
Historic Sites and Monuments of Mandalay and Environs

By

*Thiripyanchi U Lu Pe Win, M.A., of Archaeological Survey,
Ministry of Culture*

၁၉၅၉ ခုနှစ်၊ ပုံနှိပ်သူများနှင့် ထုတ်ဝေသူများ (မှတ်ပုံတင်) အက်ဥပဒေပုဒ်မ

၇ (၁) အရ၊ ပေးအပ်သော ဝန်ခံချက်များ

အောက်တွင် လက်မှတ်ရေးထိုးသူ ကျွန်တော် ဦးသိမ်းမောင်သည် ၁၉၅၉ ခုနှစ်၊ ပုံနှိပ်သူများနှင့် ထုတ်ဝေသူများ (မှတ်ပုံတင်) အက်ဥပဒေ၏ ဒုတိယဇယားတွင် ဖော်ပြထားသည့် အောက်ပါဝန်ခံချက် များနှင့်အညီ ထာဝစဉ် ဆောင်ရွက်ရန် ကတိဝန်ခံချက် ပြုပါသည်။

(က) ပြည်ထောင်စု မြန်မာနိုင်ငံ၏ ဖွဲ့စည်းအုပ်ချုပ်ပုံ အခြေခံ ဥပဒေတွင် ပါရှိသော မူလ အခွင့်အရေးများကို ပျက်ပြားစေရန် ကြံရွယ်သော၊ သို့တည်းမဟုတ် ပျက်ပြားမည့်အကြောင်း ဖြစ်ပေါ်စေသော မည်သည့်အကြံပေးမှု၊ တိုက်တွန်းမှု၊ လှုံ့ဆော်မှု၊ အားပေးမှု၊ သို့တည်းမဟုတ် ဝါဒဖြန့်မှုမျိုးကိုမဆို မည်သည့်အခါမျှ မပြုပါ။

(ခ) ဘာသာရေးဆိုင်ရာ ကိုးကွယ်မှုကိုသော်၎င်း၊ ယုံကြည်မှုကိုသော်၎င်း၊ မည်သည့်အခါမျှ မပုတ်ခတ်၊ သို့တည်းမဟုတ် မရှုတ်ချပါ။

(ဂ) နိုင်ငံရေးအာဏာကို လက်နက်ဖြင့် သိမ်းယူရန် မည်သည့် ရှေးရှုချက်၊ သို့တည်းမဟုတ် ကျင့်သုံးချက်မျိုးကိုမဆို မည်သည့်အခါမျှ ထောက်ခံခြင်း၊ တိုက်တွန်းခြင်း၊ လှုံ့ဆော်ခြင်း၊ အားပေးခြင်း၊ သို့တည်းမဟုတ် ဝါဒဖြန့်ချိပေးခြင်းမပြုပါ။

(ဃ) ပြည်ထောင်စု မြန်မာနိုင်ငံတွင် မည်သို့သော နိုင်ငံရေး အာဏာရှင်စနစ်မျိုးကိုမဆို ရှေးရှုရန်၊ တည်ထောင်ရန်၊ သို့တည်းမဟုတ် ကျင့်သုံးရန်၊ မည်သည့်အခါမျှ ထောက်ခံခြင်း၊ တိုက်တွန်းခြင်း၊ လှုံ့ဆော်ခြင်း၊ အားပေးခြင်း၊ သို့တည်းမဟုတ် ဝါဒဖြန့်ချိပေးခြင်းမပြုပါ။

(င) အတိုက်အခံ နိုင်ငံရေး အဖွဲ့အစည်းများ ထားရှိခွင့်ပြုသော ပါလီမန် ဒီမိုကရေစီ စနစ်ကို ပျက်ပြားစေရန် ကြံရွယ်သော သို့တည်းမဟုတ် ပျက်ပြားမည့်အကြောင်း ဖြစ်ပေါ်စေသော၊ မည်သည့် အကြံပေးမှု၊ တိုက်တွန်းမှု၊ လှုံ့ဆော်မှု၊ အားပေးမှု၊ သို့တည်းမဟုတ် ဝါဒဖြန့်မှုမျိုးကိုမဆို မည်သည့် အခါမျှ မပြုပါ။

(စ) လျှို့ဝှက်ရဲအဖွဲ့ (Secret Police) ဖွဲ့စည်း၍စိုးမိုးအုပ်ချုပ်သည့် စနစ်မျိုးတည်ထောင်ခြင်းကို သော်၎င်း၊ တည်ထောင်ရန် ကြိုးပမ်း အားထုတ်ခြင်းကိုသော်၎င်း၊ မည်သည့်အခါမျှ အကြံပေးခြင်း၊ လှုံ့ဆော်ခြင်း၊ တိုက်တွန်းခြင်း၊ ထောက်ခံခြင်း၊ အားပေးခြင်း၊ သို့တည်းမဟုတ် ဝါဒဖြန့်ချိပေးခြင်း မပြုပါ။

(ဆ) အခြားနိုင်ငံတခုခုမှ ဖြစ်စေ၊ နိုင်ငံခြားသားများထံမှ ဖြစ်စေ၊ ရံပုံငွေအတွက်ကြေးငွေ၊ သို့တည်းမဟုတ် ပစ္စည်းအကူအညီ၊ အထောက်အပံ့ကို မှတ်ပုံတင်အာဏာပိုင်၏ကြိုတင်သဘောတူခွင့်ပြုချက်မရဘဲ တိုက်ရိုက်ဖြစ်စေ၊ သွယ်ဝိုက်၍ဖြစ်စေ မည်သည့်အခါမျှ လက်ခံခြင်းမပြုပါ။

(ဇ) ပြည်ထောင်စု မြန်မာနိုင်ငံ၏ ဖွဲ့စည်းအုပ်ချုပ်ပုံ အခြေခံ ဥပဒေ၏မူများကို ဆန့်ကျင်သော အဖွဲ့အစည်းများနှင့် လုပ်ငန်းများကို မည်သည့်အခါမျှ ထောက်ခံခြင်း၊ အားပေးခြင်း၊ သို့တည်းမဟုတ် ဝါဒဖြန့်ချိပေးခြင်းမပြုပါ။

အထက်ဖော်ပြပါ ဝန်ခံချက်များနှင့် အညီ ထာဝစဉ် ဆောင်ရွက်ရန် ကတိဝန်ခံချက် ပြုပါသည်။

ထုတ်ဝေသူ၏လက်မှတ်.....(ပုံ) သိမ်းမောင်။

လုပ်ငန်းအမည်.....စာတော် ပုံနှိပ်ဖြန့်ချိရေးဌာန။

လိပ်စာအပြည့်အစုံ.....အုပ်ချုပ်ရေးအရာရှိချုပ်၊ နိုင်ငံတော်ဗုဒ္ဓသာသနာအဖွဲ့၊ ကမ္ဘာအေး။

Mandalay

The city of Mandalay took its name from the Mandalay Hill which is situated at the north-east corner of the town. It was founded and built in 1856-57 A.D. by King Mindon (1853-78) under circumstances which caused him to think that in establishing a new city at the foot of the Mandalay Hill he was obeying a sacred mandate. Mandalay Hill has for long been a holy mount, and tradition has it that the Buddha on his visit with his disciple Ananda had prophesied that in the 2,400th year of his religion (1857 A.D.) a great city, metropolis of Buddhism, would be founded at its foot. King Mindon fulfilled the prophesy by shifting the original capital from Amarapura to the site of the present city. The classical name of the city is Ratanapunja.

The town is situated on the plain which stretches from the Shan Hills on the East to the Irrawaddy river on the west. It is about 430 miles due north of Rangoon. It occupies an area of roughly 25 square miles. The capital, known as the Royal Golden City in which King Mindon built his palace, lies in the north east corner of the present town.

The MAHAMUNI Pagoda. In the southern quarter of the town, about a mile to the north-west of the Air Port is situated the Mahamuni Pagoda enshrining the celebrated Mahamuni Image. It is also called the *Payagyi* (Great Pagoda) and the Arakan Pagoda. The Image was brought from Mrohaung in Arakan in 1784 during the reign of King Bodawpaya (1782—1819). It is reputed to be of very great antiquity. The King enshrined it in a temple which he constructed about five miles north of Amarapura, his capital. The image became the object of fervent devotion for his people and is still paid homage by devout Buddhists from all over the world. It was originally cast out of metal, but the body of it has for long been lavishly gilded and has assumed an irregular outline. The image, which is in the usual sitting posture of Buddha, is actually 12 feet 7 inches high.

The original temple was damaged by fire in 1884. The present pagoda which has a terraced roof of gilded stucco is therefore of later construction, being built after the fire. In the inner courtyard are hundreds of stone slabs inscribed with copies of inscriptions recording religious endowments. The

collection of these records was made by Bodawpaya. Not far from the western entrance is a group of six bronze figures, two of men, three of lions, and one of a three-headed elephant. These were brought from Arakan at the same time as the Mahamuni Image; they are part of the spoil which Bayinnaung took from Ayuthia in 1663, and later taken by the Arakanese King Razagyi from Pegu.

The SETKYATHIHA Pagoda is in 85th Street, a few hundred yards south-west of the Zegyo Bazaar. It contains a bronze image of the Buddha, even larger than the Mahamuni image. It is in a sitting posture, 16 feet 8 inches high. The image was cast at Ava by King Bagyidaw (1819—37) in 1823. In 1849 it was moved to Amarapura and again in 1884 to Mandalay. The temple which houses the image stands on an elevated masonry platform. The structure was heavily damaged during the last war, but has since been reconstructed.

The SHWE KYI MYIN Pagoda also is in the heart of the town. It was built by Minshinsaw, the exiled son of the famous King Alaungsithu (1114—67) of Pagan. In the temple is enshrined the original image consecrated by Minshinsaw himself. Since the last King was dethroned, certain images held in great veneration as the objects of worship of successive kings of Burma from the time of Alaungsithu have been removed from the Palace and set up within one of the compartments of this pagoda. The great attraction of this pagoda is, therefore, in the collection of these statues and images made out of valuable jewels and precious stones and traditionally worshipped by Royal Families. They are in the care of the pagoda trustees who bring them out for public worship only on very important religious occasions.

The MANDALAY Palace, is the next object of interest. The city is in the form of a square each side of which is 10 furlongs in length. A battlemented wall of brick and mud mortar has a total height of 25 feet and is 10 feet thick in the lower portion, and 4 feet 4 inches in the crenellations, and is backed by an earthen rampart. There are 12 gates, three on each side, at equal distances from each other surmounted by pyatthats or pavilions, and there is also a pyatthat at each corner of the wall, making 48 in all, together with intermediate pyatthats. The moat averages 225 feet wide and 11 feet

deep, surrounding the city and is kept full by a channel from the Mandalay Irrigation canal. The moat was originally spanned over by five wooden bridges, four of which lead to the four principal or main gates.

The Palace occupied the central spot in the city. It was removed from Amarapura by King Mindon in 1857 A. D. and was reconstructed at Mandalay. Its architecture is an example of the traditional architecture of ancient India and of Asia. In plan and design it may be said to have features common to Pan Asiatic cities and Palaces. It consisted of a group of wooden buildings, many of them highly carved and gilt. There were eight thrones in different halls and compartments. The whole group of buildings on the brick platform, six feet high, was destroyed by fire during the last war. To the west of this platform may still be seen a small museum showing the models of the palace buildings. The ruined clock tower and the relic tower lie to the east of the palace platform. A little to the north of the clock tower are the mausoleums of which the most important historically is King Mindon's tomb. It was gilded and covered with glass mosaic but was renovated in 1898. The work now seen is of quite recent date and nothing of the old craftsmanship remains.

Close to the clock tower are inscription sheds housing more than 600 inscribed stone slabs being original lithic documents collected by Bcdawpaya. They were removed from Amarapura to the present site just before the second world war.

The KYAUKTAWGYI Pagoda lies beneath the shadow of the Mandalay Hill. It was built in 1853—78. It contains an image of the Buddha carved out of a single block of marble from the mines of Sagyin, which are a few miles to the north of Mandalay. The figures of the 80 *arahats* or the disciples of the Buddha, are arranged around the central shrine, 20 on each side. The carving of the image was completed in 1865, and the dedication ceremony was performed amidst great rejoicing, the King himself being present at the festivities.

On the HILL itself are numerous religious buildings. There stand a huge image known as the Shweyattaw, representing Buddha pointing to the Palace as the future centre of a capital. Many other pagodas, shrines, covered steps, etc., are the works of a very pious hermit, the late Rev. U Khanti who won great public support to carry out meritorious deeds.

A few hundred yards to the north-east of the Kyauktawgyi Pagoda lies the KUTHODAW or Maha Lawkamarazein Pagoda, which was built in 1857 by King Mindon on the model of the Shwezigon Pagoda at Pagan. Its distinctive feature is the collection of 729 stone slabs, on which is inscribed the whole of the Tripitaka. King Mindon convened the Fifth Great Synod for the Buddhist Canon, and the authorized version of the Tripitaka approved by the Synod was inscribed on the stone slabs. These slabs are enshrined in small temples surrounding the central pagoda. This collection is unique in the Buddhist world, and is highly prized by all Oriental Scholars.

To the south of the Kuthodaw pagoda lie the remains of the ATUMASHI Monastery. It was built by King Mindon, in 1857, at a cost of about five lakhs of rupees. The building was of wood covered with stucco on the outside, and its peculiar feature was its being surmounted by five graduated rectangular terraces instead of the customary *pyatthats* (multiple roofs). In it was enshrined a huge image of Buddha, and four sets of Tripitaka were deposited in large teak boxes. The whole building together with its contents was burnt in 1890.

Close to the East of the Atumashi monastery is the SHWENANDAW Monastery. It was built by King Thibaw, in 1880, mainly of materials obtained by dismantling the apartments occupied by Mindon Min just before his death. The whole building was heavily gilt and adorned with glass mosaic work. It contains also fine specimens of Burmese wood carvings. The building has considerably deteriorated but the carvings within it, especially the Ten Great Jataka scenes remain well preserved.

The EINDAWYA Pagoda lies to the west of the Zegyo Bazaar. It is a prototype of modern pagodas in Burma. It was built by King Pagan (1846—52) on the site of his residence occupied by him before he came to the throne.

AMARAPURA

On the road to Sagaing, about seven miles south of Mandalay, is the old city of Amarapura, the 'City of Immortality'. It is also known as *Taungmyo*, the southern City, in contradistinction to Mandalay which lies to the north of it. It was founded in 1783 by Bodawpaya who

moved the capital to this place from Ava. It lost in importance since 1857 when Mandalay was made capital by Mindon, and is now in a state of utter ruin.

All that remain of the Palace are two masonry buildings, the watch-tower and the treasury, which are to be seen on the left of the motor-road to Sagaing. The KYAUKTAWGYI Pagoda on the east of the Taungthaman lake and the PATODAWGYI pagoda are the best preserved of the numerous religious buildings at the deserted capital. The former was built in 1847 by King Pagan (1846—52) on the model of the Ananda Temple at Pagan; and the latter by Bagyidaw in 1816.

The first British embassy to Burma led by Captain Symes came to Amarapura in 1795. The town is now noted for its cottage industry in silk and cotton weaving.

Near the Irrawaddy are the two sister pagodas known as the SHWE KYETYET and SHWE KYETKYA built by one of the kings of Pagan in circa 12th century A.D.

SAGAING

Sagaing lies about 13 miles south west of Mandalay on the West bank of the Irrawaddy, at the end of a range of hills which bounds the river bank for some miles northwards. The river here runs from east to west and is crossed by the AVA bridge. This bridge was first opened to traffic in 1934. It is called after the ancient capital of AVA at the confluence of the Irrawaddy and the Myitnge opposite Sagaing. The two girders demolished at the time of the British evacuation in 1942 have been repaired recently and it was reopened with ceremony by the President of Burma on the 27th October 1954.

The town which stands on the western bridgehead was a capital in 1315 A.D. before AVA was founded and was again occupied as such from 1760 A.D. to 1764 A.D. There are numerous pagodas in and near Sagaing and the Sagaing Hills are clustered with ancient pagodas as well as modern religious buildings.

The NGADATGYI Pagoda at the west end of the town was built in 1657 by King Thalun's son and successor. It contains one of the largest sitting

images of Buddha in Upper Burma. A largely attended festival is held here annually.

The TUPAYON Pagoda founded by King Narapati of Ava in 1444 A.D. is about 90 feet high. It was repaired by Pagan Min but not completed. The pagoda is a rare type in Burma and of peculiar architectural interest as marking a certain phase in the development of these structures. Nearby is another important collection of inscriptions most of which were dedicated by royal donors of the 14th-15th centuries. One of the biggest and finely engraved stone slabs of Burma stands among this collection.

The AUNGMYELAWKA Pagoda, in Sagaing town, was built in 1783 A.D. by Bodawpaya, on the site of a house occupied by him before he came to the throne. The pagoda is also known as the Eindawya. It is constructed entirely of sandstone, is cylindrical in form, and has a tapering spire. Its architecture is modelled after the Shwezigon Pagoda at Pagan.

The DATPAUNGZU Pagoda contains relics recovered from several ruined pagodas which had to be demolished when the railway line towards the bridge was constructed. The building is therefore of recent date though the relics belonging to an earlier period are much venerated.

The KAUNGHMUDAW Pagoda, also called Rajamanicula, six miles north of Sagaing town was built by King Thalun of Ava in 1636, to celebrate the re-settling of the capital at Ava. It is in the hemispherical form being built on the model of the Mahaceti of Ceylon. The pagoda rises from the plain and is an enormous solid dome, with a massive hti (umbrella), but no spire, raised on three circular terraces or bases. The mass of the dome rises from a plinth of about a foot high, and at the edge of this runs round a ring fence of moulded stone posts, each having the cap hollowed out. There are eight hundred and twelve of these posts, $4\frac{1}{2}$ feet high, used for offering lights. There are also 120 niches or caves at the base of the pagoda, each containing an image of a nat or celestial being. The pagoda is $151\frac{1}{2}$ feet high and the circumference at the base is 900 feet.

In a cell within the precincts of the pagoda is a very finely engraved stone. It is a slab of polished white marble, with richly carved pediment and border, standing eight and half feet out of the ground. Each side contains 86 lines of beautifully executed inscriptions in the square Burmese character.

The greater part of it consists of details concerning the pagoda and of religious and moral maxims.

The PADAMYA ZETI at Wachet and the Onmhinhonze at Ywataung are among other notable pagodas in the vicinity.

The PON NYA SHIN on a hill above the Thayetpin ferry landing place is of historical interest. An inscribed stone close by gives the date of the structure (1590 A.D.).

AVA

This old capital of Burma was founded in 1364 A.D. by Thado Minpaya. It lies at the junction of the Irrawaddy with the Myitnge (or Doktawadi), and the town was built on an artificial island by a channel the Myittha Chaung, which was dug from the Myitnge to the Irrawaddy. The city stands in the north-east corner of the triangular island. The old walls, both outer and inner, are still very solid and substantial. The area within the walls is now filled with cultivated land, scattered hamlets, monasteries, and ruins of ancient pagodas. The city was deserted and reoccupied as the capital at three later periods and was finally given up in favour of Amarapura in 1856.

The site of Bagyidaw's palace (1819-37) is now marked by a solitary masonry Watch Tower which is about 90 feet high. Owing to the earthquake of 1838 it is now much out of the perpendicular.

The OKKYAUNG or Maha Aungmye Bonzan Monastery was built in 1818 A.D., by Nanmadaw Me Nu, the notorious Chief Queen of Bagyidaw, for the residence of her religious preceptor Nyaunggan Sayadaw. The earthquake of 1838 damaged it, and in 1873 it was restored by Sinbyumashin, Queen of Mindon, and daughter of Me Nu. This masonry monastery is a fine specimen of its class in Burmese architecture.

MINGUN

About seven miles north of Mandalay, on the right bank of the Irrawaddy river is Mingun, a village noted for its huge unfinished pagoda and the enormous bell, one of the largest in the world.

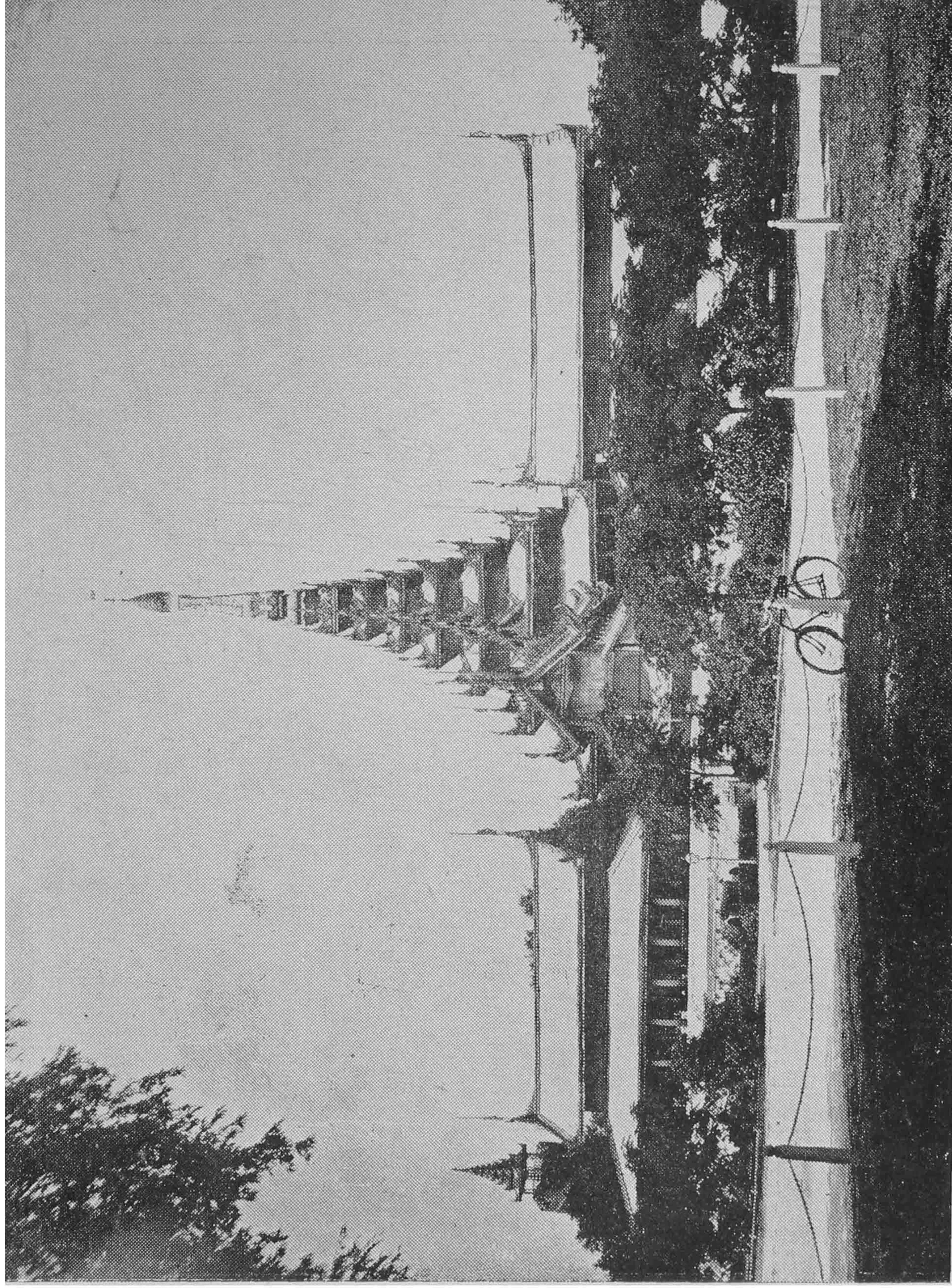
The MINGUN Pagoda covers an area about 450 feet square, and its height is 162 feet, or one-third of the height originally intended. It was built by Bodawpaya (1781—1819) who spent about 15 years on its construction. It is still in an unfinished condition, and is only remarkable for its size. The pagoda and the biggest pair of griffins were cracked by the earthquake of 1838 A.D. Its probable dimensions, if completed, could be inferred from the Pondawpaya, a structure about 15 feet high, which served as the model.

Fergusson, in his "History of Indian and Eastern Architecture" remarks, ".....even in its ruined state, (the pagoda) is as large and imposing a mass of brick-work as is to be found anywhere. Since the pyramids of Egypt nothing so great has been attempted, and it belongs to the 19th century."

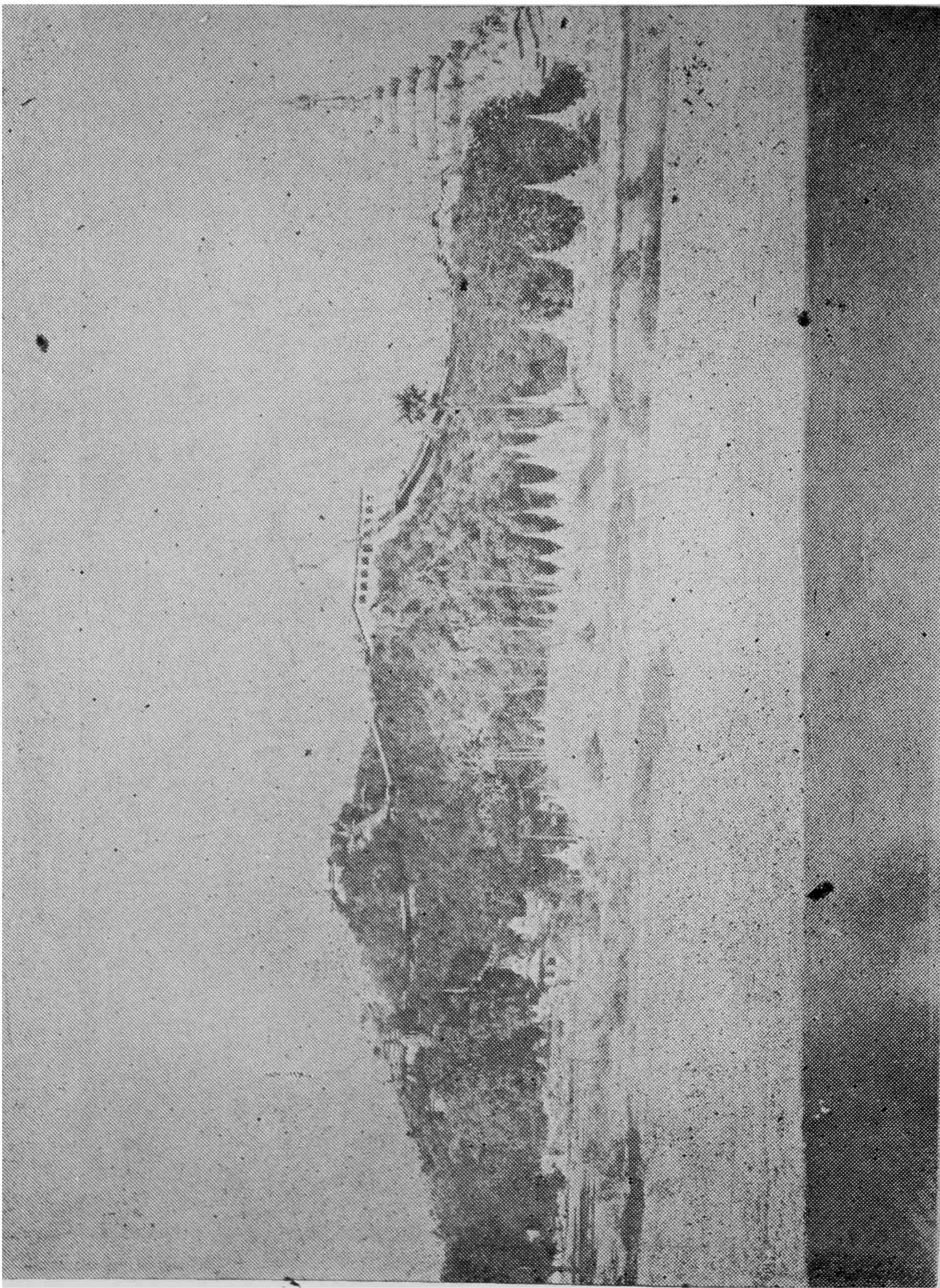
The MINGUN Bell was cast in 1790 A.D. by Bodawpaya to be dedicated to the Mingun Pagoda. It weighs about 90 tons, the exterior height being 12 feet and the external diameter at the lip 16 feet 3 inches. The thickness of the metal varies from 6 to 12 inches. Its original supports were destroyed by the earthquake of 1838 and it was raised to the present position in a suitable *Tazaung* (shed).

The MYATHEINDAN or Sinbyume Pagoda was built by Bagyidaw in 1816, while he was yet a Prince, to commemorate the death of his senior wife, the Sinbyume Princess. It is in the form of the Sulamani Pagoda on the top of Mount Meru in Tavatimsa heaven, the abode of Indra. The seven concentric terraces at the base correspond to the seven ranges of mountains surrounding Mount Meru. The figures in white marble in the niches of the parapets of every terrace represent the five kinds of mythical monsters safe-guarding the mount. The building was severely shattered by earthquake but was restored by king Mindon in 1874.

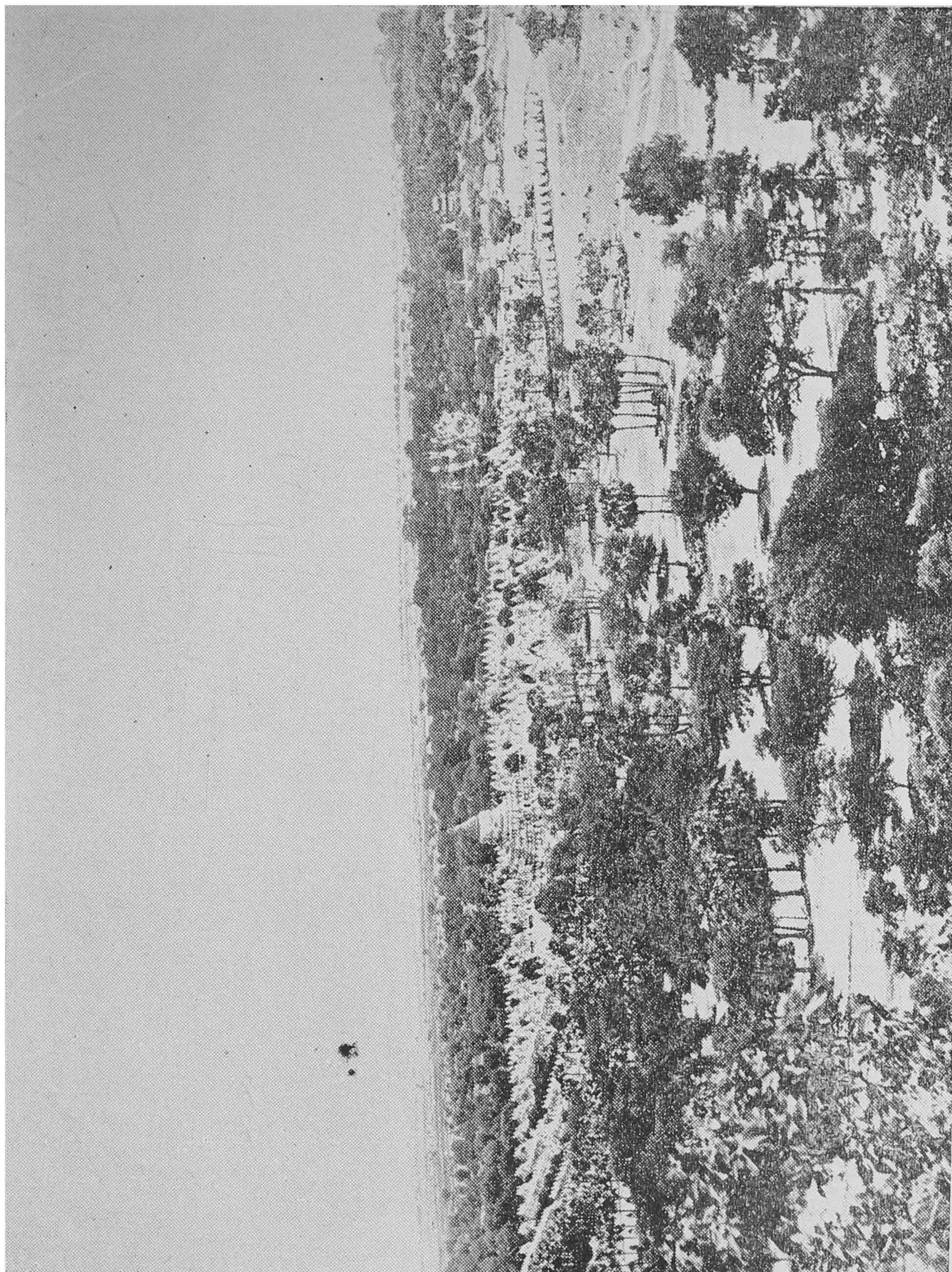
The SETTAWYA Pagoda on the brink of the river is a hollow vaulted temple built by King Pagan in 1790 A.D. In the sanctum is enshrined a Footprint of the Buddha in brick and stucco.



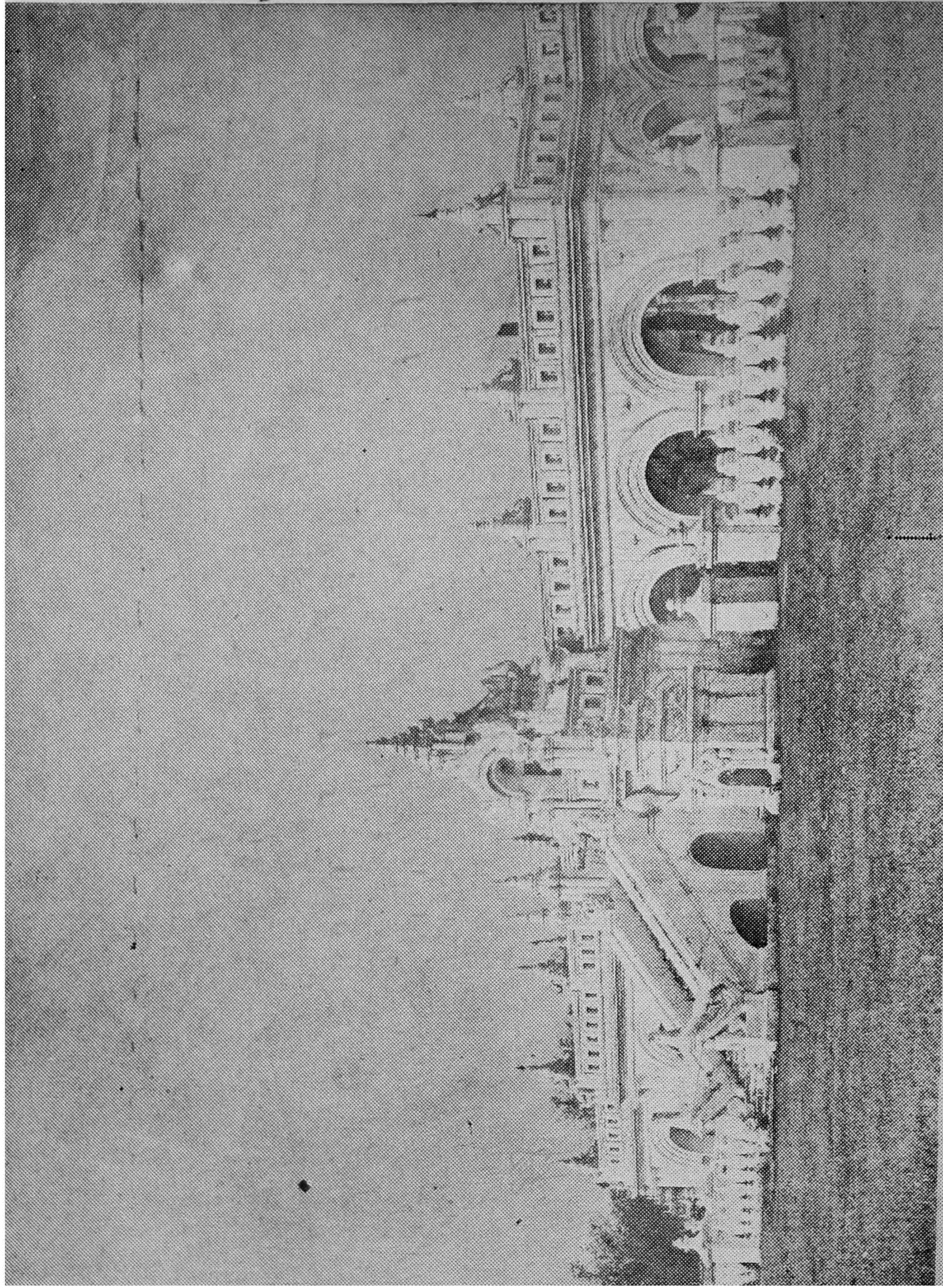
The East Audience Hall of the Mandalay Palace



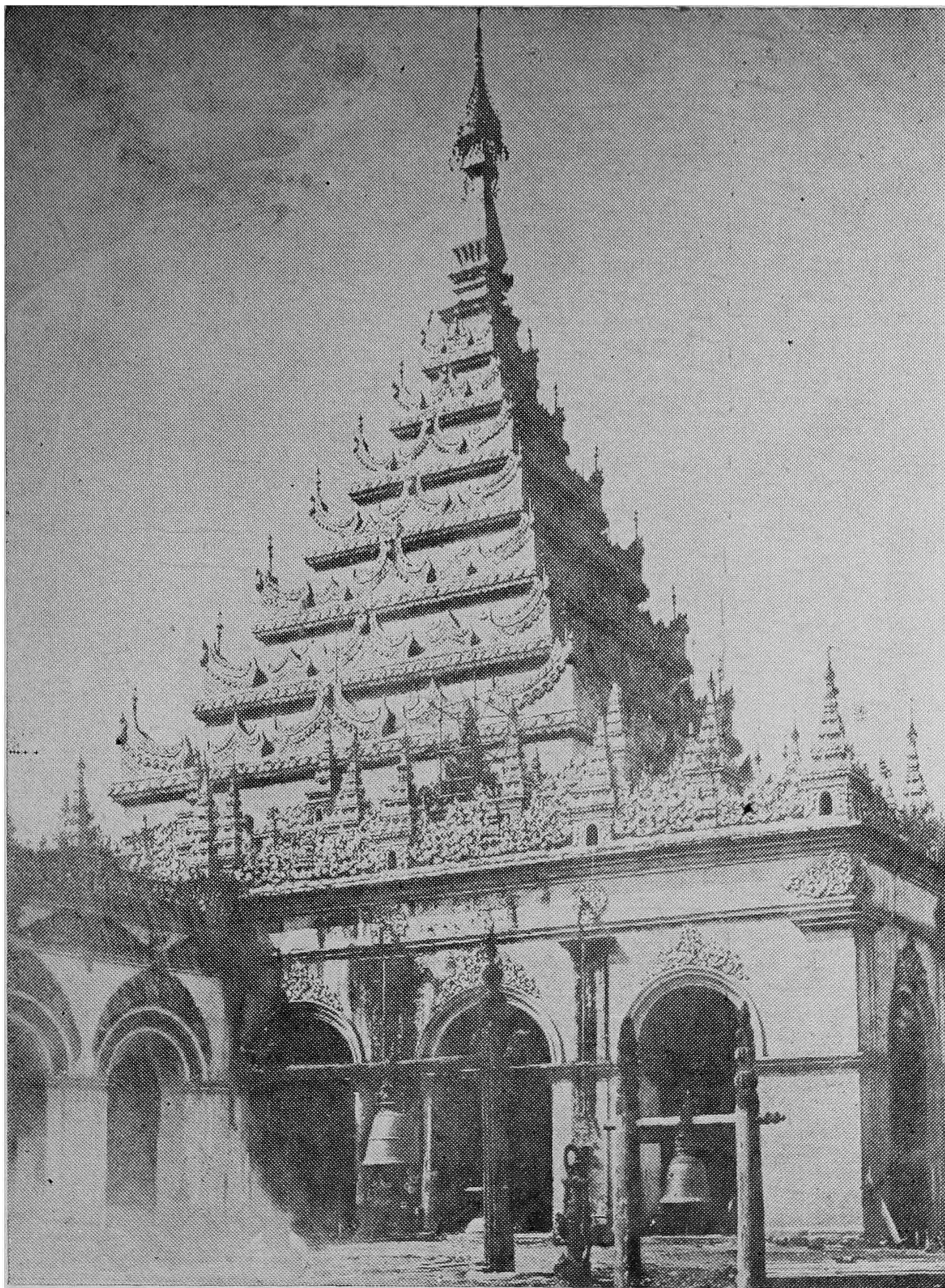
The Mandalay Hill



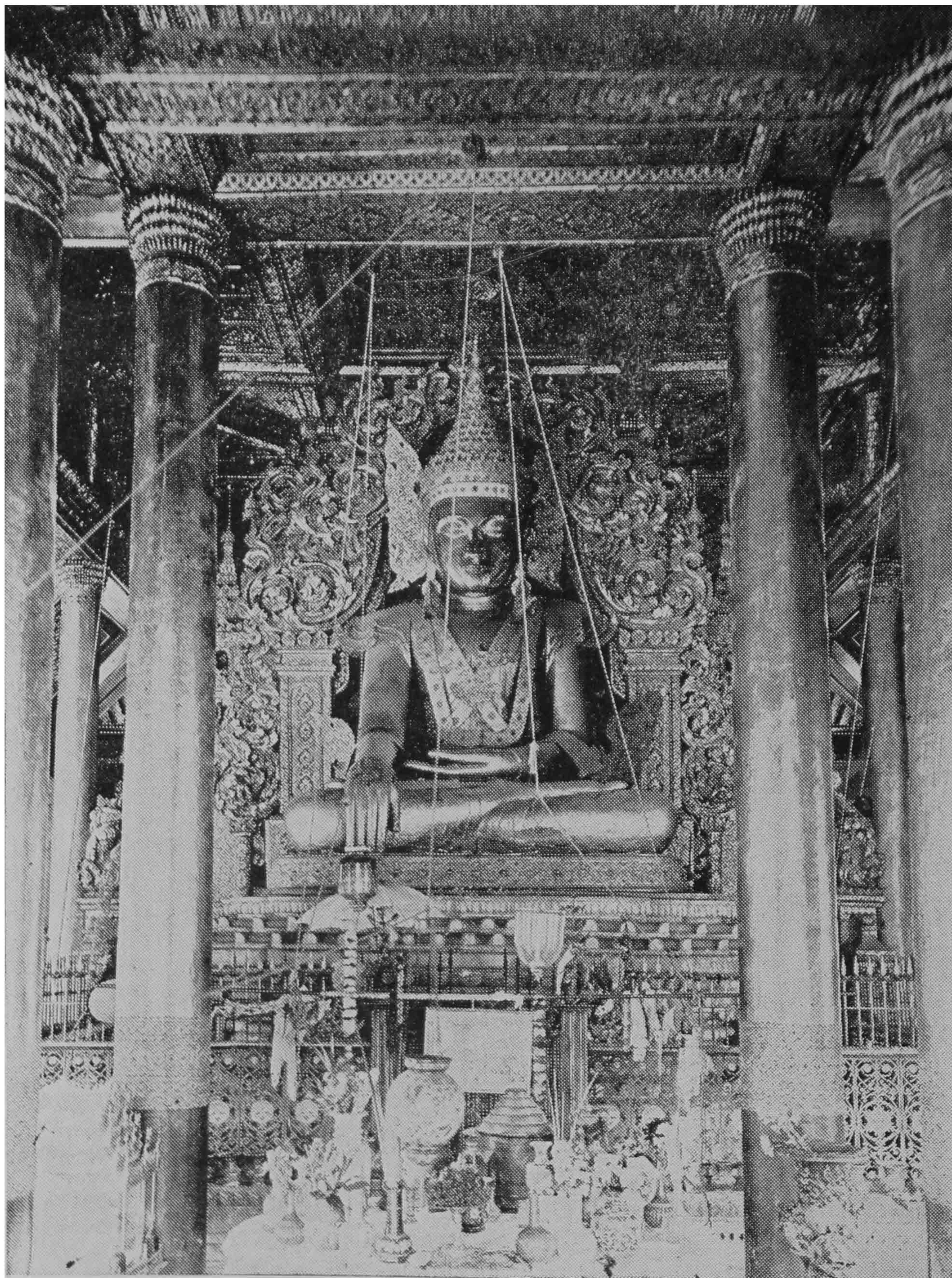
The Kuthodaw or Maha Lokamarazein Pagoda



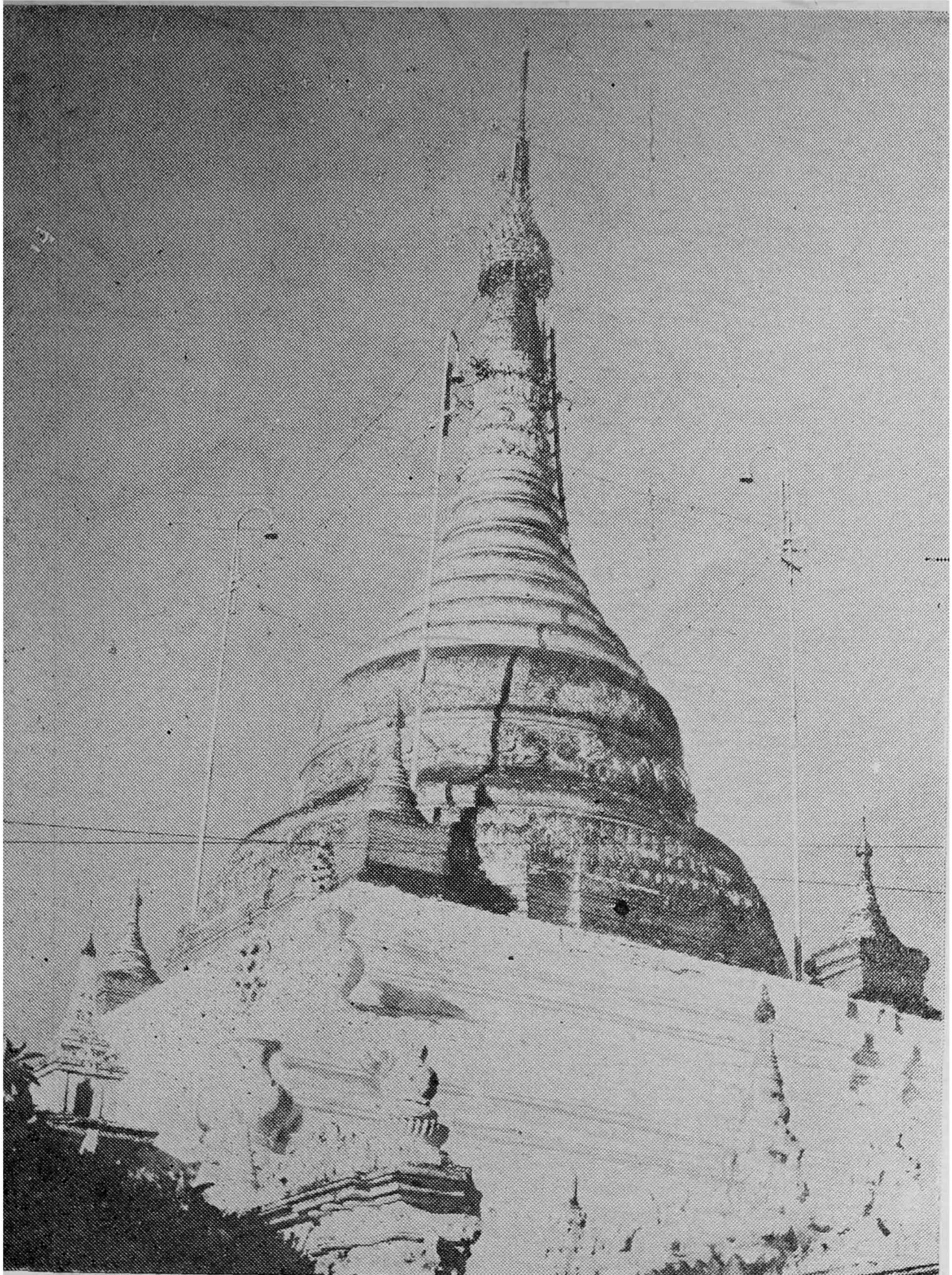
The Atumashi Monastery



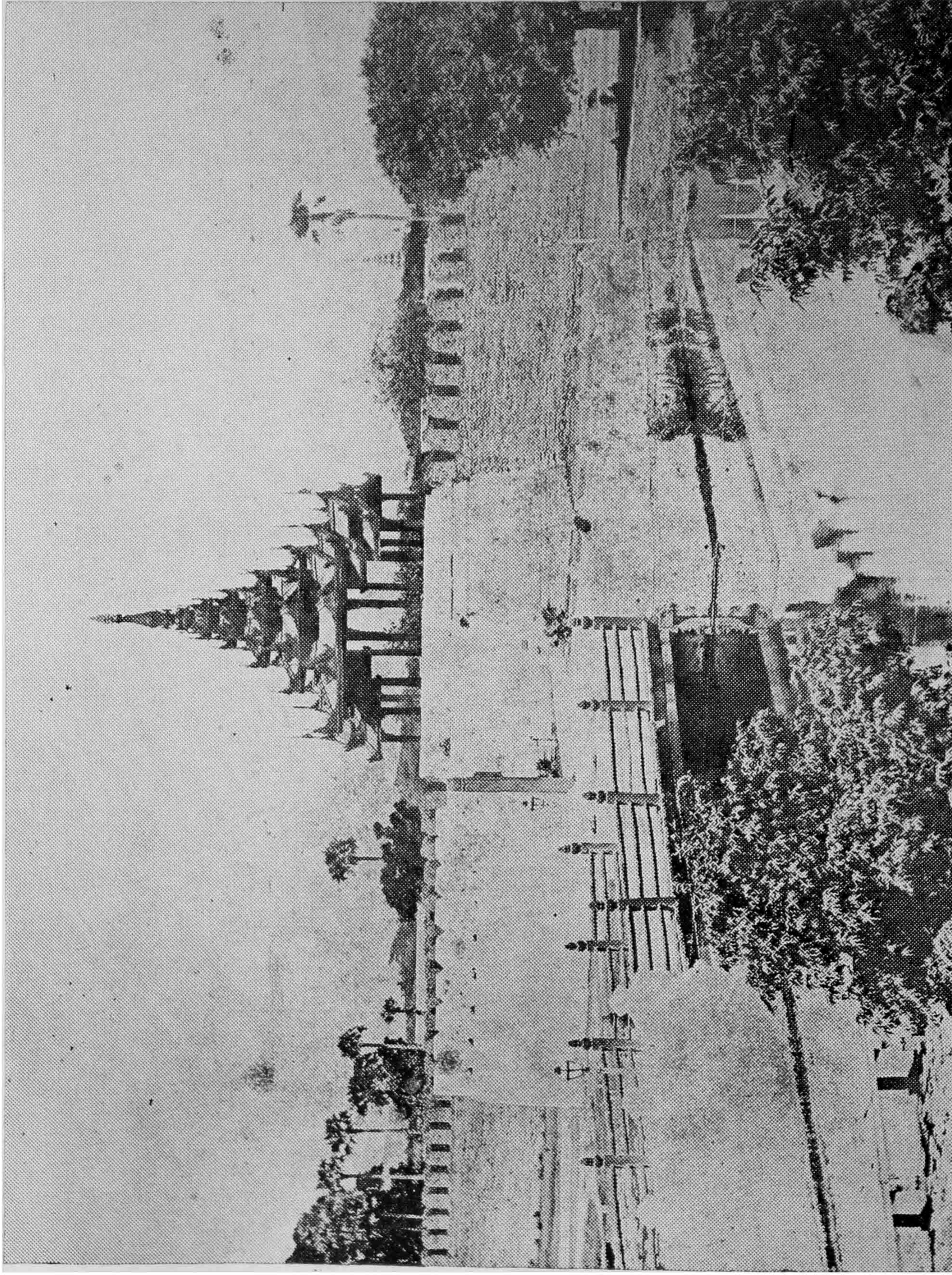
The Mahamuni Pagoda



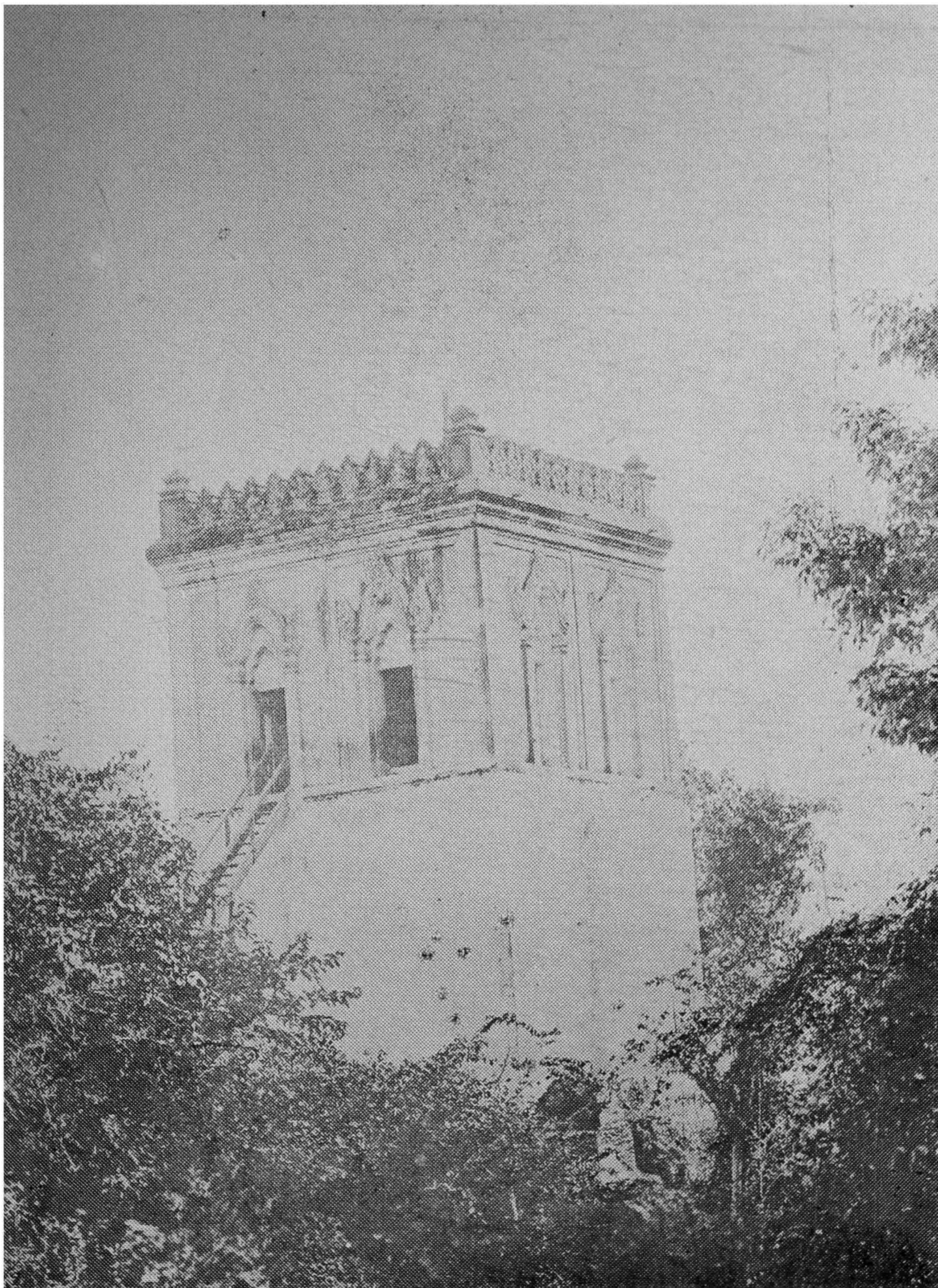
The Setkyathiha Pagoda



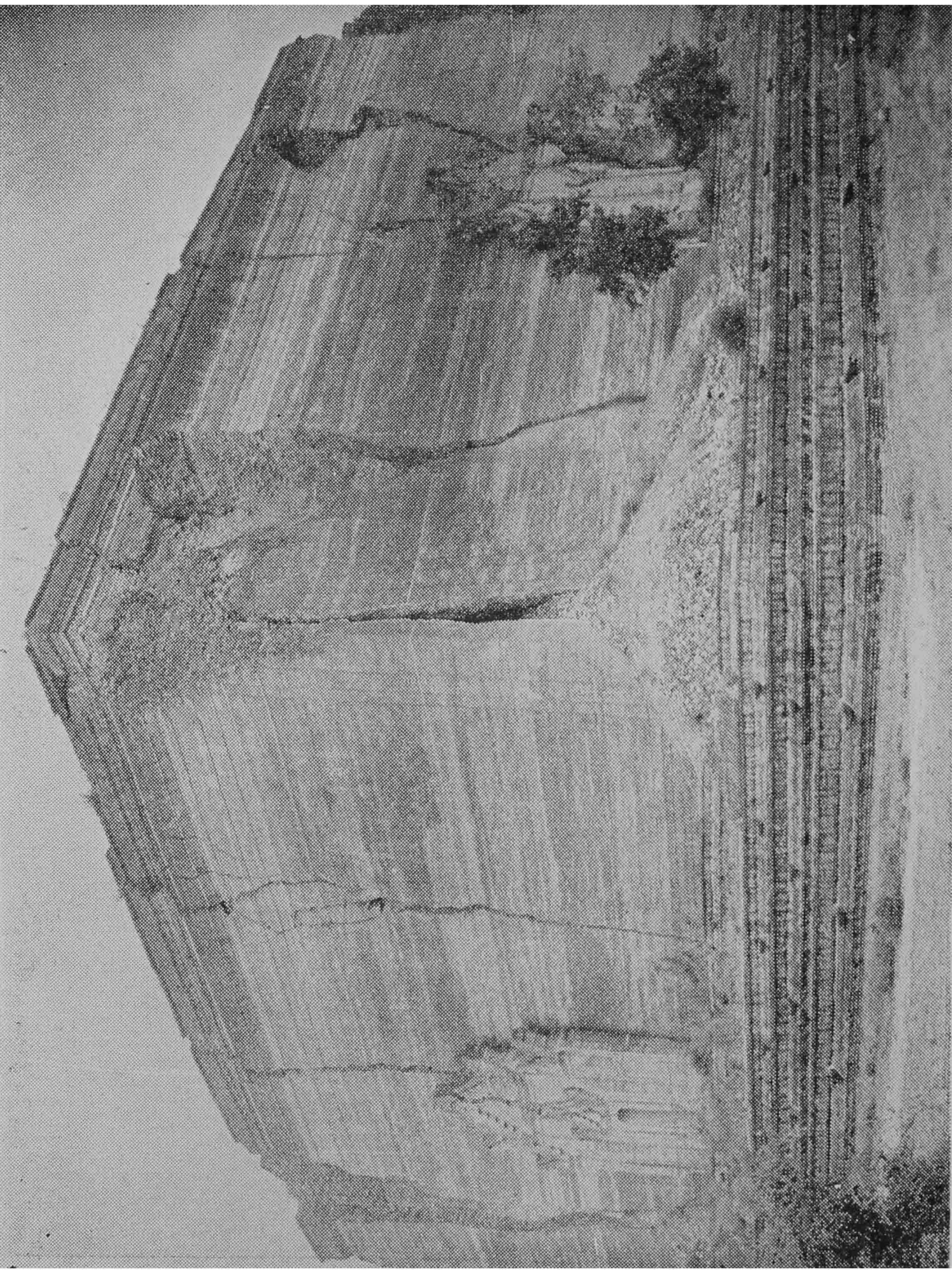
The Shwekyi Myin Pagoda



The Mandalay Palace



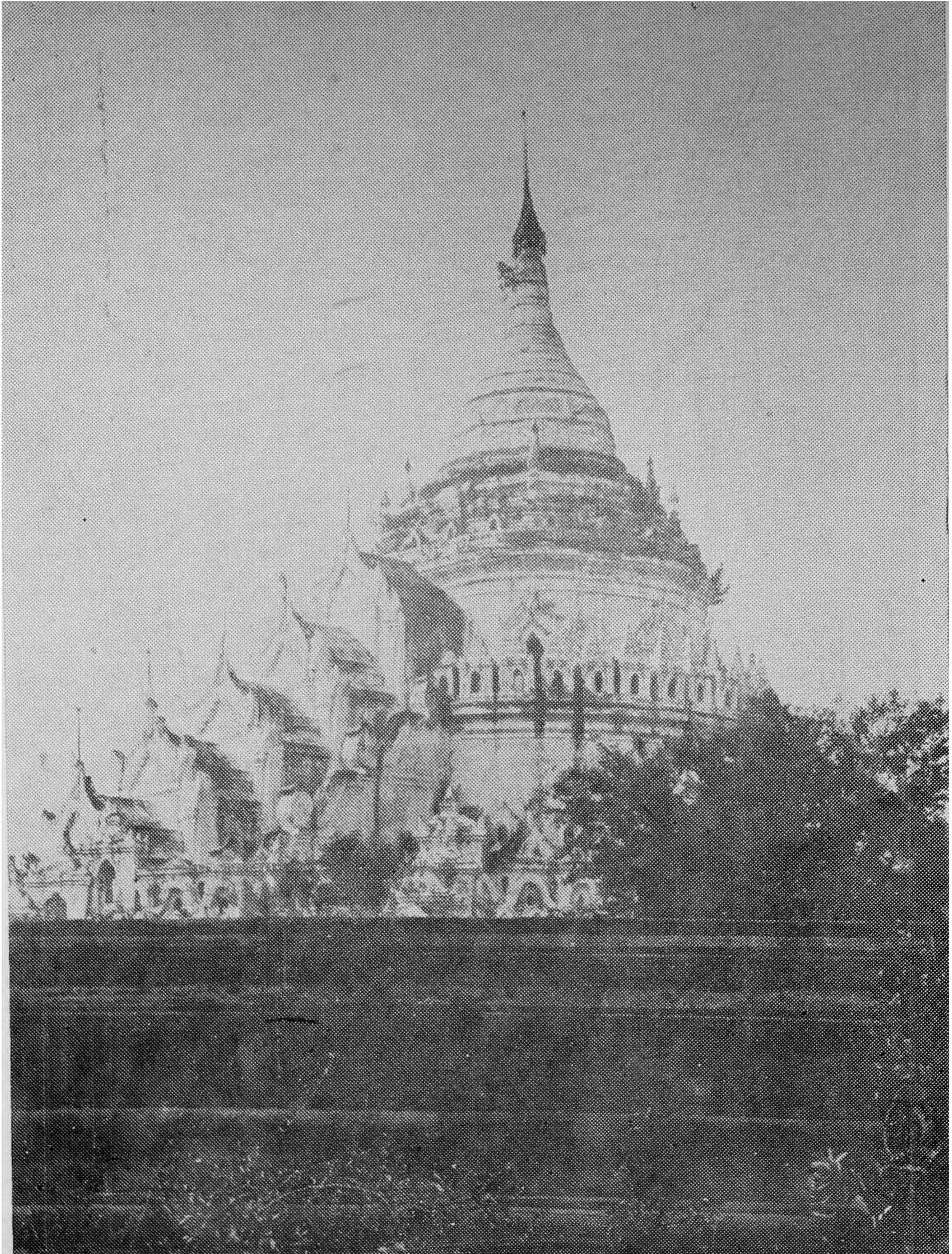
The Palace Watch Tower at Ava



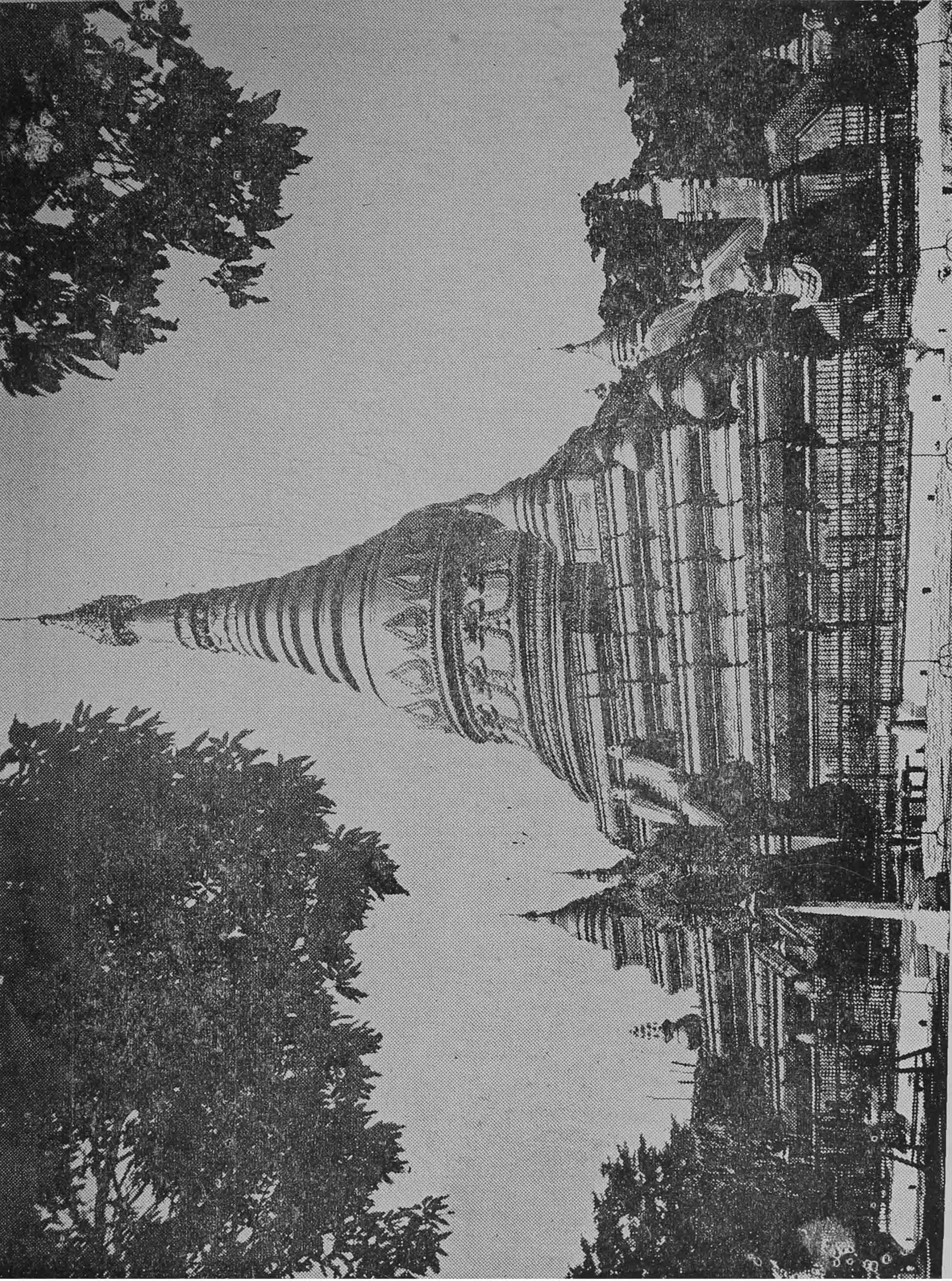
The Unfinished Mingun Pagoda



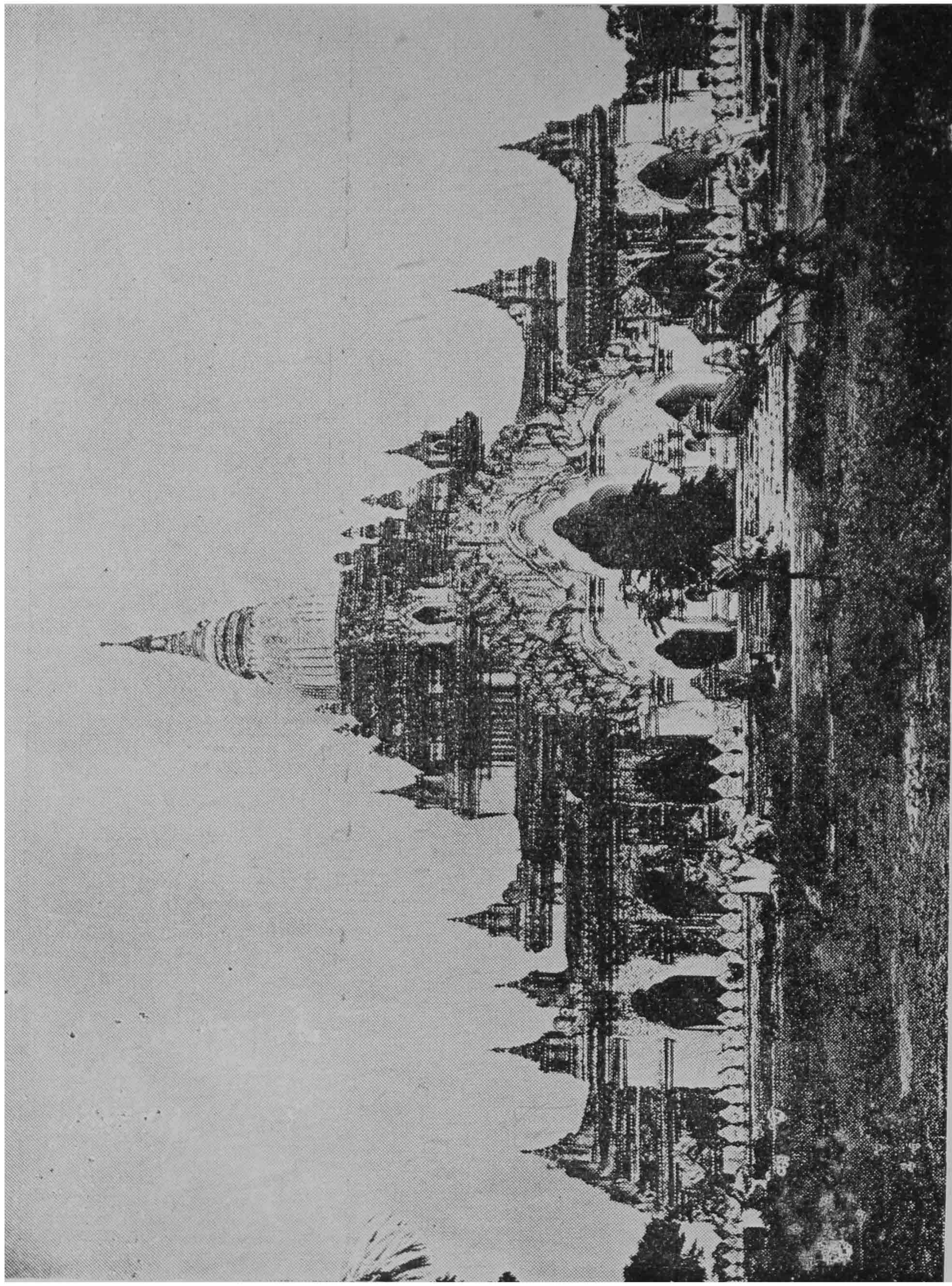
The Mingun Bell



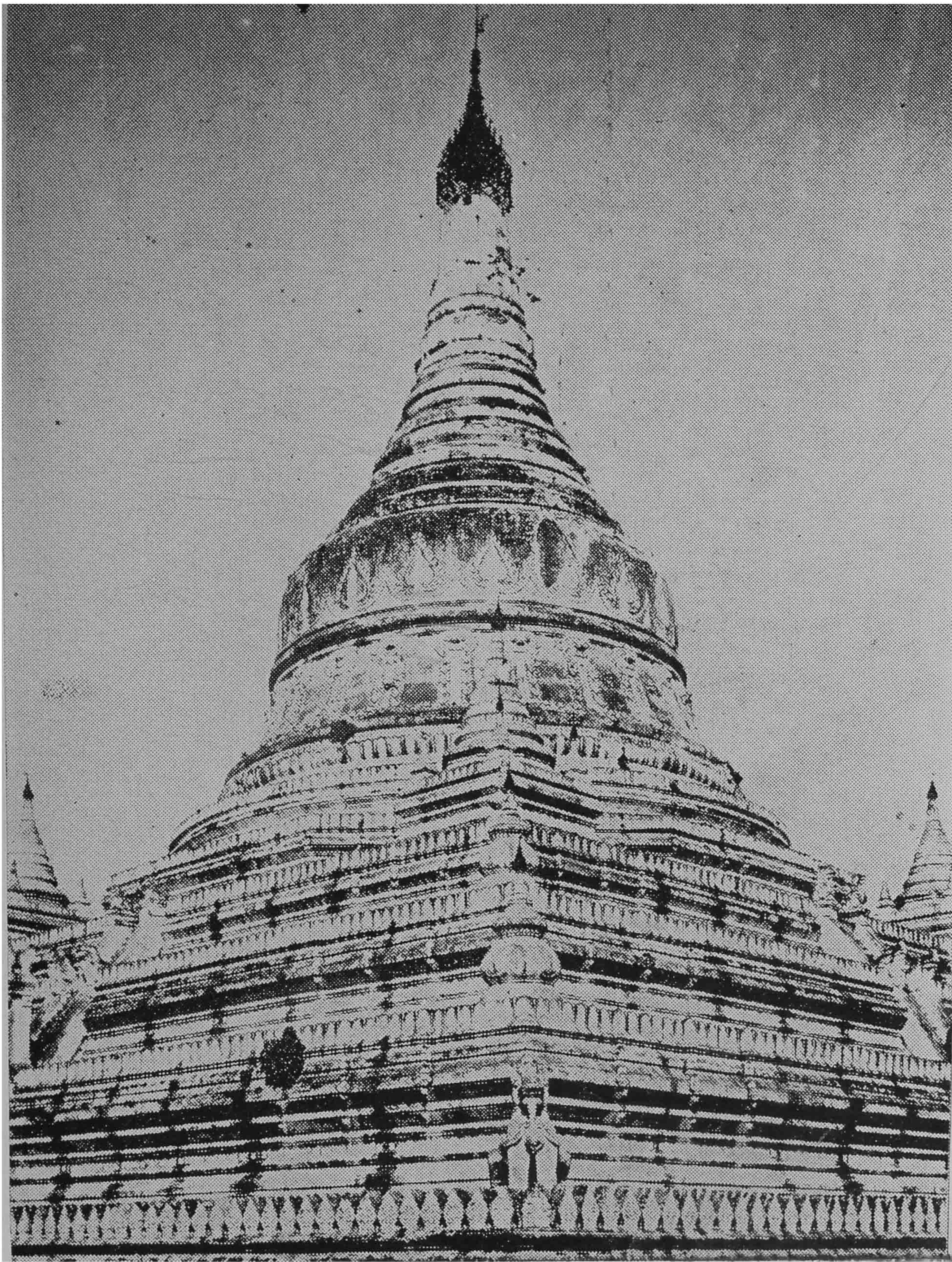
The Myatheindan or Sinbyume Pagoda



The Eindawya Pagoda

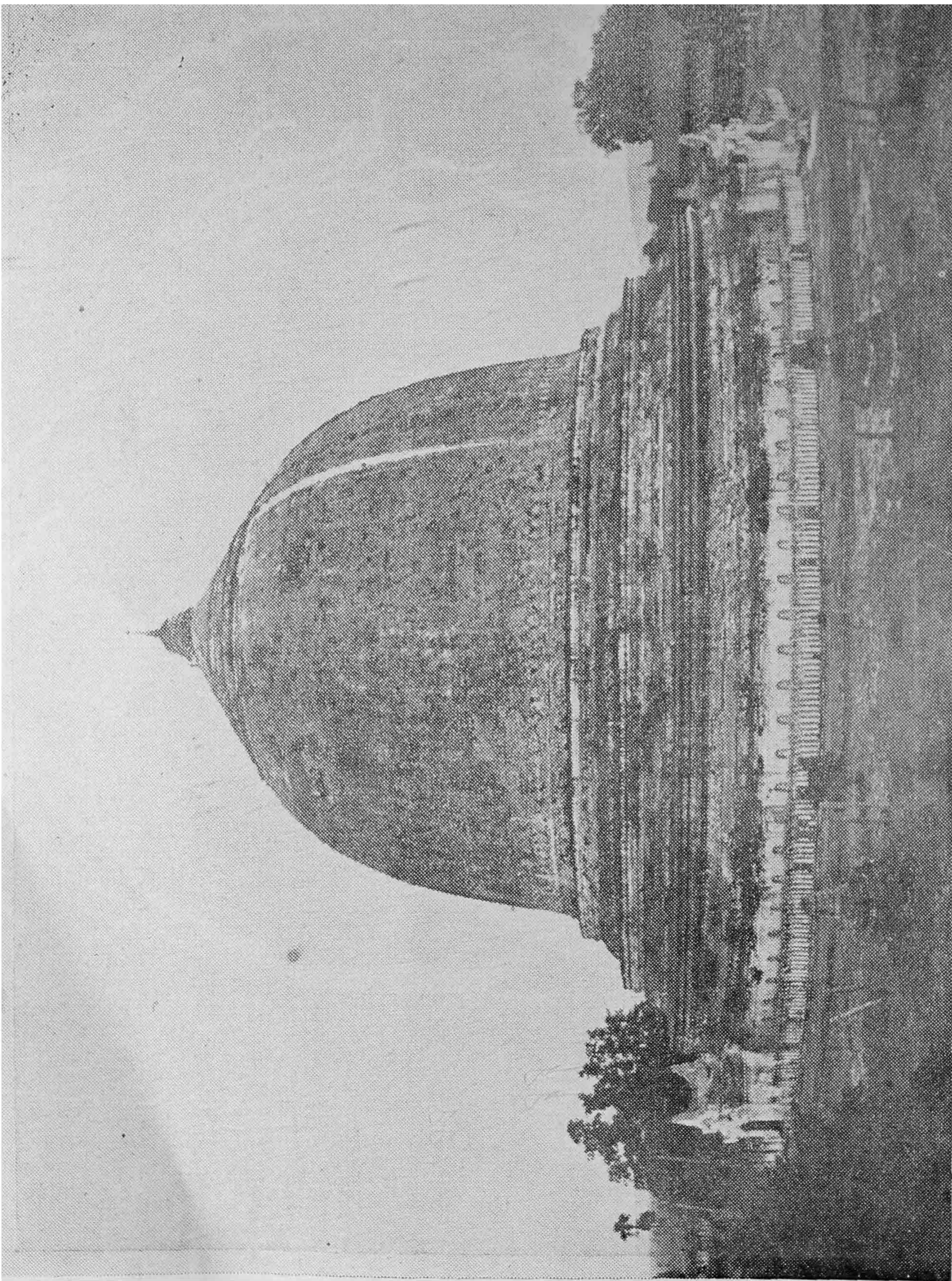


The Kyaukse Pagoda

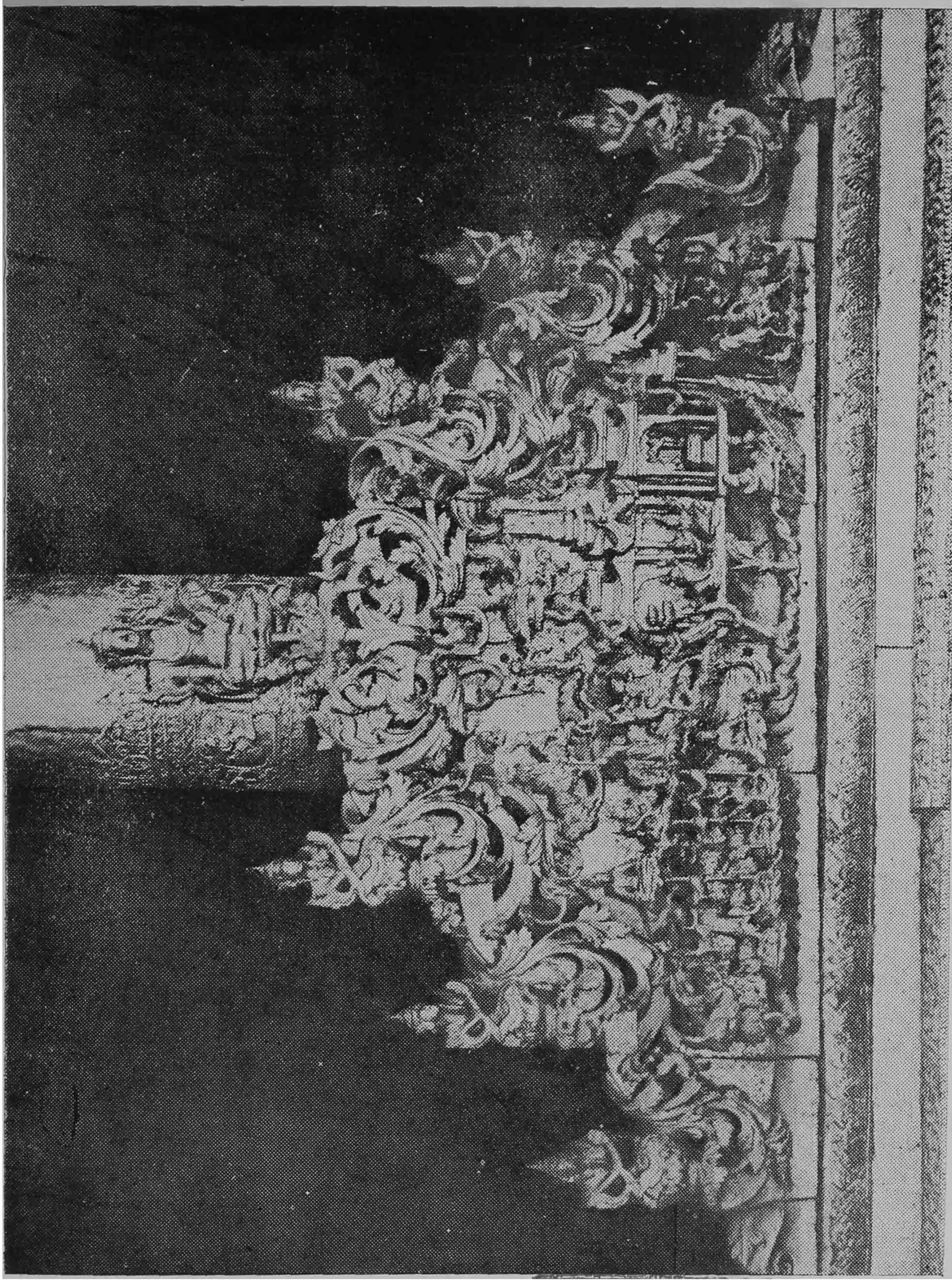


The Patodawgyi Pagoda

8408



The Kaunghmudaw Pagoda



Wood-carvings in the Shwenandaw Monastery

U.B.S.C.P.—4—15-10-60—2,000.
