

Thesis Title A Study of Architecture in wat Bharbaromadhatu
Tungyang
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Abstract

A Study of Architecture in wat Bharbaromadhatu Tungyang

The objective of this study was to digest local schools in relation to the architecture and decorative art based on wat Bharbaromadhatu Tungyang. Since there had been no research on such aspect for long aside from the manuscript and assumption of His Royal Highness Prince Damrongrajanuparp entitled "Teo Tam Rang Rotfai" and His Royal Highness Prince Narisaranuwattiwongse entitled "Jodmai Rayatang Pai Pitsanulok". It was accredited as solution to all.

Nevertheless, there was some unknown information still left behind caused by time and technique in the old days. The researcher of this study brought about further distinction.

Basically, the above mentioned was mainly accomplished with reference to the manuscripts of King Rama the Fifth and those two princes. Form and movement of architecture and decorative art for the time being were acknowledged. Certain evidence was successively informed up to the beginning of Rattanakosin Era, during the reign of King Rama the Third.

Scope of this study was unlimited. It was the researcher's complete task comparing some other places with Wat Bharbaromadhatu

such as Wat Phrasriratanamahadhat Pitsanulok (Wat Phrabuddhachinaraj) Wat Phraphangsawangkaburi and Wat Donsak Local schools' characteristics were therefore distinctively enhanced. The researcher found that there was harmonious insight regarding artistic form, technical process and construction technique as followed:

1. Referred to former negative before the renovation in the reign of King Rama the Fifth, Phradhat Jedi was in bell shaped form. That must have been local comparing with some other jedis created by different schools.

2. Architectural structure of viharas and temples was uniquely different from Royal school especially on the roof. It was influenced by the original Wat Phrabuddhachinaraj. They applied mortice and tenon technique to the beams along the length of the building whereas those from Royal school would have done the across. Besides, they laid mai Kloan on the pae whereas those from Royal school would have lifted it over.

3. Others are wood carving and mural painting. They were exactly local, reflected their own concept and belief as a matter of the three worlds, lord Buddha's life or folklore.

However, it was very complicated to mention the exact time of those artistic tasks unless there was certain evidence of renovation process. The research was limited if it was in relation to religion for the sake of local school. Unlike Royal school, the researcher could trace it from the renovation especially in the reign of King Rama the Fifth and the Third. Assumption took the most important part for those in the former days inevitably.