great and very important temple of Sukhothai. Wat Mahathat is the largest monastery in the city and was probably founded in the 13th century; it was rebuilt in the first half of 14th. It is surrounded by brick walls and by a moat. It consist of more than 200 chedis. The lotus-bud shaped chedi is the main of this temple that surrounded with 8 minor chedis at each of the 4 sides.



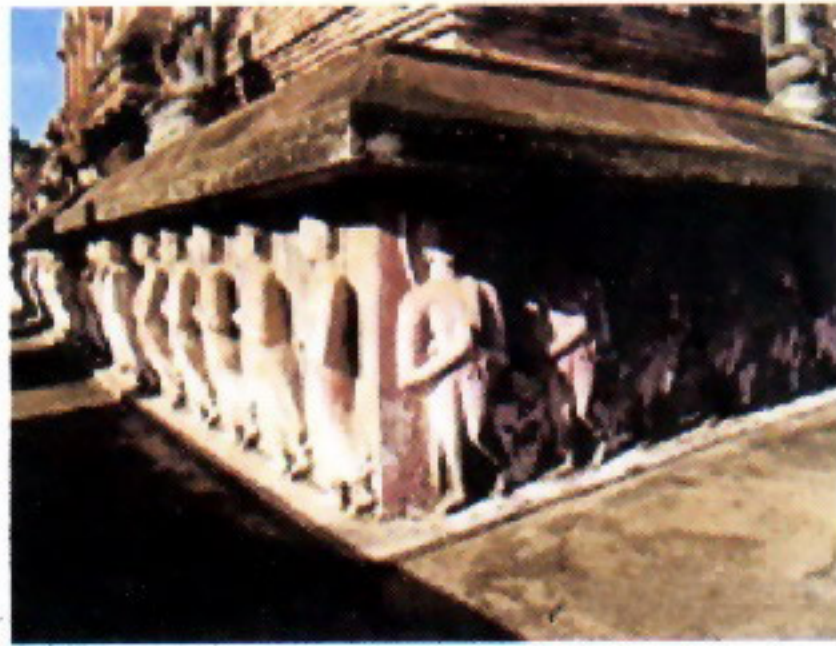
The characteristics of this chedi demonstrates the influence of Khmer art that has been existed before the diffusion of the Ceylonese art to this region. The impressive style of the chedi with its top section in a lotus-bud style is unique to the architectural style of the Sukhothai period. This is considered from the way in integrates Khmer and Ceylonese styles together. This chedi is used to house the sacred relics of Lord Buddha that is in accordance to the belief of Buddhism (Ceylonese ideology).



Beyond the inner section of Wat Mahathat, it is the area of Wihan where has shown its significance and outstanding characteristics. The grand hall or the grand is Wihan situated adjacent to the central chedi. It was used to house a bronze Buddha image in Sukhothai style. It was cast during King Li-Thai . King Rama I has taken the image to the grand hall of Wat Suthatthepwararam in Bangkok, and its was known as Phra Sri Sakayamuni after that. The tall Wihan is situated next to the grand hall. It has tall pedestal. Presumable, it was built when the Ayuthaya ruled Sukhothai.

The monasteries's Bot (a place where the monks are gathered for rites) was on the northern side of the Mahathat; its stucco image has been restored. The monastery had ten different Wihan, a single Bot, and eight structures with niches for images. This wealth of monuments proves that the principal monastery of the city once flourished.





One thing typical for the Sukhothai era are the Buddha Images and Monk-images, in walking position. Almost everywhere in Thailand, whenever you see a Buddha Image, you will see it sitting down or standing. Hardly anywhere -except in Sukhothai, you will see *walking* Buddha Images decorated with walking Monks.

A stone frieze runs around the square base of the central group of chedis. It depicts monks processing around the shrine.

Both side of the central chedi , there are Mondops that houses a standing Buddha with 9 meters height. This image is in Ceylonese style. According to the inscription of King Ramkhamhang, it is called Phra Attharot.



Wat Sri Sawai



Wat Sri Sawai was founded in the late 12th or early 13th century, but left unfinished, and it was probably in the 15th century that the laterite towers or Prang were completed in brick, their lower parts encased, and the stucco décor added. There is evidence that this Wat was originally a Brahmanical shrine. During excavations, a lintel was found showing the sleep of Vishnu (now in the museum), and in front of the Prang, bronze fragments of images of divinities and of a small Sivalinga were found. In 1907, King Vajravudh discovered an image of Siva in the Wihan, and he guessed that the monument was once a Hindu shrine; he erected a stone inscription north of the monument giving information about it. When the shrine was transformed into a Buddhist monastery is not known, but it might have been before the rebuilding occurred because bronze Buddha images of the 12th – 13th century Lopburi style have been found here. In the monastery, the Prang serves as a Chedi. In front of the three towers are two Wihan which are joined together. There is a low enclosing wall of brick with a veneer of slate; only one side remains. Outside the low wall is a square wall of laterite.



Wat Traphang-Ngoen

Wat Traphang - Ngoen was built in Sukhothai period, it was located in the **North of Thailand**, in **Sukhothai province**.



Photo: Vihara and Chedi at Wat Traphang Ngoen in Sukhothai

Situated to the west of Wat Mahathat is Wat Traphang-Ngoen with its square pedestal, main sanctuary, and stucco standing Buddha image in four niches. There is a large viharn in front, and in the east of the pond, there is an island with an ubosot covered with lotus blossoms in the Traphang ngoen (Silver lake) are the outstandingly beautiful chedi of the Wat Traphang Ngoen .



In the niches of chedi , which is an impressive sight against the mountain , are Buddha statues . It is crowned by a lotus bud This edifice has already crumbled and only its pedestal and laterite columns still remain. Many monuments and magnificent scenery are visible from this location.

Introduction Sukhothai

Sukhothai which literally means "Dawn of Happiness" With an area of 6,596 sq. kms., is about 427 kms. (267 miles) north of Bangkok, and was founded in 1238. Sukhothai was the capital of Thailand for approximately 120 years.

Sukhothai was the first kingdom of the Thais in this peninsula. Two princes-Pho Khun Pha Muang of Muang Rad and Pho Khun Bang Klang Hao of Muang Bangyang combined their forces and fought the Khmers who commanded an extensive empire throughout this part of the world



Wat Chana Songkhram

Wat Chana Songkhram is situated to the north of Wat Mahathat. Wat Chana Songkhram has a restored. Its main sanctuary is round Singhalese-style chedi. A smaller chedi here dates from the Ayutthaya period. In front of the chedi exists the base of a viharn and behind the former stands an ubosot. Bases of twelve small chedis are also visible. Near the Charot Withi Thong Road is a strange chedi having three bases, one on top of the other.



Wat Sa-Si



Sa-Si temple or Wat Sa-Si is situated near Wat Chanasonkram; this ancient edifice was built beautifully in the middle of a large reservoir known as Tra Phang-Tra Kuan Pond. Its important buildings include a chedi in a bell shape, the bell shaped stupa serves as historical evidence of the diffusion of Sinhalese Buddhism in Sukhothai. This stupa is sometimes known as the chedi in Sri Lankan shape or Ceylongnese style. According to the inscription on golden plate, it is believed that the relic of Phra Maha Dharmaraja Li-Thai has been enshrined in this stupa. And the ordination hall constructed in the middle of the reservoir points to a Buddhist concept of demarcating an area where monks perform religious functions by enclosure of the holy precincts with water as a symbol of purity.



In front of the central chedi, there is a grand hall or vihara that contains a stucco Buddha images in the south and the ordination hall in the middle of the reservoir. There are 9 chedi in the different styles. Prior to 1978 AD, there was a road named Charot Withi Thong running through the temple but it was removed and replaced by a new road along the pond by and era of improvement project to maintain the ancient site's conditions. Apart from construction, a new road the area of Wat Sa-Si also improved by digging under

the pond and getting rid of weed flora, so that this ancient site returned to its previous conditions.

Wat Sa-Si is surrounded by trapang – trakuan that is the largest pond of the city center.



Wat Sa-Si has an interesting stupa and some fine Buddha Images.



The finest Buddha Image a Wat Sa-Si is doubtless this "walking Buddha". The Buddha in walking position is typical for the Sukhothai era.



Good Afternoon Richard. I'm Bow 0346166. Today I'd like to introduce San Ta Pha Daeng. The San Ta Pha Daeng is place one of sukhothai (Thailand). The San Ta Pha Daeng or Deity Shrine situated to the north of Wat Mahathat. San Ta Pha Daeng assembles a single laterite tower, the topmost part of which has collapsed. Stairs lead up to top of the basement, about 3 meters off the ground. During excavations and restoration in June 1959, fives images of Brahmanical divinities were found, now in the museum. They date from the first half or the middle of the 12th century and belong to the Angkor Wat style of Cambodian sculpture. This shrine dates from the same time. Prince Naris, who called the shrine Sala Phra Pradaeng, thought that its name might be related to the Cambodian title *kamraten*.

Wat Sorasak

The temple is situated inside the northern wall of Sukhothai and close to Ta Pha Daeng shrine, which is to the southwest of this ancient monument. According to the stone inscription of Wat Sorasak, Mr. Inthorn Sorasak was granted by Okya Dharmmaraja, a Sukhothai governor, a piece of land where he built a temple in dedication to the governor. After the construction was completed in 1412 AD, Venerable Mahathera Dharmmatrailok from Dao Khon, an uncle of the Sukhothai governor, was invited to reside at this temple.

Later on, in 1416 AD Somdet Phra Borommarachathirat II (Chao Sam Phraya), as a young boy, came with his mother and aunt to Sukhothai to perform a religious ceremony. During the visit, his aunt stayed at the palace in the west and close to Wat Sorasak. This part of story mentioned in the stone inscription of Wat Sorasak helps to point out that the palace of the Sukhothai royalty is likely to be located to the west of Wat Sorasak and the north of Ta Pha Daeng Shrine.

A distinctive building in this temple is its main chedi in circular bell shape on a base surrounded with 24 elephant sculptures. The chedi in this style is another type of Sri Lankan stupa that was prevalent during the Sukhothai period. The concept of elephants guarding the chedi is based on a belief that the elephant regarded as a beast of burden for the emperor, is a suitable animal to firmly uphold Buddhism throughout the period of 5000 years.





Wat Traphang Thong

Wat Traphang-Thong is situated to the east of Wat Nahathat. Many monuments and magnificent scenery are visible from this location. The monastery is located on an island in the middle of a large lotus-filled pond. A ruined late rite Singhalese-style chedi is on the island. In front of it, a new mondop contains the Lord Buddha's Footprint slab that was created by King Lithaiin 1390 on Samanakutor Phra Bat Yai Hill. This footprint was removed to the new mondop some years ago. An annual fair to worship this sacred Lord Buddha's Footprint takes place at the same time as the Loi Krathong Festival.

Wat Traphang Thong decorated with remarkable stucco figures in niches. A square mondop is the main sanctuary. In front of the mondop to the east, is the viharn and beyond the viharn stands an ubosot. The flat relief on the southern side is the masterpiece of Sukhothai art; it shows Buddha, striding over steps, coming down from Tavatimsa Heaven. Buddha, protected by two parasols, is accompanied by the Hindu goddesses Indra and Brahma together with worshippers. This is assumed to be the first visual representation of the stepping Buddha from the Sukhothai period. To the west portrays the Lord Buddha preaching to his father and relatives. Another flat relief on the north side of the bot depicts, less artistically, Buddha taming the elephant Nalagiri, which his cousin Devadatta had set upon him. The northern side depicts the episode when the Lord Buddha returned to preach to his wife. The relief on the west wall shows Buddha under a mango tree at the miracle of Sravasti. Painted interpretations of this kind are in Polonaruwa (Sri Lanka) and Pagan (Burma).



A large lotus-filled pond



The chedi is on the island



The Mondop of Wat Traphang Thong



The Mondop of Wat Traphang Thong



The exterior of this temple is decorated with stuccoes depicting certain events in the history of the Lord Buddha and are considered masterpieces of Sukhothai art.

Wat Chedi Sung

Wat Chedi-Sung is located in the east of wall city near Wat Traphang Thong Lang. Further down the highway to new Sukhothai lies Wat Chedi Soong, the monastery with the 'tall chedi'. This chedi is not only tall but also unique. The upper part of the Chedi is round. The base is constructed in three tiered stages. A high basement story with redentments at the corners rests on a series of recessed terraces; another series of recessed terraces rises to the redented base on which the bell is placed. The spire rises to a sharp point. Another part of this monastery lies within a moat to the south. These stand the remains of a small mondop, with small chedi behind it and a laterite – columned bot in front. This interesting Sukhothai type of Chedi is of Sivijaya and Singhalese-styles. In front of the Chedi stands a small Vihan.



Chedi of Wat Chedi Sung



Chedi of Wat Chedi Sung



In front of the chedi stands a small viharn

WAT CHANG LOM



Wat Chang Lom at Srichanalai district, Sukhothai means an Elephant Circled Monastery. It is one of the significant ancient sites in the east of the town. The most important historic buildings at this temple is the main chedi of Sri Lankan style bounded by a demarcation wall. The base of the chedi is high and square in its shape. The front side of the base was decorated with 8 sculptures of elephant while other sides were decorated with 9 sculptures of elephant. There was one sculpture at each corner of the base. Altogether there were 39 sculptures of elephant around the base.

The sculptures of elephant at Wat Chang Lom are quite different from those found at other temples. These represent the fully standing elephants and are taller than the life elephant.

Above, there are 20 niches situated images of the Buddha subduing Mara. It was built by King Ramkhamhaeng in 1286 AD. In front, there is a vihara's base built of brick. In addition, the base of a boundary wall built of brick also remains.





Wat Chetuphon

Temple of Sukhothai

Situated on the right of Wat Ton Chan, this temple is famous for four Buddha Images of vast size in four different postures (sitting, reclining, standing and walking). Their sheer size is very impressive and can be seen from afar. Enshrined in a mandapa with porches on four sides; these huge Buddha Images also served for supporting the mandapa roof, a functional feature developed from Burmese architecture in Pagan. Adjacent to the west of this mandapa is located another mandapa of small size with 20 - indented corners. Trace of a Buddha Image in the posture of subduing Mara was found in the small mandapa. Also discovered on the exterior wall of the latter mandapa were black floral designs like those on Chinese wares.

Another striking character of Wat Chetuphon is a boundary wall enclosing the mandapa with four porches. Made of thick slate of large size, the wall has a frame and balustrade, imitating woodwork.

To the west of the mandapa with four porches and the smaller one with indented corners is located a courtyard where a tree known as Phra Si Maha Pho was planted. A brick wall of 1 metre high was built to enclose this courtyard.

There is no evidence to point out when this temple was constructed. It is believed that the temple was not built yet during the reign of Pho Khun Ramkhanhaeng. According to the stone inscription of Wat Sorasak; around the middle of the 15th century AD, Venerable Phra Maha Thera Dharmatrailok who was an uncle of a Sukhothai ruler named Phra Maha Dharmaraja met with monks from Wat Chetuphon to discuss the construction of Chang Rop Chedi and other religious buildings during his stay at Wat Sorasak. Considering the name of Wat Chetuphon as mentioned in the said stone inscription together with its architecture style, it is presumable that Wat Chetuphon was an important and flourishing temple during the late Sukhothai period.

A stone inscription was found at Wat Chetuphon. According to the inscription, Chao Thammarangsi, entering monkhood for 22 years, made a Buddha Image in 1514 AD out of his strong faith in Buddhism.

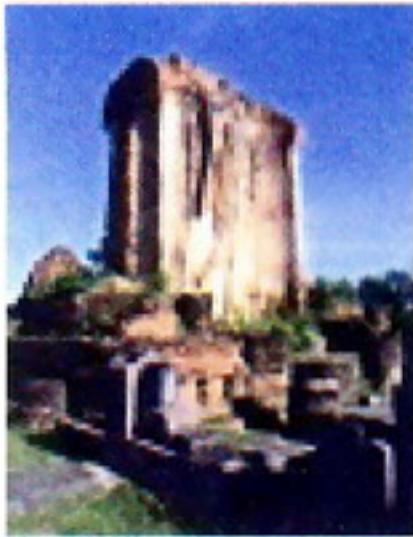
Wat Chetuphon



Vihan



A mondhop contain the Buddha statue
Phra Si Ariya Metrai



A standing Buddha image

The door of Mondhop



Bases of the small Chedis

Wat Saphan - Hin

Wat Saphan-Hin , the Monastery of the Stone Bridge, which is situated on a sloping hill about 50 meters in height. A pathway of slabs of slate leads up to the monastery yard. Passing on the way, there is a small Chedi in the form of a lotus - bud tower. Against the thick rear brick wall of the five - bayed Wihan stands a stucco image of the Buddha, 12.5 meters in height. The Buddha's right hand is raised in the attitude of giving protection. This must be the '18 - cubit image' of King Ram



Kamhang's inscription.



Wat Pa Mamuang



Wat Pa Mamuang, the Monastery of the Mango Grove, which lies about 50 meters north of the Ho

Devalayamahakasetravimana, is an important monastery referred to in the inscriptions of King Lue Thai. It was here that the King invited a famous monk, the Mahasami Sangharaja, in 1361. The foundation of the bot still stands. There are the base of a large ruined chedi, and the remains of three or four secondary chedi.

Wat Phra Yuen

Wat Phra Yuen, which stands on a low mound of earth. In a niche there is a standing stucco Buddha ('Phra Yuen') of high quality but in damaged condition. A number of slate boundary stones still remain.

Wat Phra Phai Luang



Wat Phra Phai Luang is located in Sukhothai National Historical Park. Wat Phra Phai Luang is surrounded by small moat. There is important construction which is named the three tiered-spire Halls.

The three tiered-spire Halls

This group of ancient monuments was built in the middle of an area, which was enclosed with a moat of 600 metres long for each side. The oldest ancient monuments in this temple are 3 buildings constructed in prasad form (imitated Hindu Shikhara Vimanas). At present, two of them are still in existence with only their bases remaining to be seen. The remaining one in the north is adorned with stuccoes relief depicting the story of Buddha, like those at a prasad of Wat Mahathat in Lop Buri Province and at Palilai Prasad in Angkor, the capital of the Ancient Khmer Kingdom. These stuccoes relief help to confirm the supposition that around the 13th century AD communities in Sukhothai had cultural contact with the Khmer in the reign of Jayavarman VII and were also associated with Lavo (Lop Buri), a Khmer town of importance in the central plain.





To the east of the prasad are located a **vihara** and a **chedi in pyramid shape** with every sloping side decorated with superimposed receding porches, which are similar to those of Ku Kut chedi in Lamphun, for enshrining Buddha Images. Moreover, Buddha images in Wat Tra Kuan art style enshrined in closed porches were found underneath those in Sukhothai style. Such a discovery points to the fact that new chedis were rebuilt in different periods to replace the old ones.



Located at the eastern extremity of this temple, a mandapa was built to enshrine Buddha Images in four postures, namely sitting, reclining, standing and walking. This mandapa is likely to belong to the late Sukhothai period.

Wat Si Chum

Wat Si Chum situated outside the town wall at the northwest corner, this ancient monument is well known for a sitting Buddha Image of large size. A monument of importance northwest of the city is Wat Si Chum. There is the mondop, which was built by King Mahadharmaraja II (last quarter of the 14th century). Wat Si Chum contains a monumental stucco-over-brick Buddha image in the attitude of Subduing Mara called "Phra Achana", mentioned in King Ram Kamhang's inscription. By *ajana* is probably meant 'immovable'. This Buddha measures 11.30 meters from knee to knee. The mondop is 32 meters square and 15 meters high, and the walls are 3 meters thick. There is a tunnel which has been meter leading to the temples south wall, where there is a stairway to the roof. Once one could enter a passageway in the southern wall and climb up stairs to the roof, but now the Fine Arts Department closed the entrance already. On the ceiling of this passageway are more than fifty engraved slate slabs illustrating scenes from the Jataka tales, stories of the Buddha's previous lives. Over the ceiling are twenty stone pillars, with inscriptions in the Thai alphabet of the Sukhothai period. Though the slabs are generally believed to have been originally placed elsewhere, their function here is to turn the ritual of circumambulation into a symbolic ascent to Buddhahood. A sloping wooden roof probably once covered the Mondop. In front stands a Vihan with walls of cross-pierced bricks. A small Vihan and a Mondop containing a Buddha image lie to the north. A moat serves as the boundary of the monastery enclosure.

In a book entitled Phra Ratchaphongsawadan Krung Si Ayutthaya written in the late Ayutthaya period, the temple is referred as a place where King Naresuan and his troops assembled before the army marched on Sawankhalok and from which the legend of talking Buddha Image (Phra Achana) derives.



Archana Bhudda

