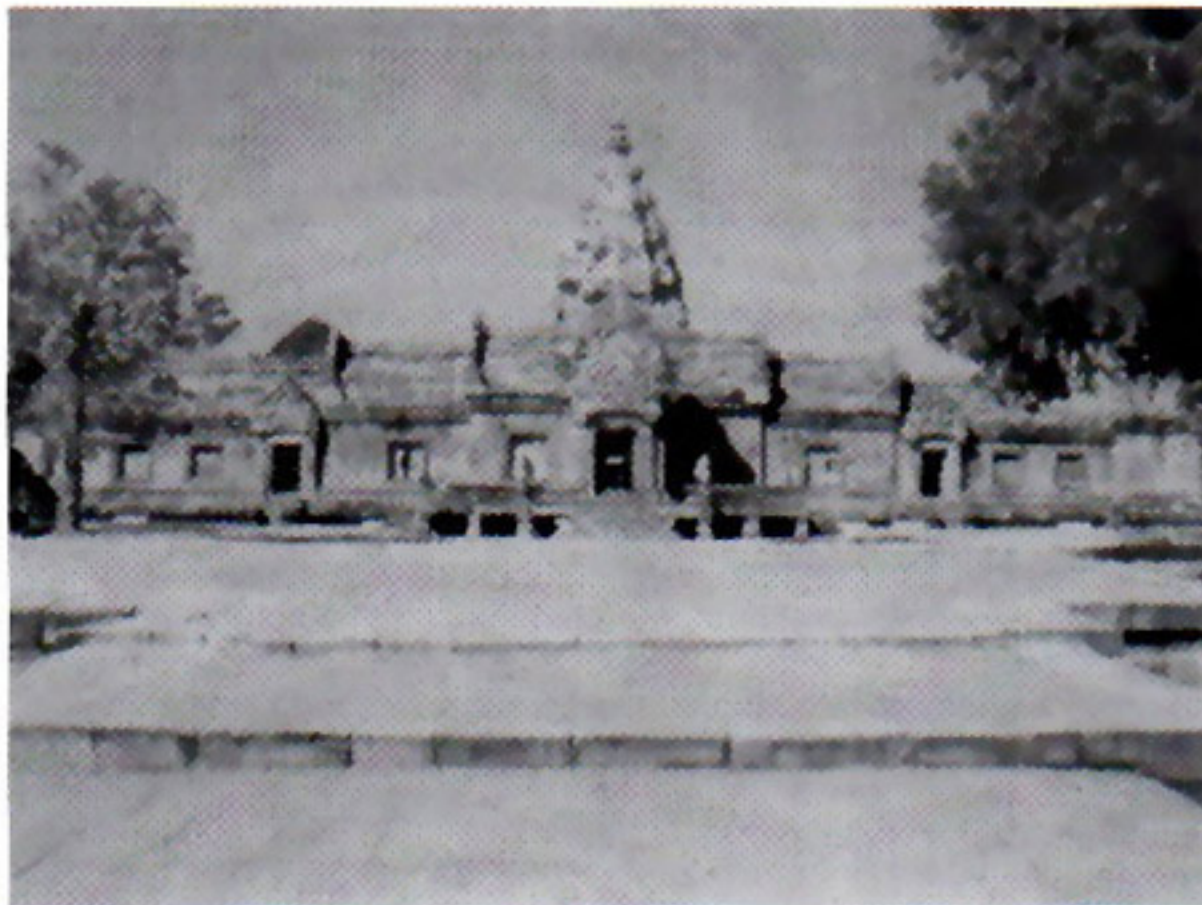


The Brahmanist or Hinduist Belief

Researching the evidence remaining in both Thailand and Cambodia such as the style of the sanctuaries, the iconography statues and the contents mentioned in the inscriptions indicated the combination of the Brahmanism or Hinduism both the Saivism and the Vaishnavism and the belief of the Devaraja. The Devaraja was the belief of the god-king, heightened the king of the community as the greatest of god or was his Avatara which meant the god incarnated as a man or animal to keep peace to the earth. The god-king came down to rule the community and be the spirit centre of each community, when he died he would unite to the highest god the srct people worship in that time. Like in Cambodia, they must build the sanctuary or "Devalai" on the top of the mountain linked to the belief of the Krailas Mountain or Phra Sumeru, the place of highest god and the centre of the universe, inside the sanctuary establishing the iconography of the highest god or his symbol for the king or household rituals or worship. The sanctuary in the Saivism established the Linga or Sivalinga or the iconography of Siva or Isavara on the highest base as the main statue and the other gods were on the lower ones, where as the sanctuary of the Vaishnavism established inside the iconography of Vishnu or Narayana as the highest one.

The Brahmanist or Hinduist Sanctuaries

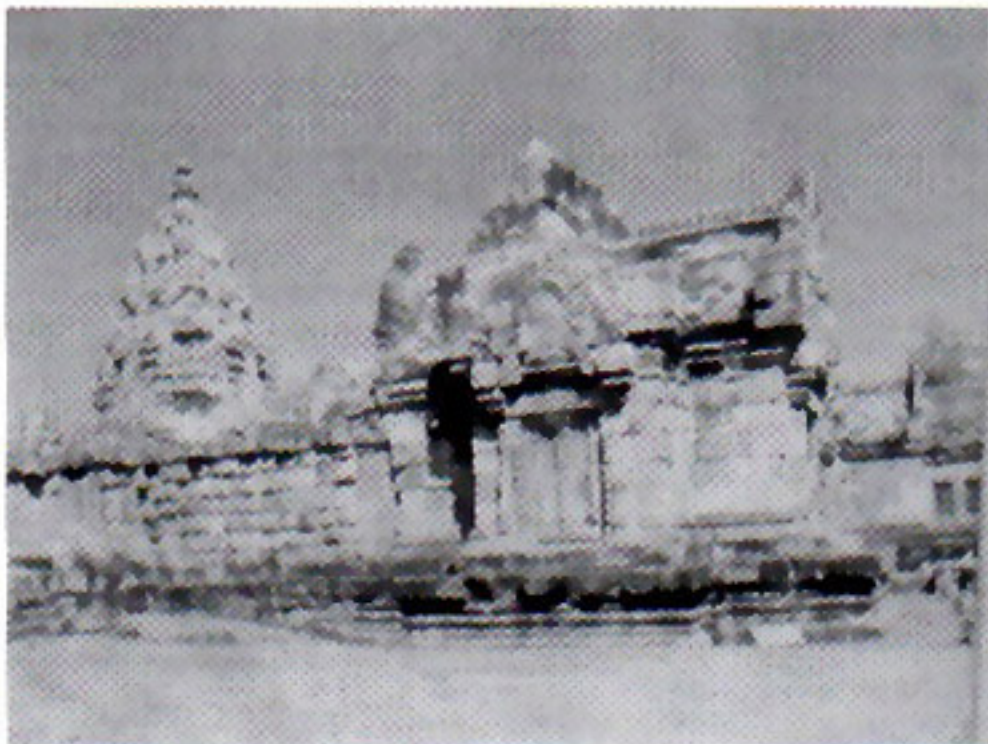
Like those of the Brahmanist or Hinduist sanctuaries of the Khmer Culture in Cambodia, the constructions and plans of the one of Contemporary with Khmer Culture in Thailand were the model of the Brahmanist or Hinduist universe plan ; building the sanctuary or Devalai, inside establishing the iconography of the highest god of each sect. It was presumed as the Krailas mountain or Phra Sumeru, the centre of the universe. The constructions and the plan of any Brahmanist or Hinduist sanctuaries in the Contemporary with Khmer Culture in Thailand were the same. Their different were in the detail of the structure composition and in the number of the small sanctuaries situated around the main sanctuary varied to the use of the people in that area.



*Prasart Hin Brimine
(Hindu Stone Sanctuaries)*

The pattern of the settlement of the people in the contemporary with Khmer Culture in Thailand

The contemporary with Khmer Culture people in Thailand settled down so densely in the northeast and scattered around the central, the southern part of the north and the east. The pattern of the settlement was similar to the one of people in the Dvaravati Culture period flourished in Thailand. Those people often settled down on the plain or near natural water. Beside, the people in the Contemporary with Khmer Culture also had their own special settlement pattern. They sometimes settled down on the plateau far from the water. The two pattern of the settlement for not only the bigger one as city community where was densely populated but also the smaller one shared two important characters ; the first one was having religious sanctuaries in the centre or in the important area of the community as the spirit and ruling centre. The second one was having a reservoir or "Baray" in the community to fulfill the need of religious belief and community consumption. It was possibly believed that the pattern of such community settlement was concerned with Devaraja and Buddharaja belief, and so are the building of Yasodharapura and Angkor Thom, the capital city of the Khmer Empire in Cambodia. However, the community in Thailand itself had adapted to each local environment, the resemblance as well as the difference of the community settlement of the Yasodharapura and Angkor Thom in Cambodia.



Prasart Hin Brimine in the different sides

The Brahmanist or Hinduist Sculptures

The idea of the iconography of the Brahmanist or Hinduist sculptures in the Contemporary with Khmer Culture in Thailand was the same as the one of those in the Khmer Culture in Cambodia. The sculpture of the two countries were dated at the same age. The discovered sculptures were statues and bas-relief carvings. The important statues discovered were the sculptures for worship established inside the main sanctuary both in the Saivism such Linga or Sivalinga, Siva or Isavara, Uma, Ardhanarisuara, Genesa, Aandhakumara or Skanda, etc. And in the Vaishnavism such Vishnu or Narayana, Krishna, etc. Beside, there were sculptures of the less-important gods and goddesses of these two sects such as Brahma, Brahmani, Aditya and Surya and so on. The important bas-relief carings always found were the reliefs depicting in Saivism and Vaishnavism stories, carving of the sandstone decorating the main sanctuary.



*Hindu Sculptures Bronze
(Lopburi style 13th-14th century)*

Hindu Sculptures Bronze
(Lopburi style 13th-14th century)



Visvakarma



Ganesha



Vishnu riding on Garuda, giant mythical bird



Kandakumara



Dancing Divinities

Hindu Sculptures Bronze
(Lopburi style 13th-14th century)



Garuda, ornament of weapon



Siva



Sigha ,a lion

Hindu bas-relief carvings Stone



Lintel ; Khmer art, Sombor Prei Kuk style 7th century A.D.



Lintel ; Preikmeng style 8th century A.D.



Lintel ; Khmer art, Prah-Ko style 10th century A.D.



Lintel ; Khmer art, Baphuon style, mid 11th century A.D.



Lintel with "Krisna killing Naga Galiya" ; Khmer art, Baphoun style, 11th-12th century A.D.





*Lintel with "Vishnu reclining on the serpent Ananta"
; Khmer art, Baphoun style, 16th-17th century A.D.*



Hindu sculptures Stone



Colonnette ; Khmer art, 13th century A.D



Pilaster ; Khmer art, Baphuon style 10th century A.D.



Octagonal Pilaster ; Khmer art, Baphuon – Angkor Wat style 11th-12th