

THE DIFFERENCES BETWEEN
VALMIKI'S RAMAYANA AND
THE THAI VERSION OF
R A M A Y A N A
(R A M A K I R T I)
OF KING RAMA I OF
THAILAND (1782-1809)

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The story of the Ramayana has been very popular in Thailand; there are many versions of the story. It is pronounced in Thai as Ramakian, which probably derives from the word Ramakirti in Sanskrit. The word Rama existed already during the Sukhothai period (about 1250-1450 AD). The story of the Ramayana was referred to several times in Thai literature during the Ayutthaya period (1350-1767 AD) but the extant manuscripts for dance drama exist only from the Thonburi period (1767-1782 AD).

King Rama I of the Bangkok period (1782-1809) composed the whole story of the Ramayana for a dance drama but it was King Rama II, his son (1809-1824), who composed the most popular Ramayana story for dancing. King Mongkut or Rama IV (1851-1868) wrote certain episodes of the Ramayana and it was King Vajiravudh or Rama VI (1910-1925) who was very much interested in Sanskrit literature and composed certain episodes of the Ramayana for dancing. The king also wrote a book entitled "The Origin of the Ramakian," which will be referred to several times in this article.

It is believed by Thai scholars that in India, even before the time of Valmiki, the story of the Ramayana had been known and related by mouth. It was Valmiki who composed the story in Sanskrit verse, so in Southeast Asia the knowledge of the Ramayana would have come from both the tales of the Ramayana related in India as well as that composed by Valmiki. The tales of the Ramayana would have come from southern India as well as from Bengal in the northeast.

Hereupon the differences between Valmiki's Ramayana and that of King Rama I of Thailand or Siam will be described.

The Ramayana of King Rama I was composed for a dance drama, unlike that of Valmiki which was written as a sacred text. The beginning of the stories are not the same.

The Ramayana of King Rama I begins with an eulogy of the king and of his intention to compose this

dance drama. It begins with Hirantayaksha, who rolls the earth and at the end is killed by Vishnu, who transforms himself into a pig. The story continues with the foundation of the towns of Ayutthaya and Langka. The story of Triburam is recounted, to his death by Siva. The account continues with Nontok or Nandaka, who is a yaksha and who is later on killed by Vishnu. Nontok reincarnates as Ravana. His four brothers and one sister are born: Kumbhakarna, Piphek, Tutkhon, Trisien and Sammanakkha. The birth of Pali, Sukhrip and Hanuman are then recounted to where Pali takes Sukhrip's wife, who was given to him by Siva. The story of Montho, who is originally a frog, is then related. Ravana becomes the king of Langka. He helps Siva to straighten Mount Kailasa and receives Montho, who is living with Uma, as a reward, but later on Pali snatches her away when Ravana is flying over Pali's town of Khidkhin. Ravana, however, with the help of his hermit-teacher obtains her back. Pali's son with Montho is born and his name is Ongkhot. Ravana performs a ceremony, taking his heart out of his body and therefore becomes immortal. He then begins to fight with the gods. He sends his son, Ronapak, to fight against Indra. The latter loses the war. Later on Ronapak is renamed Indrajit. The story continues with the birth of a bull named Torapa and the birth of his son Torapi. Another demon, Maiyarab, also performs the ceremony of taking his heart out from his body.

The tale then reverses to Rama's

father, Tosaroth, who has a third wife named Kaikesi. She helps him in his battle against a demon, so Tosaroth grants her a promise of anything she wants from him.

Some of these short stories figure in the Uttara-kanda, which is the last section of Valmiki's Ramayana and are believed to have been added later on. These short stories relate, such as the origin of the family of the demons, but sometimes the names have been changed from Sanskrit into Thai, for instance Kuvera has been altered into Kuperan. Ravana, Kumbhakarna and Vibhishana (Piphek), the three brothers, all receive a boon from Brahma, not from Siva as in the Thai version. The name Mandodara, wife of Ravana, has been changed into Monthothevi. Ravana is usually called Tosakan (ten necks). For the ceremony of taking the heart out from the body and keeping it in a box, in the Thai Ramayana it is performed by Ravana's hermit-teachers but in Valmiki's it is probably a mantra taught by Brahma to Ravana in order to escape a threat on his life. In Valmiki's Ramayana the original name of Indrajit, Ravana's famous son, is Meghanada, not Ronapak as in the Thai version. King Rama VI thought that the way Ravana tries to kill Montho's son, born from Pali, in the Thai version might have come from other sources such as from one of the Puranas.

As for the origin of the family of monkeys, it is different from Valmiki's account of the birth of Hanuman, Bali (Pali) and Sugriva (Sukhrip). However, the birth of Hanuman in the Thai version is

described in detail; the name of Hanuman's mother is different, but the story in general is very much alike.

1. Now the story of the Thai Ramayana corresponding to the Bala-kanda of Valmiki will be described. Tosaroth, Rama's father, performs a ceremony to ask for children. Vishnu is asked to be reincarnated as Rama. In the ceremony divine rice is cooked. Montho, Ravana's wife, smells its fragrance and would like to taste it, so Ravana has a female demon named Kakanasun to fly after the smell and steal one part of the divine rice. The three wives of Tosaroth partake of the rest. Four boys: Rama, Lakshmana, Prot and Satrud are born. Montho gives birth to a girl, Sita, but Piphek predicts that in the future she will destroy Langka; she is left adrift inside a bowl along the river until she is found by Chanok, a hermit king, who raises her. One day, the four boys of Tosaroth play together, shooting earth bullets. Rama shoots at a dwarf-girl and she promises to have revenge upon him. Prot and Satrud then go to live in the town of Prot's maternal grandfather.

Ravana orders Kakanasun and her attendants to trouble the hermits' dwellings; the hermits Vasit and Visvamit ask Rama and Lakshmana to come and help them. They kill Kakanasun and Savahu, her son, but another son Marich flees to Langka.

Chanok (Janaka), who found Sita when he was a hermit, retires from seclusion and goes back with Sita to his town, Mithila. He then arranges a marriage for Sita to any man who

can lift a sacred bow. Rama and Lakshmana go to Mithila, and Rama is able to lift it. The marriage then takes place with Tosaroth, Prot, Satrud and Indra, the god, as witnesses. On coming back home they encounter Ramasun, a demon, who challenges Rama to fight; but at the end the demon is defeated.

The story then reverses to the buffalo, Torapa, who is killed by his son, Torapi. Torapi then challenges Pali and is destroyed by the latter. Sukhrip, Pali's younger brother, thinks that Pali has died, so he is later banished from the town by Pali. The birth of Mangkornkan, another son of Ravana, is recounted.

In the Thai Ramayana, sometimes the town of Ayutthaya (Ayodhya) is referred to as Dvaravati. Sumantra, a charioteer of Tosaroth, is called Sumantan. The story of Kakanasun, who stole the portion of divine rice for Montho, does not figure in Valmiki's story. This version might have come from one of the Puranas. The names of the four sons of Tosaroth (Dasaratha in Sanskrit) also vary from Valmiki's; except for Rama. Prot comes from Bharata, Lak or Lakshana from Lakshmana and Satrud from Satrugna. Piphek, Ravana's younger brother, also derives from Vibhishana. Marich, a demon, is from Maricha; Savaha, his brother, from Subahu and their mother Kakanasun from Taraka.

In the Thai Ramayana there is also the story of a female named Ahalya, wife of the Rishi Gautama; but in Thai her name is changed into Kala-achana. In the Thai text it is related that she has a son with Indra, that is

Pali (Bali), and another with the sun (Surya), that is Sugriva or Sukhrip. She also has a daughter with her husband, Gautama, named Savaha. The daughter is cursed by the mother because she informs her father about the unfaithful behaviour of her mother. Savaha, according to the Thai text, is the mother of Hanuman whose father is the God of Wind, Vayu.

In Valmiki's Ramayana the four sons of Tosaroth are married after the lifting of the sacred bow, but in the Thai version only Rama is married. On their way back from Mithila to Ayutthaya, in the Thai version, they meet Ramasun (Ramasura), but in Valmiki's they encounter Parasurama, who is also regarded as one of the incarnations of Vishnu. Parasurama is defeated and presents the bow of Siva to Rama.

2. Ayodhya-kanda. In this Thai section Tosaroth prepares to crown Rama as king of Ayutthaya, but a dwarf woman who would like to have revenge on Rama asks Kaikesi, the third wife of Tosaroth, to ask for a promise which Tosaroth had already once granted her. Kaikesi then asks that Rama should go out and live in a forest for fourteen years and let her son, Prot, rule the town instead. Tosaroth has to keep his promise so Rama, Lakshmana and Sita become hermits and leave the town of Ayutthaya. Tosaroth then forbids Kaikesi and her son, Prot, to come to his cremation ceremony after his death; and afterwards he dies of sorrow. When Prot comes to Ayutthaya, he is so angry he threatens to kill his mother. The three wives of Tosaroth, Prot and

Satrud then go to invite Rama to come back, but Rama refuses. The three of them continue their journey.

After Rama leaves the town with his wife and younger brother, he meets Guha near the Ganges River. This name is spelt Khukhan in Thai. In Valmiki's Ramayana it is not said that Kaikesi and Prot are forbidden to cremate Tosaroth's remains, but on the contrary it is Prot who arranges the cremation ceremony. So this episode of forbidding Kaikesi and Prot to join in the cremation ceremony is probably added in the Thai version. In Valmiki's story, both Prot and Satrud also become hermits, though Prot, at the same time acts as a regent for Rama.

3. Aranya-kanda. Rama kills Pirap, a demon, who tries to abduct Sita. Lakshmana also kills another demon, Kumbhakasa.

Ravana goes into the jungle. His younger sister's husband, Jiuha, protects the town for him. He puts out his tongue around the town to protect it. When Ravana comes back he cannot see the town and he throws a discus to kill Jiuha. Sammanakkha, Ravana's sister, is so sad, she goes into the jungle and falls in love with Rama. She is punished by Lakshmana, so she goes to inform one of her brothers Khon (Khara in Sanskrit). Rama kills Khon. Another brother Tut (Dushana) appears, and is killed. So Trisian (Trisira) follows and loses his life in fighting with Rama. Sammanakkha then goes to Langka and praises Sita's beauty to Ravana until the latter falls in love with her. He then asks Marich to disguise as a golden

deer to lure Rama away. Ravana then abducts Sita, fights with Sadayu, a bird, and brings Sita to his garden in Langka. Rama follows, finds Sadayu, and also in his search meets Kumpol (Kumbala) and Asmukhi. Both of them are killed and punished by Rama and Lakshmana. Kumpol, however, goes back to heaven, as his curse is ended.

Viradha is called Pirap in Thai. As for the younger sister of Ravana, in Thai she is called Sammanakkha, from Sanskrit Surpanakha. In this version Trisian (Trisira) is only a general, not her brother. Sadayu is in Sanskrit Jatayu; the same for Asmukhi, the name of a female demon, is in Sanskrit Ayomukhi. Kumpol is in reality Kabandha.

4. Kishkindhya-kanda. In this section Rama finds Hanuman, who becomes his ally. Hanuman then introduces Sukhrip, and the latter asks Rama to kill Pali, which Rama accepts and at last kills him. Then Ongkhot (Angada) and Chompuphan, another monkey, become Rama's allies. Sukhrip is crowned as the king of the town of Khidkhin (Kishkindhya). Rama has another ally, Mahachomphu and he sends Hanuman, Ongkhot and Chompuphan to Lanka. Ongkhot kills another demon, Pak-lan. Hanuman finds two girls named Busmali and Suvarnamali who show them the way to Langka as well as other hermits and a bird named Sampati, a younger brother of Sadayu. Hanuman then flies alone to Lanka. In Valmiki's Ramayana there are two episodes of Pali fighting with a buffalo. First he fights against Tuntupi, and the second time against

Mayavi, but in the Thai version they mix the stories together into only one episode. Rama, in order to show Sukhrip his strength, shoots an arrow through seven trees and a mountain. This display of strength does not appear in the Thai version. Also in the Thai version Hanuman gets Busmali as his wife. Here it should be explained that though in Valmiki's text, Hanuman observes celibacy, in the Thai version he is a great lover, probably because of the Thai adaptations.

5. Sundara-kanda. Hanuman, on flying to Langka, has to fight against a female demon of the ocean. He then goes on to visit the hermit Narada and later kills the protector demon of Langka. He goes into the town of Langka, finds Sita in a garden and rescues her from hanging herself. Then Hanuman destroys the garden in the Langka palace and kills Sahaskumara, Ravana's son. Indrajit is called upon and catches Hanuman. Hanuman asks to be burnt alive and he burns down the whole town of Langka. Narada helps him to extinguish the fire on his tail by putting it in Hanuman's own mouth. Ravana has a new town constructed by the gods. Hanuman, Ongkhot and Chompuphan come back to Rama. At first, Rama is angry for what Hanuman has done, but eventually pardons him.

In Valmiki's Ramayana, angels would like to try Hanuman's power, so they ask Surasa, the mother of all the naga, to stop him, but Hanuman can win her and is allowed to leave. This story of Surasa does not figure in the Thai version. The encounter with the hermit Narada also does not appear

in the Sanskrit text. The name of Sahaskumara is in Sanskrit Akshakumara and is only one person, but in the Thai version they are composed of 1,000. In the Thai version, before Hanuman is burnt alive, Ravana tries to kill him in many ways but is unsuccessful. This episode does not exist in the Sanskrit text. Hanuman extinguishes the fire on his tail in the ocean, not by Narada's suggestion as in the Thai version.

6. Yuddha-kanda. Rama's army moves to Langka. Ravana has a bad dream and Piphek suggests to his brother to return Sita. Ravana is so angry that he banishes Piphek from the town of Langka. So Piphek comes to live with Rama and would like to see the strength of Rama's army. After Ravana hears the noise of Rama's soldiers, he sends one of his military, Sukrasarn, to spy on them. Sukrasarn is caught, punished and sent back. Ravana then transforms himself as a hermit and tries to deprive Piphek from Rama's side, but in vain.

Ravana then asks Benyakai, Piphek's daughter, to transform herself as Sita, and floats to Rama's camp. This trick however is found out and Hanuman, in bringing Benyakai back to Langka, has her as his wife.

Then follows the story of Rama building a causeway to Langka. Ravana asks one of his daughters, a mermaid, to destroy the causeway. Hanuman catches her and has her as his wife. The son of Hanuman and this mermaid is adopted by another demon, Maiyarap. Rama's army then marches on to the town of Langka.

Indra orders Matuli (Matali in Sanskrit), his charioteer, to bring down his chariot for Rama. Rama then sends Ongkhot as a messenger to Ravana to ask for Sita back, but is unsuccessful. Ravana has a parasol set up so that Rama's army cannot see the sun, but Sukhrip destroys the parasol.

Ravana asks Maiyarap to come for help. He abducts Rama but Hanuman kills Maiyarap and brings Rama back. Ravana asks for Kumbhakarna's help. The latter can catch Sukhrip but Hanuman can rescue him. Kumbhakarna tries to perform a ceremony to sharpen his sacred lance, which is called Mokkhasakti, but Hanuman and Ongkhot destroy the ceremony. Kumbhakarna comes out to the battlefield for the second time. He can injure Lakshmana with his lance, but Hanuman can find the medicine to cure him. Kumbhakarna then tries to make himself as a dam so that Rama's army cannot get water, but Hanuman drives him back into Langka. Kumbhakarna then comes out for the last time and is killed by Rama.

Ravana then calls on Indrajit. For the first battle with Lakshmana, nobody wins. Mongkornkan, a nephew of Ravana, comes out to fight and is killed by Rama. Indrajit then comes out to the battlefield again and shoots an arrow in the form of a naga to entwine Lakshmana. Rama shoots an arrow to call down a garuda who drives away the naga. Indrajit then disguises himself as Indra and shoots an arrow at Lakshmana. Hanuman is so angry, he flies up to kill the pseudo-

Airavata. Rama comes out to the battlefield and faints from sorrow. So Ravana sends Sita on a flying vehicle to see that both Rama and Lakshmana have already died but her female demon attendant, Piphek's wife, takes pity upon her and informs her that the flying vehicle will not move if it is ridden by a widow. Later on Rama recovers and Hanuman can bring medicine to cure Lakshmana. Indrajit then comes out again with a prisoner who transforms himself as Sita. He beheads the prisoner so that Rama's army will believe that Sita has been killed, but this trick is also discovered. Indrajit comes out for the last time and is killed by Lakshmana.

Ravana then comes out to the battlefield for the first time. Indra again asks Visvakarma to bring down to Rama a chariot named Vejaiyanta. This time the result of the fighting is even. Other two demons, Sahasdeja and Mulapalam come to help Ravana. Lakshmana kills Mulapalam and Hanuman kills Sahasdeja. Another demon, Saeng-atit, is called upon. He is also killed by Rama. Ravana comes out for the second time and the result of the fighting is again, even. Two other demons come to help Ravana, Satalung and Trimek. Rama kills Satalung and Trimek is killed by Hanuman.

Ravana then tries to perform a ceremony but it is destroyed by Sukhrip, Nilanon and Hanuman. Satthasun and Virunchambang come to help Ravana. Hanuman and Ongkhot kill Satthasun. Virunchambang is also killed by Hanuman, who has during the pursuit,

another wife, Vanarin.

Ravana asks Malivaraj, his grandfather, who can utter sacred words, to come down from heaven and judge the case between him and Rama. Malivaraj, however, after having heard many witnesses who went to Rama's wedding with Sita, sides with Rama and orders Ravana to return Sita. Ravana refuses and Malivaraj then curses him to lose the battle.

Ravana then performs another ceremony, which is destroyed by Pali, according to the command of Siva. Ravana comes out to the battlefield again and can throw his lance, Kabilapat, to Lakshmana. The latter however is cured by Hanuman through the help of Piphek. In curing, Hanuman has to go to Langka to fetch a grinding stone which Ravana uses as a pillow. He ties Ravana's hair to that of Montho.

Another demon, Tapanasun, comes to help Ravana. He is killed by Rama. Ravana's two sons, Tasakhirivan and Tasakhirithorn come out to fight with Lakshmana. They are both killed. During that time, Montho performs a ceremony to get a nectar to revive all the dead demons lost in the battles. She succeeds, but later on the ceremony is destroyed by Hanuman, Nilanon and Chompunan.

Ravana comes out again, but he cannot be killed because his heart is outside his body. It is in a box guarded by the hermit Goputra. Hanuman then asks the hermit Goputra to take him to Ravana because he does not want to stay on

Rama's side anymore. Ongkhot afterwards steals the box containing Ravana's heart. Ravana accepts Hanuman as his adopted son. Hanuman then goes out to have a mock battle against Lakshmana. Later on, Ravana discovers the plot, so for his last battle he transforms himself into Indra but is killed by Rama, by having his heart crushed by Hanuman at the same time. Piphek then invites Sita to come from the garden and meet Rama, but she asks first to walk on fire, to prove her faithfulness to Rama.

Piphek, who later on becomes the king of Langka, has a cremation ceremony arranged for the remains of Ravana. Asakan, another demon, comes to fight and is killed by Rama. Rama then begins his journey back to Ayutthaya with Sita, Lakshmana and the monkey soldiers. He destroys the causeway he built to Langka. Banlaikan, another son of Ravana, follows the army but is killed by Hanuman. The army arrives at the town of Khidkhin, the town of Sukhrip. Rama sends Hanuman and Kukhan to Ayutthaya. They stop Prot and Satrud from burning themselves as Rama has not yet come back after fourteen years. Then Rama is crowned as the king of Ayutthaya.

This section is the longest of the whole story. In the Thai text, after Hanuman comes back from Langka after he presents Rama's ring to Sita, he is rewarded a bathing cloth by Rama. This episode does not figure in Valmiki's version. The mountain Mehendragiri where Rama's army stops on the coast of the ocean in front of Langka is called Hemtiran in

Thai. Kumbhakarna in Thai means the "ear as big as a pot." In Valmiki's Ramayana, Piphek is quite brave, but in the Thai text he is rather cowardly. When he is banished from Langka, according to Valmiki, he is accompanied by four soldiers, but in the Thai version he leaves alone. As for the name of his wife, in the Thai language, it is Trichada (Trijata) not Sarama in Sanskrit. For the name of his daughter, it is Benyakai in Thai, instead of Nanda.

One can perceive that in Valmiki's text, the three episodes in the Thai Ramayana are lacking: (1) when Benyakai, Piphek's daughter, transforms herself as Sita and floats to Rama's camp; (2) Hanuman quarrels with Nilapat during the construction of the causeway to Langka and (3) the story of the mermaid, Suvarnamaccha, and Hanuman.

As for Suka and Sarana, two soldiers of Ravana, who come to spy on Rama's soldiers, in the Thai text they are mixed into a single person named Sukasarn and their appearances are shortened into one episode only.

The story of Malivaraj in the Thai text might have come from Maliyavan, who is the maternal grandfather of Ravana. He also suggests to Ravana to return Sita, but Ravana would not listen to him.

For the episodes of breaking Ravana's parasol and sending Ongkhot as a messenger, in the Thai Ramayana it is reversed in time from that of Valmiki.

The three stories of Maiyarap abducting Rama, Kumbhakarna

making himself as a dam and performing the ceremony of sharpening his lance, Mokkhasakti, never appear in the Sanskrit text.

When Indrajit shoots an arrow as naga, in the Sanskrit text both Rama and Lakshmana are intertwined by a noose and the garuda comes to help by himself. But in the Thai story only Lakshmana is entwined by the noose and Rama shoots an arrow to call down the garuda.

Mangkornkan, Ravana's nephew, is called in Sanskrit Mangkaraksha. Saeng-atit, another demon, never appears in the Sanskrit text. Neither do Mulapalam and Sahasdeja, the other two demons.

Ravana is killed, according to the Sanskrit text, because the hermit Agastayamuni reveals to Rama a mantra called "the heart of the sun (Adiyaharidaya)." This might be transformed into a box containing the heart of Ravana in the Thai version.

So far, we have followed King Rama VI's comparison between Valmiki's Ramayana and the Thai version of King Rama I. Another Thai scholar, Phya Anuman Rajadhon, who has done the same research, surmises that probably the Thai Ramayana derives from the Tamil Ramayana both directly and indirectly. He cites, for example, the story of Maiyarap which does not appear in Sanskrit but exists in Tamil, called Mayiliravana; and there are many Tamil names in the Thai version, for example Asuramayan, Sumantan; Paulastayan, Kurepan, Sudhamantan, Kukan or Khukhan and Anomatan. Mulapalam according to an

explanation of a brahmin in Thailand, is not a person but an army of Ravana's in the Tamil version.

7. Uttara-kanda. As has been said this section is a later addition and full of many anecdotes. Here the writer will describe first the story of the Thai version of King Rama I.

After Rama becomes king of Ayutthaya, he rewards his brothers and many of his soldiers. A town is built for Hanuman to rule. A demon named Mahabal comes to attack Langka, which is ruled by Piphek. Rama sends Hanuman to help him and Hanuman kills Mahabal. Montho, a former wife of Ravana, gives birth to a boy and so does Benyakai, Hanuman's wife. Hanuman later on becomes a hermit. Piphek mistakes Montho's son as his real child, but one day after he grows up the son knows that Ravana, who was killed by Rama, is his father, so he goes to see Chakravatti, another powerful demon, for help. Chakravatti's army comes to besiege Langka and seizes Piphek. Hanuman's son with Benyakai then tries to find his father. Hanuman leaves his hermitage and informs Rama of what has happened in Langka. At this time begins the repetition of what Rama and Lakshmana have done, but the heroes are changed into Prot and Satrud, with Nilapat as a chief monkey soldier. They kill Chakravatti as well as his friend Vaital. Rama performs the ceremony of cutting the mermaid's tail from the son of Hanuman, born from a mermaid who is the daughter of Ravana.

A female demon named Adul

transforms herself into Sita's lady-in-waiting and asks Sita to draw a portrait of Ravana. When Rama finds the portrait he is very angry with Sita and asks Lakshmana to take Sita out into the jungle and kill her. Lakshmana cannot behead her because Sita is still faithful to Rama, so he lets her go to live with a hermit. Sita later on gives birth to a son. One day she takes him out to a river. The hermit cannot find Sita's son so he performs a ceremony to create another boy and both of them become playmates. One is named Mongkut and the other one Lob. They both learn about fighting and magic formulae from the hermit. Rama performs a ceremony called Asvamedha, by letting lose a horse followed by an army which is led by Prot, Satrud and Hanuman. Mongkut and Lob catch the horse and ride it. They fight with Prot, Satrud and Hanuman, not knowing one another. Mongkut is caught and brought back to Ayutthaya but Lob comes to rescue him and they return to the hermitage where resides Sita. Rama follows and fights with his two children. Later on he realizes that they are his sons. Sita will not come back to live with Rama but let the two children go to live with their father. Rama then plays a trick by hiding himself inside an urn and orders Hanuman to inform Sita that he is dead. Sita comes back to Ayutthaya and when she finds out that Rama is still alive she makes a wish to go down and stay in the nether world. The wish is fulfilled.

Rama calls Piphek to Ayutthaya for consultation and Piphek advises that

he should go out to the jungle again for one year. So Rama, Lakshmana, Hanuman and the monkey soldiers leave Ayutthaya and kill many demons along their journey. After one year they come back to Ayutthaya and Siva arranges a second wedding for Rama and Sita.

The last anecdote concerns the king of Gandharva who attacks and captures the town of Prot's maternal grandfather, Kaiyakesha. Rama orders Prot, Satrud and his two sons to bring an army to fight them. In this last story, Mongkut, Rama's first son, becomes a hero. At last Rama's army can take back the town.

At the end of the story there is an eulogy for Rama and also a warning to the Thai public that this story is written in Hinduism, not in Buddhism. The date for the beginning of the composition of the Thai Ramayana in the reign of King Rama I is given: 1797 AD.

In the Thai Ramayana, the origins of Rama, Ravana and the family of the monkeys are related at the beginning of the story. Only the banishment of Sita from the town of Ayutthaya, the birth of Mongkut (in Sanskrit Kusa)

and Lob (in Sanskrit Lava) and the fighting of Prot and Satrud are kept at the end.

The story of the banishment of Sita from Ayutthaya is totally different from that of Valmiki; and the war of only Satrud in Valmiki's is totally changed into the war of Prot and Satrud, with Nilapat replacing Hanuman. The revolt against Piphek in Langka by Ravana's son does not exist in Valmiki's. The end of the Thai Ramayana with Rama's ceremony of Asvamedha is like the Ramayana of the Anganikaya version of Bengal, but the story of Rama hiding in an urn does not appear in any of the Indian texts.

For the war with the king of the Gandharva in Valmiki's Ramayana, the general of the army is Prot and his two sons, but in the Thai version it is Prot, Satrud and Rama's two sons. The story of Rama and Lakshmana going up to heaven at the end does not appear in the Thai version, which tells only of the happiness of Rama and Sita.

One can therefore surmise that the Thai version of the Ramayana composed in the reign of King Rama

I of Thailand (Siam) from 1797 AD is based on the following sources:

1. Valmiki's Ramayana in Sanskrit both from the Uttaranikaya and mostly from the Anganikaya of Bengal.
2. The Tamil versions.
3. Vishnupurana.
4. Hanumannataka.
5. Tullidasa's Hindi Ramayana.
6. The Thai former versions of the Ramayana which have mostly been lost and the Thai adaptations.

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