

2011

Ayutthaya Historical City Walk Track 1



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Ayutthaya Historical Research [AHR]

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Ayutthaya Historical City Walk Track 1

This walking tour (6.9 Km) has been designed to introduce you to some of the most important historical sites on Ayutthaya's city island and especially in the Historical Park. The tour will take half a day depending on the time spent at each location point. You can cut short of this tour (if you want restrict your walking) by asking a Tuk-Tuk driver to drop you on the crossing of Chikun and Naresuan Road near Wat Maha That and Wat Racha Burana.

According to the Luang Prasoet chronicle, Ayutthaya was established by King Ramathibodi I on Friday 04 March 1351 in the vicinity of an ancient settlement dating since the Dvaravati era (6th to the 11th centuries). The city state expanded its boundaries over the centuries, absorbing the Tai Kingdom of Sukhothai in the 15th century. A magnificent city in the 17th and 18th century with a cosmopolitan character, it became one of the most important trading hubs of Asia. Ayutthaya was for 417 years the capital of the Siamese. The city fell on Tuesday 7 April 1767 at nightfall to the Burmese, never to arise of its ashes.

The Historical Park of Ayutthaya was established in 1967 and from that period onwards renovation of the ruins started in order to conserve the Historic City of Ayutthaya. On 13 December 1991 the Historic City of Ayutthaya was awarded the status of World Heritage Site by UNESCO at Carthage, Tunisia. In the park you will find around forty restored ruins.

If you are interested in viewing photographs of the temples in advance or would like additional historic information about these ruins, visit our website at www.ayutthaya-history.com.

Tips and Warnings

Ayutthaya's terrain is flat and easy to walk, but many streets and side roads are poorly marked, so use the map to simplify navigation.

Be cautious as traffic in Ayutthaya is sometimes chaotic and dangerous. Motor vehicles often fail to see cyclists and pedestrians, so you must closely watch out for them. Motorcycles are a particularly nasty cause of local accidents.

Weather can be very hot, so make sure to drink plenty of fluids and wear a sun block. There are plenty of occasions to buy cool drinks in shops along the route.

Backpacks and cameras have been stolen on rare occasions. Keep an eye on your valuable things when visiting the temples on route.

Who are we?

Ayutthaya Historical Research [AHR] consists of a small group of researchers/writers with the aim to promote Ayutthaya's cultural heritage. We are local expatriates who have been living in Ayutthaya for many years and would like to share our knowledge with future visitors. Therefore, we have personally tested each of these suggested routes by cycling and/or walking. More information on the authors can be found at: <http://www.ayutthaya-history.com/Authors.html>

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In case of emergency or accident:

Contact the Ayutthaya Tourist Police Station: 035/24.14.46, 035/24.23.52 or 1155.

Feedback

This walking track is an ongoing project. If you walk this track and you find something that requires a change or you have any suggestion for improvement of this track or file, please let us know. We are local people who write for non-local people, so our experiences could differ. You can contact us via following link: <http://www.ayutthaya-history.com/ContactUs.html>

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The route

Historical signboard in situ is marked as ()*

Entry fee required is marked as (\$)

- ❖ *Leave "Backpacker Street" to the south, and at the main road called nowadays Naresuan Rd, turn to the right away from the market. You will pass Khlong Makham Riang, formerly called Khlong Nai Kai. This canal was once the eastern city limit of Ayutthaya in the 16th century. Continue your walk for another 400 meter and you will stumble on an island at the crossing of Naresuan Rd and the Chikun Rd opposite Wat Maha That and Wat Racha Burana. This is our first point of interest.*

Saphan Pa Than or the “Bridge of the Charcoal Market” was built over Khlong Pratu Khao Pluak which connected the old Lopburi River with the Chao Phraya River in the south. This canal was filled in last century and as thus at present inexistent, with the exception of a small stretch of water between Wat Tha Sai and Wat Racha Praditsathan. Only some brick work of the former bridge remain as a witness of the past. The foundations of the Pa Than Bridge are still visible. The brick bridge in European style can be taken as a model for all the other bridges in the city. It was an arched construction with three sharply curved bows, the middle one higher and wider than the two others, making it possible for boats to pass underneath. The construction dates likely from King Narai’s reign (r. 1656-1688). Pa Than bridge stood at a road crossing of two brick roads; one running north-south along the Khlong Pratu Khao Pluak - Pratu Jin, the other one running east-west towards the Chao Phrom market.

The location was once a princely battleground. It was here that the two elder sons of King Intharacha (r. 1409-1424), Ay Phraya and Yi Phraya fought for the throne of Ayutthaya in 1424. Both were severely wounded and died from the combat on elephant. The youngest brother, Chao Sam Phraya was then proclaimed King under the title of Boromaracha II. He ordered two chedi built on the site where his brothers engaged in combat and these can still be seen west of the bridge. The National Museum in Ayutthaya has been called after him. (*)

This area called Yan Pa Than was a morning and evening fresh market in earlier days selling various kinds of fruit such as oranges, bananas, sugarcane and other fresh food. The market was formed with stalls, some permanent, or mats on the ground and was only functional in the morning and evening. There were about 40 of these markets within and without the city walls. (*)

- ❖ *Cross the street towards Wat Racha Burana.*

Wat Rachaburana was established in 1424 by King Borommaracha II after two of his brothers died in battle on elephants while fighting to claim the throne. The two brothers were cremated at the site of the two chedi, and Wat Rachaburana was constructed the same year as a memorial. In 1957, organized looters dug into the crypt and stole many precious items, so a local branch of the Fine Arts Department was created to protect local ruins while preserving the nation’s cultural treasures. In 1958, the Fine Arts Department built a staircase leading down to the main crypt. The following year they established the Chao Sam Phraya National Museum to display ancient relics found at Wat Rachaburana and Wat Maha That. There are some very old Chinese-influenced murals located at the very bottom dating back to 1424. This

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is worth having a look as it is the only Khmer-style prang in the city allowing access to its crypt. (*)(\$)

- ❖ *Continue straight on the road in between Wat Maha That and Wat Racha Burana. Turn right at the Phra Kalahom road behind Wat Racha Burana. On your left hand side you will find the next point of interest.*

Wat Suwan Chedi or the "Golden Chedi" was built in the Middle Ayutthaya period, and restored during the late Ayutthaya period. This ruin includes foundations to several buildings including sermon halls, several tall pillars, and parts of surviving Buddha images. There is evidence that its large bell-shaped chedi had once been layered with precious metals, presumably melted down around the fall of Ayutthaya in 1767.

- ❖ *Continue and turn right at the next crossing. This road presently called Maphrao (coconut) road was part of Elephant Street. Elephant Street ran east of the Grand Palace towards Khlong Pratu Khao Pluak and the now defunct Elephant Bridge. It was a brick road with brick stables for the elephants on both sides and was often used in processions and especially during visits of the King to Wat Racha Burana and Wat Maha That. On your right hand side you will find Wat Phlabphla Chai.*

Wat Phlabphla Chai or the Pavilion of Victory was built in an east/west axis facing Khlong Pratu Khao Pluak (now buried underground). There is not much known about the monastery's history or date of establishment. A hand-painted sign in situ suggests it was used as a military base in 1424 by Prince Ai Phraya before fighting a duel with his brother on elephant back after King Intharacha died in 1424. There are three primary structures remaining at Wat Phlabphla Chai. At its entrance was a sermon hall. Three walls have survived, and some fragments of Buddha images can be seen on its altar. The sermon hall's basic foundation has been reconstructed by the Fine Arts Department. Behind the sermon hall is a large bell-shaped chedi. Its spire and harmika have been rebuilt, but a large hole has been dug into the relic chamber by looters.

- ❖ *Cross Maphrao Rd and continue north along Maha Rat Rd. At your left hand side you will find the ruin of Wat Suwannawat, just opposite Wat Racha Praditsathan on which premises a stretch of the old canal Pratu Khao Pluak can be found.*

Wat Suwannawat was also known as Wat Klang. In situ is a small sermon hall with its front entrance wall still intact. Its basic foundation has been reconstructed by the Fine Arts Department, but the remaining three walls are missing. The altar of the sermon hall has a large, armless, Buddha image with most of his face still visible. Behind this ubosot is a large bell-shaped chedi with an octagonal base. There are similar bell-shaped chedi at both sides of the sermon hall's entrance. Wat Suwannawat was restored by King Mongkut (r. 1851-1868) during the Ratanakosin period. Excavations at this site uncovered a Chinese-style image of Buddha preaching. It dates to the Ming Dynasty (16th-17th). The Chao Sam Phraya Museum presently has this marble image on display. (*)

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- ❖ *On U-Thong Rd turn to the left and walk for about 300 m. Keep close to the side of the street. On your left hand side you will find Wat Yan Sen.*

Wat Yan Sen is an active monastery built on boundaries of an ancient site. Its highlight is an elegant and structurally well-balanced chedi similar to late-Ayutthaya period style of Chedi Si Suriyothai. Excavations on site revealed a building containing ropes for harnessing elephants. During the 1940s, many artifacts were discovered at this temple, including pottery and a Buddha image in the Lopburi style.

- ❖ *Continue to the next temple.*

Wat Thammikarat is distinguished by its bell-shaped chedi, which is encircled by a number of lion figures and graced with multi-headed Naga at its staircases. Other structures include a massive ordination hall, and a building for housing a large reclining Buddha image. Large pillars, staircases, and entrance porticos are still intact. There is also a sermon hall housing a beautiful reclining Buddha image. A replica of a giant bronze head is seen in situ. The original dates from the U-Thong period and is now located at Chao Sam Phraya Museum in Ayutthaya. Wat Thammikarat likely pre-dates the founding of Ayutthaya by King U-Thong in 1351. Northern Thai chronicles state that Phraya Thammikarat, who was son of King Sai Nam Phung, constructed this monastery. The monastery was badly damaged by fire during the Burmese attack in 1767. (*)

Near the east wall of the Grand Palace on the temple grounds of Wat Thammikarat, the old brick remnants of a road could be seen until recently. The road has now been reconstructed by the Fine Arts Department. This was once Ayutthaya's main street, starting at the northeastern corner of the Grand Palace near the Jakromhima Gate. The street had a width of 10 meters and was made of brick. The street passed from north to south, Wat Thammikarat, the grounds of Vihan Mongkhon Bophit, Wat Phra Ram, the Phra Kan shrine, Wat Borom Phuttharam, Wat Prasat to finally end at Pratu Chai or the Gate of Victory. The street was used for purposes such as the royal Kathin procession, royal monkhood entries and funeral processions. The street ran approximately where Sri Sanphet road is at present.

- ❖ *Follow now the old brick road south - along the walls of the Grand Palace and you will come near Wat Sri Sanphet.*

Wat Sri Sanphet was the most important temple of Ayutthaya and situated within the Royal Palace grounds. It served as a model for the Temple of the Emerald Buddha in Bangkok. In 1350 Prince U-Thong ordered a palace built in an area called Nong Sano, actual the area in the vicinity of Bung Phra Ram. The palace contained three wooden buildings named "Phaithun Maha Prasat", "Phaichayon Maha Prasat", and "Aisawan Maha Prasat". Upon finalization of the palace in 1351, he established Ayutthaya as his capital and was bestowed the title of King Ramathibodi I. The original size of the old palace compound is believed to be the same as the area of Wat Phra Sri Sanphet today. King Borom Trailokanat, the eighth king of Ayutthaya, built a new palace just north of the area, adjacent to the old Lopburi River, the present city canal, serving that time as the northern city moat. He converted in 1448 the royal pavilions of his predecessors into a sacred religious zone. King Ramathibodi II's first act after his throne ascendance in 1491 was to cremate the remains of his father King Borom Trailokanat (r. 1448-1488) and his elder brother King Boromracha III (r. 1488-1491). In 1492

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King Ramathibodi II built two chedi: the chedi to the east was to store the ashes of his father; the chedi to the west (the actual middle one) was for his older brother. In 1499 a hall of worship called “Vihara Luang” (Royal Chapel) was built on the grounds. The next year King Ramathibodi II gave orders for a gigantic image, of Buddha to be cast, and installed in Wat Sri Sanphet. This image, representing Buddha in a standing posture, was 16 meter high, and the pedestal was 8 meter in length. The statue was named after the temple. The head was 2 m long and 1.5 m wide, while its chest was 5.5 m wide. The bronze core weighted close to 64 ton while its surface was covered with 343 Kg of gold and took more than three years to complete. It was said that it was the largest and nicest standing image of Buddha recorded as having ever existed in the world. This statue, called “Phra Sri Sanphetdayan”, became the main object of veneration in the royal chapel. The temple enshrined also the Phra Buddha Lokanat (Protector of the World) and the Phra Buddha Palelai. Ashes of the members of the royal family were placed in small chedi constructed at the site. The third chedi was built by King Boromracha IV (r. 1529-1533) to house the remains of King Ramathibodi II. The Greek cross-shaped vihan at the west side of the temple was added during the reign of King Narai. It is not clear if the square mondop structures adjacent to the chedi were built around this time or later. When Ayutthaya fell in April 1767, the Burmese sacked and burned the monastery to the ground. All but the chedis were completely destroyed. Buddha images were taken away and from the larger ones, the gold was melted. The Buddha image Phra Palelai in the southern chapel was completely destroyed. The partially restored ruin includes all the buildings that survived the sack of 1767. (*) (\$)

❖ *West of Wat Sri Sanphet stands the Vihan Phra Mongkhon Bophit.*

Phra Mongkhon Bophit or the “Buddha of the Holy and Supremely Auspicious Reverence” was sculpted in 1538 in the reign of King Chairacha (r. 1534-1547) at Wat Chi Chiang Sai. 1538 is generally accepted as the year that the image was built. As at the beginning of the reign of King Songtham (r. 1610/1611-1628), Wat Chi Chiang laid in ruins, hit by lightning, the king had the large bronze cast Buddha image moved westwards and had a mandapa (mondop or square roofed structure) built over the structure to house it. Later the open place in front of the mandapa was leveled and reserved for royal cremation ceremonies. During the reign of King Sua (r. 1703-1709) a lightning struck the spire of the mondop. The building caught fire and the burned roof came down on the Buddha image. The neck of the image broke and the head came down. King Sua had the mandapa demolished and ordered the construction of a new tall preaching hall. It took the Siamese artisans two years to build the vihara. The vihara and the image were badly destroyed by fire during the fall of Ayutthaya in April 1767. The roof of the vihara was damaged and the head and the right arm of the image were broken. Restoration of the Buddha image - in which the broken head and right arm were repaired by Phraya Boran Rachathanin - took place in 1920 (reign of King Rama VI). In 1931 another restoration took place with the financial support of Khunying Amares Sombat. During restoration works on the statue in 1955, a quantity of Buddha images were found in the left shoulder of Phra Mongkhon Bophit. These images can now be seen at the Chao Sam Phraya National museum. The Prime Minister of Burma on official visit in Ayutthaya in 1956 gave a donation for the restoration of the vihara. The vihara was finalised in 1957, but not with the same beautiful craftsmanship of the former one. The statue of Phra Mongkhon Bophit was covered with gold leaf in 1992 by the “Mongkhon Bophit Foundation” in celebration of the 60th birthday of H.M. Queen Sirikit. Phra Mongkhon Bophit is one of the largest bronze Buddha images in Thailand with its measures of (approx) 9.5 meters across the lap and a height of 12.5 meters (without the pedestal). (*)

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- ❖ *Leave Vihan Phra Mongkhon Bophit and go straight over the former cremation grounds towards the Tourist Police Box at the southeastern corner of Wat Sri Sanphet. Turn right and follow the road until you arrive at Wat Phra Ram.*

Wat Phra Ram was constructed on the cremation site of the first Ayutthayan monarch, King Ramathibodi I (r. 1351-1369). The exact time of its construction is not known as the various Chronicles of Ayutthaya give different timings of its construction. The general time line of its construction followed by most scholars is that King Ramesuan (r. 1369-1370 / 1st reign) ordered the construction of Wat Phra Ram in 1369 at his father's cremation site. King Ramesuan abdicated after a year while the construction was not yet completed. His successor King Borommara I (r. 1370-1388) probably carried on Wat Phra Ram's construction work. Another assumption is that King Ramesuan resumed the work after his return to the throne (r. 1388-1395 / 2nd reign). A major renovation is presumed to have been undertaken in the reign of King Borommatrailokanat. Another major restoration took place in 1741 in the Late Ayutthaya period during Borommakot's reign (r. 1733-1758). (*) (\$)

- ❖ *Leave Wat Phra Ram and turn to the left. On the cross road you will find Wat Ket, easily be seen on the corner of Pa Thon Road, and the show elephants will give tourists rides beside it.*

Wat Ket was situated near the Ayutthaya's old jail. The main chedi at Wat Ket has a unique pyramidal shape, the only one of its kind in the city. The foundation of an eastern-oriented sermon hall can also be seen. A large pool with a staircase is viewable behind the main chedi, and there is evidence that a small moat once surrounded this monastery. In 1996, the place west of Wat Ket was reserved for elephant shows. This was part of the government's plan to preserve Thai culture while promoting the local tourism industry. These elephants work at this site during the day; they are actually transported to the elephant kraal (Phaniat) to sleep at night.

- ❖ *At the cross road, turn left, leaving Wat Ket behind you. 150 m further turn again left and you will arrive at the back of Wat Phra Ram and in the vicinity of Vihan Phra Thi Nang Yen.*

Vihan Phra Thi Nang Yen is situated east of Wat Phra Ram in Bung Phra Ram area. The vihara we see here has been built around 1956 in the period of Phibun Songkran staying in the prime minister's office. The building has been constructed on top of the foundations of an older structure, probably built in the reign of King Narai (r. 1656-1688), the last King of the Prasat Thong Dynasty. The initial building apparently was built in brick, had two floors and arched entry doors. The function of the old building remains a mystery. Some sources state it was originally the residence of the former abbot of Wat Phra Ram, others said it might have been a pavilion for watching folk games. As many important monasteries in Ayutthaya had a "Tamnak" or royal pavilion, Phra Thi Nang Yen could have got the same function. The exact use of this structure will never be known.

- ❖ *Follow the brick road in eastern direction, leaving Vihan Phra Thi Nang Yen on your left side. You are now walking on an ancient road called by the French at*

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the end of the 17th century "Rue du Feu". The road here has been reconstructed. After 250 meter on your left hand side you will find a bridge. Cross the bridge.

Wat Sangkha Pat - There is only one structure in situ at Wat Sangkha Phat. This is a chedi that has been constructed in a style associated with the Haripunchai or Lanna kingdoms. Its architecture includes an octagonal base and multiple layers that get smaller as they taper upward. A number of arched niches showcase standing Buddha images at the upper level. There is an arched entrance on the eastern side. There is little known about the history of Wat Sangkha Pat. This monastery was situated along an old canal bringing water to Bung Phra Ram from Khlong Muang (the old Lopburi River).

- ❖ *Continue in northern direction and cross another bridge. Wat Langkha Dam is on your left.*

Wat Langkha Dam - There are three main structures at Wat Langkha Dam. In front is a small sermon hall. The entrance is on the eastern side and there are a few small windows for ventilation. Behind this sermon hall is a bell-shaped chedi from the middle-Ayutthaya period. It has an octagonal base with several layers leading to its relic chamber. A second chedi can be found on the northwestern side of the sermon hall. Its architectural style dates to the late-Ayutthaya period. Although this chedi has significantly eroded, there are hints of a Khmer influence. Wat Langkha Dam was named after the black tiles on its roof. Given the similarity in names, this monastery probably had some connection with Wat Langkha Kao. The two temples were separated by a small moat, and the same road passed in front of both monasteries.

- ❖ *Continue north and cross again a small bridge. On your left side and across the remains of an old canal called "Lam Khu Pak Sra", a waterway linked to the old Lopburi River before and delivering fresh water into Bung Phra Ram, you will find Wat Langkha Kao.*

Wat Langka Khao is marked by a single bell-shaped chedi with an octagonal base and several layers leading to its relic chamber. There are no other structures viewable at this site other than traces of a brick mound where a sermon hall once stood. There is an entrance on the eastern side of the chedi. The inner chamber is hollow and full of bats. Its name refers to the white tiles that once covered its roof. This monastery was surrounded by water at one time, but it was covered with landfill while constructing the Historical Park during the 1950s-1960s. It has been renovated by the Fine Arts Department.

- ❖ *Cross the Naresuan Road and you will find Wat Chum Saeng on the left hand side. Notice the remains of "Lam Khu Pak Sra" on east of the premises.*

Wat Chum Saeng's primary feature is a large bell-shaped tower. This has eroded over the years, but parts of its spire are intact. A sermon hall and portions of foundation are still visible east of this chedi. A large Buddha image sits on the altar, but its arms and head remain missing. The boundary walls of Wat Chum Saeng are visible at ground level. There are also traces of a moat. Wat Chum Saeng was situated along a canal that brought water from Khlong

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Muang (the old Lopburi River) to Bung Phra Ram. The architectural style of its bell-tower chedi suggests that this monastery was built in the Middle Ayutthaya period.

- ❖ *Return to the road and walk in eastern direction towards Wat Maha That. Turn to the right when arriving at the crossing with Chikun Road (opposite Chedi Ai and Yi.*

Wat Maha That has become famous as the site where a Buddha's head peeks out from inside a tree. Locals like to say that the tree is lifting Buddha's head off the ground since the relic is so holy. However, there are many other structures at this former monastery that are also worth a look. There is evidence that a 12th century Dvaravati settlement existed at the site of Wat Maha That prior to King U-Thong's arrival in 1350. However, the actual construction date is recorded as starting in 1374 and ending in 1388. King Borommara I (1370-1388) founded this temple as the city's spiritual center, and the monastery was used by the Supreme Patriarch of a forest-sect of Buddhism. Wat Maha That's construction was finished during King Ramesuan's second reign (1388-1395). Wat Maha That's was originally built with a 38-meter high Khmer-style prang, but it collapsed during King Songtham's reign (1610-1628). King Prasat Thong (1629-1656) restored it to become the highest monument in Ayutthaya's history - a record breaking 51 meters. However, the Burmese set it on fire when they invaded in 1767. Wat Maha That, also referred to as Wat Nopphathat, remained in ruins after the fall of Ayutthaya. The Khmer-style prang finally collapsed sometime between 1904 and 1911 (depending on the source). Looters plundered Wat Maha That for years afterward. Photographs have survived showing its structure intact, taken from a floating market at a canal that has since been turned into Chikun Road. (*) (\$)

- ❖ *Wat Nok is situated southwest and in the immediate vicinity of Wat Maha That.*

In situ at **Wat Nok** are the remains of an ordination hall and a large prang-like chedi. The ordination hall consists of a basic foundation with renovated walls and pillars. There are several headless Buddha images on its altar – all in Taming Mara poses. The prang-like chedi reflects the Khmer style, but its multiple redented corners and elaborate portico (with secondary prang) are suggestive of the late-Ayutthaya period. There is a staircase leading to an entrance on the eastern side. The prang has some of the best preserved stucco in the city. There are many geometric designs visible and a number of preserved images. A few niches have remains of standing Buddha images. Other stucco images portray mythological figures such as Rahu eating the sun. King Maha Thammaracha persuaded a Mon monk to live at this monastery in 1584. Royal Chronicles describe this story in great detail. While still technically allied with Burma, Prince Naresuan marched his troops to the city of Khraeng, where they encamped near the monastery of the Great Holy Thera Khan Chong. In the meantime, the Burmese planned to betray Prince Naresuan and send out an army of 10,000 to kill him. Two Mon military leaders, Phraya Khiat and Phraya Ram, were ordered to attack Prince Naresuan's troops and execute him. However, the Great Holy Thera Khan Chong was informed of this treachery and arranged a meeting with Prince Naresuan in which all was revealed. As a result, Prince Naresuan declared revenge and announced Ayutthaya's independence from the Burmese. Prince Naresuan promised to escort the two Mon leaders, the Holy reverent, and their families to Ayutthaya for safety. On the way, Prince Naresuan defeated the Burmese in battle and independence was won. King Maha Thammaracha (1569-1590), the father of Prince Naresuan, rewarded the Mon for their role in this victory. The

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relatives of Thera Khan Chong were sent to live in a village behind Wat Nok, and it is likely that he served as the abbot of Wat Nok.

- ❖ *Leave the premises of Wat Maha That, cross Chikun Road and turn left into Ho Rattanachai Road. After 75 m, on your left hand side are the ruins of Wat Lat.*

Wat Lat is a restored ruin located south of the Pa Than Bridge. Its highlights are a large reliquary tower with an entrance on the eastern side and the remains of an old ordination hall. A large face of Buddha image has survived, and it can still be seen on the remains of the ordination hall. The date of its foundation is still subject of debate. According to some sources, this monastery was used in 1424 by Chao Yi and his military troops before fighting his elder brother, Chao Ai, for rights to the throne. Both brothers met their deaths in battle, and two chedi were built for them as memorials. An ancient canal known as Khlong Pratu Khao Pluak once passed beside the western side of Wat Lat, dividing it from Wat Maha That.

- ❖ *Continue on Ho Rattanachai Road. After 200 m you will find Wat Khok Muang on the opposite side of the road.*

Wat Khok Muang is oriented in an east/west axis. In situ are three structures. To the east is a brick bell tower. In the middle of the monastery is a small ordination hall. The third structure is a mondop with a staircase and several redented corners. Wat Khok Muang has been renovated by the Fine Arts Department. Its architectural style suggests it was constructed in the Late Ayutthaya period. (*)

- ❖ *Continue on Ho Rattanachai Road. Cross the bridge over Khlong Makham Riang, named before Khlong Nai Kai. After the bridge turn to the left and long the canal. After 50 m you will find Wat Langka.*

Wat Langka consists of a single Khmer-style that most likely dates to the early-Ayutthaya period. The prang has a hollow opening on its eastern side that is full of bats. Stucco designs are still visible in some sections, and a headless mythological figure wielding a sword is perched high above on the southwestern side of the prang. There is no clear record of when this temple was built.

- ❖ *Continue towards the road crossing with Naresuan Road. Turn right and at the next crossing left. You are back at your starting point. You have been walking close to 7 Km and met 22 Points of Interest in Ayutthaya. More elaborated information on these POI can be found at the website www.ayutthaya-history.com.*



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