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ABSTRACT

The objectives of the thesis is to study specific architectural design of Wat Rajabopit stitmahasimaram on the basis of being a particular royal temple of King Rama V's reign. The methodological research have been done in the way of architectural history study combining to studying of the character of architectural design.

As the result of the study, it is found out that the temple's architectural design is substantially

A Study on the Architectural Design of

Wat Rajabopit stitmahasimaram.

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developped from the ideas of his father, King Rama IV. However, successive performances are not adherent to abstractness, only the trend of his conception are followed as seen in the designated monastery for the practice of the monks by Maha Sima as well as the features of buildings in the same way as Wat Rajapraditstitmahasimaram which is regarded as a particular royal temple for King Rama IV s reign. On the part of the layout of buildings on the elevated terrace-PAITEE is originated from Phra Pratomchedi, the prominent chetiya commissioned by Kining Rama IV as a sign of Buddhism establishment in the Land. Using the protential Maha Sima in depicting material architectural characters to the degree of abstractly symbolizing in the context of royal temple with a stupa (Chetiya) as the main element of the layout erecting amongst the surrounding four direction buildings of the same qualities.

The specific architectural character of Wat Rajabopit is Benjarong mosaic decoration in traditional That style on the outer wall of the buildings. Supposing that no failure in interior mosaic decoration as determined to be by King Rama V, Wat Rajabopit would have been

The specific architectural character of Wat Rajabopit is Benjarong mosaic decoration in traditional Thai style on the outer wall of the buildings. Supposing that no failure in interior mosaic decoration as determined to be by King Rama V, Wat Rajabopit would have been incustify internally and externally mosaic decorated, producing mainly harmonies in style of incoration inside and outside and lessen a strong contrast of the internal western style and manufacture external Thai style, and reaching the unity of the Temple's architecture. Moreover, incompalace of the royal temple as relevant to King Rama V personally either for the incompalace of the Queen Mother or the royal graveyard besides details of ornaments and incompalace of the Rama V personally either for the incompalace of the Rama V personally either for the incompalace of the Rama V personally either for the incompalace of the Rama V personally either for the incompalace of the Rama V personally either for the incompalace of the Rama V personally either for the incompalace of the Rama V personally either for the incompalace of the Rama V personally either for the incompalace of the Rama V personally either for the incompalace of the Rama V personally either for the incompalace of the Rama V personally either for the incompalace of the Rama V personally either for the incompalace of the Rama V personally either for the incompalace of the Rama V personally either for the incompalace of the Rama V personally either for the incompalace of the Rama V personally either for the incompalace of the Rama V personally either for the incompalace of the Rama V personally either for the incompalace of the Rama V personally either for the incompalace of the Rama V personally either for the incompalace of the Rama V personally either for the incompalace of the Rama V personally either for the incompalace of the Rama V personally either for the incompalace of the Rama V personally either for the incompalace of the Rama V personally either for the Incompalace of the Ram