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การท่องเที่ยว

ท่องเที่ยว

การท่องเที่ยว



คู่มือ อูบสม มัคคุเทศก์



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ภาคความรู้ภาษาต่างประเทศ





คู่มืออ้างอิง **อักษรศาสตร์**



เล่มที่ 5

ภาคความรู้ภาษาต่างประเทศ (ภาษาอังกฤษ)

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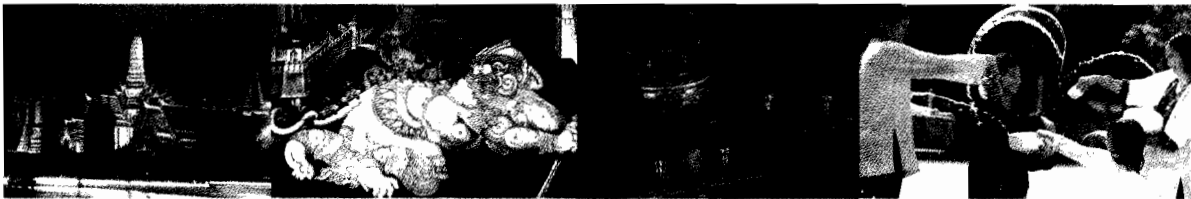
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คำนำ

หนังสือคู่มือมัคคุเทศก์ชุดนี้ การท่องเที่ยวแห่งประเทศไทย (ททท.) ได้จัดพิมพ์ขึ้น โดยมีวัตถุประสงค์เพื่อให้ผู้อบรมมัคคุเทศก์ ผู้ประกอบอาชีพมัคคุเทศก์ และผู้สนใจทั่วไป ได้มีทางเลือกในการหาความรู้เพิ่มเติม และสร้างความเข้าใจที่ถูกต้องด้านวิชาการท่องเที่ยว ด้านความรู้เฉพาะอาชีพมัคคุเทศก์ และความรู้ด้านต่างๆ ที่เกี่ยวข้องกับประเทศไทย โดย ททท. ได้มอบหมายให้ภาควิชาศิลปอาชีพ คณะมนุษยศาสตร์ มหาวิทยาลัยเกษตรศาสตร์ เป็นผู้ประสานงานในการเรียบเรียงเนื้อหา คณะผู้เรียบเรียงประกอบด้วยคณาจารย์ผู้ทรงคุณวุฒิและมีประสบการณ์ในสาขาอาชีพต่างๆ จากคณะมนุษยศาสตร์ และคณะอื่นๆ ของมหาวิทยาลัยเกษตรศาสตร์ ตลอดจนผู้ทรงคุณวุฒิในสาขาที่เกี่ยวข้องจากหน่วยงานภาครัฐและเอกชนอื่นๆ หนังสือคู่มือมัคคุเทศก์ชุดนี้แบ่งออกเป็น 6 ภาค ดังนี้

ภาคความรู้ทางวิชาการ ประกอบด้วยเนื้อหาทางด้านอุตสาหกรรมการท่องเที่ยว ประวัติศาสตร์และสังคมไทย ภูมิศาสตร์ไทย พุทธศาสนาและศาสนาอื่นๆ ในประเทศไทย วรรณคดีไทย นาฏศิลป์ไทย ดนตรีไทย อาหารไทย หัตถกรรมไทย สังคม วัฒนธรรม และประเพณีไทย สถาปัตยกรรมไทย รูปแบบ โครงสร้างและองค์ประกอบ ศิลปกรรมไทย จิตรกรรมและประติมากรรม ประติมากรรมที่เกี่ยวกับพระพุทธรูปสมัยต่างๆ และการอนุรักษ์ทรัพยากรการท่องเที่ยว

ภาคความรู้เฉพาะอาชีพ ประกอบด้วยเนื้อหาทางด้านบทบาท หน้าที่ มารยาท จรรยาบรรณและวิธีการปฏิบัติงานของมัคคุเทศก์ ระเบียบพิธีการเข้า-ออกราชอาณาจักร การปฐมพยาบาล และการให้ความปลอดภัยแก่นักท่องเที่ยว มนุษย์สัมพันธ์และการสร้างความประทับใจในงานบริการ ความรู้ทั่วไปเกี่ยวกับโรงแรม ธุรกิจนำเที่ยว ธุรกิจการบิน และพฤติกรรมนักท่องเที่ยว

ภาคความรู้เกี่ยวกับสถานที่ท่องเที่ยวทางวัฒนธรรมที่สำคัญในกรุงเทพฯ

ภาคความรู้เกี่ยวกับสถานที่ท่องเที่ยวทางวัฒนธรรมที่สำคัญในท้องถิ่น

ภาคความรู้ภาษาอังกฤษ ประกอบด้วยเนื้อหาทางด้านสถาปัตยกรรมของวัด และโบราณสถานของไทย พระพุทธรูปไทย จิตรกรรม ประติมากรรม และศิลปกรรมของไทย การนำชมสถานที่ท่องเที่ยวต่างๆ และการแก้ไขปัญหาเฉพาะหน้า

ภาคผนวก ประกอบด้วยอภิธานศัพท์ภาษาไทยที่เกี่ยวกับศิลปะ สถาปัตยกรรมไทย ศาสนาพุทธและศาสนาพราหมณ์ ศัพท์บัญญัติภาษาอังกฤษที่เกี่ยวกับอาหารไทย ผลไม้ ดอกไม้และของที่ระลึกของไทย คำศัพท์เฉพาะในธุรกิจโรงแรม ธุรกิจนำเที่ยว และธุรกิจการบิน กฎหมายที่เกี่ยวข้องกับอุตสาหกรรมท่องเที่ยว และการเทียบมาตรฐานวัดของไทยกับมาตรฐานวัดเมตริก

ททท. หวังเป็นอย่างยิ่งว่าผู้อ่านจะได้รับประโยชน์สูงสุดและสามารถนำความรู้ที่ได้ไปใช้ในการประกอบอาชีพ อันจะส่งผลให้เกิดการพัฒนาการท่องเที่ยวอย่างยั่งยืนสืบไป

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Unit 1

THAI ARCHITECTURE

Architecture in Buddhist Temple

Components of a Monastery

วัด

Temple, monastery

วัดหลวง

Royal monastery

วัดราษฎร์

Common monastery

อุโบสถ

Ubosot or bot, ordination hall, a place where Buddhist ordinations and rituals are performed, and monks gather to worship and meditate. The area is marked by eight boundary stones called sima.

เสมา

Sima, boundary stones mark the sacred ground of the ordination hall. One sima marker is set at each of the four corners and one in the middle of each of the four sides. Under these sima markers, sima stones (luk nimit) are buried.

วิหาร

Viharn, vihara, assembly hall, a place where monks and the laymen gather to conduct merit-making rituals and where the principal Buddha image is enshrined. This building is not marked by boundary stones.

เจดีย์

Chedis, stupas were originally used to enshrine relics of the Buddha. Later, they came to be used as repositories for relics of holy men, kings, etc. Nowadays, they may contain the ashes of deceased monks or laymen.

ปราสาท

Prang is a stupa of corn-cop shape which originated from the Khmer sanctuary tower. It has three niches and one entrance door reached by means of a very steep staircase. It contains Buddha images.

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มณฑล

Mondop is a block-shaped building with a stepped pyramidal roof, built to house important objects such as a Buddha image, the Buddha's footprint, or Tripitaka, a collection of Buddhist scriptures.

วิหารคด

L-shaped building at the corners of the religious area of a Buddhist monastery.

หอรระฆัง

Bell tower, belfry

หอไตร

Ho trai, library

ศาลาการเปรียญ

Sala kan parien, preaching hall.

ศาลา

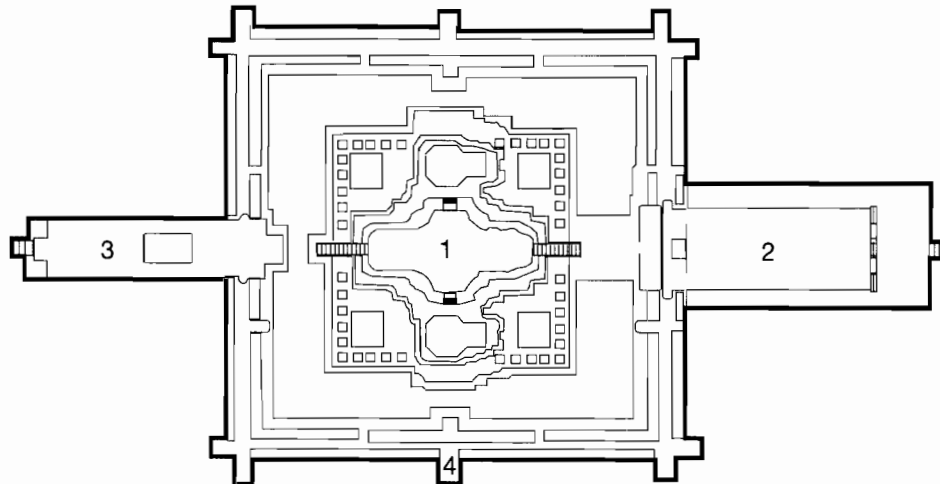
Sala, open pavilion used for resting.

กุฏิ

Kuti, monastic residence

ระเบียง

Gallery surrounding the assembly hall (vihara) or the ordination hall (ubosot)



Source: adapted from กรมศิลปากร, 2538 : 176

Figure 1 Floor plan of Wat Phra Ram, Ayutthaya province

1. prang 2. vihara, assembly hall 3. ordination hall 4. gallery

The Monastery

Describing the Monastery:

Guide:

The Buddhist monasteries are categorized into two types: the royal monasteries and the common monasteries. The royal monastery is dedicated, endowed, and registered as a monastery under royal patronage. The common monastery is constructed and patronized by other individuals or groups.

The Buddhist monastery has buildings for the use of monks and laymen. It is usually divided into two sections: the phuttawat and the sangkhawat. The phuttawat is the area which contains buildings which serve religious functions. These buildings are the ordination hall, which is the sacred area where ordinations and rituals are performed, the assembly hall, where monks preach to laymen, and other structures such as stupas, prangs, study halls, and library. The sangkhawat is the residential area for monks.

Ordination Hall and Assembly Hall

Describing the function of the ordination hall and the assembly hall

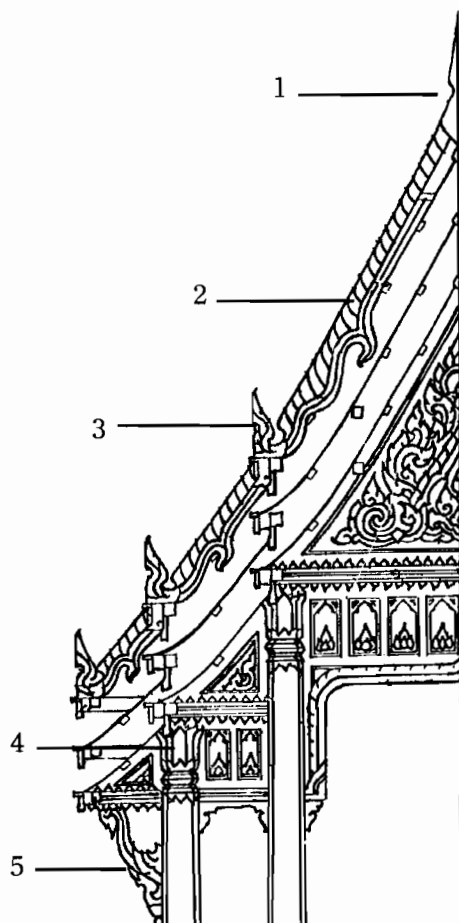
Guide:

The ordination hall and the assembly hall

are similar in architecture but different in function. **The ordination hall** is the most sacred building in the monastery. It is marked by eight boundary stones, which are placed around the building. Inside the principal Buddha image is enshrined. The ordination hall is the place where monks gather to worship and meditate. The ordination ceremony must take place in this sacred area. The ordination hall can be of any size, but it should be sufficiently large to accommodate the minimum number of monks required to conduct a ceremony. **The assembly hall** serves many functions. It is used as a preaching hall for monks and laymen. Since the ordination hall and the assembly hall look alike, we can tell which is which by **the boundary stones**; only the ordination hall is marked by the eight boundary stones.

Construction Details of the Ordination Hall

เครื่องบนของหลังคา	Roof structure
ส่วนประดับหลังคา	Roof decoration
หลังคาทรงจั่ว	Gable roof
หลังคาชั้นเดียว	Simple roof, single roof (of the common monastery)
หลังคาสองชั้น	Double-tiered roof (of the royal monastery)
หลังคาชั้นหลายชั้น	Multi-tiered roof



Source: adapted from กสมิตาปกรณ์, 2538 : 176

Figure 2 Roof decoration

- | | | |
|------------------|------------------|----------------|
| 1. cho fa | 2. bai raka | 3. bang bongse |
| 4. lotus capital | 5. eaves bracket | |

หลังคาทรงจตุรมุข	Roof with four gable ends
หน้าบัน	Gable end, pediment ornamented with luxuriant floral motif and motifs of deities
ช่อฟ้า	Cho fa, sky tassel, horn-like finial on the roof ridge, possibly representing the head of the garuda
ใบระกา	Tooth-like ridges on the sloping edges of a gable, representing the fin on the back of a naga
หางหงส์	Small finials jutting out of the two side-corners of the gable, representing the heads of naga.
เสา	Pillar, column
บัวหัวเสา	Lotus capital
คันทวย	Eaves bracket
เสานางเรียง	Colonnade
บานประตู	Door panel
บานหน้าต่าง	Window panel

Describing the architecture of the ordination hall and the assembly hall

Guide:

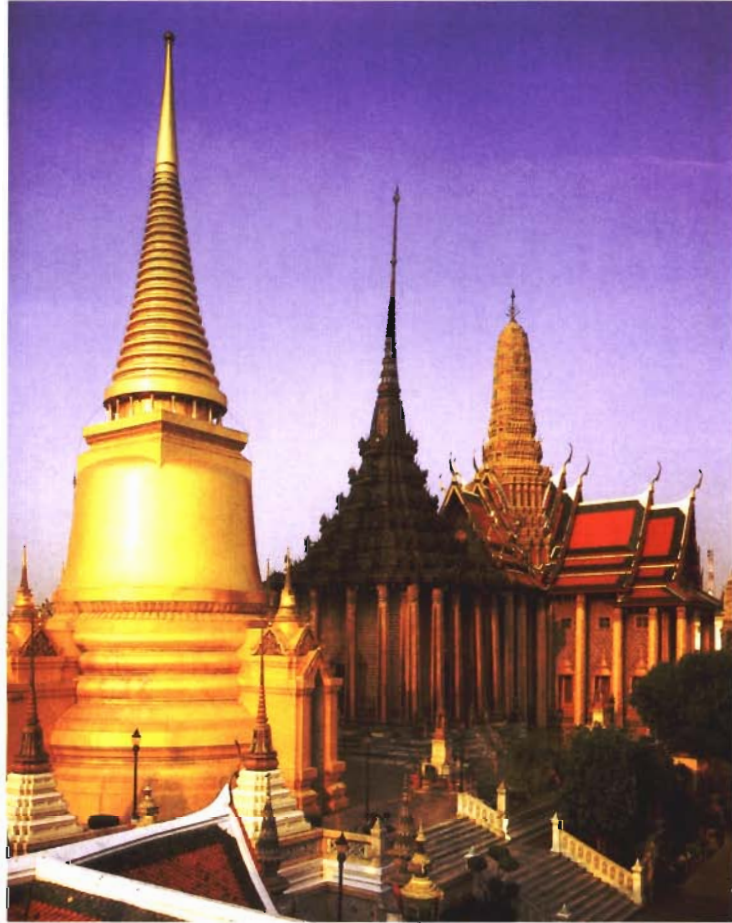
Usually the ordination hall, or bot, has a rectangular floor plan (but some have a cross-shaped plan). The four sides are enclosed. During the early



--Figure 3 The ordination hall of the Temple of the Emerald Buddha--



--Prasat Phra Thep Bidorn or Phra Phutta Prang Prasat--



--Wat phra kaeo, the Temple of the Emerald Buddha--



--Wat Benchamabopit--

Ayutthaya Period, most bots had no windows; the side walls had slit openings to let light and air get through. From the late Ayutthaya Period onwards, the bot had more window openings. A bot may have one, two, or three doorways at the east and the west. The main entrance is usually to the east. The roof of this structure has a steep slope so that the rain runs off quickly. It also provides effective insulation.

Describing the design on the gable ends

Guide:

The most important decorative element on the bot is the design on the gable ends. They are usually ornamented with luxuriant floral motifs and motifs of deities, for example, Visnu mounted on Garuda; Indra riding the three-headed elephant, Erawan; Brahma on his swan; or Siva mounted on the bull Nandi. The gable ends of royal monasteries from the Ayutthaya Period to that of King Rama III usually bear 'Visnu riding Garuda' symbolizing the king as the incarnation of Visnu (Narai).

Describing the decoration on the gable and the roof

Guide:

At the end of each ridge of the roof of a bot, there is a graceful finial called 'cho fa' (ช่อฟ้า) possibly representing the head of the garuda (ครุฑ).

The ornamental pieces of the frame of the gable are two small finials (หางหงส์) symbolizing the head of a naga (a mythical snake) at the two side corner of the gable. The bodies of the two nagas stretch out along the sloping edges of the gable; the tooth-like ridges (ใบระกา) represent the fin on the back of a naga. The motif of the mythical snake is often found in Thai architecture; the naga is thought to be the giver of rain and the holder of power over wind and thunder-storms.

Describing the ordination hall of Wat Phra Kaeo

Guide:

This ordination hall has the traditional rectangular floor plan. It has a triple-tiered roof, which is considered more beautiful than a simple roof; and the front gable end is decorated with 'Visnu riding Garuda'; both of these elements indicate that this is a royal monastery.

The ordination hall has perimeter cloister, which is an unusual feature. The tiered roof is supported by colonnades.

The exterior walls are decorated with gilded stucco and coloured glass mosaics. At the base of the ordination hall are 112 figures of garuda holding naga made of gilded bronze.

Describing the ordination hall of the Marble Temple

Guide:

The structure plan of this ordination hall is a departure from tradition. Usually the ordination hall has a rectangular floor plan and is surrounded by a gallery. But this ordination hall has a cross-shaped floor plan; and the gallery connects right and left wings of the ordination hall. It is of the four-gabled style, with a four-tiered roof. The front gable is decorated with 'Visnu riding Garuda.'

Chedi

เจดีย์ สรูปเจดีย์

Chedi, stupa, a reliquary tower enshrining relics of the Buddha, his disciples, or the ashes of important persons, religious or royal. It originated from the stupas of India and Sri Lanka.

เจดีย์ทรงระฆัง

Bell-shaped stupa

เจดีย์ทรงกลมแบบลังกา

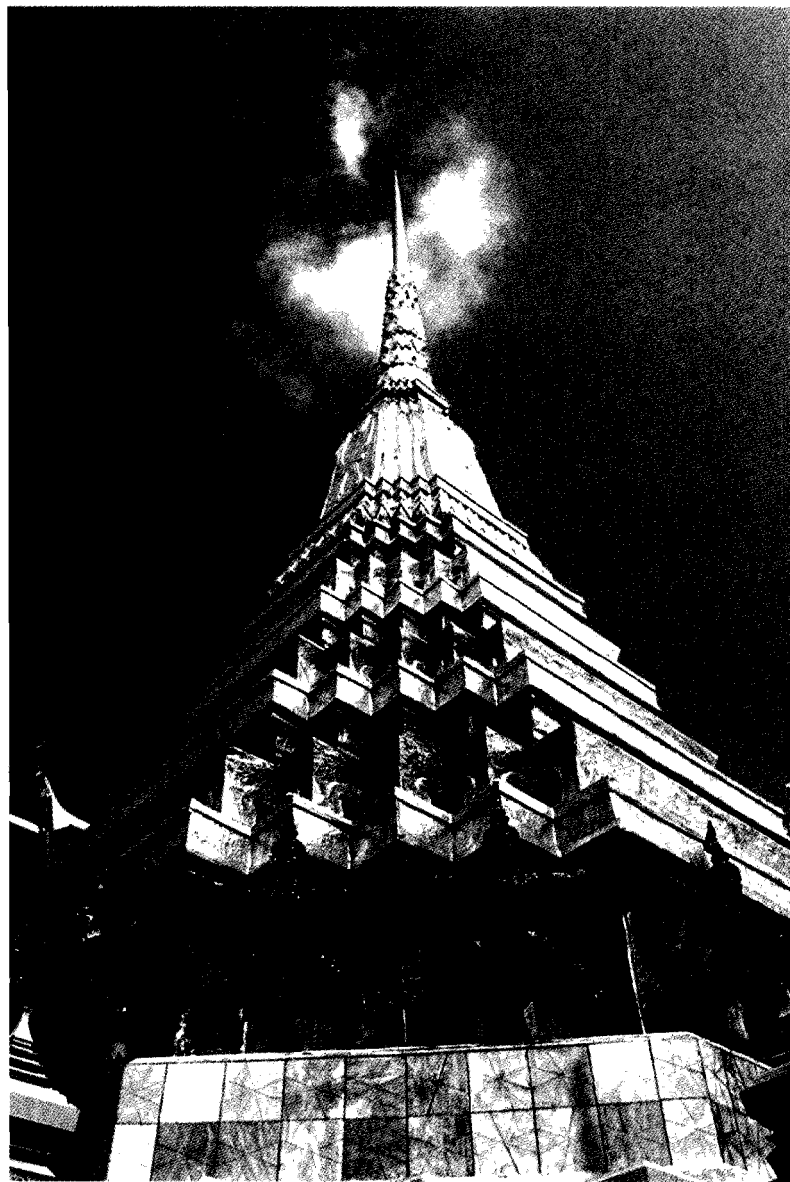
Ceylonese-style circular stupa

เจดีย์เหลี่ยมย่อมุมไม้สิบสอง

Square stupa with indented corners

เจดีย์ทรงดอกบัวตูม

Lotus-shaped stupa



--Chedi--

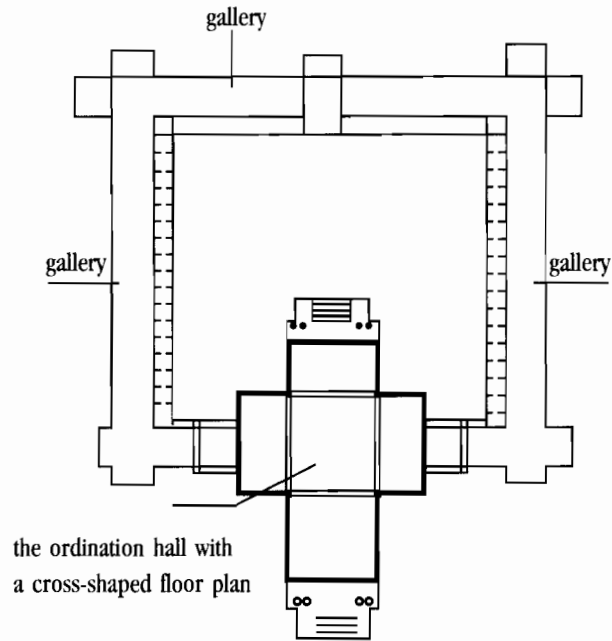


Figure 4 The floor plan of the Marble Temple

Components of Chedi

Base ฐาน

ฐานไพที

Base, elevated platform

ฐานเขียง

Than khiang, plain or simple base which is the lowest base supporting other kinds of base or moulding of different levels, e.g. than bua or than singh

ฐานบัว

Than bua, lotus pedestal, three layers or groups of mouldings, the moulding resembles lotus flower

ฐานสิงห์

Than singh, lion pedestal, moulding resembles lion's foot.

Body เรือนธาตุ

องค์เรือนธาตุหรือองค์ระฆัง (ถ้าเป็นเจดีย์ทรงระฆัง)

Relic chamber where Buddha images or relics are enshrined.

ซุ้มจระนำ ช่องเว้า

Niche on the side of a chedi where Buddha images are enshrined.

Top ส่วนยอด

บัลลังก์

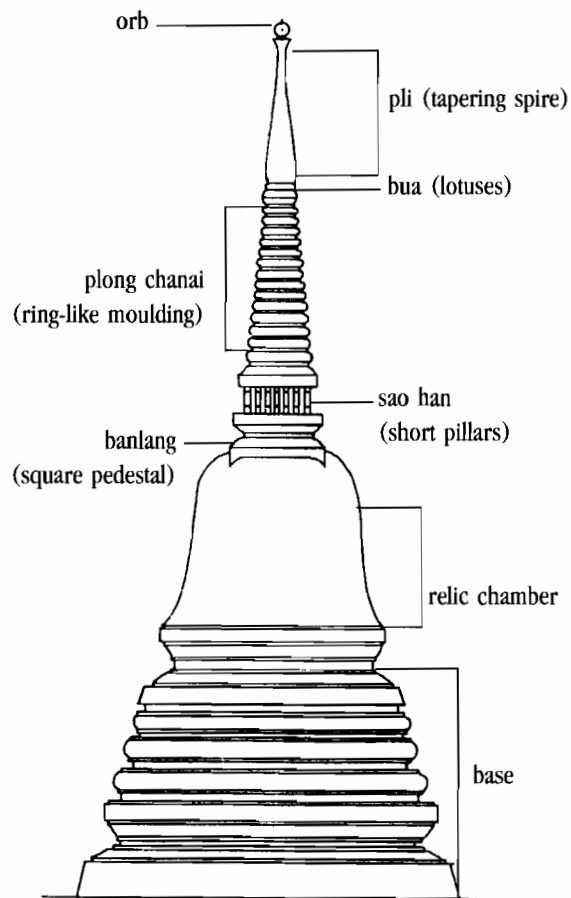
Banlang, square form on top of the relic chamber functioning as a pedestal in which the shaft of chatravali is fixed. This originated from the royal throne on top of the dome of an ancient Indian stupa; presently it symbolizes the Buddha's preaching or teaching.

เสาห่าน

Sao han, small short pillars fixed on top of the banlang and supporting the plong chanai pinnacle.

ปล้องไฉน หัตถ์รวลี

Plong chanai, chatravali, a series of ring-like mouldings of progressively smaller size fixed on the banlang. The number of rings varies from place to place. There maybe 18, 24, 28, 32, or 40, all numbers with special significance in Buddhism.



Source: adapted from นสอศิลป์, 2538 : 189

Figure 5 A bell-shaped stupa

For example, a plong chanai with 24 rings signifies the 24 Buddhas. The form is derived from the tiered umbrella put on top of ancient Indian stupas. These circular mouldings, or flat rings, are closely similar to the middle part of the Thai musical instrument called pi chanai, and this is why this element of the Thai chedi is generally called plong chanai.

ปลี

Pli, tapering spire supporting an orb called luk kao representing the highest form of intellect.

ปลียอด

Pli yod, another tapering spire holding up yard nam khang

เม็ดน้ำค้าง หยาดน้ำค้าง

Orb at the tip of a chedi representing the attainment of Enlightenment.

Describing a Ceylonese stupa

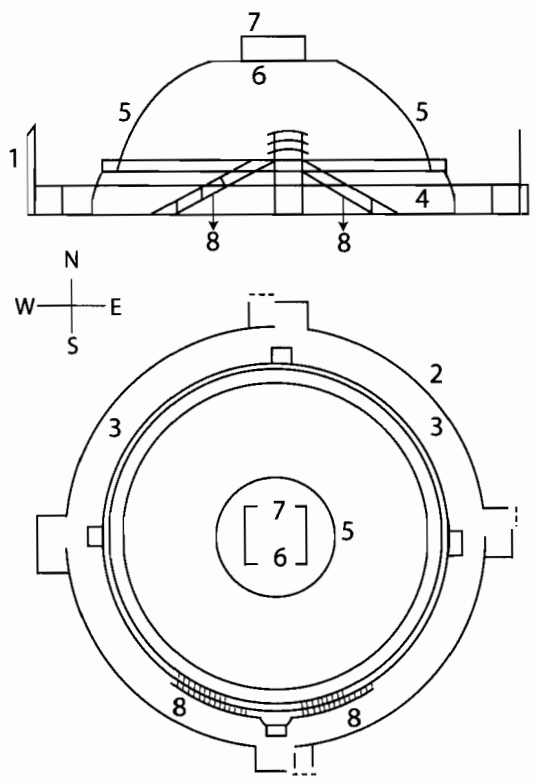
Guide:

A stupa or chedi is the most venerated religious structure for Buddhists. It originated from the burial mound in ancient India, on top of which was usually placed a tiered umbrella. The mound developed into a bell-shaped structure in the reign of Asoka the Great of India. Originally the stupa

was used to enshrine relics of the Buddha. Later it was used as a repository for the remains of holy men or kings. Now it has become a religious symbol.

Describing the Golden Stupa at Wat Phra Kaeo Guide:

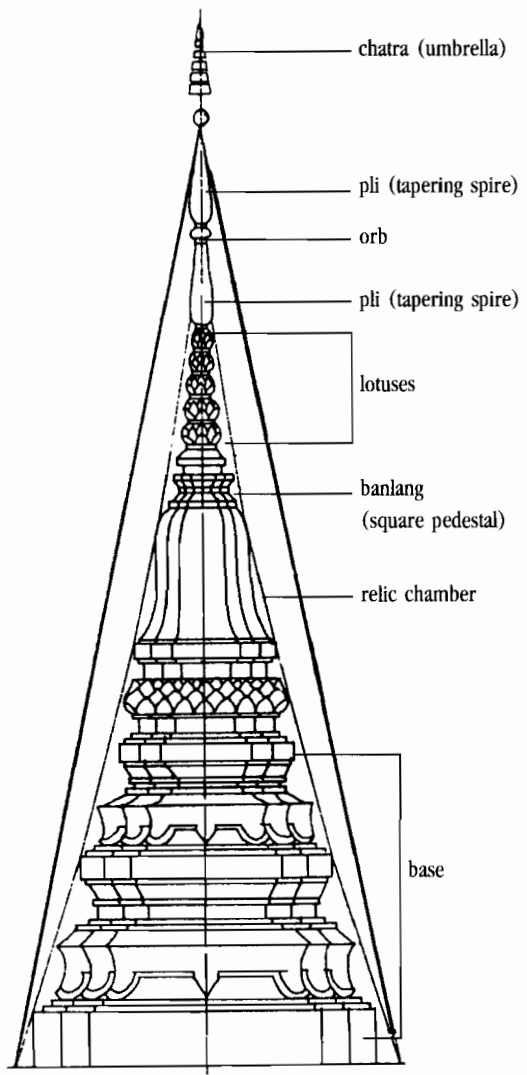
This stupa was modelled on the three large stupas at Wat Phra Si Sanphet in Ayutthaya. It is of the Ceylonese style. The relic chamber of this type of stupa is a bell-shaped dome on an elevated platform. At the base of the stupa are four niches. The top of each niche is decorated with a small stupa. One niche serves as the entrance to the chamber where relics of the Buddha is enshrined. On top of the dome is a square form surmounted by superimposed rings. And above these rings are a tapering spire and an orb. The Golden Stupa is decorated with golden tile mosaics. Each architectural element of the stupa has Buddhist significance. For example, the square form symbolizes the Buddha's preaching or teaching. The 24 rings signify the 24 Buddhas in the cosmic age prior to the age of the present Buddha. The orb represents the attainment of Enlightenment.



Source: adapted from กรมศิลปากร, 2538 : 109

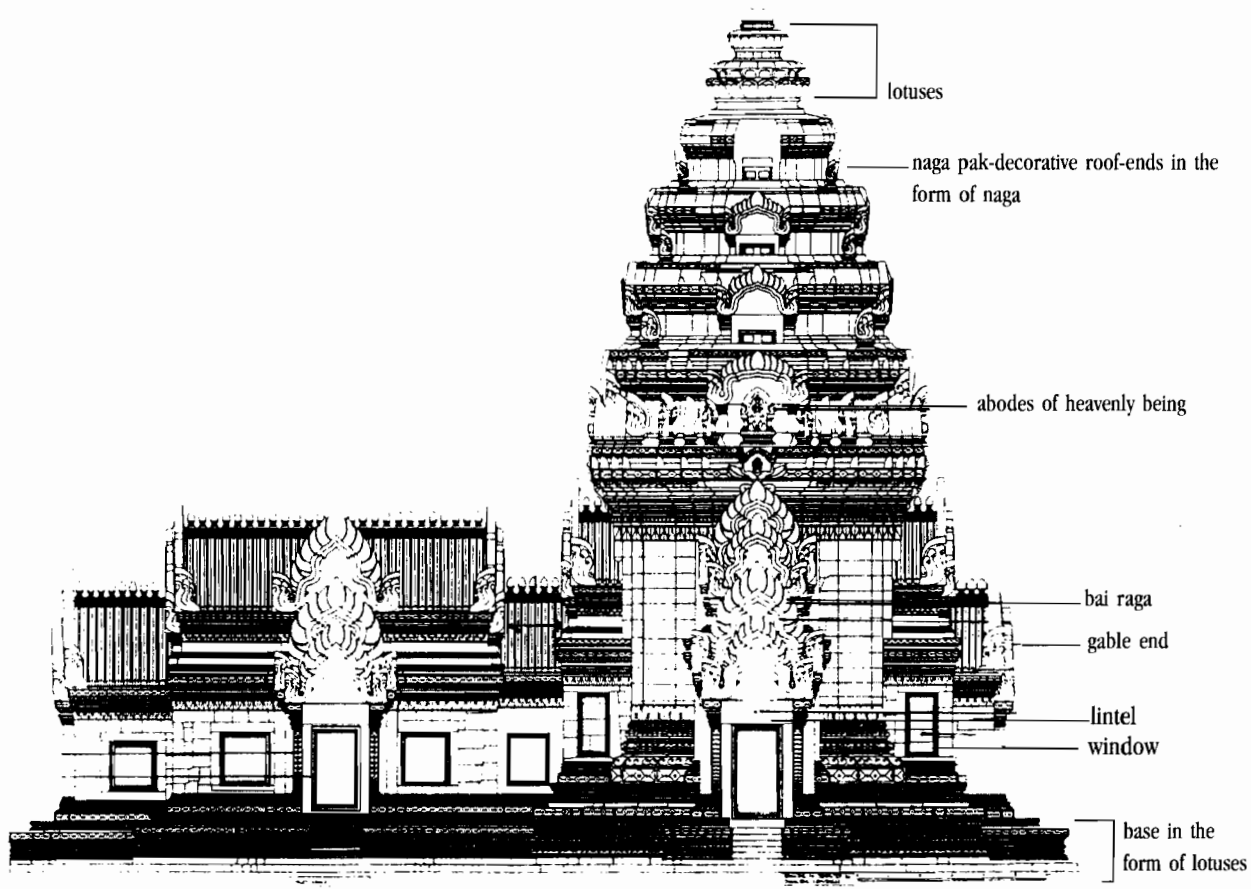
Figure 6 Indian stupa

- 1. entrance
- 2. fence
- 3. gallery
- 4. base
- 5. bell-shaped relic chamber
- 6. banlang
- 7. chatra
- 8. stairways to the gallery



Source: adapted from กรมศิลปากร, 2538 : 189

Figure 7 An indented corner stupa



Source: adapted from *กรมศิลปากร*, 2538 : 132

Figure 8 A Khmer sanctuary tower

Describing the two gilded stupas in front of the Royal Pantheon, Wat Phra Kaeo

Guide:

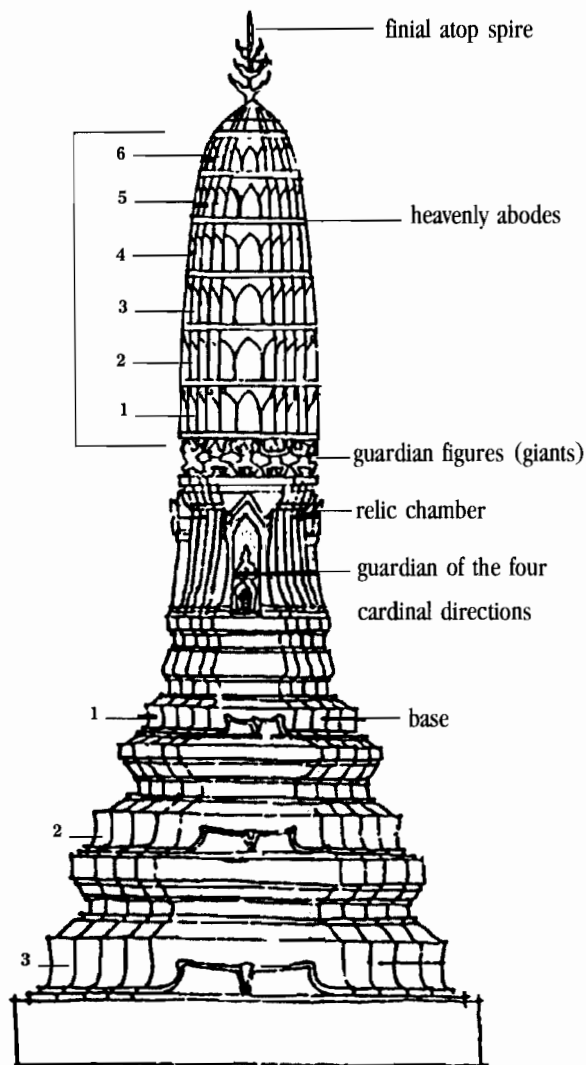
These two gilded stupas are in the indented-corner style. They were built early in the Rattanakosin Period in the reign of King Rama I. This style of these stupas is different from that of the Ceylonese, or circular stupa; several square bases with indented corners are added to make the structure higher, and the square relic chamber, whose corners are also indented, is smaller, all of which make the stupas of this period more slender. Above the relic chamber is a series of lotuses, one on top of the other. The number of the lotuses varies from 5,7,9, and 11; representing the number of Buddhas. The exterior of the relic chamber is beautifully decorated with stucco. The base of each stupa is decorated with stucco modelling, in the form of demons on one and in the form of monkeys on the other. King Rama I built these two stupas in memory of his parents.

Prang

Describing the origin of the prang

Guide:

The architecture of the prang derived from Khmer sanctuary towers (such as those found at Angkor Wat). The Khmer received the concept of



Source: Matics, K.I., 1992 : 41

Figure 9 A prang in late Ayutthaya and Bangkok periods

building this type of structure from India. The concept was of Mount Meru as the centre of the universe. The plan of the Khmer sanctuary includes other structures and a gallery connected to the tower. The chamber inside the sanctuary tower had to be big enough to enshrine an image of the deity and to perform ceremonies.

The top part of the tower is a series of receding layers. Each layer decorated with door-like niches with small pediments; on the pediment are carved or stucco motifs of deities. Thus, each layer represents heaven.

Describing the architecture of the prang

Guide:

Originating from the Khmer tower, the prang changed gradually into another form of structure through time. The corn-cob shaped tower became more and more slender toward the Bangkok Period. And several bases were added to make the structure higher. The chamber, which became smaller, was used to enshrine relics or a Buddha image, and so it served the same purposes as the stupa.

Since Khmer influence was still strong in the early Ayutthaya Period, the prang was the main structure of a temple. The floor plan of this period had the prang in the middle, surrounded by the gallery. Later the circular stupa was more popular and became the main structure of a temple.

Describing the Main Prang at the Temple of Dawn

Guide:

The Main Prang at the Temple of Dawn is one of the most impressive adaptations of the Khmer tower. The style of the Prang is of the Bangkok Period. The plan and the architecture express Buddhist cosmology. The Main Prang represents Mount Meru, which is the centre of the universe. The four corner prangs might represent the four continents and the four mondops might represent subsidiary mountains encircling Mount Meru as described in Buddhist cosmology. Surrounding the base of the Prang there are three levels of galleries; the three levels represent the Three Worlds of Buddhist cosmology, that is, the World of Desire, the World of Form, and the World without Form.

Each side of the body of the Main Prang is decorated with a niche housing a statue of Indra riding his three-headed elephant, Erawan; the god Indra is the ruler of the Tavatimsa Heaven. Above these niches are stucco celestial beings and guardians.

The top part of the Prang is the series of layers; each layer is decorated with small pediments and leaf-like ornaments. These ornaments have motifs of deities. On top of the tower is the multi-pronged pinnacles, which is Indra's weapon, and the crown, which symbolizes King Rama IV.

The stucco modelling of celestial and Temple

mythical beings decorating various elements of the whole structure suggests that the Prang is heaven.

Mondop

Describing the architecture of the mondop

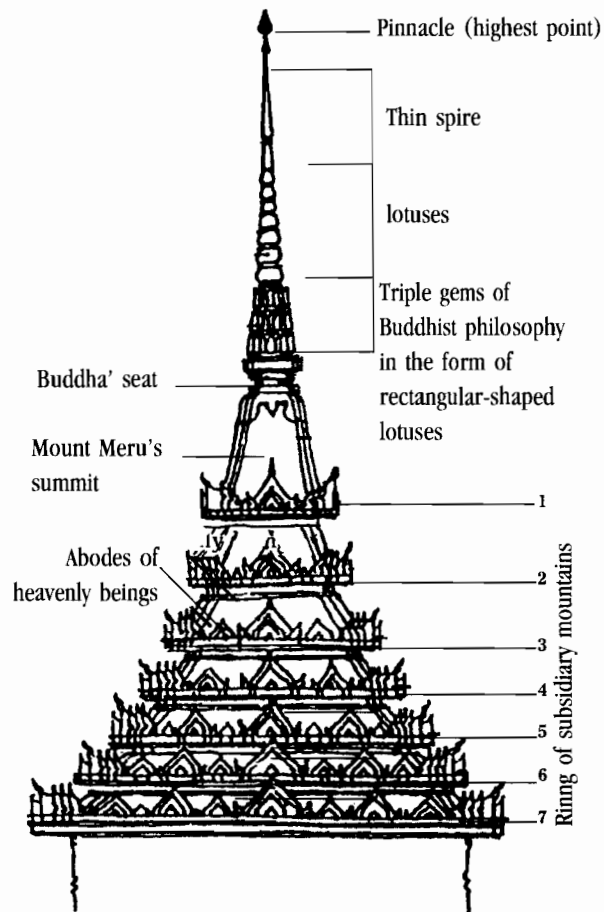
Guide:

The mondop is a block-shaped building with a pyramidal roof. The concept of the pyramidal upper part comes from Buddhist cosmology, that Mount Meru is the centre of the universe and is surrounded by seven mountains. So the lowest part of the roof, which is the seven receding tiers, represents the seven mountains. The small pediments on each tier are abodes of heavenly beings. On top of these tiers is a bell-shaped structure, representing Mount Meru, and three rectangular-shaped lotuses, which might symbolize the Triple Gems of Buddhism. A series of round-shaped lotuses might symbolize the number of Buddhas and the spire at the summit represents the Enlightenment.

Describing the function of the mondop

Guide:

The mondop may serve to enshrine holy objects as is the Mondop of Saraburi, enshrining the Footprint of the Buddha. The mondop may serve as a library; a famous one is the Mondop of the



Source: Matics, K.L., 1992 : 45
Figure 10 Roof portion of a mondop

of the Emerald Buddha, where the Buddhist canon of scriptures is kept in carved, mother-of-pearl inlaid cabinets.



Describing the four mondops at the Temple of Dawn

Guide:

The four mondops are at the four directions of the Main Prang of the Temple of Dawn. Each mondop enshrines Buddha images and statues which depict an important scene in the life of the Buddha. The mondop to the north depicts the birth of the Buddha, that to the east shows the Buddha's attaining Enlightenment. The mondop to the south depicts the Buddha's first sermon and that to the west shows the Buddha's entering Nirvana. The four mondops are decorated in floral designs made with Chinese glazed mosaics.

Bell tower

Describing the function of the bell tower

Guide:

The bell in the tower is struck to summon members of both the religious and secular communities to devotions at specific times of the day. It is used to indicate the noon hour. After noon Thai monks are prohibited from eating solid food. The bell is also struck at the day's end, when monks gather for evening prayer.

There is no definite architectural form for the bell tower. The bell may be suspended in a structure which looks like a small bot or mondop.

Ho trai, library

Describing the function of the library

Guide:

The library is where paper or palm-leaf Buddhist holy are kept. The library may be built in a pond or it may be elevated above the ground to protect the texts from ants and other vermin.

Gallery

Describing the function of the gallery

Guide:

A gallery surrounds important structures of a temple such as the ordination hall, the assembly hall, the main stupa, etc. Most galleries are rectangular, and in them any number of Buddha images may be placed, representing the Buddhist belief that in the universe there have been a large number of Buddhas that the counting of them would be as impossible as the counting of grains of sand seashore.

Describing the gallery at Wat Phra Kaeo

Guide:

The gallery surrounding the ordination hall serves to enclose the inner area of the temple. Some galleries house a number of Buddha images.

But the gallery at Wat Phra Kaeo is different. Along the gallery, there are mural paintings depicting the story of the Ramakien, the Thai version of the Ramayana of India. The mural paintings can be divided into 178 sections. The beginning of the story is located opposite the Viharn Yod and the story carries on in a clockwise direction. Explanations of the mural paintings written in verse were carved on marble slabs on the pillars in front of the paintings.

The story of the Ramakien teaches the virtues of honesty, faithfulness, and devotion. The main story of the Ramakien is about the battle between Rama, who is an incarnation of Visnu, and Tosakan, the demon. Tosakan kidnaps Sita, who is Rama's queen, and takes her to his kingdom. Finally, Rama kills Tosakan and gets Sita back with the help of Hanuman and his monkey soldiers. It is also the story of the faithfulness and devotion of Sita toward Rama although she is separated from him many times.

The History of the Temple of the Reclining Buddha

Guide:

The Temple of Wat Pho, or the Temple of the Reclining Buddha, was an old temple which was established in the Ayutthaya Period. It was made a royal monastery in the reign of King Tak

Sin of Thon Buri. Later, in the reign of King Rama I, the temple was renovated completely and became one of the most important temples in Bangkok.

King Rama I had a highly venerated standing Buddha image called "*Phra Si Sanphet*" brought from Ayutthaya, the former capital, and covered it with a stupa. Later, the stupa became the symbol of King Rama I.

In 1832, King Rama III started a major restoration in this temple that took 17 years to complete. The other two stupas were added to the first Great Stupa. During this reign, the temple became a centre of learning for the common people. King Rama III had knowledge of various fields inscribed on stone slabs. Among the inscriptions are those giving instruction on medical prescriptions and massage, which have made the temple famous as the centre of traditional massage technique.

In the reign of King Rama IV, the last stupa was built. The Great Four Stupas became the symbol of the first four kings of the Chakri Dynasty.

The History of the Temple of Dawn

Guide:

Wat Jaeng, or the Temple of Dawn, was an ancient temple built in the Ayutthaya Period.

When King Tak Sin ascended the throne and built his palace, Wat Jaeng became the palace chapel. At that time, Wat Jaeng housed two important Buddha images, the Emerald Buddha and the Phra Bang, brought from Vientiane. When King Rama I moved the palace to the other side of the Chao Phraya River, the Emerald Buddha was moved to the new chapel at the Grand Palace.

A prominent architectural work of this temple is the Main Prang. At first, this Prang was only 14 metres high. King Rama II planned to increase the height of the Prang but his reign ended before the plan was carried out. It was in the reign of King Rama III that the Prang was built to its present height of 67 metres.

The History of the Temple of the Emerald Buddha

Guide:

When King Rama I ascended the throne, he decided to move the palace to the east side of the Chao Phraya River. The Temple of the Emerald Buddha, or *Wat Phra Kaeo*, was built in 1782 to be the royal chapel inside the Grand Palace.

The concept of building a chapel in the palace derived from the formal capitals. *Wat Phra Si Maha That* in Sukhothai and *Wat Phra Si Sanphet* in Ayutthaya were within the royal palaces. Other

characteristics that are identical to those of the two former capitals are that the palace faces north and the river is on its left.

There are no monks in residence in the chapel. It is used as a site for royal ceremonies.

The chapel also enshrines the Emerald Buddha. King Rama I had the Emerald Buddha brought from Thon Buri and enshrined in this chapel when the construction of the ordination hall had been finished. The Emerald Buddha was carved from a large piece of green jade. It is the most venerated Buddha image in the country.

Architecture in Palaces

Types of Palaces

พระบรมมหาราชวัง	The Grand Palace
วังหน้า	The Palace of the Viceroy or The Front Palace
วังหลัง	The Rear Palace
พระราชวัง	Royal palace of a king
วัง	Palace of a prince or a member of the royal family

Describing types and conventions involving construction of the palaces

Guide:

The Grand Palace was the residence of the reigning king, it was located to correspond with the scheme of military organization in which the king was the supreme commander of the main army while the viceroy commanded the vanguard and another member of the royal family commanded the rear guard which supported the main army. Thus there were a Grand Palace, a front palace and a rear palace.

The building of palaces for royal princes who had come of age is a tradition dating from the Ayutthaya Period (1350-1767). Traditionally, male royalty were obliged by birth to serve the nation and had the duty to take command in carrying on government affairs. Thus their palaces were like government offices and were the property of the state rather than of an individual. However during the more recent reigns, kings have used money from their own treasuries to buy land and pay construction expenses. These royal and princely palaces were then regarded as the king's property, which he might bestow upon whomever he chose. Palaces for senior members of the royal family, on the other hand, were built at points of strategic importance on the river bank at the mouths of

many canals and functioned as forts for the defense of the city. The positions correspond to those of forts specified in the ancient treatise on the art of war.

Plan of the Grand Palace

เขตพระราชฐานชั้นนอก	The outer court.
เขตพระราชฐานชั้นกลาง	The central court.
เขตพระราชฐานชั้นใน	The inner court.
พระอารามหลวง	The royal chapel in the precincts of the royal palace

Describing the plan of the Grand Palace

Guide:

The compound of the Grand Palace was divided into four parts : the outer court, the central court, the inner court and the royal chapel. The outer court was situated in the front part of the royal palace. Here were located government departments in whose duties the king was directly involved such as the headquarters of the ministries of civil and military affairs and office of the palace guards. The central court was the location of the audience halls and royal residences while the inner court was the location of the mansions of royal consorts and daughters and the houses of king's concubines as well as inner court officials, guards, and attendants,

all of whom were females. The royal chapel was a place of worship in which Buddhist rites were conducted. Monks from the outside were invited to participate in these rites; no monks resided at the royal chapel.

Describing the idea of divinity embodied in the plan and architecture in the Grand Palace

Guide:

According to Buddhism, the king is divine and is honoured highly as a righteous emperor and a Bodhisatva, an incarnation of the Buddha. So the Grand Palace was built to represent the centre of the secular and the ecclesiastical worlds, the former symbolized by the throne halls and the latter by the royal chapel.

On the other hand, according to the Brahmanism, the king is a god-king. He is an incarnation of Visnu, who was born to save people from suffering, and of Indra, who is the supreme god and who resides on Mount Meru, which is believed to be the centre of the universe. So some halls used by the king bear names of Indra, for example, Inthraphiset Maha Prasat, and Amarindra Vinitchai. Also, the throne is decorated with mythical animals such as garuda, naga, singha, to symbolize the divine abode of the gods on Mount Meru.

Architecture in the Grand Palace

พระที่นั่ง

Buildings or halls used by a king

พระมหาปราสาท/ปราสาท

Spired hall

พระราชมณเฑียร

Grand residential complex of the king

Halls Used by a King

ศาลาโถง

Open pillared building or gazebo

พลับพลาสำหรับพระราชพิธี

Ceremonial pavilion

พลับพลาโถงแบบจตุรมุข

Open pavilion with four porches

ศาลาเปลื้องเครื่อง

Disrobing pavilion

พระที่นั่งที่ประทับ

Hall of residence

พระที่นั่งบนกำแพงวัง

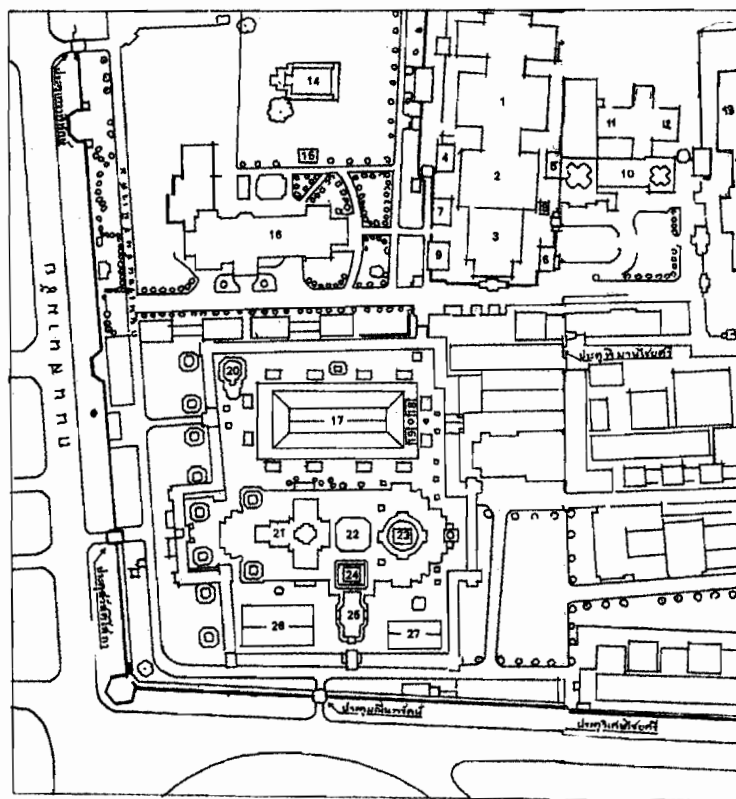
Open pavilion on the wall

ห้องพระโรงเสด็จออกว่าราชการ

Audience hall

หลังคาชั้นลด

Multi-tiered roof or saddle roof



Source: adapted from Bureau of the Royal Household, n.d. : .2-3

Figure 11 Floor plan of the Temple of the Emerald Buddha and the Grand Palace

- | | | |
|-----------------------------|-------------------------------|--------------------------|
| 1. Chakraphat Phiman Hall | 10. Chakri Maha Prasat Hall | 19. Hor Rajkornmanusorn |
| 2. Phaisan Thaksin Hall | 11. Moonstarn Baromasna Hall | 20. Hor Phra Gandhararat |
| 3. Amarindra Vinitchai Hall | 12. Somut Thevaraj Ubbat Hall | 21. The Royal Pantheon |
| 4. Hor Phrasulalai Phiman | 13. Dusit Maha Prasat | 22. Phra Mondop |
| 5. Hor Phra That Montian | 14. Buddha Ratana Hall | 23. The Golden Stupa |
| 6. Dusida Phirom | 15. Sridhala Phiromya Hall | 24. Model of Angkor Wat |
| 7. Ratcha Rudi Hall | 16. Baromphiman Hall | 25. Phra Viharn Yod |
| 8. Sanam Chan Hall | 17. The Ubosot | 26. Hor Monthian Tham |
| 9. Hor Sastrakom | 18. Hor Rajphongsanusorn | 27. Hor Phra Nak |



--Mural Paintings on the Gallery Walls--



--Arporn Phimok Prasat Pavilion--



--The Bell Tower--



--Phra mondop Yod Prang--

หลังคาชั้นลด 4 ชั้น

Four-tiered roof. (reserved only to halls used by the king)

หลังคาชั้นลด 2 ชั้น

Double-tiered roof

ปีกนก 2 ชั้น

Two overlapping eaves

เสานางเรียง

Colonnade of square pillars

อาคารก่ออิฐถือปูน

Masonry building

อาคารไม้

Building of wood, wooden building

ผังอาคารรูปตัว T

T-shaped floor plan

Describing the architecture of buildings or halls used by a King

Guide:

The halls used by a king in the Grand Palace are mostly either open pillared buildings of wood with a multi-tiered roof or masonry buildings with a three-tiered or four-tiered roof and two overlapping eaves, supported by a colonnade of square pillars.

Describing the architecture and function of halls used by a king in the Grand Palace

Guide:

The halls used by a king are of various forms and served different functions. An open pillared building of wood with a multi-tiered roof such as the Phra Thinang Sanam Chan is used as a gazebo. A ceremonial pavilion of wood with a T-shaped floor plan and a double-tiered roof, such as Phra Thinang Ratcha Rudi, served as the site of the Ceremonial Bath on the King's birthday. An open pillared hall of wood having a double-tiered roof with a two overlapping eaves, such as Phra Thinang Dusida Phirom, was a disrobing pavilion in which the king changed regalia before mounting an elephant. On the other hand, a masonry building with a three-tiered roof and two overlapping eaves, supported by a colonnade of square pillars was used as a hall of residence. An example is the Phra Thinang Phiman Rataya. A masonry building with a four-tiered roof and two overlapping eaves on each side, such as Phra Thinang Amarindra Vinitchai, was used as an audience hall. Finally, an open pavilion on the wall of the Grand Palace like the Phra Thinang Sutthasawan Prasat was built with a five-tiered roof to glorify the king in accordance with ancient tradition and was used by the king to review troops and watch elephant training.



The Spired Hall

ผังอาคารรูปกากบาท	Greek-cross floor plan
เครื่องบนเครื่องยอด	Superstructure
หลังคาทรงปราสาท 7 ชั้น	Seven-tiered spire-like roof
ยอดปราสาท	Spire
คอรระฆัง	Angular bell
เหม	Three tiers of elongated lotus petals
บัวกลุ่ม	Seven superimposed lotus flowers
ปล้องไฉน	Circular disks
ปลี หรือปลียอด	Pli, Plantain-shaped pinnacle
ลูกแก้ว	Glass ball
พุ่มข้าวบิณฑ์	Cone-shaped arrangement of flowers
ครุฑรับไชรา	Bracket supporting the base of the spire in a form of garuda holding its traditional enemy
หน้าบัน	Pediment or gable
หน้าบันจำหลักพระนารายณ์ทรงสุบรรณ	Pediment depicting Visnu mounted on the garuda
หน้าบันจำหลักสมเด็จพระอมรินทรราชา	Pediment depicting Indra seated above an abode of three spires
ประทับเหนือวิมานปราสาทสามยอด	
หน้าบันจำหลักพระมหามงกุฎและพระราชลัญจกร	Pediment carrying a royal crown and the royal insignia
บันลุ่ม	Bargeboard
ช่อฟ้า	Finial
หางหงส์	Decorative roof-end having the form of a broad goose tail
นาคเป็น	Decorative roof-end having the form of a three-headed naga
เรือนแก้ว	Stucco casing of doors and windows
เรือนแก้วทรงชุ่มบันแถลง	Window or door casing of a miniature ornamental gable
เรือนแก้วทรงชุ่มปราสาท	Window or door casing of a spired hall
ฐานสิงห์	Decorative base supporting the window frame which is in the shape of a low table with concave legs.
บานประตูเขียนรูปเทวดายืนแท่น	Door panel of the door depicting standing deva
บานประตูจำหลักทวารบาล	Door panel depicting guardian angels

Describing the architecture of the spired hall

Guide:

The spired hall is a formal edifice in honour of the king and reserved to kings, gods and object of veneration. It is distinguishable from other halls by its Greek-cross floor plan and a or five seven-tiered spire-like roof. The superstructure of the spired hall, generally consists of a two to four tiered roof covering each arm of the Greek cross. Above the intersection rises a spire supported by brackets in the form of garuda holding nagas with both hands. They are the symbolic guards of a god or king.

The spire, replicates Buddhist Cosmology. The lowest part, composed of seven tapering stories, represents the hierarchical heavens. Above them are an angular bell, kho rakhang, representing a stupa containing a relic of the Lord Buddha, three tiers of elongated lotus petals, hem, seven superimposed lotus flowers, bua klum, and circular disks plong chanai, representing the Enlightened mind. The plantain-shaped pinnacle or banana-flower-shaped pinnacle, pli, and pli Yod, represents serenity of mind, the primary stage of Enlightenment, and a glass ball, luk kaeo, represents another stage of enlightenment while a cone-shaped arrangement of flowers used as an offering in worship, phum khao bin, represents Enlightenment.

Describing the pediments of the hall used by the king

Guide:

The pediments or gables of a residence of a member of the royal family have plain wooden panelling. Only the pediment of buildings or halls used by the king are enriched with carved wooden ornaments which are gilded and decorated with glass mosaics. The pediments of the halls used by the king carry such images as Visnu mounted on garuda, Indra seated above an abode of three spires or a royal crown and the royal insignia. This signifies that this is the abode of a god and of a particular king.

Describing the conventions involving decoration of the bargeboards of the halls used by the king

Guide:

The bargeboards of the buildings and halls used by the king are decorated with the universal design of the naga which is gilded and ornamented with mosaic inlays of coloured glass and mirrors. At the apex of each ridge of the roof of buildings or halls used by the king there is that finial which represents the head of the mythical serpent naga or the mythical bird garuda, depending on the way the beak curves. The use of finials is forbidden to commoners, being reserved for the king and his

immediate family. Decorative roof-ends in a royal residence architecture having the form a broad goose tail, also represents the head of naga, whereas decorative roof-ends in Maha prasat architecture having the form of a three-headed naga, signify the guardian of the Lord Buddha, (the king is believed to be a Bodhisatva, an incarnation of the Buddha). An example is the roof of the Phra Thinang Dusit Maha Prasat.

Describing the decoration of the doors and windows of the halls used by the king

Guide:

The windows and doors of the halls used by the king are commonly decorated with an ornamented stucco casing in a form of niche. It is executed in high relief, taking the form of a pair of pilasters supporting a lintel on which rests a spire in different shapes such as a spire hall, a crown, a miniature of gable complete with decorative features. Another important feature of window decoration is the decorative base supporting the window frame. This is in the shape of a low table with concave legs. This feature is forbidden to commoners. The door panels generally depict angels, which are guardians of the king.

The Dusit Maha Prasat Group

พระที่นั่ง (มีพระแท่นบัลลังก์)

Throne Hall

พระแท่นบัลลังก์ประดับมุก

Throne of mother-of-pearl

พระแท่นราชบรรจถรณ์ประดับมุก

Bed of mother-of-pearl

พระนพปฎลมหาเศวตฉัตร

Nine-tiered white canopy

มุขเด็จ

Open pillared verandah covered with a saddle roof and containing a structure known as a Busbok

หลังคาตาดตีบูก

Roof covered with tin sheet, a precious material which was used on important edifices (until the reign of King Rama III)

หลังคามุงด้วยกระเบื้องเคลือบสี

Roof covered with multi-coloured glazed terra-cotta tiles, another precious material which was used on important edifices from the reign of King Rama III onward.

Describing the architecture of the Dusit Maha Prasat (see figure 12, 21, 22)

Guide:

The throne hall of the Dusit Maha Prasat



group is built in the shape of a cross and is named the Dusit Maha Prasat. It represents a pure Thai-style spired hall. Its north wing leads to a verandah on which is a busabok throne for outdoor public audiences. The last ones was when King Rama VI received the oath of fealty during his coronation in 1911.

Within the hall is a throne of mother-of-pearl surmounted as usual by a nine-tiered white canopy. Behind this in the south wing is a window in the form of a busabok throne, resembling the Narai throne in the Palace of Lopburi. In the east wing is a bed of mother-of-pearl, which now serves as an altar on ceremonial occasions. The west wing has no furniture.

Describing the decoration of the Dusit Maha Prasat

Guide:

The Dusit Maha Prasat Throne Hall is finely decorated from the summit to the base. Outstanding are the spire, the four garudas at the base of the spire, the gilded decorative roof ends in the form of a three-headed naga, the multi-tiered roof covered with multi-coloured glazed terra-cotta tiles, the richly-carved and gilded pediment depicting Visnu mounted on the garuda, the depiction of standing deva on the inner panels of the windows and doors. The decoration of this throne hall is a masterpiece of

Thai art of the Rattanakosin Period.

Describing the main function of the Dusit Maha Prasat Group

Guide:

The Phra Thinang Dusit Maha Prasat was built to glorify King Rama I and was used for important ceremonies and formal audiences when the King resided at the Dusit Maha Prasat Group. Upon the death of King Rama I, his body was laid in state there, and thus it became the custom to place the remains of kings and queens and high-ranking members of the royal family there. On the other hand, the Phiman Rataya used to be the sleeping quarters of the king when he took residence at the Dusit Maha Prasat Group. Later when the king no longer resided in the Grand Palace, the remains of kings and queens were laid in state there.

The Chakri Maha Prasat Group

Describing the architecture of the Chakri Maha Prasat Group (see figure 13)

Guide:

The Chakri Maha Prasat Group consists of three buildings: the Phra Thinang Chakri Maha Prasat, which is in the front, and the Phra Thinang



Mulasathan Borom-at and the Phra Thinang Sommottithewarat Upbat, which are to the rear of the Phra Thinang Chakri Maha Prasat. The three buildings are connected by the hall adjacent to the Central Audience Hall of the Phra Thinang Chakri Maha Prasat. Buildings in the Chakri Maha Prasat Group are in Western style except the Phra Thinang Chakri Maha Prasat, which is a blend of Western and Thai styles.

The superstructure of the Phra Thinang Chakri Maha Prasat is beautiful in form and style. It is unique in that there are three spires mounted on three pavilions, to correspond to the floor plan, instead of just one in accordance with tradition. Each spire is in mondop style with seven tiers. The main spire in the centre signifies Mount Meru, or the centre of the universe.

Describing the function of the Chakri Maha Prasat Group

Guide:

King Rama V desired an audience hall like the Phra Thinang Amarindra Vinitchai Throne Hall in the Maha Monthian Group in which to receive government officials and to hold royal ceremonies. In 1876 he had British architects from Singapore design this building. The celebration to mark the completion of the building was held in 1882, the centenary of the Chakri Dynasty. The central audience

hall is the most important part of the building and is the hall where the king receives ambassadors when they present their credentials, gives audience on his birthday, and holds state banquets for kings and presidents.

Grand Residential Complex

พระวิมาน	Hall containing the royal bedchamber and a big sitting room.
พระปรัศว์ซ้าย-ขวา	The annexes on the left and the right that flank the inner audience hall
หอพระ	Chapel to house important Buddha images and sacred objects and the ashes of royal ancestors
ห้องพระโรงใน	Inner audience hall

Describing the architecture of the grand residential complex (see figure 15)

Guide:

A grand residential complex of the king consists of many masonry halls and open pillared buildings of wood. The buildings or halls used by the king generally have four tiered saddle roofs, and two to three over-lapping eaves. The multi-tiered roof and the elevation of each hall signify the honour

of the king. The highest level was the king's bedchamber, the second highest level was the king's residence and the royal audience hall which was the site of private audiences and merit-making ceremonies and the lowest level was a hall where the king met his government officials, who were considered of lower rank. The annexes on the left and the right that flank the inner audience hall according to the traditional plan of a grand residential complex served as living quarters of the queen and royal consorts. Besides, it is customary that a royal residence has chapels to house important Buddha images and sacred objects and the ashes of royal ancestors. Also there are a disrobing pavilion for the king when arriving and departing by palanquin or elephant as well as some other pavilions.

Describing the function of the Phra Thinang Chakraphat Phiman

Guide :

The Phra Thinang Chakraphat Phiman served as a residence for the first three Chakri kings. King Rama IV ordered a new residence built in the Garden on the Right and lived there throughout his life. King Rama V stayed here for awhile and then ordered a new residence built in the Garden on the Left and lived there. In the following reign King Rama VI returned to reside here many times

and died here. King Rama VII spent a few nights here after his coronation ceremony in accordance with royal custom and then moved to another palace. It is customary that a newly crowned king of the Chakri Dynasty to spend a night here after his coronation, thus symbolizing their assumption of residence in the palace of their forefather.

Describing the function of the Phra Thinang Phaisan Thaksin

Guide:

The Phra Thinang Phaisan Thaksin was the hall where the king dined, relaxed, performed merit-making ceremonies, and held private audiences with the inner circle of the royal family. King Rama II used this hall for his coronation ceremony. It has become a tradition that a new king receives the invitation to rule over the kingdom in this hall. In the east is an octagonal throne known as the Phra Thinang Atthathit Uthumporn sheltered by a seven-tiered white canopy and in the west is a coronation throne called the Phattharabit sheltered by a nine-tiered white canopy. In the middle of this hall is the altar of the Phra Sayam Thevathirat, the symbolic guardian of Siam, which King Rama IV enshrined there.

Describing the function of the Phra Thinang Amarindra Vinitchai (see figure 18)

Guide:

The Phra Thinang Amarindra Vinitchai is the formal audience hall where every Chakri king has performed important state ceremonies, such as conducting audiences with his ministers of state, performing rites on his birthday, and receiving the credentials of foreign ambassadors.

At the end of this audience hall is the Phra Thinang Busbok Mala Maha Chakraphat Phiman. It was here that King Rama II, seated on the magnificent the Phra Thinang Busbok Mala, received the British envoy, John Crawford, who was sent to Siam by the Governor-General of India to conduct negotiations on trade.

Since the Phra Thinang Phuttan Kanchanasinghat throne was installed in front of the Phra Thinang Busbok Mala Maha Chakraphat Phiman, the king has used the new throne and the Phra Thinang Busbok Mala has become an altar for a Buddha image.

History of Architecture in the Grand Palace

สถาปัตยกรรมไทย	Traditional Thai architecture
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สถาปัตยกรรมแบบจีน	Chinese-influenced architecture
สถาปัตยกรรมแบบตะวันตก	Western-influenced architecture
สวนแบบจีน	Chinese-style garden
ประตูรูปทรงแบบตะวันตก	Western-style gate
หน้าต่างทรงโค้งแบบตะวันตก	Arch window
กระเบื้องจีนเขียนลายไทย	Chinese tiles of Thai design
กระเบื้องเคลือบของจีน	Chinese porcelain
กระเบื้องดินมุงหลังคา	Earthen roof tiles
ปูนปั้นอิทธิพลศิลปะจีน	Stucco showing Chinese influence
ลูกกรงเหล็กดัด	Railing made of cast iron
กระจกสีประดับหน้าต่าง	Coloured window glass

Describing history of architecture in the Grand Palace in the early periods (1782-1868)

Guide:

The art and architecture of the Grand Palace is in traditional Thai style. Although there have been foreign influences, the palace represents the traditional Thai style.

King Rama I (1782-1809) modelled the plan and architecture of the Grand Palace upon the royal palace of the former capital, Ayutthaya. The architectural style of the throne hall and royal



--Figure 12 Phra Thinang Dusit Maha Prasat--



--Figure 13 Phra Thinang Chakri Maha Prasat--



--Figure 14 Phra Thinang Dusida Phirom--



Source : Bureau of the Royal Household, n.d. : 9
Figure 15 The Grand Residential Complex

residence was the traditional Thai style of the Ayutthaya Period.

During the Second Reign (1809-1824) many buildings of pure Chinese architectural style were built in the Grand Palace, and there were also Chinese-style gardens and furniture. Western influences are also found such as the Western-style gate and arch windows and paintings in the Grand Palace.

In the reign of King Rama III (1824-1851) buildings and superstructure were decorated with Chinese tiles of Thai design and Chinese porcelain. Wooden buildings were replaced by masonry structures, and carved wooden decoration with brick and stucco showing Chinese influence.

In the reign of King Rama IV (1851-1868), Chinese-influenced architecture continued. Construction materials were mostly local but some were ordered from China or Western countries, such as earthen roof tiles, ornamented porcelains, railings made of cast iron, and coloured window glass. Some grand residence and halls were built in Thai style.

Describing history of architecture in the Grand Palace in the later periods (1868 to the present)

Guide:

During the reign of King Rama V (1868-1910), Chinese influence diminished. Many Western-

style structures were designed by Western architects and built by Western constructors under the supervision of Thai chiefs and foremen. Construction materials such as marble, steel, and portland cement were imported from Western countries.

In the reign of King Rama VI (1910-1925), buildings in palaces were designed and constructed by Western architects. The architecture varied according to the background of each architect.

After the change from absolute monarchy to democracy in the reign of King Rama VII (1925-1934), the construction of royal palaces was suspended. More recently, several provincial palaces have been built. These were designed by Thai architects educated abroad. The architecture is combination of Thai and modern Western styles.

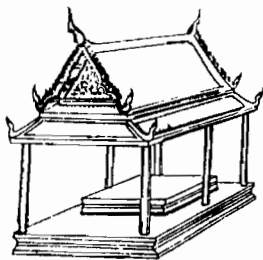
Provincial Royal Palaces

พระราชวัง (นอกพระนคร)	Provincial royal palaces Villa, summer residence, summer palace
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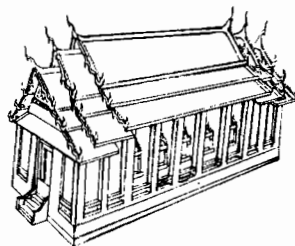
Describing the conventions involving a construction of provincial royal palaces

Guide:

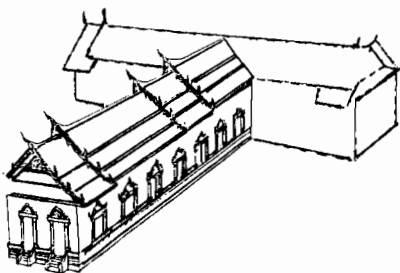
Building palaces in the provinces has been a royal custom since the Ayutthaya Period. However,



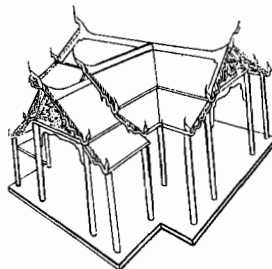
Source: *krairiksb, 1987 : appendix (14)*
--Figure 16 Phra Thinang Sanam Chan--



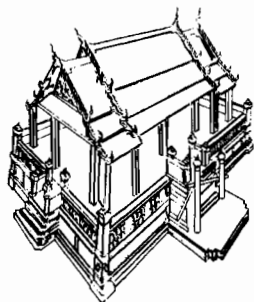
Source: *Ibid. : appendix (14)*
--Figure 17 Phara Thinanag Phiman Rataya--



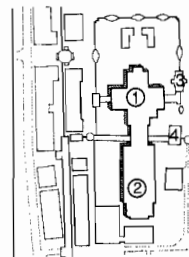
Source: *Ibid : appendix (18)*
--Figure 18 Phra Thinang Amarindra Vinitchai--



Source: *Ibid. : appendix (15)*
--Figure 19 Phara Thinanag Ratchada Rudi--



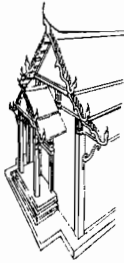
Source: *Ibid. : appendix (16)*
--Figure 20 Phra Thinang Dusida Pbirom--



Source: *Prince kromamuan Bidyalabh Bridhyakorn Dhaninivat, 1963 : 8*

--Figure 21 Group of the Hall of Dusit--

1. the Audience of Dusit
2. the Phiman Rataya
3. the disrobing pavilion
4. chamber of the privy council



Source: Krairiksb, 1987
--Figure 22 Open pillared verandah,
Dusit Maha Prasat--



Source: Krairiksb, 1987 : appendix (12)
--Figure 23 Finial (cho fa)--



Source: Ibid. : appendix (25)
--Figure 24 Roof-end (nak buan)--



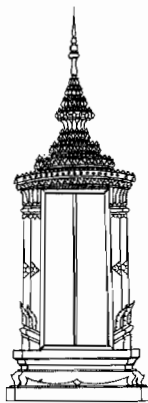
Source: Ibid. : appendix (19)
--Figure 25 Pediment--



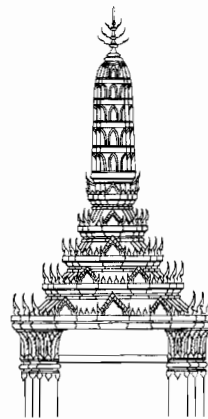
Source: Ibid. : appendix (13)
--Figure 26 Bargeboard--



Source: เลิศ พ่วงพระเดช, 2513
--Figure 27 A Ban Thalang niche--



Source: Ibid.
--Figure 28 A niche in a form of crown--



Source: เลิศ พ่วงพระเดช, 2513
--Figure 29 A niche in a form of prang--

the first three kings of the dynasty lived in the Grand Palace. During the following reigns, the kings traveled extensively to visit the people in different parts of the realm and built villas outside Bangkok both to the north and to the south. The king's excursions to visit people upcountry gave him relaxation and enjoyment and assisted him in governing the country because they enabled him to learn about his people's ways of life and problems.

The History of Bang Pa In Palace

Describing the history of Bang Pa In Palace

Guide:

King Chulalongkorn had a summer residence built in Bang Pa In around the only remaining edifice of the summer palace of King Prasat Thong of Ayutthaya. The grounds were picturesquely planned with intersecting of canals and islands. From here the king used to paddle out to picnic or to participate in the people's pastimes. The friendship between the people of the area and the dynasty continues down to the present time.

Architecture in the Bang Pa In Palace

พระที่นั่งโถงทรงจตุรมุข

Open hall with four porches in a traditional Thai style

พระตำหนักสถาปัตยกรรมแบบนีโอคลาสสิก

Mansion in the Neo-classic style

พระตำหนักสถาปัตยกรรมแบบจีน

Villa in Chinese style

วัดสถาปัตยกรรมแบบกอธิค

Monastery in the Gothic style

Describing the architecture in the Bang Pa In Palace

Guide:

Among its main features are the Phra Thinang Isawan Thipaya-at, an open hall in the middle of the pond, built in a traditional Thai style with four porches and a spired roof to enshrine a life-size bronze statue of King Rama V in accordance with tradition to honour the king; the Phra Thinang Varophat Phiman, which was built as the king's mansion in the Western Neo-classic style; a wooden bridge of special design across the pond leading to the Phra Thinang Utthayan Phumi Sathian; the Hor Vithun Thasna, an observation tower; and a two-storey Chinese villa, the Phra Thinang Vehat Chamroon which is covered with yellow tile, and decorated with coloured stucco designs and sculptures of Chinese lions and dragons in accordance with Chinese tradition. On the bank of the river opposite the palace, King Chulalongkorn built a monastery, Wat Nivet, in Gothic-style architecture.

Sentence Patterns Architecture in Buddhist Temples and Palaces

Style

This	<i>stupa</i>	is of	the Ceylonese style.
	<i>viharn</i>		the Ayutthaya style.
	<i>prang</i>		the Sukhothai Period.

This is a	<u>Ceylonese-style</u>	chedi.
	<u>Ayutthaya-style</u>	assembly hall.
There are	<u>Chinese-style</u>	gardens in the Grand Palace.

These two gilded stupa are in the indented-corner style.

Shape

This is a	bell-shaped	chedi.
	lotus-shaped	

This ordination hall has a cross-shaped floor plan.

This pavilion	has a	T-shaped floor plan.
Viharn Kot	is an L-shaped	building at the corner of the religious area.

Function

The assembly hall	is used as	a preaching hall for monks and laymen.
	serves as	
The gallery	serves to	enclose the inner area of a temple.

Wat Phra Kaeo	houses	the Emerald Buddha.
The mondop	enshrines	the Footprint of the Buddha.

History

The Temple of the Emerald Buddha	was built	in 1782.
The Temple of the Reclining Buddha	was established	in the Ayutthaya Period.
The two gilded stupas	were built	in the reign of King Rama I.
The restoration	was carried out	from 1970-1981.
Western-style structures in the palace	were constructed	from 1868-1910.

King Rama V	had	a summer residence	built	in Bang Pa In.
King Rama VI	ordered	a new residence	built	in the Garden-on-the-Right.

Relationship

The architecture of the prang	derived	from the Khmer tower.
The architecture of Lanna	was influenced by	Burmese art.
The chedi	originated from	the burial mound in ancient India.

Position

The Palace of the Viceroy	was located	to the front of the Grand Palace.
The outer court	was situated	in the front part of the royal palace.

Comparison

The prang	is similar to	a corn-cob.
	looks like	

The ordination hall and the assembly hall are similar in architecture.

The Thai prang is more slender than the Khmer tower.

The Golden Mount stupa is the highest religious structure in Bangkok.

Explanation

The marble slabs	depict	scenes from the Ramakien.
The mondop to the north	shows	the birth of the Buddha.
The pediments of the prasat	carries	a royal crown and a royal insignia.

This chedi	is decorated with stucco	illustrating	the Jataka stories.
The gable		portraying	'Visnu riding Garuda.'

Interpretation

The lower finials of the roof decoration	represent	the head of a naga.
The twenty-four rings on the chedi	symbolize	the twenty-four Buddhas of the past.
The orb	signifies	the attainment of Enlightenment.

Questions 1**THAI ARCHITECTURE****Part 1: Answer the following questions.**

1. Explain the conventions involved in the construction of the palaces, giving specific examples.
2. Describe the master plan of the Grand Palace. Also explain how the plan is related to the idea of the divinity of the king.
3. Compose a narrative about the four main areas in the compound of the Grand Palace with respect to function and the people who worked and lived there.
4. Explain the meaning of the architectural features of the Maha Prasat as related to the idea of the divinity of the monarch.
5. Give the precise description of the decoration on doors and windows of halls used by the king.
6. Describe the depiction of guardian angels on doors and windows of halls used by the king.
7. Describe a general architectural style and function of each hall in the Grand Palace.
8. Explain how architectural features identify the rank of the owner of building.
9. Give a brief history of the Grand Palace.
10. Explain the plan of the Main Prang and the corner prangs and mondops of the Temple of Dawn. Where does the concept of this plan come from?
11. What is the difference between the ordination hall and the assembly hall?
12. Describe the design on the front gable end of the ordination hall of the Temple of the Emerald Buddha. What does the design represent? What do the decoration on the gable and the roof (e.g. finial on top of the gable) represent?
13. Describe the architecture and the function of the Golden Stupa at the Temple of the Emerald Buddha. What does each element of the stupa (e.g. the base, the bell-shaped part, the tapering spire) stand for?
14. Describe the gallery of the Temple of the Emerald Buddha. What is its function? What are the mural paintings along the gallery about?

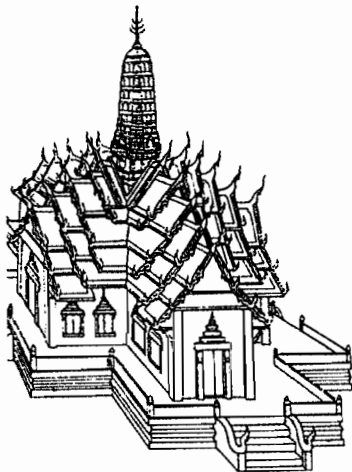
Part 2: Look at the following pictures and describe the architecture and decoration.



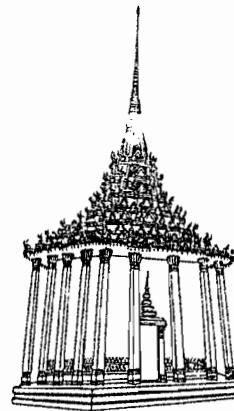
Source: Kratriksb, 1987 : appendix (28)
Figure 1 Busabok



Source: Ibid. : appendix (26)
Figure 2 Window



Source: Kratriksb, 1987 : appendix (25)
Figure 3 Prang



Source: Ibid. : appendix (29)
Figure 4 Mondop

Answers 1**THAI ARCHITECTURE****Part 1**

1. The conventions of the construction of the palaces correspond with the scheme of military organization. The King was the supreme commander of the main army while the viceroy and another member of the royal family commanded the vanguard and the rear guard. Thus there were a grand palace, a front palace, and a rear palace. These palaces were like government offices. The palaces were situated at points of strategic importance on the river bank at the mouths of many canals and functioned as forts for the defense of the city.

2. The plan of the Grand Palace includes the throne halls and the royal chapel. According to Buddhism, the king is divine and is honoured highly as an emperor and a Bodhisatva. The throne halls represent the centre of the secular, the place of a righteous emperor. The royal chapel symbolizes the centre of the ecclesiastical world, the abode of a Bodhisatva: an incarnation of the Buddha.

Whereas according to Brahmanism, the King is a god-king who is an incarnation of Visnu, and of Indra, so some halls bear names of Indra. The buildings are decorated with mythical beings to symbolize the divine abode.

3. The four main areas in the compound of the Grand Palace are the outer court, the central court, the inner court, and the royal chapel. The outer court was situated at the front part of the royal palace. Here were located government departments such as the ministries of civil and military affairs.

The central court was the location of the audience halls and royal residences. The inner court was the location of the mansions of royal consorts and daughters and the houses of King concubines.

The royal chapel was the place where Buddhist rites were conducted. No monks resided at the royal chapel.

4. The architecture features of the Maha Prasat are related to the idea of divinity of the monarch. For example, the pediments of the halls used by the king carry such images as Visnu mounted on garuda, Indra seated above an abode of three spires or a royal crown, and the royal insignia. It signifies that this is the abode of a god and of a particular king.

5. The decoration on doors and windows of the halls used by the king is of an ornamented stucco casing in a form of niche. It is executed in high relief, taking the form of a pair of pilasters supporting a lintel on which rests a spire in different shapes such as a spire hall, a crown, a miniature of gable completed with decoration features. Another feature of window decoration is the base supporting the window frame in the shape of a low table with concave legs.
6. The depiction on doors and windows of halls used by the king is of guardian angels which signify guardians of the king.
7. The Phra Thinang Sanam Chan is an open pillared building of wood with a multi-tiered roof. It is used as a gazebo.
The Phra Thinang Ratcha Rudi is a ceremonial pavilion of wood with a T-shaped floor plan and a double-tiered roof. It is served as the site of the Ceremonial Bath on the king's birthday.
The Phra Thinang Dusida Phirom is an open pillared hall of wood having a double-tiered roof with an overlapping-tiered. It was a disrobing pavilion in which the king changed regalia before mounting an elephant.
The Phra Thinang Phiman Rataya is a masonry building with a three - tiered roof and two overlapping eaves supported by a colonnade of square pillars. It was used as a hall of residence.
The Phra Thinang Amarindra Vinitchai is a masonry building with a four-tiered roof and two overlapping eaves on each side. It was used as an audience hall.
The Phra Thinang Sutthasawan Prasat is an open pavilion with a five-tiered roof. It was used by the king to review troops and watch elephant training.
8. The buildings or halls used by the king generally have four-tiered saddle roofs, and two to three overlapping eaves. The multi-tiered roof and the elevation of each hall signify the honour of the king. For example, in the grand residential complex, the highest level was the king's bedchamber, the second highest level was the king's residence and the royal audience hall which was the site of private audiences and merit-making ceremonies, The lowest level was a hall where the king met his government officials, who were considered of lower rank.

9. King Rama I modelled the plan and architecture of the Grand Palace upon the royal palace of the former capital, Ayutthaya. Its architectural style was the traditional Thai style of the Ayutthaya Period.

During the reign of King Rama II, King Rama III, and King Rama IV many buildings of pure Chinese architectural style were built in the Grand Palace.

In the reign of King Rama V and King Rama VI, Chinese influence diminished. Many Western style buildings were built.

10. The plan of the Main Prang and the Corner prangs of the Temple of Dawn represents Buddhist cosmology. The Main Prang represents Mount Meru, which is considered the centre of the universe in Buddhist cosmology. The four corner prangs might represent the four continents and the four mondops might represent subsidiary mountains encircling Mount Meru.

11. The ordination hall is the place where Buddhist ordination and rituals are performed and monks gather to worship and meditate. The ordination hall must be marked by eight boundary stones called sima.

The assembly hall is the place where monks and laymen gather to conduct merit-making rituals. The building is not marked by eight boundary stones.

12. The design on the front gable end of the ordination hall of the Temple of the Emerald Buddha is of Visnu mounted on Garuda. It symbolizes the king as the reincarnation of Visnu. Only the royal monastery will have this design on the gable of the ordination hall.

The decoration on the gable and the roof of the temple represents two mythical beings in Hindu myth. They are Garuda, a mythical bird, and naga, a mythical snake. For example, The finial at the top of the roof called 'cho fa' possibly represents the head of the Garuda. The two small finials at the two ends of the gable symbolize nagas whose bodies stretch out along the sloping edges of the gable.

13. The Golden Stupa at the Temple of the Emerald Buddha is of the Ceylonese style. Each architectural element of the stupa has Buddhist significance. The bell-shaped dome is the relic chamber, the square form on top of it symbolizes the throne of the Buddha, the twenty-four rings signify the twenty-four Buddhas in the cosmic age prior to the age of the present Buddha, the tapering spire signifies the highest form of intellect, and the orb represents the attainment of Enlightenment.

14. The gallery surrounding the ordination hall at the Temple of the Emerald Buddha is rectangular. It serves to enclose the inner area of the temple. Along the gallery there are mural paintings depicting the story of the Ramakien, the Thai version of the Ramayana of India.

Part 2

1. Busabok

Busabok is a small open pillared construction on a square plan with a spired roof, used as a throne or to enshrine an object of veneration.

2. Window

The window of a prasat has the same arrangement as that of the phra thinang, with the exception that the miniature gable (sum ban thalaeng) is replaced by a prasat spire (sum yod).

3. Prang

The spire of a prasat can also be in the shape of a prang, as exemplified by the Phra Phuttha Prang Prasat or Prasat Phra Thep Bidorn in Wat Phra Si Ratana Sasadaram.

4. Mondop

Mondop is a large spired hall on a square plan, used by the kings to enshrine objects of veneration.

Unit 2

BUDDHA IMAGES

Wanna Nawigamune*

Associate Professor Irrawadee Tailanga**

Introduction

Thailand is the land of Buddha images. Buddha images in Thailand range in size from tiny to gigantic. They are made of different kinds of material--stone, plaster, terra-cotta, crystal, jade, wood, ivory, or metal. They appear in different postures: walking, standing, sitting, and reclining. They can be found not only in monasteries or temples, and in museums, but also in people's households. Tiny ones are commonly worn on chains round the neck.

General knowledge about a Buddha image includes :

1. Significance (the origin of the Buddha image and the purpose for which images are made)
2. Style (characteristics typical of the period in which a Buddha image was made)

3. Posture (relationship between the image and a certain episode in the Buddha's life story)

Significance

Describing the significance of Buddha images

Guide:

A Buddha image is a statue made for Buddhists to venerate. The image represents the Lord Buddha, the founder of Buddhism. It reminds us of his intelligence and loving kindness to mankind.

From an old-fashioned Thai's point of view, images were made to be worshipped and to give comfort and protection. This explains why some people wear miniature Buddha images on chains around their neck. From the point of view of a modern Buddhist, images are made to remind us of the Buddha as well as of the Dharma--the Doctrine, or the Buddha's teachings.

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In a monastery or in a house, an image is usually placed in a place of honour at a high level to show respect. We usually see people kneeling before a Buddha image in a monastery, with their hands held with the palms together in front of them, which is the gesture of paying deep respect in Thai culture. They may or may not have flowers and joss sticks in their hands.

Origin

Describing the origin of Buddha images

Guide:

The first Buddha images were first made a long time ago in India, the country where Buddhism was first established. The starting point was about the beginning of the Christian Era, that is, about 2000 years ago, or about 600-700 years after the Buddha passed away. Prior to this, it was considered improper to make an image of such a highly respected person. Therefore, at first, images of other objects were made to commemorate the Buddha. For instance, a lotus was meant to represent his Birth; a throne and a Bo or Bodhi tree to represent his Enlightenment ; the Wheel of the Law to represent his First Preaching; and a stupa, to his Nirvana, or Total Extinction.

Buddha Images in Thailand

Describing the Buddha images in Thailand

Guide :

Thailand inherited the art of making Buddha images from India and Sri Lanka, from which Buddhism spread. For more than 1500 years the artists of Thailand have concentrated on making Buddha images and large quantities have been made. Through the ages, the Thais added their own characteristics to the images, sometimes influenced by the Mon and the Khmer. Thai Buddha images in monasteries and museums are, therefore, of different styles.

Because the images are intended to represent one of the world's greatest sages, they have "supernatural anatomy" - the auspicious anatomy of an exceptionally great person. For instance, they have long ear-lobes, and some might have fingers of equal length.

Thus, though the images are intended to remind us of the Buddha, they are not realistic in presentation. They are idealistic in style.



*Source : a commercial postcard by Art Media. Thailand
Figure 1 The Emerald Buddha Image*



*Source : Tourism Authority of Thailand
Figure 2 The Reclining Buddha Image*



Figure 3 Phra Si Sakaya Muni



Figure 4 Pbra Phuttbachinnarat



Thai Buddha Images in Different Styles

1. *The Dvaravati Style*

The Dvaravati Period extended from the 7th to the 11th century. This civilization flourished about 1000 - 1500 years ago in the middle of present-day Thailand. In the first stage of this period, Theravada Buddhism was predominant. Later on, the Mahayana Buddhism was introduced.

Describing Dvaravati-style Buddha images

Guide :

The images of this period were made of stone, or bronze. The images of the early stage show Indian influences. They have a graceful body, broad shoulders, and slender waists. The monastic robe is transparent and clings to the body. They are mostly in a standing posture. Sitting Buddha images of this phase sit in the 'European' fashion, that is, the ordinary attitude of a person sitting in a chair.

The images of the later phase display some native elements. They have a halo on the top of the head, which is in the form of a lotus bud. The hair curls are large. The face is broad while the eyebrows are curved and joined. The eyes are protruding. The nose is rather flat and the lips are thick.

Khmer influence can be seen in the images made in the last phase of the Dvaravati Period.

The face of the image is square and there is a dimple on the chin. The cloth on the left shoulder extends down to the navel and ends in a straight line.

2. *The Sri Vijaya Style*

The Sri Vijaya Period lasted from about the 8th to the 13th century, or about 700 - 1200 years ago. The Sri Vijaya civilization occupied the southern part of Thailand and its centre was either on the island of Sumatra in present-day Indonesia or at Chaiya, a district in Nakhon Si Thammarat in the South.

Describing Sri Vijaya-style Buddha images

Guide :

Buddha images of the Sri Vijaya Period are rare due to the popularity of Mahayana Buddhism, in which the Bodhisattva, especially the Bodhisattva Avalokitesvara, who would become the present Buddha, are revered more than the Buddha. It is believed, therefore, that the sacred statues made in this period are mostly of the Bodhisattva Avalokitesvara.

The Buddha images which have been found show Khmer influence. The Buddha or Bodhisattva is seated on the coiled body of a naga, a mythical serpent, who spreads his heads in protection. The face has a regular forehead and is rather broad. The robe hanging from the shoulder extends nearly to the navel.

3. The Lop Buri Style

The Lop Buri Period extended from the 7th to the 13th century, or about 700-1300 years ago. The town of Lop Buri was a centre of Khmer power, which had spread through Northeastern and Eastern Thailand to Central Thailand. Buddhism of both the Mahayana and Theravada sects as well as Hinduism were practiced. Mahayana Buddhism, however, was the most popular.

In accordance with recent discoveries, some scholars propose that the Khmer influence in the Northeast was more concentrated than that of Lop Buri. They, therefore, prefer to name the artistic style formerly called Lop Buri "the style contemporary with that of Khmer".

Describing Lop Buri-style Buddha images

Guide :

Khmer influences are obvious in the images of this period. The large ones were usually carved from sandstone. There are smaller ones which were cast in bronze as well.

The images in this period are highly ornamented and are mostly crowned, as in the Khmer tradition. They are seated in the attitude of meditation, protected by a multi-headed naga, which is the posture typical of the period. The face of the images are square with the eyebrows in a straight line. They usually have an austere expression.

4. The Lanna Style

The Lanna kingdom flourished in about the middle of the 14th century and lasted until the 19th century. The images made in this period are usually divided into two main styles: the Early Lanna style and the Late Lanna style.

Describing Early Lanna-style Buddha images

Guide :

The Buddha images of this period have a corpulent body and a round face with a smiling expression. The eyebrows are arched and the nose is flat. They have large hair-curls and there is a small lotus-bud halo on top of the head. The robe over the left shoulder is short.

Describing Late Lanna-style Buddha images

Guide :

The body of the images of this period is also corpulent with a full chest. The face may be either round or oval in shape and has a smiling expression. The hair-curls are small and the halo is in the flame-like form. The robe hanging over the shoulder is long and extends to the navel.

5. The Sukhothai Style

The Sukhothai Period lasted from the 13th to the 14th century. It was in this period that the most beautiful and characteristic Thai art developed through



complex influences from the Mon, the Khmer, and the Singhalese. This period is regarded as the most sublime era of Thai art.

Describing Sukhothai-style Buddha images

Guide :

The Buddha images typical of the Sukhothai Period have slender waists and broad shoulders. The face, which wears a gently smiling expression, is oval. The eyebrows are curved and the nose is long and slender. The hair-curls are small, and there is a flame-like halo on top of the head. The robe over the shoulder extends to the navel.

6. The U-Thong Style

The U-Thong Period covers the pre-Ayutthaya and the early Ayutthaya Periods and lasted from the 12th to the 15th centuries.

Describing U-Thong-style Buddha images

Guide :

In general, bronze U-Thong Buddha images are marked by a sort of soldierly dignity. Usually U-Thong Buddha images are classified into three groups:

- (A) Those that resemble Dvaravati-style images. These are dated to the Early U-Thong Period from the 12th to the 13th century. Images made in this early period are rare.
- (B) Those with Khmer-style faces. These are dated to the Middle U-Thong Period, from the 13th century to the 14th century.

- (C) Those with oval faces resembling Sukhothai-style images, except for line marking of edge of the hair on the forehead. The images of the Late U-Thong Period, lasting from the 14th to the 15th centuries, were produced in enormous quantity. They were usually cast in bronze.

7. The Ayutthaya Style

The Ayutthaya Period, which is the period prior to the Rattanakosin or Bangkok Period, started in the 15th century and ended in the 18th century.

Describing Ayutthaya-style Buddha images

Guide :

Buddha images of the Ayutthaya Period have the following characteristics: an oval or square face, a flame-like finial on top of the head and a fillet separating the forehead from the hair. The robe hangs from the shoulder to the navel and ends in a straight line. The images carved from stone represent the Buddha with double eye-lids or with a thin mustache over a large mouth. Some outstanding Buddha images of this period are crowned and meticulously adorned.

8. The Rattanakosin Style

The Rattanakosin or Bangkok Period began in 1782, the year in which King Rama I founded

Bangkok as the new capital city on the left bank of the Chao Phraya River.

Describing Rattanakosin-style Buddha images

Guide :

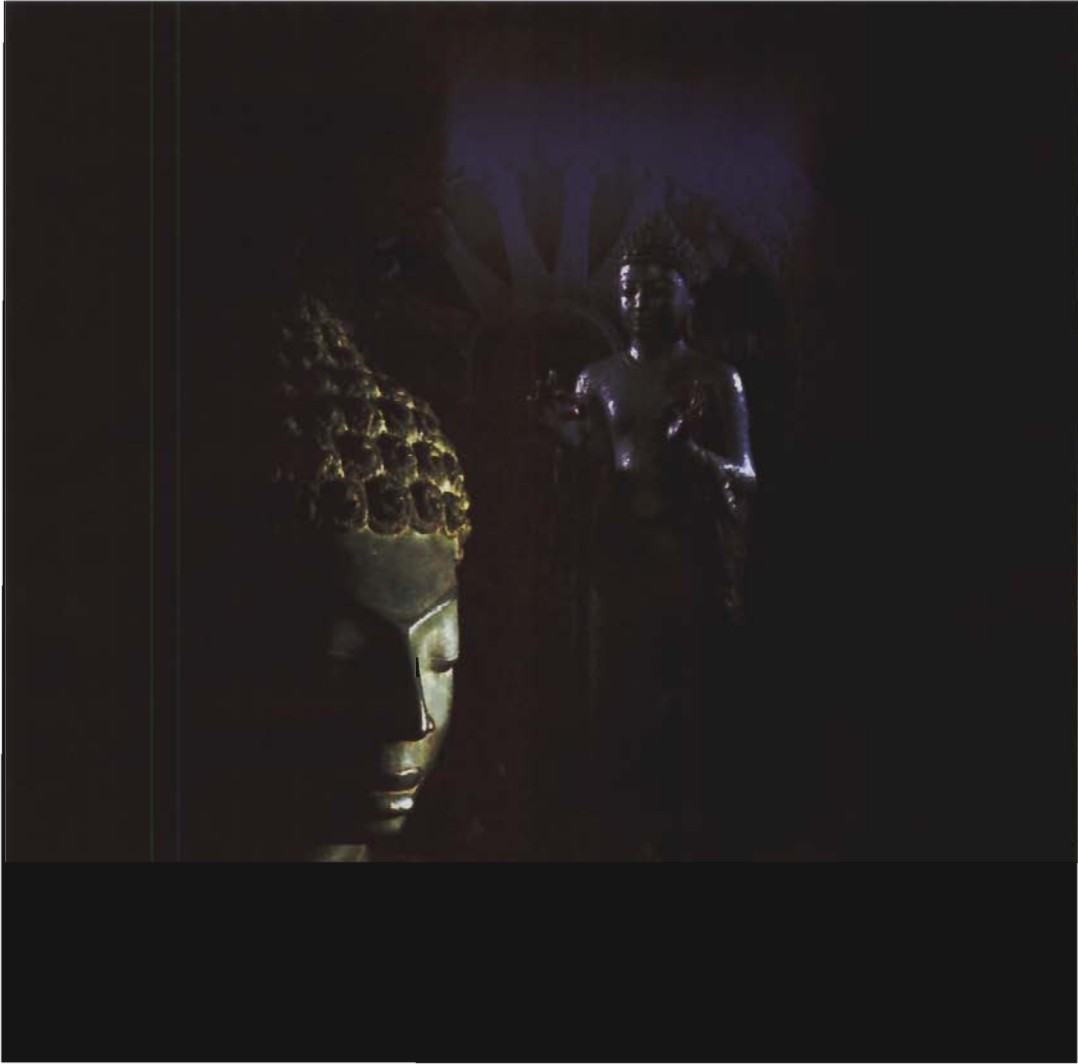
The makers of Buddha images in the Rattanakosin Period mostly followed the styles of the Ayutthaya or the Sukhothai Periods. Crowned Buddha images were still popular, and later, artists turned their attention to details of ornamentation rather than the inner expression.

In the reign of King Rama IV, a new style of Buddha image was created as exemplified by Phra Nirantarai. The image looks more lifelike and the monastic robe appears realistically draped.

The Postures of Buddha Images

Buddha images have been made in different postures. They can be seen in the attitudes of sitting, reclining, standing or walking and with different positions of the hands and feet. The postures are symbolic of certain events in the life of the Buddha.

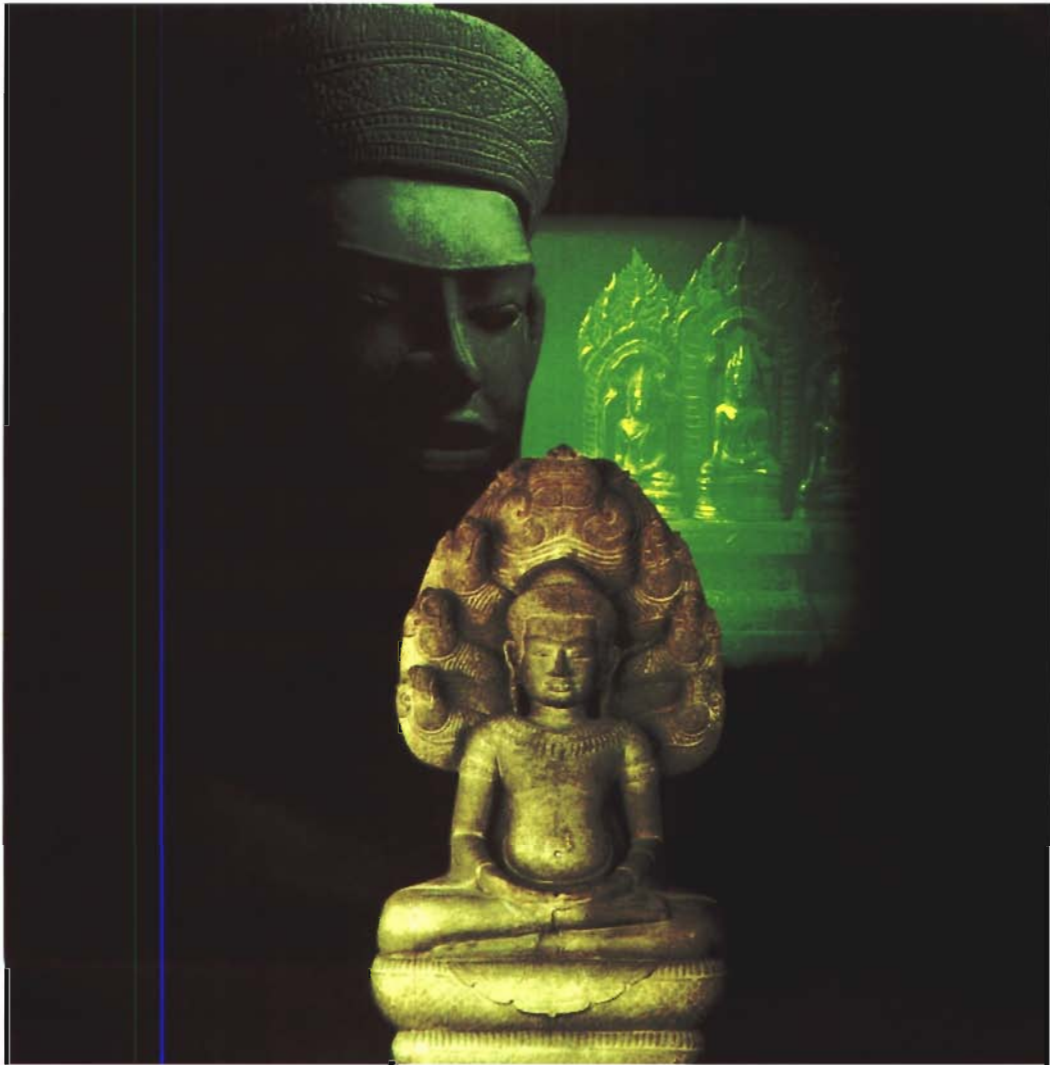
To explain the meaning of the posture, one relates it to an episode in the life of the Buddha.



--The Draravati Style--



--The Sri Vijaya Style--



--The Lop Buri Style--



--The Lanna Style--



--The Sukhothai Style--



--The U-Thong Style--



--The Ayutthaya Style--



--The Rattanakosin Style--

Popular Postures of Buddha Images

1 ปางประสูติ *Queen Maya Giving Birth to the Buddha*



Source : จุฬาลงกรณ์ มหาวิทยาลัย,
2536 : 99-103

Describing the Buddha image in the posture of Queen Maya Giving Birth to the Buddha

Guide :

The Buddha is presented as a baby standing on a lotus surrounded by angels. Queen Maya, his mother, stands behind him with one hand holding a branch of the sala tree.

This represents Queen Maya giving birth to the Buddha in the Lumbini Garden while on her way to visit Dhevadaha, her hometown. The newborn Buddha miraculously took seven steps and at each step a lotus sprang up to receive his foot.

2 ปางสมาธิ *Meditating / Meditation*



Source : พระพุทธจริยวัตร 60 ปาง
เสฐียรพงษ์ วรรณปก, 2546

Describing the Buddha image in the posture of Meditation

Guide :

The Buddha image is in a sitting position with the legs folded, the right one on top of the left. Both hands are on the lap, also with the right one over the left and the palms are turned upwards. This is meant to remind us of the Buddha sitting under a Bodhi tree in the district of Buddhakaya, meditating on ways to transcend and suffering, karma, and samsara.

3 ปางมารวิชัย *Subduing Mara*



Source : พระพุทธจริยวัตร 60 ปาง
เสฐียรพงษ์ วรรณปก, 2546

Describing the Buddha image in the posture of Subduing Mara

Guide :

The Buddha is seated with the legs crossed. The left hand rests on the lap, while the right one is on the right knee with the fingers pointing to the ground. This represents the Buddha when he was about to attain his Enlightenment. He was attacked by Mara and his army. Touching the ground with the tip of his right hand, the Buddha summoned the Goddess of Earth as a witness. The Goddess testified that the Buddha had acquired millions of virtues in his former lives. She then saved him by wringing water from her hair to drown Mara and his army.

4 ปางถวายเนตร *Looking at the Bodhi Tree in Gratefulness*



Source : พระพุทธจริยวัตร 60 ปาง
เสฐียรพงษ์ วรรณปก, 2546

Describing the Buddha image in the posture of Looking at the Bodhi Tree in Gratefulness

Guide:

The Buddha is standing with both arms hanging down in front of the body, the two hands together, the right hand over the left. This is a representation of the Buddha one week after attaining Enlightenment. He left his seat under the bodhi tree and walked to the northeast. He then looked back at the Bodhi tree and contemplated it without blinking his eyes for seven days.

5 ปางนาคปรก *Being Protected by the Multi-Headed naga*



Source : พระพุทธจริยวัตร 60 ปาง
เสฐียรพงษ์ วรรณปก, 2546

Describing the Buddha image in the posture of Being Protected by the Multi-Headed Naga

Guide :

The Buddha is seated meditating under the protection of a five-, seven-, or nine-headed naga. The legs are crossed, and both hands are on the lap. This recalls the time when the Buddha meditated under a mucilinda tree for seven days while a naga king, also called Mucilinda living in a pond nearby, spread his heads to protect the Buddha from rainstorms. When the rain stopped, he transformed into a human being and attended the Buddha.

6 ปางรำพึง *Reflecting*



Source : พระพุทธจริยวัตร 60 ปาง
เสฐียรพงษ์ วรรณปก, 2546

Describing the Buddha image in the posture of Reflecting

Guide :

The Buddha is standing with the two arms crossed at chest level, the right hand placed on the left. This represents the Buddha's realization that creatures were of different levels of mentality, and their ability to understand his teachings varied. He compared them to lotus flowers at different stages : those under the water level, those at the water level, and those above the water level.

7 ปางปฐมเทศนา Giving the First Sermon

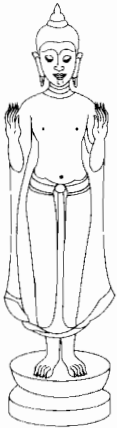


Source : พระพุทธจริยวัตร 60 ปาง
เสฐียรพงษ์ วรรณปก, 2546

Describing the Buddha image in the posture of Giving the First Sermon Guide :

The Buddha is seated with the legs crossed or with both feet resting on the ground. The right hand is raised to chest level, the thumb and the index touching, representing the Wheel of the Law, while the left hand remains on the lap. The Buddha gave the First Sermon to the five chief disciples, who afterwards became the first five Buddhist monks.

8 ปางห้ามสมุทร Pacifying the Ocean



Source : พระพุทธจริยวัตร 60 ปาง
เสฐียรพงษ์ วรรณปก, 2546

Describing the Buddha image in the posture of Pacifying the Ocean Guide :

Both hands of this standing Buddha are raised to chest level, the palms facing forwards. The Buddha performed a miracle by stopping a rainstorm and flood in the presence of the three arrogant hermits. Having seen the miracle, they submitted and listened to the Buddha's sermon. The three hermits and their 1,000 followers were finally ordained as monks.

9 ปางอุ้มบาตร *Holding an Alms-Bowl*



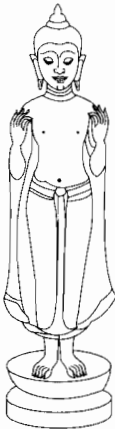
Describing the Buddha image in the posture of Holding an Alms-Bowl

Guide :

This standing Buddha holds an alms-bowl with both hands. The Buddha, accompanied by 20,000 monks, went to the city of Kapilavastu, his hometown, to receive food from common people. The people in that city, therefore, had an opportunity to meet him in person.

Source : พระพุทธจริยวัตร 60 ปาง
เสฐียรพงษ์ วรรณปก, 2546

10 ปางเสด็จลงจากดาวดึงส์ *Descending from the Tavatimsa Heaven*



Describing the Buddha image in the posture of Descending from the Tavatimsa Heaven

Guide :

Both hands of this standing (or walking) Buddha are raised at chest level, the thumb and the index of each hand touching, which is the gesture of giving a sermon. The Buddha went to the Tavatimsa Heaven for three months to give sermons to his mother, Queen Maya, who had become a goddess. He came back to the earth after the rainy season ended.

Source : พระพุทธจริยวัตร 60 ปาง
เสฐียรพงษ์ วรรณปก, 2546

11 ปางห้ามพระแก่นจันทน์ Urging the Sandalwood Image (Phra Kaenchan) Not to Rise from His Seat



Source : พระพุทธจริยวัตร 60 ปาง
เสฐียรพงษ์ วรรณปก, 2546

Describing the Buddha image in the posture of Urging the Sandalwood Image Not to Rise from His Seat

Guide :

The right arm of this standing Buddha hangs by the side. The left hand is raised at chest level with the palm facing forwards and the fingers pointing upwards in the gesture of forbidding. When the Buddha went to preach to Queen Maya in the Tavatimsa Heaven, the king of Kosala felt the absence of the Buddha. That is, he missed him greatly. He had a sandalwood image of the Buddha carved as his substitute. When the Buddha came back to earth, the king presented the image to the Buddha. Miraculously, the sandalwood image, or Phra Kaenchan, rose to pay respect to the Buddha who, at the same time, raised his hand and asked Phra Kaenchan to stay seated.

12 ปางห้ามญาติ Persuading Relatives Not to Quarrel



Source : พระพุทธจริยวัตร 60 ปาง
เสฐียรพงษ์ วรรณปก, 2546

Describing the Buddha image in the posture of Persuading Relatives Not to Quarrel

Guide :

The left arm of this Buddha image hangs by the side. The right hand is raised to chest level with the palm facing forwards, the fingers pointing upwards in the attitude of forbidding. The image recalls the time the Buddha stood on the bank of the Rohini River, and saw his relatives on his father's and on his mother's sides, the Sakya and the Lokiya families, quarreling over irrigation water. The confrontation, however, ended in peace because the Buddha pointed out that human lives were more precious than water.

13 ปางลีลา *Setting out to Preach*



Source : พระพุทธจริยวัตร 60 ปาง
เสฐียรพงษ์ วรรณปก, 2546

Describing the Buddha image in the posture of Setting out to Preach

Guide :

This is an image of the Buddha walking with the right arm hanging loosely by the side and the left hand raised to chest level. This recalls the Buddha's travels to preach to people.

14 ปางปาลิไลยก์ *Accepting Offering from an Elephant and a Monkey*



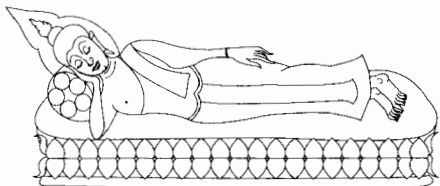
Source : พระพุทธจริยวัตร 60 ปาง
เสฐียรพงษ์ วรรณปก, 2546

Describing the Buddha images in the posture of Accepting Offering from an Elephant and a Monkey

Guide :

The Buddha is seated with the feet resting on the ground. The left hand on the left knee and the right hand is placed on the right knee with an open-up palm, a gesture signifying acceptance. In front of him are an elephant offering water and a monkey offering honeycomb. This recalls a journey that the Buddha, who was in the city of Gosumpi, made alone because there was a disagreement among the monks. He, then, went to a forest called Palilai. While staying there, the elephant king, whose name was the same as that of the forest, waited on him. Impressed by the conduct of the elephant, a monkey king, who was passing by, stopped to offer a honeycomb to the Buddha.

15 ปางไสยา/ไสยาสน์ หรือ ปรีนิพพาน *Reclining or Entering Nirvana*



Source : พระพุทธจริยวัตร 60 ปาง
เสฐียรพงษ์ วรรณปก, 2546

Describing the Buddha image in the posture of Reclining or Entering Nirvana

Guide :

The Buddha is reclining on the right side, with the eyes closed, the head supported by the right hand and resting on a pillow. The left arm rests on the side of the body, and the left leg is placed on the right. The Buddha gave the Last Sermon to Ananda, his principal disciple, and other monks, and then entered Nirvana at dawn between two rang trees at the city of Gushinara.

Votive Tablets

Describing votive tablets

Guide :

Votive tablets are metal or terra-cotta slabs stamped with tiny figures of the Buddha. In former times, they were made, in most cases, in order to be buried inside a stupa, or perhaps inside the arm or body of a large Buddha image. For instance, the main stupa at Wat Ratchaburana and the left arm of the huge *Mongkonbophit* image at Ayutthaya were found to contain a quantity of bronze tablets bearing the figure of the Buddha.

The term 'votive' signifies that the makers, or rather, the persons who ordered them to be made, wished to gain merit by so doing.

Strange but true, these miniature Buddha images, in the later times, have become 'sacred' to some Buddhists, in as much the same way as large images are. They are believed to have some supernatural power of protection, making man invulnerable, which explains why people wear them suspending from the chain around their necks.



เครื่องทรงฤดูร้อน



เครื่องทรงฤดูหนาว



เครื่องทรงฤดูฝน

Some Important Buddha Images in Thailand

1 The Emerald Buddha Image : the Presiding Buddha Image of Wat Phra Kaeo

Describing the Emerald Buddha Image

Guide :

The Emerald Buddha Image is in the posture of Meditation. Traditionally, the image is believed to have been carved in heaven by Visvakarman, the craftsman of the gods. Judging from the style, it belongs to the Late Lanna Period. It measures 48.3 cm. at the lap and the height, including the base, is 66 cm.

The name of this image is derived from its emerald-green colour. Actually, it was carved from a large piece of green jade, not emerald.

In the 15th century, a stupa in Chiang Rai, a northern province of Thailand, was struck by

The plaster was removed and there appeared a magnificent emerald-green Buddha image. The image became famous and much longed for by the rulers of the northern kingdoms. Later on the image was moved to Chiang Mai and to Vientiane, Laos.

General Chakri of Thon Buri conquered Vientiane in 1778, and he brought the Emerald Buddha image to Thon Buri. He later became King and established Bangkok as the new capital of Thailand. Upon the completion of the Royal Chapel inside the Royal Palace in 1784, he enshrined the famous Emerald Buddha image in its present place.

During the year, the Emerald Buddha image is presented with special seasonal garments: a princely attire for the hot season, a monastic robe for the rainy season, and a mantle of gold mesh for the cool season. The changing of the garments is an auspicious ceremony performed by the king or his representative.

2. The Reclining Buddha Image in the Assembly Hall at Wat Pho

Describing the Reclining Buddha Image in the Assembly Hall at Wat Pho

Guide :

The image was made in the reign of King Rama III. It is 46 metres long. It is made of brick and stucco and is lacquered and then gilded. This is the largest reclining Buddha image in Bangkok and the third largest in Thailand. The largest, which is 50 metres long, is at Wat Khun Inthapramun in Ang Thong Province.

Besides its enormous size, the Reclining Buddha image is famous for the mother-of-pearl inlaid designs on the soles of its feet, which are 5 metres long and 1.5 metres wide. The designs show the 108 auspicious signs arrayed in 67 small squares around the 'jakra' or discs, at the centre.

3 Phra Si Sakaya Muni : the Principal Buddha Image of Wat Suthat

Describing Phra Si Sakaya Muni

Guide :

Phra Si Sakaya Muni is in the posture of Subduing Mara. The image was cast in bronze in the reign of King Li Thai of Sukhothai. It was found neglected in a ruined monastery in Sukhothai and was brought down to Bangkok by order of King

Rama I. The features are typical of the Sukhothai school, for instance, the fingers have the same length.

Its width at the knee span is 6.25 metres and its height is 8 metres. It is one of the largest Sukhothai images which exist.

4 Phra Phutthachinnarat : the Principal Buddha Image in the West, or the Front, Assembly Hall of Wat Phra Si Mahathat at Phitsanulok

Describing Phra Phutthachinnarat

Guide :

Phra Putthachinnarat was cast in bronze in the reign of King Li Thai of Sukhothai over 600 years ago. It is 2.90 metres wide at the knees. The style is obviously Sukhothai; that is, the face is oval, the hair-curls are small, the shoulders broad, and the waist slender. The four fingers of the hand are equal.

The image is seated in the posture of Subduing Mara in an ornamental arched frame, called Ruean Kaeo, which is a piece of carved wood.

A replica of this image was made in 1899. The casting was done in Phitsanulok and the image was transported to Bangkok by water. It has been enshrined as the presiding Buddha image in the ordination hall of the Marble Temple ever since.

Related Terms

พุทธศาสนา

Buddhism

เถรวาท

Theravada, meaning the “Doctrine of the Senior Monks”; teachings of the elders; a sect of Buddhism which adheres to the Early Buddhist traditions

Theravada is the only surviving school of early Buddhism. Its teaching is preserved in the Pali Canon. Theravada Buddhism is the national religion of Thailand, Sri Lanka, and Myanmar.

หินยาน

Hinayana, meaning the ‘Small Vehicle’, ‘Minor Vehicle’, or ‘Inferior Way’, referring to Theravada

The term is used by the Mahayana Buddhists in order to depreciate the Theravada sect.

มหายาน

Mahayana, meaning the “Great Vehicle” It is a sect of Buddhism which emphasizes the nature of the Buddhas and the Bodhisattvas, and salvation through faith. The Mahayana Buddhists believe that the “Great Vehicle” offers the Buddhist path towards ultimate Buddhahood to all

living beings. It is the Buddhist school practiced in Tibet, China and Japan.

พุทธศาสนิกชน

Buddhist(s)

พระพุทธเจ้า

The Lord Buddha; the Buddha, meaning the Enlightened One or, the Awakened One

พระโพธิสัตว์

Bodhisattva, meaning the ‘Enlightened Being’, a class of Mahayana deities destined to attain nirvana, but who postponed this in order to help mankind

พระธรรม

Dharma - the Doctrine, the Buddha's teachings

พระสงฆ์

Sangha - the monks, the Buddha's disciples

พระรัตนตรัย

The Triple Gems, the three principles of Buddhism: the Buddha, the Buddha's Teachings, and the Buddhist Clergy--the monks

พระไตรปิฎก

The Tripitaka, meaning the Three Baskets, the three parts of the Buddha's teachings; the Buddhist Canon which is the basic document of the Theravada, preserved in the Pali language



พระพุทธรูป

The Buddha image(s); image(s) of the Buddha

พระพุทธราย

The Buddha's Shadow

พระพุทธรบาท

The Buddha's footprint showing a trait of the Great Man, usually portraying 108 auspicious signs which represent luck, prosperity and abundance

พระพิมพ์, พระเครื่อง

Votive tablet(s); miniature Buddha image(s)

พุทธลักษณะ

The supernatural anatomy of the Buddha, as found in Buddha images

It is believed that such a great man as the Lord Buddha should have had extraordinary features which signify his uncommon greatness. The Buddha is said to possess the 32 characteristics of the Great Man, some of which are such as fingers of equal length and the dome-shaped cranial protuberance under the hair on the head (อุษณีษะ, อุณ्हิส), symbolizing Enlightenment and transcendental wisdom.

พุทธประวัติ

The Buddha's life story; the life story of the Buddha ; the three main episodes of which are: his Birth, his Enlightenment, and his Entry into Nirvana or Total Extinction.

ปาง (พระพุทธรูป)

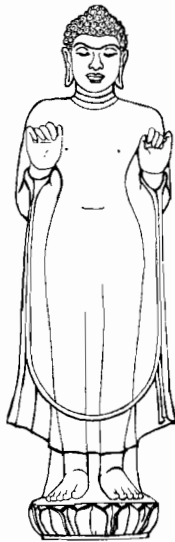
Posture; attitude

ปางพระพุทธรูปประจำวันเกิด

A Buddha image which brings prosperity especially to a person born on a certain day. Some Buddhists believe that they should worship images of one particular posture so that they will be greatly blessed. The prescribed postures are as follows: *Sunday* the image in the posture of Looking at a Bodhi Tree in Gratefulness

<i>Monday</i> the image in the posture of Persuading Relatives Not to Quarrel or of Pacifying the Ocean	Enlightenment; there, he contemplated on the doctrines and rays glowed all around his body.
<i>Tuesday</i> the image in the posture of Reclining or Entering Nirvana	<i>ฐานชุกชี</i> The base, the pedestal The base of a seated images is usually slightly curved. It can be either plain or ornamented with lotus-petal designs.
<i>Wednesday</i> the image in the posture of Holding an Alms-Bowl	<i>นั่งห้อยเท้า</i> Sit in the European fashion with both legs hanging
<i>Thursday</i> the image in the posture of Meditation	<i>นั่งขัดสมาธิ</i> Sit in the crossed leg position; sit with legs folded over each other
<i>Friday</i> the image in the posture of Reflecting	<i>ทำบุญ</i> To make merit
<i>Saturday</i> the image in the posture of Being Protected by the Multi-headed Naga	By doing good deeds, those who believe in transmigration of the soul lay up a store of merit for the future, like prudent people making deposits in a savings bank. To enter the monkhood for several days or months; to help in the construction or maintenance of a monastery or a Buddha image ; to give alms to monks ; to contribute to education; to make gifts to the needy; to perform any act of kindness, great or small; all such things, and many others, are recognized as acts of merit by Buddhists in general.
<i>ธรรมจักร</i> The Wheel of the Law, a symbol of the Buddhist doctrine or religion	
We usually see the Wheel of the Law portrayed as an ordinary carriage or ox-cart wheel. Sometimes, a stag is included to show that the Buddha preached about the Wheel of the Law in the Deer Park.	
<i>เวียนแก้ว</i> An arched frame, a decorative part which also symbolizes the shining glory of the Buddha	
Some say that this ornamental frame represents the palace where the Buddha	

Illustration: Buddha Images of Different Periods



Source: Drawing by Jamikon Yabsantbia
Figure 5 The Dvaravati-style Buddha image

This is a Buddha image of the Dvaravati Period. It is in the posture of Descending from the Tavatimsa Heaven. The face of the image shows Indian influence. The eyes are protruding while the eyebrows are curved and connected. The nose is rather flat and the lips thick. There is a lotus-bud halo on top of the head, called 'ushnisa' (see the Related Terms) and the hair curls are large. It has a graceful body, broad shoulders and a slender waist. The monastic robe is transparent and adheres to the body.



Source: Drawing by Jamikon Yabsantbia
Figure 6 The Sri Vijaya-style Buddha image

This is a Buddha image of the Sri Vijaya Period, a period in which few Buddha images were made. The image shows Khmer influence. It is seated under protection of the seven-headed naga, in the posture of Subduing Mara. The forehead is regular. The robe hanging from the shoulder extends nearly to the navel.

Illustration: Buddha Images of Different Periods



Source: Drawing by Jamikon Yabsanthia
Figure 7 The Lop Buri-style Buddha image

This is a Lop Buri-style Buddha image which shows obvious Khmer influences. It is crowned and ornamented like a Khmer statue. The image is seated in the attitude of Meditation and protected by the seven-headed naga. The face is square, with the eyebrows in an almost straight line, and an austere expression.



Source : Drawing by Jamikon Yabsanthia
Figure 8 The Early Lanna-style Buddha image

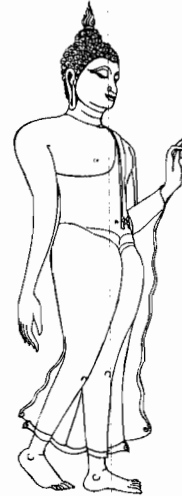
This Buddha image shows pure characteristics of the Early Lanna style. It is in the attitude of Subduing Mara, with the legs locked together in the diamond posture. The image has a corpulent body and the face is round, wearing a smiling expression. The hair curls are large. The robe over the left shoulder is short and ends in a notched design.

Illustration: Buddha Images of Different Periods



Source: Drawing by Jamikon Yabsanthia
Figure 9 The Late Lanna-style Buddha image

This Buddha image in the Subduing Mara posture is of the Late Lanna Period. The body of the image is corpulent with a full chest. The face is oval in shape. The hair curls are small and the halo is in the flame-like form. The robe hanging over the shoulder extends to the navel and its end cuts in a straight line.



Source: Drawing by Jamikon Yabsanthia
Figure 10 The Sukhothai-style Buddha image

This Buddha image belongs to the Sukhothai Period, the most sublime era of Thai art. The image is in the posture of Walking or Setting out to Preach. The Sukhothai style is seen in the following characteristics: the waist is slender while the shoulders are broad. The face is oval and smiling. The eyebrows are curved and the nose is long and slender. The hair curls are small, and there is a flame-like halo on top of the head. The robe over the shoulder extends to the navel.

Illustration: Buddha Images of Different Periods



Source: Drawing by Jamikon Yabsanthia
Figure 11 The Sukhothai-style Buddha image

This Sukhothai Buddha image seated in an arched frame is in the posture of Subduing Mara. The image has all characteristics typical of the period such as exaggeration of the curve of the overlapped legs and the equal length of the fingers of the hands, which is believed to be one of the 32 marks of the Great Man.

Figure 12-14 These three Buddha images represent the three styles of images executed in the U-Thong Period. All three are seated on plain concave bases in the gesture of Subduing Mara



Source: Drawing by Jamikon Yabsanthia
Figure 12 The U-Thong-style Buddha image

This image is of the earliest style of the three, which is usually referred to as Group A style. The image has characteristics similar to Dvaravati-style images.



Illustration: Buddha Images of Different Periods



Source: Drawing by Jamikon Yabsanthia
Figure 13 The U-Thong-style Buddha image

The Khmer-style face of the second image shows that it belongs to Group B, while the oval face of the last one (figure 14) places it in Group C.



Source: Drawing by Jamikon Yabsanthia
Figure 14 The U-Thong-style Buddha image

The images cast in the latest phase of the U-Thong Period were much influenced by Sukhothai art. One could hardly tell this image from a Sukhothai-style one if it did not have the fillet separating the forehead from the hair curls.

Illustration: Buddha Images of Different Periods



Source: Drawing by Jamikon Yabsanthia
Figure 15 The Ayutthaya-style Buddha image

This is a Buddha image in the attitude of Persuading the Relatives not to Quarrel. Images of the Ayutthaya Period are usually crowned.



Source: Drawing by Jamikon Yabsanthia
Figure 16 The Rattanakosin-style Buddha image

This Buddha image is in the posture of Setting out to Preach, with the end of the thumb and of index of the left hand touching, representing the Wheel of Law. This is a Rattanakosin image whose body and monastic robe appear realistic.

Fifty-six postures (attitudes) of Buddha Images



1. ปางประสูติ



2. ปางมหาภิณษณมณี



3. ปางตัดพระเมาลี



4. ปางทุกรทริยา



5. ปางทรงรับมธุปายาส



6. ปางเสวยมธุปายาส



7. ปางลอยภาค



8. ปางทรงรับมหำคา



9. ปางสมาธิ



10. ปางมารวิชัย



11. ปางถวายเนตร



12. ปางจกรมณเฑียร



13. ปางเรือนแก้ว



14. ปางห้ามมาร



15. ปางนาคปรก



16. ปางฉันสมอ



17. ปางประสานบาท



18. ปางพระเกศธาตุ



19. ปางรับสัตตกัจฉกัณฐ์



20. ปางปฐมเทศนา

Fifty-six postures (attitudes) of Buddha images



21. ปางรำพึง



22. ปางประกาศนเอหิภิกขุ



23. ปางกัตถกิจ



24. ปางห้ามสมุทร



25. ปางชี้จักรสาวก



26. ปางประกาศนเรวชนน



27. ปางแสดงอภินิปาฎิหาริย์



28. ปางห้ามบาติ



29. ปางรับพระมวง



30. ปางแสดงมมปาฎิหาริย์



31. ปางเสด็จจากดาวดึงส์



32. ปางเปิดโลก



33. ปางห้ามภาคติ



34. ปางประทับยืน



35. ปางสิลา



36. ปางสมาธิเพชร



37. ปางรอนน้ำฝน



38. ปางขับพระวัถกสิ



39. ปางประกาศนอภินิ



40. ปางประกาศนพร

Fifty-six postures (attitudes) of Buddha images



41. ปางโปรดสัตว์



42. ปางคัมภีร



43. ปางชี้อุก



44. ปางปลงกรรมฐาน



45. ปางสมถีน



46. ปางทรงชีวิต

47. ปางประดิษฐาน
รอยพระพุทธรูป

48. ปางปาลิไลยก์



49. ปางห้ามพระแก่นจันทน์

47. ปางทรงมานพระยามหา
มณู (พระทรงเครื่อง)51. ปางทรงพิจารณา
บารัสน

52. ปางนาคารไล



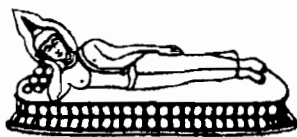
53. ปางแสดงโอฬาริกนิมิต



54. ปางปลงอาณัติฆาร



55. ปางทรงรับอุกถัก



56. ปางไสยาสน์หรือปรินิพพาน

Source : Oxford University Press, 1996 : 678 - 679
Figure 17 Fifty-six postures (attitudes) of Buddha images

- | | | |
|----|--|---------------------------------------|
| 1 | Queen Maya Giving Birth to the Buddha | ปางประสูติ |
| 2 | The Great Departure or the Great Renunciation | ปางมหาภิเนษกรรม |
| 3 | Cutting his topknot | ปางตัดพระเมาลี |
| 4 | Undergoing austerities | ปางทวารกิริยา |
| 5 | Accepting an offering of honey-sweetened rice | ปางทรงรับมธุปายาส |
| 6 | Partaking of honey-sweetened rice | ปางเสวยมธุปายาส |
| 7 | Floating a salves against the current | ปางลอยถาด |
| 8 | Accepting an offering of grass leaves for a sitting mat | ปางทรงรับหญ้าคา |
| 9 | Meditation | ปางสมาธิ |
| 10 | Subduing Mara | ปางมารวิชัย |
| 11 | (In Standing Meditation), Looking at the Bodhi tree in gratefulness | ปางถวายเนตร |
| 12 | Walking Meditation with an aureole around the head | ปางจกรมแก้ว |
| 13 | Seated Buddha image with an aureole around the body | ปางเรือนแก้ว |
| 14 | Dissuading Mara | ปางห้ามมาร |
| 15 | Seated Buddha image protected by the seven-headed naga (Muchalinda) | ปางนาคปรก |
| 16 | Partaking of a myrobalan nut | ปางฉันสมอ |
| 17 | The miracle of merging the four alms bowls of the four guardians of the earth into one | ปางประสานบาตร |
| 18 | Offering his locks to the two merchants | ปางพระเกศธาตุ |
| 19 | Accepting dried, sweetened rice balls and sweetened rice powder | ปางรับเสีตูก้อนเสีตุดผง |
| 20 | Giving the First Sermon | ปางปฐมเทศนา |
| 21 | Reflecting | ปางรำพึง |
| 22 | Ordaining the Bhikkhu (disciple) | ปางประทานเอหิภิกขุ |
| 23 | Partaking of a meal | ปางภัตกิจ |
| 24 | Pacifying the ocean | ปางห้ามสมุทร |
| 25 | Indicating the principal disciples | ปางชี้ขัณฑ์สาวก |
| 26 | Boarding a boat | ปางประทานเรือขาน |
| 27 | Performing a miracle | ปางแสดงอิทธิปาฏิหาริย์ |
| 28 | Holding an alms-bowl | ปางอุ้มบาตร |
| 29 | Accepting an offering of a mango | ปางรับผลมะม่วง |
| 30 | Performing a series of double miracles | ปางแสดงยมกปาฏิหาริย์ |
| 31 | Descending from the Tavatimsa Heaven | ปางเสด็จลงจากดาวดึงส์ |
| 32 | Disclosing the three worlds | ปางเปิดโลก |
| 33 | Persuading relatives not to quarrel | ปางห้ามญาติ |
| 34 | Standing leaves for a sitting mat | ปางประทับยืน |
| 35 | Walking, setting out to preach | ปางลีลา |
| 36 | Sitting in Vajrasana (crossed-leg posture) | ปางสมาธิเพชร |
| 37 | Bathing with the main water | ปางสรงน้ำฝน |
| 38 | Expelling Phra Wakkli | ปางขับพระวัคคลี |
| 39 | Giving pardon, Dispelling fear | ปางประทานอภัย |
| 40 | Giving blessing | ปางประทานพร |
| 41 | Salvation of sinners | ปางโปรดสัตว์ |
| 42 | Gandhara Buddha image, Requesting the rain | ปางคันธาร |
| 43 | Pointing to a corpse | ปางข้อสุก |
| 44 | Reflecting on world impermanency | ปางปลงกรรมฐาน |
| 45 | Threading a needle | ปางสนเข็ม |
| 46 | Putting on a monastic robe | ปางทรงจีวร |
| 47 | Imprinting his footprints | ปางประดิษฐานรอยพระพุทธรบาท |
| 48 | Accepting offering from an elephant and a monkey | ปางปาลิไลยก์ |
| 49 | Urging Phra Kaenchan (the sandalwood image) not to rise from his seat | ปางห้ามพระแก่นจันทน์ |
| 50 | Converting King Maha Chompoo (Buddha image in full regalia) | ปางทรงมานพระยามหาชมพู (พระทรงเครื่อง) |
| 51 | Contemplating the truth of aging | ปางทรงพิจารณาหารธรรม |
| 52 | Looking back at the City of Vaisali | ปางนาคารโลก |
| 53 | Demonstrating majestic signs and miracles | ปางแสดงโอฬาริกนิมิต |
| 54 | Reflecting on aging and physical form/Announcing his approaching death | ปางปลงอายุสังขาร |
| 55 | Accepting a bowl of water from Phra Ananda, the Buddha's most intimate disciple | ปางทรงรับอุทกัจฉ |
| 56 | Reflecting/Entering Parinirvana | ปางไสยาสน์หรือปรินิพพาน |

Sentence Patterns : Buddha Images

Style

This Buddha image	is of / from belongs to	the Sukhothai <u>Period</u> .
	is in	Sukhothai <u>style</u> .

Material

This Dvaravati image	is made of	sandstone.
The Emerald Buddha image	is carved from	a large piece of green jade.
Phra Si Sakya Muni	is cast in	bronze.

Size

The image	is measures	five metres <u>high</u> five metres <u>in height</u> .
The height of this image is five metres.		
The image	is measures	twenty metres <u>long</u> . twenty metres <u>in length</u> .
The length of this image is twenty metres.		
The image	is is measured	three metres <u>wide</u> at the lap. three metres <u>in width</u> at the lap.
The width at the knees of this image is three metres.		

This is the largest reclining Buddha image in Bangkok and the second largest in Thailand.

Posture

This Buddha image	is	in the posture of Meditation. Holding an Alms-Bowl. Reclining.
That image	sits stands	in the posture of Subduing Mara. in the posture of Pacifying the Ocean.

Characteristics

An image Images	of the Dvaravati Period	has have	broad shoulders and slender waist. large hair curls. curved and joined eyebrows. a square face.
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The shoulders The hair curls The eyebrows The face	of the Dvaravati image	are is	broad. large. curved and joined. square.
---	------------------------	-------------------	---

This image	has	an austere expression. a smiling expression.
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The hair curls are small The face is oval The face is square	with	a flamelike halo on top of the head. a smiling expression. the eyebrows in a straight line.
--	------	---

An image Images	of the Ayutthaya Period	is are	highly ornamented. crowned.
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Images of the Dvaravati Period	were show	influenced by the Khmer. the Khmer influence.
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Questions 2

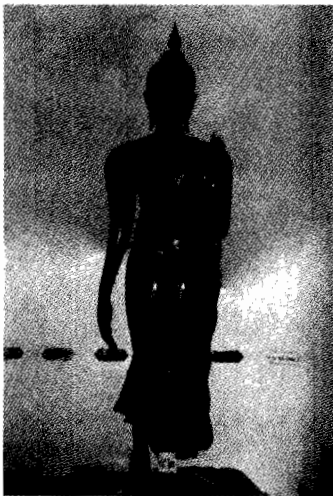
BUDDHA IMAGES

1. Describe the following Buddha images as guided :

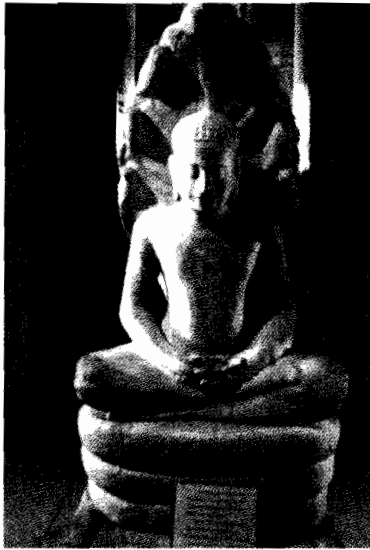


Source: นสพ.ข่าว, 2540 : 221

1. This.....-style Buddha image sits in a.....fashion, in the posture of.....It.....stone. The images of this period show.....influence. The eyes are.....,while the eyebrows are.....and.....The nose.....and the lips.....There is a.....on top of the head, called....., which is considered one of the..... of the Great Man.



2. The Buddha image belongs to the Sukhothai Period. It.....bronze. A Buddha image of this period usually has.....shoulders and a.....waist. The face is.....,wearing a.....expression. The eyebrows are.....and the nose is.....This image is in the posture of.....It is meant to recall the time when the Lord Buddha.....



3. This is a Buddha image is in the posture of.....It reminds us of the event when the Buddha.....under atree for.....days. The king of nagas, also called.....,spread his seven hoods to shield the Buddha from the rainstorms.



4. This Buddha image is seated in a Meditation posture. It is of the.....style. The artists of this period tended to be morein their creation of the Buddha images as we can tell from the monastic robe of the image which looks

Answers 2

BUDDHA IMAGES

1. This Dvaravati-style Buddha image sits in a European fashion, in the posture of Giving the First Sermon. It was carved from/ is made of stone. The images of this period show Indian influence. The eyes are protruding, while the eyebrows are curved and connected. The nose is flat and the lips are thick. There is a dome-shaped cranial protuberance under the hair on top of the head, called ushnisa, which is considered one of the 32 characteristics of the Great Man.
2. The Buddha image belongs to the Sukhothai Period. It was cast in / is made of bronze. A Buddha image of this period usually has broad shoulders and a slender waist. The face is oval, wearing a smiling expression. The eyebrows are curved and the nose is long and slender. This image is in the posture of Walking or Setting out to Preach. It is meant to recall the time when the Lord Buddha took pain in traveling to preach to his people.
3. This is a Buddha image is in the posture of Being Protected by the Seven-headed Naga. It reminds us of the event when the Buddha meditated under a mucilinda tree for seven days. The king of nagas, also called Mucilinda, spread his seven hoods to shield the Buddha from the rainstorms.
4. This Buddha image is seated in a Meditation posture. It is of the Rattanakosin style. The artists of this period tended to be more realistic in their creation of the Buddha images as we can tell from the monastic robe of the image which looks realistically draped.

Unit 3

THAI SCULPTURE, ARTS AND MURAL PAINTINGS

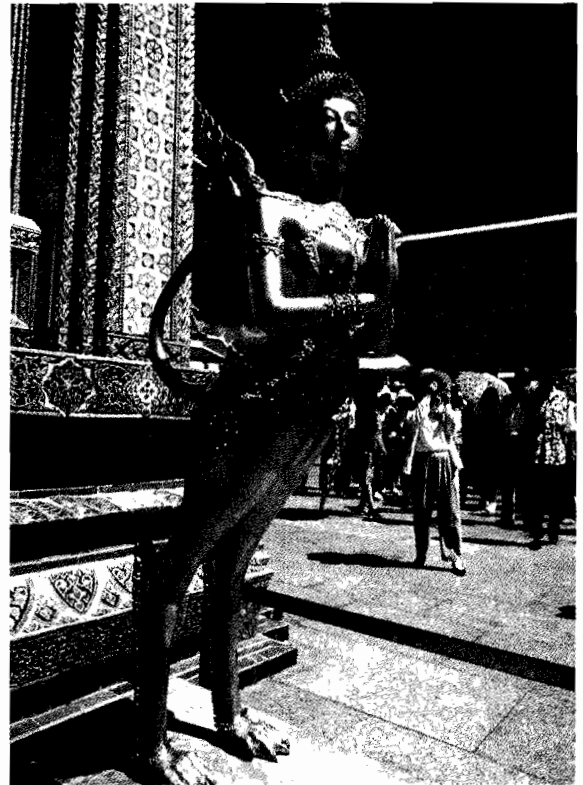
Traditional Thai arts can be found in monasteries and old palaces. Some are uniquely Thai and some display foreign influences. Besides being decorative, most of them are symbolic, their form and content having religious significance.

Sculpture

สัตว์หิมพานต์	Mythical beings
ยักษ์ทวารบาล	Demon-guardian
ตุ๊กตาหิน	Stone statue
แผ่นหินอ่อน	Marble slab
ภาพสลักนูนต่ำ	Bas-relief
ประติมากรรมรูปฤๅษี	Hermit figure
เขามอ	Miniature mountain

In a Thai monastery there are many works of sculpture. Some of them serve as symbols in Buddhism, Buddhist cosmology, or Hinduism, reminding one of a particular concept or belief such as statues of mythical beings and hermit figures. Some of them may be placed in the

Source : Figure 1 A statue of mythical being in front of the Royal Pantheon, the Temple of the Emerald Buddha



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monastery merely as decoration, e.g., stone statues from China.

The Sculpture at the Temple of the Emerald Buddha

Describing the statues of mythical beings

Guide:

In front of the Royal Pantheon there are statues of seven pairs of mythical beings made in the reign of King Rama V. These statues made of gilt cast bronze are of half demon and half bird, half human and half lion, half monkey and half lion, etc.

In Buddhist cosmology, these mythical beings live at the base of Tavatimsa Heaven. Thus, these statues represent heaven.

Describing the statues of demon-guardian

Guide:

There are six pairs of demon statues guarding the gates facing the ordination hall. The statues are around six metres high. They are made of stucco and are painted and decorated with glazed mosaics.

Four pairs of these demon-guardians were made in the reign of King Rama III and the other two pairs were added in the reign of King Rama V.

These demon statues represent characters of the *Ramakien*, the Thai version of the Ramayana of India. The colour of the statues indicates the particular

character in the *Ramakien*, for example, the green one represents *Tosakan*, the demon king, who is the villain in the *Ramakien*. A pair of demon statues are placed at every gate representing the guardians of the area from evil spirit.

Describing the statue of the hermit

Guide:

The statue of the hermit is made of cast bronze. In front of him is a mortar. In ancient times, the hermit was regarded as a patron of medicine. King Rama III had the hermit and mortar placed here so the people could grind their herbal medicine. It was believed that the medicine ground here was sacred and effective.

The Sculpture at the Temple of the Reclining Buddha

Describing the stone statues

Guide:

On the terrace and elsewhere in the temple, there are a number of stone statues from China. In the reign of King Rama III there was trade between Siam and China. The ships coming from China carried light goods, such as silk and pottery. The stone statues were put on the ships as ballast. These stone statues are of people of various races, such as European and Chinese, and other objects, such as lamp-posts and Chinese pagodas.



Figure 2 Statues of demon guarding the ordination hall of Wat Phra Kaeo

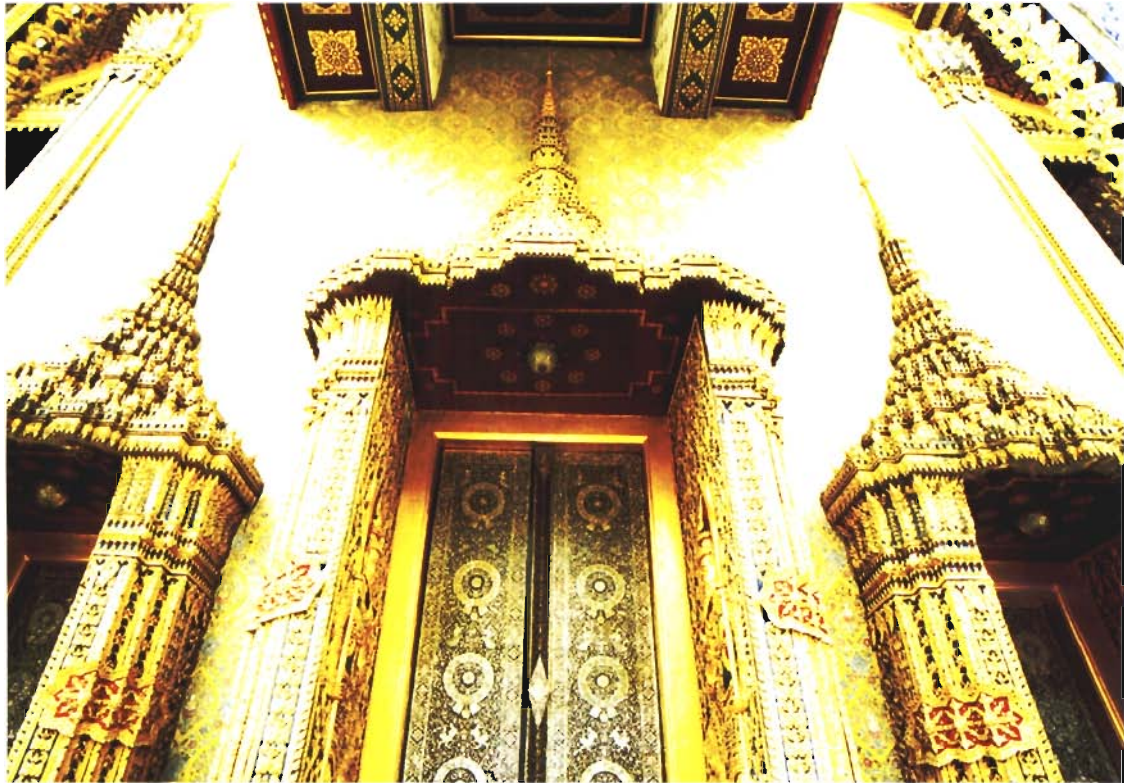
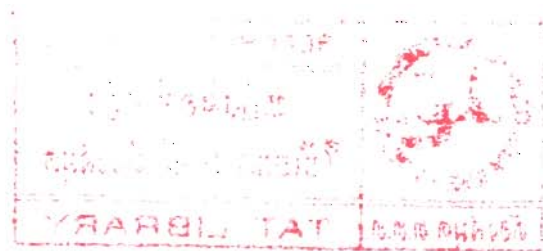


Figure 3 A mother-of-pearl inlaid door and window panels of the ubosoth of Wat Ratchabophit



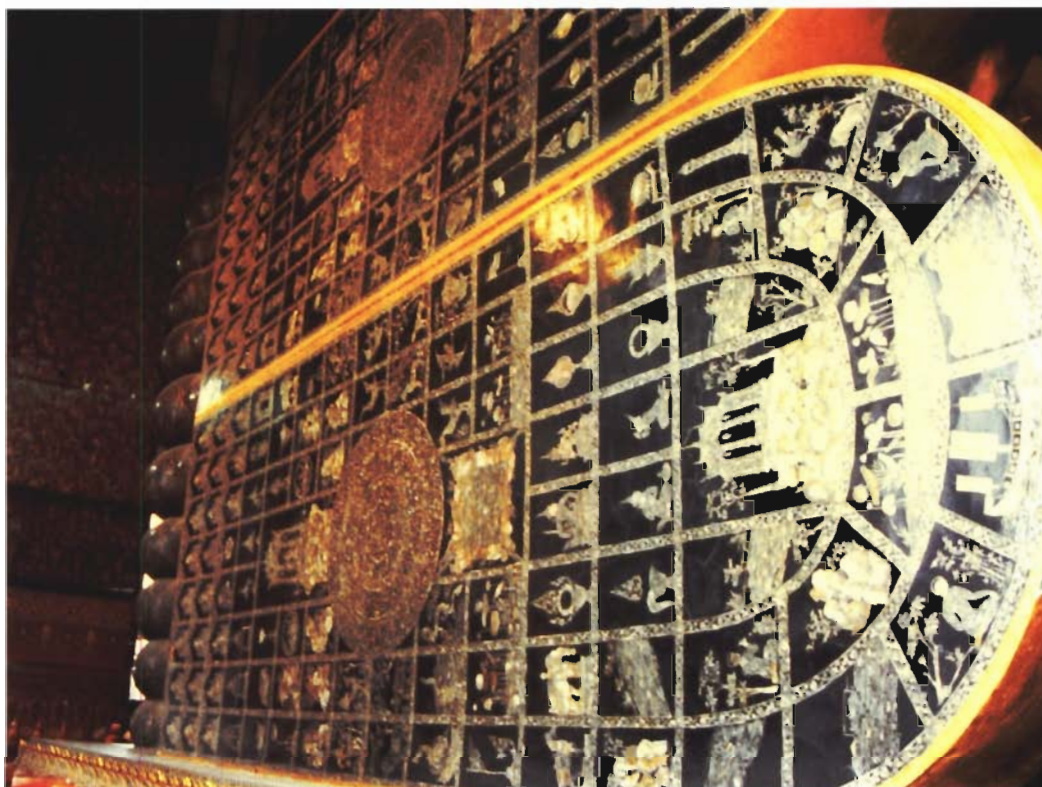


Figure 4 The soles of the Reclining Buddha Image





Figure 5 The exterior decoration with Chinese mosaics on side mondops, Wat Arun

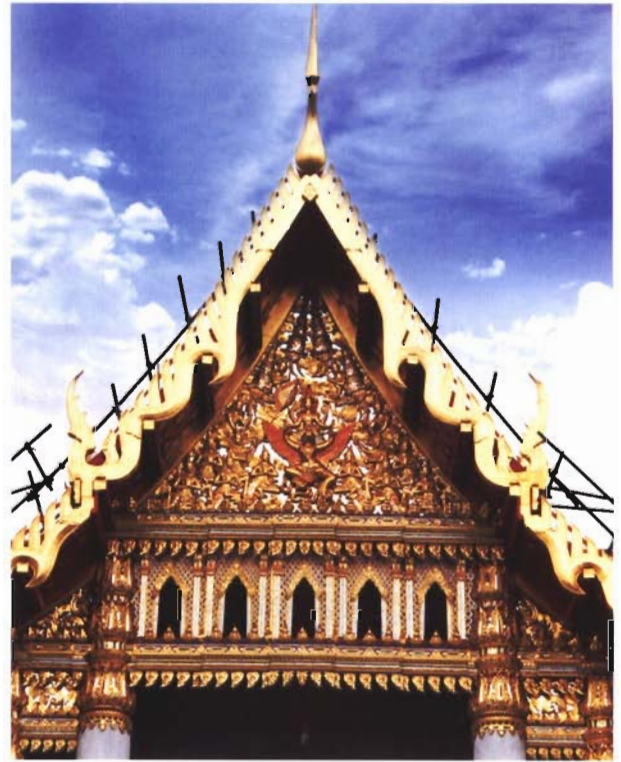


Figure 6 A wood carving of Vishnu riding Garuda (Vishnu mounted on Garuda)

Describing the marble slabs

Guide:

There are 154 marble slabs at the balustrade around the ordination hall. On them there are scenes from the Ramakien carved in bas-relief. The scenes were selected at random, the artists choosing those which could be portrayed in bas-relief beautifully.

Describing the hermit figures at the miniature mountains

Guide:

The hermit figures are made of tin. They were set up in the reigns of King Rama I and King Rama III to illustrate to the texts on self-massage inscribed along the pavilion. Originally there were 82 figures, but some has been lost, and only about 20 hermit figures remain. They were removed from the pavilion and placed here at the miniature mountains. The hermit statues show in the Yoga positions for relieving pains in different parts of the body, such as the neck, ankle, foot, and stomach.

Decoration

ลายรดน้ำ	Gold and lacquer decoration
ลายประดับมุก	Mother-of-pearl inlay
การแกะสลักบนแผ่นไม้	Wood carving
การแกะสลักบนแผ่นหิน	Stone engraving
ลายปูนปั้น	Stucco modelling

ประดับกระจกสีชิ้นเล็ก ๆ	To decorate with colored glass mosaics
ประดับกระเบื้องเคลือบ	To decorate with glazed tiles
ก่ออิฐถือปูน	To build with brick and mortar

Describing the art of gold and lacquer decoration

Guide:

The making of gold and lacquer decoration begins with giving the wooden surface three coats of black lacquer. Next, the design is drawn on the surface. Then a yellow resin is applied to the areas which are to remain black. Then the whole surface is covered with a thin coat of lacquer. When it is almost dry, gold-leaf is applied to the surface. The surface must be allowed to dry for 20 hours, then it is washed with water. The gold-leaf on the yellow resin will be washed away, leaving the neat gold-leaf on the black lacquer.

The gold and lacquer decoration is usually found on door and window panels. It can also be seen on the surface of the cabinets in which the collections of Buddhist scripture are kept.

Describing the art of mother-of-pearl inlay

Guide:

Lacquer is applied to the surface of the material and let dry. Then the design is drawn in

reverse on a thin paper sheet. The shell is cut into minute shapes depending on the design wanted. Then each tiny piece of shell is pasted onto the sheet; the shiny side facing down. Before the shell is applied, the surface must be lacquered for a second time. When the lacquer is half-dry, the sheet is then pressed onto the prepared surface and smoothed until flat. When the lacquer dries, the paper is washed away. The surface is ground until smooth.

Describing the signs on the soles of the Reclining Buddha Image

Guide:

The most interesting feature of the Reclining Buddha is the designs on the soles. The designs are made of mother-of-pearl inlay. They present the 108 auspicious signs in Buddhist cosmology, such as heavens, deities, royal regalia, mythical animals, and Mount Meru.

In the middle is a series of concentric circles representing blooming lotuses, which is a symbol of the world. These signs on the soles are symbols of prosperity and virtue.

Describing the art of crockery mosaics

Guide:

Pieces of broken pots were fixed into damp plaster to make floral designs and other motifs. But

sometimes complete bowls, cups, or plates were used. Decoration of this type was common during the reign of King Rama III. But the practice can be traced back to the Ayutthaya period.

Good examples of the art of crockery mosaics can be found at the Temple of Dawn.

Describing the art of stucco modeling

Guide:

The stucco is the mixture of lime cement, vegetable oil, and sugarcane juice. The mixture can be moulded into decorative shapes as desired. In Buddhist monasteries, stucco is used to decorate window and door frames, brackets, and gable ends. At the gable end, stucco is fashioned into bas-relief floral design or deity motifs (*Visnu* riding *Garuda*, etc.), whitewashed, and decorated with glazed tiles or coloured glass mosaics.

Describing the art of wood carving

Guide:

Wood carvings are often found on gables and door panels. They can also be found in temple furnishings, such as pulpits and thrones. Teak is usually used as material in carving. The design is drawn on the surface of the wood. Then chisels of different sizes are used to carve the teak. To ornament the gable end, the wood must be carved deep so that the design can be seen from a

distance. To make it more beautiful, the design is gilded and decorated with coloured-glass mosaics.

Mural Paintings

Talking about Thai mural painting, one has to keep in mind the following items :

1. the significance of mural paintings to the Buddhist monastery, which is related to the purpose they serve, the themes and the meaning of the scenes depicted.
2. the characteristics of Thai mural painting, or Thai traditional painting in general.
3. characteristics of Thai paintings in different periods.
4. the technique applied in Thai mural painting, involving a basic understanding of some technical terms and tools.
5. the differences between Thai mural paintings and those belonging to other cultures, especially Western culture.
6. the fact that besides on the walls of the edifices in Buddhist monasteries, there are also other places where Thai traditional paintings can be found. They are, for example, on the exterior of cabinets for keeping Buddhist scriptures, in Thai traditional manuscripts called *Samut Khoi*, and on cloth banners called *Phra Bot*.

Describing general knowledge about mural paintings in Thailand

Guide:

There are prehistoric paintings in Thailand found on cliffs and cave walls. These paintings depict scenes from every day life such as hunting, farming, or ritual performances.

There is no evidence of religious paintings in the Dvaravati Period, when Buddhism first spread into Thailand. The oldest mural paintings dealing with Buddhism seem to belong to the Late Sri Vijaya and to the Sukhothai Periods, which extended from the 13th to the 14th centuries.

Describing the sources of Thai traditional paintings

Guide :

Mural paintings in Thailand can be found mostly on the wall of monastic structures. Not only do we find mural paintings on the walls and on the pillars of ordination halls, but also on those of assembly halls, of galleries, and on the interior surfaces of stupas.

We can also find Thai traditional paintings on the exterior of the cabinets for keeping scriptures, in Thai manuscripts called *Samut khoi*, and on cloth banners call *Phra Bot*.

In former times, 'khoi' or 'lan' manuscripts, served as our local writing materials. Religious

stories, folk tales, and medicinal methods were recorded in them, usually with illustrations. While Pra Bot banners, mostly bearing pictures of the Buddha, are believed to have been hung on the walls of buildings before Buddhist murals were painted on them.

Describing the characteristics of Thai paintings in different periods

Guide :

Early Thai paintings were simple in execution. Those belonging to **the Dvaravati Period** were mostly done on brick surfaces, some with wet-surface technique. They represent human figures, geometrical patterns and floral motifs.

Monochrome mural paintings of **the Sri Vijaya Period** were found on the wall of a cave at Yala province. They depict the story of the Buddha's life. The features of the painted Buddha are similar to those of the Buddha images belonging to the same period.

Important paintings of **the Sukhothai Period** were executed on the interior surfaces of stupas and their niches. Stucco decoration and monochrome were applied. The use of gilding appeared. The paintings of this period depict the life-story of the Buddha. The character of the Buddha is depicted differently from others : while the features of other characters reflect Ceylonese influences, the feature

of the Buddha shows the traits of Sukhothai art.

Paintings of **the Early Ayutthaya Period** were done in monochrome. They embody the influences of the art of the earlier periods, which are Lop Buri, Sukhothai and U-Thong. Murals found on the interior surface of the stupas in Ayutthaya, Ratchaburi and Lop Buri provinces depict rows of the Buddha, seated in a pavilion or flanked by the two major disciples. These were intended to be the object of veneration, not decoration.

In between the early and late phases of this period more colors were added to the painting and Chinese influences began to appear. In **the Late Ayutthaya Period**, due to the growing relationship with European nations, Western influences appear in a more realistic presentation and in the content.

The paintings executed between the First and the Third Reigns of Bangkok follow Ayutthaya traditions. Significant changes occurred in the Reign of King Rama IV, when the pictures were painted in perspective.

Describing the significance of mural paintings in buddhist monasteries

Guide :

Mural paintings have been found in monasteries throughout the country. At the very beginning the artist might only have wished to beautify



the place with their artistic creation. Later on, another purpose was added to the execution of mural paintings--to educate the viewer about Buddhism. Therefore, besides the painting of floral motifs and rows of celestial beings, all turning their faces towards the presiding Buddha image, there are plenty of paintings in Buddhist monasteries which depict scenes from Buddhist literature.

Describing themes of buddhist mural paintings

Guide:

The most popular theme of Thai mural paintings is Buddhism. There are two famous topics: the story of the Buddha's life, from birth to death; and the stories taken from 'jataka' (ชาดก) - the tales of the former lives of the Buddha, especially those of the last 10 lives - the 'tasa jataka' (ทศชาติชาดก) - before he became the Buddha as we know him.

Another topic is no less important to our understanding of Buddhism, but usually it is subordinate to the Buddha's life-story. This topic is the Three Worlds of Buddhist Cosmology--the Tebhumi or the Traiphum (ไตรภูมิ).

Sometimes we find decorative mural paintings. They are not really 'narrative', still, they contribute to the total atmosphere of the structure, which may be an ordination or assembly hall. These are the pictures of angels, rishis (hermits), and non-human, mythical figures, such as demons and garudas. The

pictures depicting these creatures are painted on the walls on at least two sides of the hall, the faces turning towards the principal Buddha image, the hands placed in the gesture of paying homage to the Buddha, whom the image represents.

Sometimes the walls of a monastic hall may be painted with rows of the Buddhas of the Past (พระอดีตพุทธ), representing a belief that there were other Buddhas in the world before the age of our Buddha at the present.

There can be a mixture of presentations in a mural with a row of celestial beings or the Buddhas of the Past at the highest level and a narrative scenes at a lower level.

Describing the characteristics of Thai mural paintings

Guide :

Mural paintings found in a Buddhist monastery possess characteristics typical of Thai traditional paintings, which are:

- the two-dimensional (flat) form of depiction,
- the plain colored surface,
- the outlining of figures, and
- the gilding of certain important subjects.

Describing traditions of Thai mural paintings

Guide :

Mural paintings in Buddhist monasteries are

mostly narrative and the painting was done in accordance with certain traditions.

Firstly, one can see that the size of each scene together with the landscape and figures within are rather small in proportion to the size of the wall space. This is because in a panel of most paintings, a number of scenes of an episode, though occurring at different points in time, are usually depicted simultaneously. The scenes are separated by landscape or architecture, or frequently by eye-catching zigzag lines. The sequence of the episodes usually starts at the bottom and continues up to the upper part of the panel.

Secondly, the scenes are painted in such a manner that the beholder sees all the details from a point above. It is as if one were a flying celestial being 'looking down' into the courtyards, palaces, forest hermitages, or dwellings.

Thirdly, the landscape, architecture and figures are depicted in a highly stylized two-dimensional 'flat' form. Every scene in a given panel or area has the same size value. There is no diminution of size to suggest distance between scenes.

Fourthly, the postures of important characters are highly stylized, like what one might see in Thai classical drama. The faces of celestial or noble beings are always serene; emotions are expressed by hand gestures. For example, the arm delicately

raised with the hand touching the forehead signifies lamentation or weeping.

However, after the mid-nineteenth century, Western influences, which increased in almost all aspects of Thai life, also introduced new concepts into the painting of Thai murals. Perspective and shading which give the illusion of volume and depth of distance appear in late nineteenth-century murals such as those in the ordination hall of Wat Bowon Niwet Wihan.

Describing techniques of Thai mural painting

Guide :

Generally speaking, wall surfaces for mural paintings were, and still are, prepared according to traditional techniques. After a series of wash treatments to desalinate the brick wall surface, a succession of priming coats is applied. The priming consists of layers of white chalk bound with a solution of boiled tamarind seeds. When these layers are judged with sufficient, they are 'sealed' with a series of pale washes which then become the ground for the design.

The designs are then finely outlined in ocher or black and the appropriate areas are filled with colored pigment, leaving outlines still visible. For very delicate work, brushes of extraordinary fineness and suppleness are used. A range of coarse brushes is used for less detailed work.

Describing basic differences between Thai traditional and European mural painting techniques

Guide :

Europeans artists used the *fresco* method, in which pigments were applied to a moist plaster surface and penetrated into it. In Thai mural painting tradition, tempera pigments were applied to an already primed dry wall surface. This method unfortunately is more liable to deterioration because the priming and, more frequently, the pigments 'bubble' and flake off in the humid climate.

Describing the brushes used in Thai traditional painting of murals

Guide :

In Thai traditional painting, the brushes used are made of tree roots and bark. One type of brushes is made from '*lam jak*' root. The root is cut flat across the end and then split several times. This kind of brush produces a stippling effect which is used for trees and shrubby masses. Another kind of brush is made of *gradang-nga* bark which peels off in long flakes. The ends of this are pounded and frayed. Both kind of brushes are well soaked in water to make them pliable before use. Details are added with brushes made of cow's hair. Exceptionally fine work may be done with a special brush made of hair taken from the inner part of a cow's ear.

Related Terms

จิตรกรรม	<i>Painting(s)</i>
จิตรกรรมไทยประเพณี	<i>Thai traditional painting(s)</i>
จิตรกรรมฝาผนัง	<i>Mural painting(s); murals</i>
สร้าง (งานศิลปะ)	<i>Execute</i>
เล่าเรื่อง	<i>Depict</i>
ไตรภูมิ	the Traiphum; the Tebhumi

The Traiphum, meaning '*the three worlds*' in Thai, is the Buddhist cosmology, which is composed of : Kamaphum (กามภูมิ) - the World of Desire; Rupaphum (รูปภูมิ) - the World of Form and Arupaphum (อรูปภูมิ) - the World without Form.

The universe has Mount Meru (เขาพระสุเมรุ) at its centre. Mount Meru, supported by a gigantic fish called Ananda (ปลาอานนท์), is surrounded by seven concentric mountain chains (เขาสัตตบริภันต์) which are separated by seven oceans (ทะเลสีทันดร)

In mural painting, the central mountain, Meru, is depicted as a vertical pillar. At the summit of this pillar is the Tavatimsa Heaven (สวรรค์ชั้นดาวดึงส์) ruled by Indra (พระอินทร์). The seven mountain chains encircling Mount Meru are depicted in a cross-sectional style. They are also seen as vertical pillars, each diminishing in size, on both sides of the Mount Meru. At the summit of each pillar are pavilions housing guardians of the Directions of the Universe.



The scene is traditionally placed on the west wall behind the presiding Buddha image as a reminder of the many levels of the Three Worlds (ไตรภูมิ) into which one will be reborn according to one's deeds in life.

Frequently painted below the depiction of mountains and cosmic oceans are scenes from the world of man as well as scenes from hell. Thus the entire painting is a vertical diagram of worlds of existence, from the lowest hells to the highest heavens.

กามภูมิ

The World of Desire encompassing the state of woe, desire, and happiness

The World of Desire includes:

1. hell (อบายภูมิ)



2. the abodes of man (มนุษยภูมิ), which consist of the Four Continent (อูตรกุรุทวีป, อมรโคตยทวีป, บุปผวิเทหทวีป และชมพูทวีป)

3. the Six Heavens (ฉกามาพจร : จาคุมหาราชิก, ดาวดึงส์, ยามะ, ดุสิต, นิมมานรดี และปรนิมมิตวสวัตดี)
รูปภูมิ

The World of Form. The beings in this world have form but are beyond earthly desires.

อรุพภูมิ

The World without Form is the state close to Nirvana, which is the absence of all form.

In most of the monasteries, the paintings on the west wall depict only the first two worlds. The third, being invisible, is usually not depicted. When it is depicted, it appears as a celestial pavilion containing a flame.

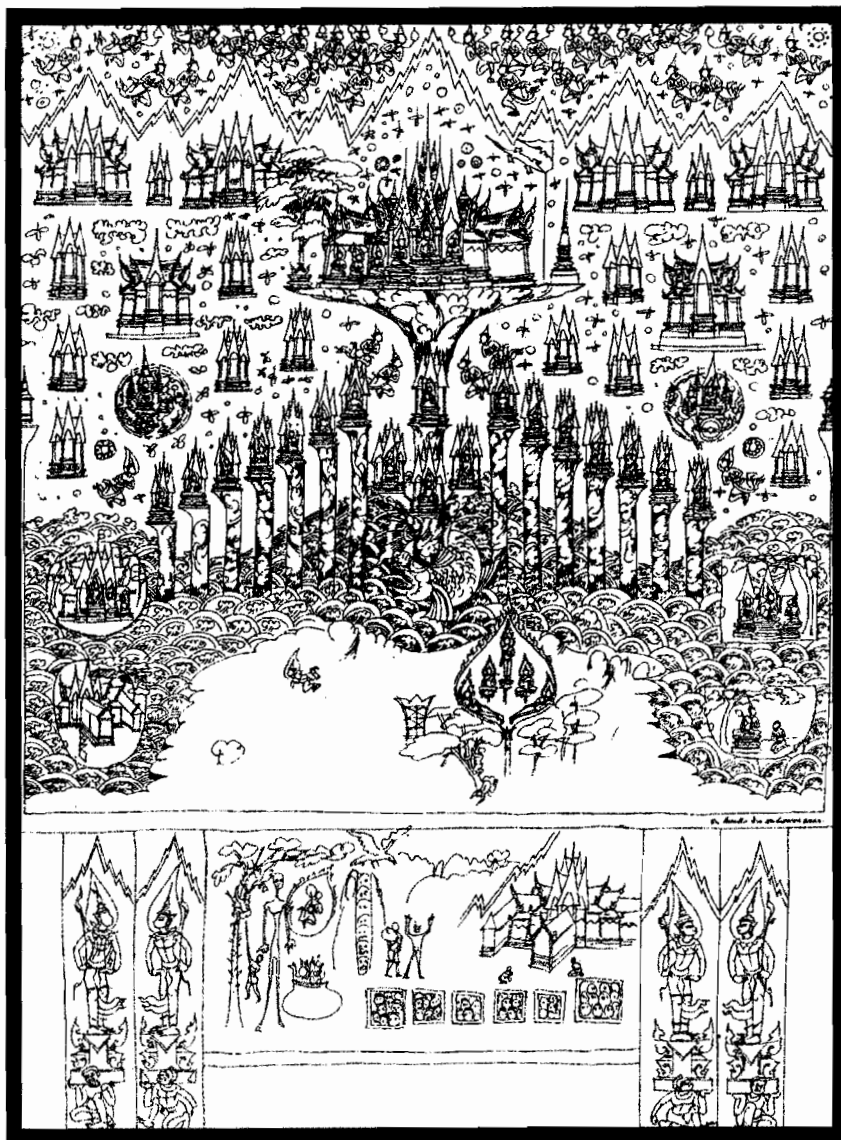
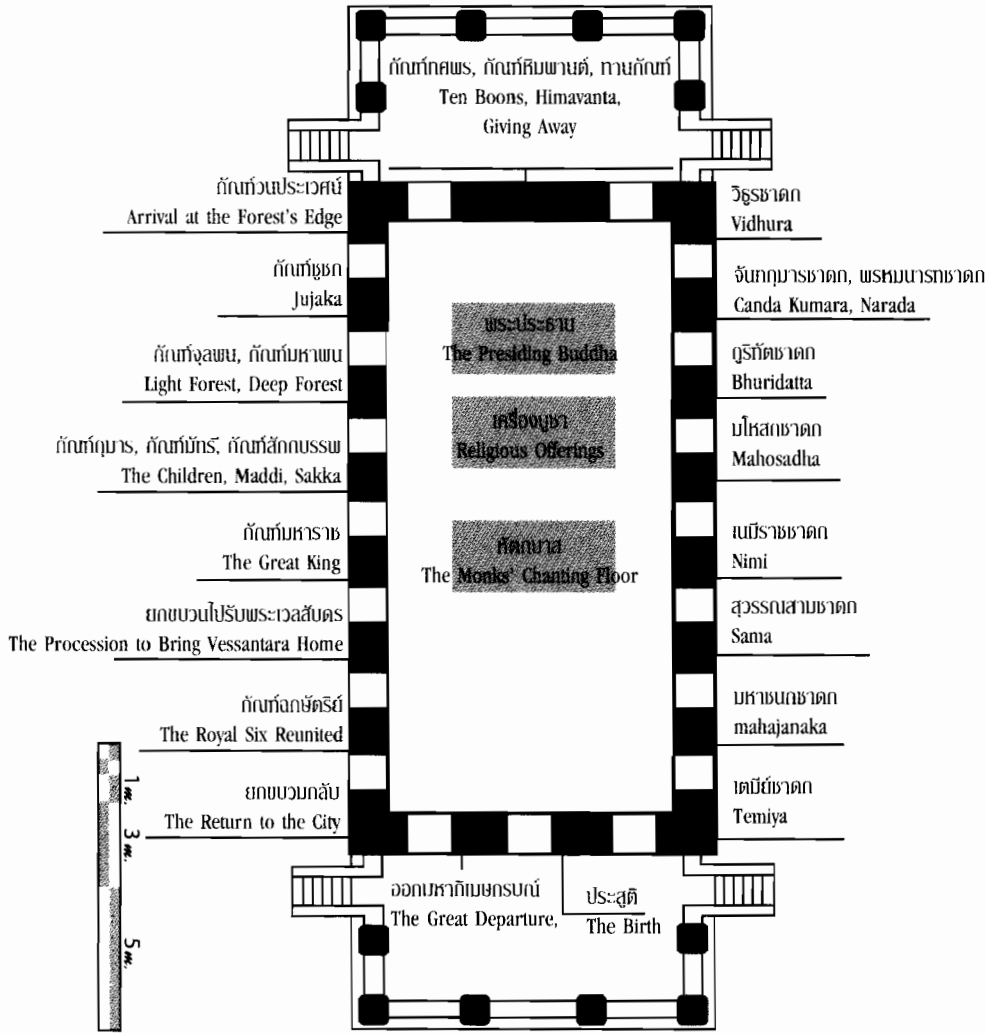


Figure 7 The Three Worlds of Buddhist Cosmology

Source : กรมศิลปากร, 2526

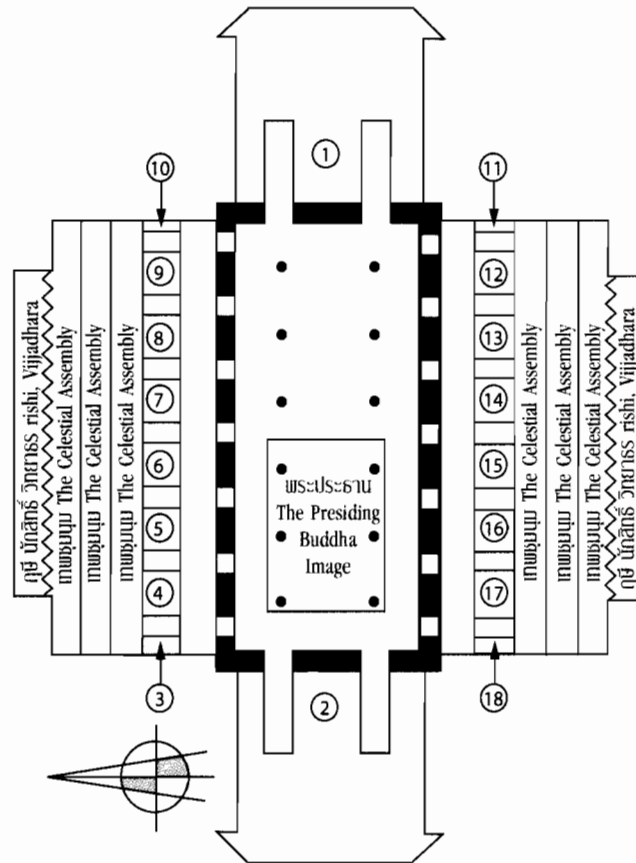


หมายเหตุ : เหนือบานประตูด้านหน้า เขียนเรื่องมารพองน เหนือบานประตูด้านหลัง เขียนเรื่องไตรภูมิ เหนือหน้าต่างผนังด้านข้างทั้งสอง เป็นเรื่องเทพชุมนุม
Note : Above the entrance doors is The Defeat of Mara Above the rear doors is the Trai Bbumi, The Three Worlds. Above the windows on both sides is The Celestial Assembly.

Source : Wat Suwannaram, 1982 : 16
Figure 8 Plan of the mural paintings in the ordination ball of Wat Suwannaram

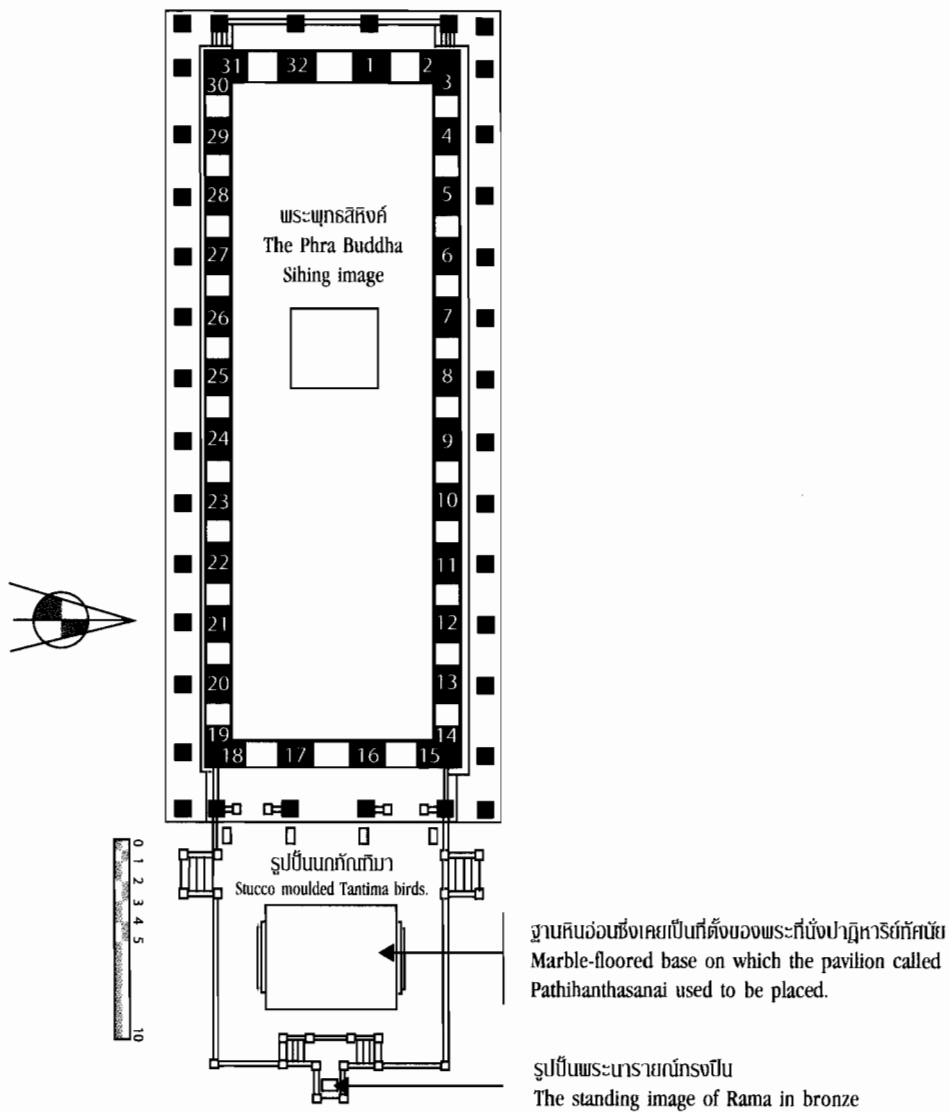
1. พุทธประวัติ (มารผจญ)
2. ไตรภูมิและพุทธประวัติ (นางสุชาดาถวายข้าวมธุปายาส)
3. ชำรุด
4. เตมีย์ชาดก
5. มหาชนกชาดก
6. สุวรรณสามชาดก
7. เนมิราชชาดก
8. มโหสถชาดก
9. กุริทัตชาดก
10. ชำรุด
11. ชำรุด
12. จันทกุมารชาดก
13. พรหมนารถชาดก
14. วิธูรบัณฑิตชาดก
15. เวสสันดรชาดก
16. เวสสันดรชาดก
17. เวสสันดรชาดก
18. พุทธประวัติ (พรหมณีสตถิยะถวายพ่อนหน้า)

1. Life of the Lord Buddha (The Battle with Mara)
2. The Three Worlds, The Life of the Lord Buddha
3. damaged
4. Temiya Jataka
5. Mahajanaka Jataka
6. Sama Jataka
7. Nimi Jataka
8. Mahaummagga Jataka
9. Bhuridatta Jataka
10. damaged
11. damaged
12. Kandahala Jataka
13. Mahanaradakassapa Jataka
14. Vidhurapandita Jataka
15. Vessantara Jataka
16. Vessantara Jataka
17. Vessantara Jataka
18. Life of the Lord Buddha



Source : *Wat Yai Intbaram, 1982 : 16*

Figure 9 Plan of the mural paintings in the ordination hall of Wat Yai Intbaram



Source : *Buddhisawan Chapel*, 1983 : 16

Figure 10 Plan of the mural paintings in the Buddhisawan Chapel

- | | | | |
|------------|---|--------|--|
| ผนังที่ 1 | ตอนพระราชพิธีอภิเษกสมรสของพระเจ้าสุทโธทนะและพระนางสิริมหามายา | Bay 1 | The wedding of Prince Suddhodana and Princess Sirimahamaya |
| ผนังที่ 2 | ตอนทูลเชิญพระโพธิสัตว์และสวบินนิมิต | Bay 2 | The invitation to the Lord Buddha to descend to the human world. |
| ผนังที่ 3 | ตอนเจ้าชายสิทธัตถะประสูติ | Bay 3 | The birth of Prince Siddhattha |
| ผนังที่ 4 | ตอนพระเจ้าสุทโธทนะประกอบพิธีจรดพระนังคัลแรกนาขวัญ | Bay 4 | The Ploughing Ceremony of King Suddhodana |
| ผนังที่ 5 | ตอนมหาภิเนษกรมณ์และตัดพระเมาลี | Bay 5 | The Great Departure of Prince Siddhattha and the cutting the hair to become an ascetic |
| ผนังที่ 6 | ตอนพระสมณโคดมทรงกระทำความเพียรเพื่อความหลุดพ้น, นิมิตพิณสามสาย, กวนข้าวทิพย์และทรงลอยถาด | Bay 6 | The mortifications of Gotama as an ascetic to attain Enlightenment. Indra with his three-stringed musical instrument. Sujata cooking the milk rice and the floating of the gold tary |
| ผนังที่ 7 | ตอนมารผจญ | Bay 7 | The Assault of Mara |
| ผนังที่ 8 | ตอนเสวยวิมุตติสุขและรับข้าวสัตตูก่อนสัตตุง | Bay 8 | The meditation of the Lord Buddha after the Enlightenment and his first meal after the Enlightenment offered by two merchants. |
| ผนังที่ 9 | ตอนปฐมเทศนา | Bay 9 | The First Sermon |
| ผนังที่ 10 | ตอนโปรดสกุณบุตรและประทานบรรพชาแก่เจ้าชายแห่งแคว้นโกศล | Bay 10 | The conversion of Yasakulaputra and the Princes of Kosala |
| ผนังที่ 11 | ตอนท้าวสักกะถวายหินและโปรดชฎิลดาบส | Bay 11 | Sakka offering a stone to the Lord Buddha |
| ผนังที่ 12 | ตอนโปรดชฎิลผู้น้องและเสด็จกรุงลงกา | Bay 12 | The conversion of Younger Kassapa and the Lord Buddha's visit to Lanka |
| ผนังที่ 13 | ตอนทรงมานพระยามหาชมพู | Bay 13 | The conversion of Jambupati |
| ผนังที่ 14 | ตอนพระเจ้าพิมพิสารเข้าเฝ้าพระพุทธเจ้า | Bay 14 | Bimbisara's visit to the Lord Buddha |
| ผนังที่ 15 | ตอนพระยามหาชมพูยื่นขอปราสาทพระเจ้าพิมพิสารผนังที่ 16 ตอนระบัววาทีระหว่างพระญาติเรื่องแย่งน้ำทำกิจกรรม | Bay 15 | Jambupati breaks the finial of Bimbisara's palace. |
| ผนังที่ 17 | ตอนแสดงพระธรรมเทศนาโปรดพุทธบิดาและถวายพระเพลิงพุทธบิดา | Bay 16 | The quarrel over irrigation water among the relatives of the Lord Buddha |
| ผนังที่ 18 | ตอนพระเจ้าพิมพิสารทรงเป็นพุทธอุบาสนและถวายเวฬุวันแด่พระพุทธเจ้า | Bay 17 | The conversion and the cremation of King Suddhodana |
| ผนังที่ 19 | ตอนลัจจกนิครนถ์และพระติสสะนิพพาน | Bay 18 | Bimbisara offers the Veluwana Garden to the Lord Buddha |
| ผนังที่ 20 | ตอนทรงมานช้างนาฬาคีรีและโปรดคงคูลิมาลัย | Bay 19 | The argument on religious matters between the Lord Buddha and Sacchaka; Tissa's Nibbana |
| ผนังที่ 21 | ตอนยมกปาฏิหาริย์, โปรดพุทธมารดาและปราบพระยานาคันโทปนันท | Bay 20 | Taming Nalagiri the wild elephant and Angulimala's attack |
| ผนังที่ 22 | ตอนเสด็จลงจากดาวดึงส์ | Bay 21 | The miracle of the double appearance of the Lord Buddha. The Lord Buddha's sermon to his mother; Subduing Nanthopanan, the Naga King. |
| ผนังที่ 23 | ตอนพระโมคคัลลานะนิพพาน และพระเจ้าสุปปพุทธอุภตรณีสูป | Bay 22 | The descent from Tavatimsa Heaven |
| ผนังที่ 24 | ตอนพระสารีบุตรนิพพานและอาลวักะยักษ์เข้าถึงพระธรรม | Bay 23 | Moggallana's Nibbana and Suppabuddha falling into hell |
| ผนังที่ 25 | ตอนพระนางยโสธราธิพพานและการผูกพยาบาทของพระนางมาคันทิยา | Bay 24 | Sariputta's Nibbana and the conversion of Alavaka, the king of the giants |
| ผนังที่ 26 | ตอนพระพุทธเจ้าเทศนาโปรดกษัตริย์ลิจฉวี | Bay 25 | Yasodhara's Nibbana and the slander by Queen Magandiya |
| ผนังที่ 27 | ตอนพระยามารทูลเตือนให้เสด็จปรินิพพาน | Bay 26 | The Lord Buddha preaches to the Kings of the Licchavi |
| ผนังที่ 28 | ตอนพระราหุลนิพพาน | Bay 27 | Mara's envoy tempting the Lord Buddha to enter Nibbana |
| ผนังที่ 29 | ตอนเสวยสุกรมัทวะ | Bay 28 | Rahula's Nibbana |
| ผนังที่ 30 | ตอนเสด็จปรินิพพาน | Bay 29 | The last meal of the Lord Buddha |
| ผนังที่ 31 | ตอนพระอนานท์แห่งเจ้าชวปรินิพพานแก่มัลลกษัตริย์ | Bay 30 | The Nibbana of the Lord Buddha |
| ผนังที่ 32 | ตอนถวายพระเพลิงพระพุทธสรีระและแบ่งพระบรมสารีริกธาตุ | Bay 31 | Ananda informs the Mala Kings of the Lord Buddha's Nibbana. |
| | | Bay 32 | The cremation of the Lord Buddha and the distribution of the relics of the Lord Buddha. |

Note : The Celestial Assembly is painted in registers on the wall above the windows and doors. The Highest band contains Rishis and Vidhyadharas.

Source : Ibid. ; 17

Figure 11 Names of scenes of an episode on mural paintings in the Buddhaisawan Chapel

Sentence Patterns : Thai Sculpture, Arts and Mural Paintings

Thai Sculpture

The statue of the hermit is

The hermit figures are

The designs are

made of

cast bronze.

tin.

mother-of-pearl inlay.

The marble slabs

The teak

were carved

was carved

in bas-relief.

into thrones.

The stucco was moulded into bas-relief floral design.

The stucco

The carved wood

was decorated with

glazed tiles.

coloured-glass mosaics.

Mural Paintings

Active - Passive Voices

Subject	verb verb to be+p.p.	
• We	Can find	traditional Thai arts in monasteries and old places.
• Traditional Thai arts	Can be found	in monasteries and old places.
• Prehistoric paintings	depict / portray	scenes from every day life.
• Scenes from every day life	are depicted	in prehistoric paintings.

Subject	verb verb to be+p.p.	
<ul style="list-style-type: none"> The artists of the Sukhothai period 	executed	important paintings on the stupa's surfaces.
<ul style="list-style-type: none"> Important paintings of the Sukhothai period 	were executed	on the stupa's surfaces.
<ul style="list-style-type: none"> Sometimes artists Sometimes the walls of a monastic hall 	<p>executed</p> <p>may be painted</p>	<p>rows of the Buddhas of the Past on the wall of a monastic hall.</p> <p>with rows of the Buddhas of the Past.</p>
<ul style="list-style-type: none"> Artists The ends of the <i>gradung-gna brush</i> 	<p>pounded and frayed</p> <p>were pounded and frayed.</p>	the ends of the <i>gradung-gna</i> brush.

Present Participle & Past Participle as Adjective

One has to realize the differences between Thai mural paintings and those belonging to other cultures.

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The Phra Bot banners, mainly painted with pictures of the Buddha, are believed to have been hung on the walls of the buildings before Buddhist murals were painted on them.

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The pictures depicting these creatures are painted along the wall.

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Questions 3**THAI SCULPTURE, ARTS AND MURAL PAINTINGS****Part 1: Answer the following questions.**

1. What statues stand at the gates facing the ordination hall of the Temple of the Emerald Buddha? When were they first placed there, and why? Why do these statues have different colours?
2. What is the significance of the statues of mythical beings? Why were they placed on the terrace in front of the Royal Pantheon?
3. Why are the hermit figures placed in the Buddhist monasteries? In which temples can the hermit figures be found? What is the significance of these figures?
4. There are a lot of Chinese stone statues on the terrace of the Temple of the Reclining Buddha. Explain why.

Part 2 : Describe the mural paintings as guided :



Source : Lyons, Elizabeth, B.E. 2533 : 3

1. The rear wall of an ordination hall is mostly painted with a scene depicting the most important event in the Buddha's life when he was attacked by thearmies before heBelow the Buddha's throne you see the.....wringing out.....from her hair to flood the Buddha's enemies away. This is altogether called the scene of.....



Source : Lyons, Elizabeth, B.E. 2533 : 3

2. This painting depicts the journey of king Nemi through.....The upper world is separated from the lower one by the.....



Source : Wat Yai Iutharam, 1982 : 76

3. The scene behind the presiding Buddha image shows the Three Worlds of.....
The rock column at the centre represents to the.....The.....seen curling his
body in support of the base of Mount Meru is known as Ananda.



Source : Wat Yai Intharam, 1982 : 79

4. What you see on the upper part of the wall here is rows of celestial beings in the manner of adoration. All turn their faces towards the.....in the hall. The..... like this one usually consists of

Answers 3

THAI SCULPTURE, ARTS AND MURAL PAINTINGS

Part 1

1. The statues stand at the gate facing the ordination hall of the Temple of the Emerald Buddha are demon statues. There are six pairs of them altogether. The first four pairs were made in the reign of King Rama III and the other two pairs were added in the reign of King Rama V. They represent guardians from evil spirit.

The statues have different colours because each represents the particular character in the Ramakien, the Thai version of the Ramayana of India. For example, the green one represents Tosakan, the demon king.
2. In Buddhist cosmology, mythical beings live at the base of Tavatimsa Heaven. So the statues of mythical beings were placed on the terrace in front of the Royal Pantheon to imply that the area is heaven.
3. The hermit is regarded as the patron of medicine and the practitioner of Yoga. In the temple of the Emerald Buddha there is a statue of the hermit with a mortar in front of him. In the old days people could grind herbal medicine at the mortar as it was believed that the medicine ground here was sacred and effective.

In the Temple of the Reclining Buddha, there are texts on self-massage inscribed along the pavilion. The hermit figures in the Yoga positions for relieving pains were placed to illustrate the texts.
4. The Chinese stone statues were placed on the terrace of the Temple of the Reclining Buddha as decoration. In the reign of King Rama III there was trade between Siam and China; the stone statues were put on the ships from China as ballast.

Part 2

1. The rear wall of an ordination hall is mostly painted with a scene depicting the most important event in the Buddha's life when he was attacked by the **Mara's** armies before he **attained the Enlightenment**. Below the Buddha's throne you see the **Goddess of the Earth** wringing out **water** from her hair to flood the Buddha's enemies away. This is altogether called the scene of **Temptation and Defeat of Mara**.
2. This painting depicts the journey of King Nemi through **Hell**. The upper world is separated from the lower one by the **Zig-Zag line**.
3. The scene behind the presiding Buddha image shows the Three Worlds of **Buddhist Cosmology**. The rock column at the centre represents to the **Mount Meru**. The **gigantic fish** seen curling his body in support of the base of Mount Meru is known as Ananda.
4. What you see on the upper part of the wall here is rows of celestial beings in the manner of adoration. All turn their faces towards the **presiding Buddha image** in the hall. The **Celestial Assembly** like this one usually consists of **angel, demony, and guards**.

Unit 4

SIGHTSEEING AND SITUATIONS

Sightseeing to Some Supreme Spots of Tourist Attractions in Thailand

- 1) Magnificent Trip to the Royal Grand Palace
- 2) Delightful Time at the Temple of Dawn
- 3) Prime Time at Bang Pa In and Ayutthaya
- 4) The Grand Pagoda in Nakorn Pathom
- 5) Fresh Fruit and Fun at the Floating Market
- 6) Shop, Shop, Shop at Jatujak Park
- 7) Sea Breeze and Bright Day at Pattaya
- 8) Bright Stars, Splendid Night in BKK

1 Magnificent Trip to the Royal Grand Palace

Situation: On Sunday morning Pim, a guide, is taking a small group of American tourists to see some interesting attractions in the Grand Palace.

Guide:

Now we are in front of one of the most splendid tourist attractions in Bangkok-The Grand Palace. I guess all of you have seen pictures of it or heard something about its history. I would be pleased to answer your questions while we are walking around.

Tourists:

Well, we would like to know when it was constructed.

Guide:

It was begun in the reign of King Rama I, in 1782. Since then it has been continually expanded by the subsequent Chakri monarchs. The elegant European style building, the classical Thai roof is called 'Chakri Hall' or 'Chakri Maha Prasat'. It was constructed during the reign of King Rama V after he returned from Java and Singapore in 1876.

Tourists:

How long did the construction take?

Guide:

It took about six years, from 1876 to 1882.

Tourists:

What are the important buildings in the Grand Palace?

Guide:

There are five important buildings. The first one is "Dusit Maha Prasat Throne Hall", which was the first building constructed within the Grand Palace. The second is "Aphorn Phimok Pavilion". It is a wooden structure built in the reign of King Rama IV. Because of its beauty, its replica was made and then exhibited at the World's Fair in Brussels in 1958. The third is "Chakri Maha Prasat". This has three main parts: the Central Hall, the East Wing, and the West Wing. Next, is the "Amarindra Vinitchai", Audience Hall. In the former times, it was a place where the King met his officers in order to conduct affairs of the state. And the last one is "Phaisan Taksin Hall", which is the shrine of *Phra Sayam Thevathirat*, the guardian deity of the nation.

Tourists:

Is it the same as the Emerald Buddha?

Guide:

No. The Emerald Buddha Image is enshrined in the Royal Chapel, which is located in the east, within the premises of the Grand Palace. The Emerald Buddha was carved from a large piece of green jadelts size is 48.3

centimeters wide at the knees and 66 centimeters high. We are going to go *over* there in about 15 minutes.

Tourists:

Can we rest for a while? We would like to have something to drink and buy some souvenirs at the shops over there.

Guide:

O.K. Then, we'll break for, say, a half and hour. Is that enough? And then we'll go to the ordination hall, or *ubosot*, where the Emerald Buddha is enshrined.

Half an hour later.....

Guide:

Well, is everyone ready? Shall we go to the *ubosot* now?

Tourists:

All right, we are ready. Let's go.

Guide:

There are splendid mural paintings surrounding the *ubosot* and other buildings. These paintings were done in the reign of King Rama I. They present the story of the *Ramakien*, which is the Thai version of the Indian *Ramayana*. There are altogether 178 paintings. Each of them has a marble slab with a poem engraved on it. The poet tells the part of the story depicted in the painting.

The paintings are arranged in a clockwise direction. We can have a look at the first painting, which is located just opposite the *Viharn Yod*.

Tourists:

Excuse me, what is the purpose of the statues of Demon-guardians ?

Guide:

According to Thai belief, those six pairs of demon-guardian statues are placed to protect the Emerald Buddha inside the *ubosot* from all evil spirits.

Tourists:

Can we go inside the Ordination Hall now?

Guide:

Yes, of course. May I remind you that before we get into the chapel or other sacred places in Thailand, we have to take off our shoes and leave them on the shoe racks provided outside the buildings. Thai believe that shoes are used for the lowest part of the bodies -- the feet and so they represent rudeness or impoliteness; thus, they should not be taken inside the sacred places where sacred Buddha images are enshrined. So, please leave your shoes on these racks.

Tourists:

How should we sit?

Guide:

Well, please do what I am doing. You may kneel with both knees on the ground and sit on your heels, or you may sit with both legs folded backwards on one side of the body, one on the top of the other. If you feel uncomfortable or your feet and legs get numb, you may move a bit in order to change your sitting posture.

Tourists:

Oh! it looks nice but it's not easy to do.

Guide:

We'll be spending less than half an hour in the *ubosot*. May I tell you a bit about the Emerald Buddha Image? The Emerald Buddha is carved from a large piece of green jade. Its size is 66 centimeters high and 48.3 centimeters wide at the knees. The jeweled gold costumes of the Emerald Buddha are changed by the King three times a year- there is a costume for the summer, the winter, and the rainy season.

Guide:

Next, we are going to see the Royal Pantheon, where statues of the deceased king of the Chakri dynasty are enshrined. On Chakri Day, the sixth of April each year, it is open to the public. So today we cannot get inside the Pantheon.

Tourists:

What do you call these half - bird half - human statues?

Guide:

According to the ancient Thai cosmology, they are mythical beings who inhabit in the Himavan Forest. They are standing with the hands in a respectful posture “wai” posture. which means that they are giving the warm welcome or good will to everyone.

Tourists:

Can we take a rest for a while and then walk around by ourselves? We want to take some photos ?

Guide:

O.K. I am going with some of your friends to see the mural paintings. We'll meet at the entrance around three o'clock.

Tourists:

Okey okey! See you then.

Vocabularies and Definitions

posture (n) the position or bearing of the body or one of its parts, attitude, state, condition

decease (v) to pass from physical life, to die, to depart, to pass away

cosmology (n) a branch of astronomy dealing with the origin and structure of the universe; a theory dealing with these matters

mythical (adj) lacking factual basis or historical validity, legendary, mythological

inhabit (v) to live or dwell in as a place of settled residence

premises (n) a piece of land with the structures on it; the place of business of an enterprise

sacred (adj) dedicated to or hallowed by as sociation with a deity

expand (v) to enlarge, to develop in detail, to open up; unfold

subsequent(adj) following after; succeeding

construction (n) the art, process, or manner of building ; something built; structure

replica(n) a close reproduction (as of painting or statue)

conduct (v) to manage, to direct, to guide, to escort

enshrine (v) to enclose in or as if in a shrine, to cherish as sacred

engrave (v) to produce(as letters or lines) by incising a surface ; to make a lasting impression

depict (v) to represent by a picture, to describe in words



--Phra Thinang Chakri Maha Prasat--



--Chakri Maha Prasat Throne Hall--



--Phra Thinang Borom Phimarn--



--Wat Arun Ratchavararam--

Questions 4**SIGHTSEEING AND SITUATIONS****Exercise: Vocabulary Section**

Directions: Complete the following sentences with the appropriate words provided.

*conducts**enshrined**expanded**replica**subsequent**elegant**depict**sacred**engraved**construction*

1. The Thompsons made a plan for an excursion to the northern part of Thailand, but _____ difficulties with transportation prevented it.
2. Ecotourism has _____ greatly in recent years.
3. The _____ of the Golden Pavilion at Bang Pa In Palace draws lots of tourists.
4. The golden Buddha Images are _____ in the Ordination Hall or Ubosot.
5. Somchai is a professional guide who _____ big groups of American tourists around the Grand Palace.
6. There are new guest houses under _____ at Chomthien Beach.
7. An ancient epic was _____ on the marble wall in 1880.
8. Some sections of the mural paintings in ubosot _____ the Birth of Lord Buddha.
9. In Thailand the white elephant is a _____ animal.
10. The beauty queen looks _____ in the traditional Thai silk costume.

2 Delightful Time at the Temple of Dawn

Situation : At Wat Jaeng or the Temple of Dawn, a guide was giving a brief introduction to a group of European tourists. The tourists are fascinated with the magnificent *prang*.

Guide:

Now we are in the Temple of Dawn, where the highest *prang* in Thailand stands.

Tourist:

Can you tell us what its height is?

Guide:

Well, would anyone like to guess? Or you may choose one of these possible answers: a. 56 meters b. 67 meters and c. 77 meters. The ones who can choose the right choice will win an amazing prize.

Tourists:

Fifty-six...Seventy-seven...Sixty-seven...Sixty-seven...Sixty-seven...

Guide:

Well...well...well...the right answer is "b. sixty-seven". It is 67 meters high and measures 236 meters round the base. Actually, the length round the base is transferred from the Thai measure to the metric system. The persons who have got the right choice will receive their prizes when we arrive at the hotel.

Tourist:

How long did it take to build it?

Guide:

About five years from 1842-1847...during the reign of King Rama III. Formerly, during the Ayutthaya period this temple was called Wat Makok. Later, during the Thonburi Period, King Tak Sin made his capital here on the west side of the Chao Phraya River and this area was made the palace chapel. At that time Wat Makok was a temple with no resident monks since it was a royal chapel...Later on, Wat Makok was renamed Wat Jaeng, and King Rama IV gave it the official name of 'Wat Arun Ratchavararam'. People call it, 'Wat Arun' for short, and they still call it, 'Wat Jaeng', which means, 'morning glory'. Wat Arun is a Royal Temple. It once housed two significant Buddha Images : The Emerald Buddha and the Phra Bang, both of which were brought from Vientiane in 1778.

Tourist:

Where are both Buddha images now?

Guide:

The Emerald Buddha or Phra Kaeo Morakod, was placed in the Temple of the Emerald Buddha. The Phra Bang was later returned to Vientiane. There is another Buddha image that is very important as well. It is called



Phra Arun or Phra Jaeng that was brought down from Vientiane in 1848. King Rama IV had it transferred from the Grand Palace to this temple since the name of the Buddha image : Phra Jaeng or Phra Arun, was the same as that of the temple.

Tourist:

Look at this *prang*! How it glistens in the sunlight! Could you tell us what kind of materials were used to decorate it?

Guide:

Yes, certainly. Those are various colorful Chinese ceramics. Besides, you can see the four *mondop* which were astoundingly orna-

mented with fantastic floral designs in glazed terra-cotta mosaics.

Tourist:

Well, I am interested in the tip of the main *prang*. Can you tell me what is on the top of it?

Guide:

It is a device representing the weapon of the god Indra, which is called the vajra. If you look at it carefully, you will see that it is a three-pronged fork, which represents a thunderbolt.

Tourist:

Wow! It's amazing. I'd like to read more about Wat Arun.

Guide:

I am pretty sure that you can find books in every book store about the Royal Temples in Thailand, and there are also some that focus solely on the Temple of Dawn.

Tourist:

By the way, how much time will we be spending here?

Guide:

Well, we shouldn't stay here any more than one hour as we have to get back to the hotel and take a rest in order to get ready for our Thai dinner party this evening. So let's walk

around the temple to see some more interesting spots, for example, the *mondops* and the other four *prangs*. First of all, let's take a close look at the Chinese stone sculptures around the base of the Phra Buddha Prang. You will see they are statues of soldiers, buffaloes, cows, pigs, lions, and monkeys.

Tourists:

The time passes by so fast. I want to stay here a little longer.

Guide:

Wat Arun and the *prangs* are always waiting for you here; you may come again next time. You're always welcome to Thailand.

Vocabularies and Definitions

device (n) = a piece of equipment or mechanism for a special purpose
thunderbolt (n) = a flash of lightning with its accompanying thunder
glaze (v) = to apply glaze to, to furnish (as a window frame) with glass
resident (adj) = being in residence
magnificent = splendid, characterized by grandeur or beauty
amazing (adj) = causing great wonder, or surprise

rest (v) = to repose, to be free from work or activity
mosaics (n) = a surface decoration made by inlaying small pieces
ceramic (n) = the art or process of making articles from a nonmetallic mineral (as clay) by firing
interest (v) = to engage the attention of
represent (v) = to present a picture or likeness of: portray
ornament (n, v) = something that lends grace or beauty (n), to garnish, to dress, to decorate
solely (adv) = only, singly
sculpture (n) = the act, process, or art of carving or moulding material
decorate (v) = to make more attractive by adding something beautiful
glisten (v) = to shine by reflection with a soft luster or sparkle
transfer (v) = to pass or cause, to pass from one person, to place to another
significant (adj) = important
fascinate (v) = to allure, to attract

Exercise: Vocabulary Section

Directions: Complete the following sentences with the appropriate words provided.

solely	decorated	significant	fascinates	represents
glisten	transferred	sculptures	ornamented	Interested

1. Anything to do with old myths and legends_____Mr. Jonathan, our Anthropology lecturer.
2. There has been a_____study focusing on the origin of the principal prang encrusted with statuary of mythological beings at Wat Arun.
3. At Don Muang International Airport a group of tourists_____from the coach to a mini-bus.
4. While touring during summer in Thailand, most tourists' foreheads_____with sweat.
5. Between 1998 to 1999 almost every tourist spot throughout Thailand has been_____with amazing Thailand flags and signs.
6. A finely_____ceiling of this ordination hall is really fascinating.
7. Many Chinese_____around the temple are well maintained.
8. The mural painting clearly_____the Birth of The Lord Buddha.
9. A few tourists in this group were concerned_____with gems shopping.
10. A lot of tourists are_____in the Riverside Bang Sai Folk Arts and Crafts Centre.

3 Prime Time at Bang Pa In and Ayutthaya

Situation : A group of Australian tourists has just entered the palace. Within 10 minutes a guide leads them to a lake in the middle of which Isawan Thipaya-at Hall is located.

Guide :

Before we look around inside the palace, I would like to tell you just a little bit about the name of this summer palace: Bang Pa In. "Bang" means 'place or area', "Pa" means 'meet', "In" was a name of a lady who lived in this area, according to Thai legend. Actually, the name of the palace means the place where a King of the late Ayutthaya Period met the lady named "In".

Now may I ask you a question? Do you remember the name of the Hall or Pavilion in the middle of the lake?

Tourists :

Well, we are not really sure. Anyway, let us guess. It's called Aphorn Phimok Hall, isn't it?

Guide :

Wow, you can remember that name. However, your answer is not correct. Aphorn Phimok is the name of a pavilion located in the Grand Palace, which you visited last time. The one you see now is called Isawan Thipaya-at Hall, and it is a replica of Aphorn

Phimok Hall. King Rama V had it built to replace a pavilion restored earlier in the reign of King Rama IV. This building, built of wood with four-gabled Thai-style roof, has been acknowledged by many as a masterpiece of classical Thai architecture.

Tourists :

Is Bang Pa In Palace far from Ayutthaya?

Guide :

Well, it's about 30 kilometers south of Ayutthaya. It was a residence for many Ayutthaya kings.

Tourists :

Who first built a palace here?

Guide :

King Prasat Thong. It was built before Burmese invaded Ayutthaya.

Tourists :

How many Halls are there?

Guide :

There are four, and the four other attractions. The first one is Isawan Thipaya-at Hall, the second one is Varophat Phiman Hall, where King Rama V met his officers for state business and also received the royal European visitors. The third is Utthayan Phumisathian Hall, which was destroyed by fire in 1938. King Rama V used this Hall as a temporary

residence for the royal visitors. The fourth is Vehat Chamroom Hall, which was built in 1889 in Chinese style. It was used as a royal living hall. The other interesting points are Hor Vithun Thasna, which is an observation tower. There is also memorials built in memory of Queen Sunantha Kumarirat, a queen of King Rama V, who drowned when her royal barge capsized while travelling to the Summer Palace. Another is Hor Hemmonthian Thevarat, which was built in 1880 and was dedicated to King Prasat Thong. The last one is Wat Nivet Thampravat, which is located on a small island opposite the palace. It was constructed in 1876 and 1878.

Tourists :

It's a really nice place, but it is very hot.

Guide :

Let's go to see each spot and then we'll have something cool to drink. We'll spend about 2 hours here, and then we'll head for Ayutthaya.

Around 10:30 a.m. the coach leaves for Ayutthaya, an ancient capital city which was a royal capital for 417 years, from 1350 to 1767.

Tourists :

How long will it take us to reach Ayutthaya?

Guide :

We should get there in about 45 minutes.

First, we'll visit a few interesting places on the City Island, for example, Chao Sam Phraya National Museum, opened by His Majesty the King in 1961.

Tourists :

What is exhibited in the museum?

Guide :

There are all sorts of precious artifacts from the Dvaravati period onward. There are also Buddha images of various styles and periods exhibited there.

Next, we will visit Wat Phra Si Sanphet, which is the most beautiful temple in Ayutthaya. It is equivalent to Wat Phra Kaeo, or the temple of the Emerald Buddha in Bangkok. After that, I will show you the Royal Palace. We'll spend about an hour there. After lunch, we are going to visit a few places outside the city walls. You will see Elephant corrals, Wat Yai Chai Mongkhon, and Wat Phanan Chergn.

Tourists :

Will we have a chance to visit the large Buddha image?

Guide :

Yes, of course. You will see 'Luangpor To' or 'Phra Puttha Trairatana Nayok', in the *viharn* at Wat Phanan Chergn.

Tourists :

Can we have a quick visit to Wat Phukhao Thong?

Guide :

Yes. If everyone is on time, I can add some extra attractions for this trip.

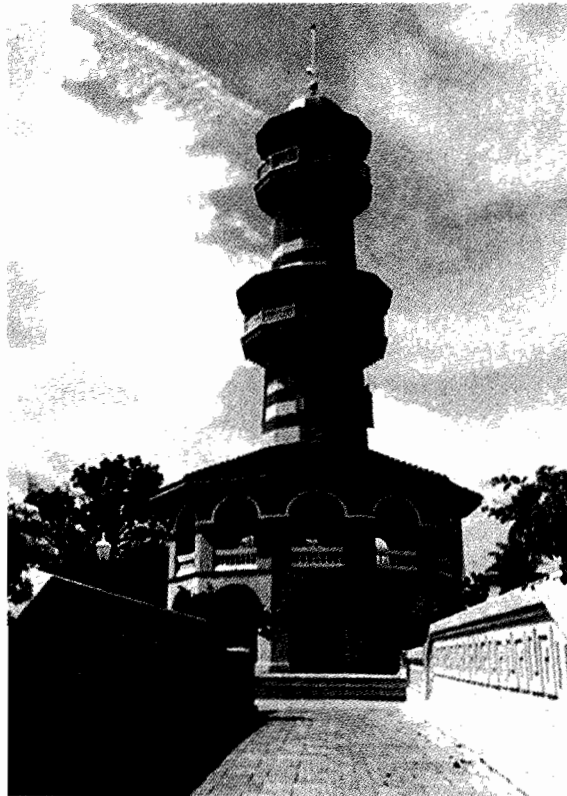
Tourists :

That sounds great.

Vocabularies and Definitions

<i>destroy (v)</i>	= to put an end to, to ruin
<i>temporary (adj)</i>	= not lasting for very long, transitory
<i>memorial (adj)</i>	= serving to preserve remembrance
<i>drown (v)</i>	= to suffocate by submersion especially in water
<i>observation (n)</i>	= remark, statement
<i>exhibit (v)</i>	= to show or display outwardly especially by visible signs
<i>corral (n)</i>	= an enclosure for confining or capturing animals
<i>equivalent (adj)</i>	= equal in force, amount, or value
<i>sound (v)</i>	= to convey a certain impression : seem
<i>artifact (n)</i>	= a usually simple object showing human workmanship

<i>dedicate (v)</i>	= to devote to the worship of a divine being
<i>capsize (v)</i>	= to overturn
<i>entertain (v)</i>	= to amuse, to divert
<i>accommodate (v)</i>	= to provide with lodging
<i>invade (v)</i>	= to enter for conquest or plunder
<i>acknowledge (v)</i>	= to recognize as valid
<i>restore (v)</i>	= to return, to bring back, to repair, to renew



Exercise: Vocabulary Section

Directions: Complete the following sentences with the appropriate words provided.

invade	accommodate	restored	entertain	capsized
dedicated	acknowledge	artifacts	equivalent	sounds

1. The old palace was damaged in the flood and had to be painstakingly _____.
2. The beauty of the Ancient Grand Palace in Ayutthaya is _____ all over the world as a man-made precious treasure.
3. During summer of each year, holiday makers from all across the world _____ or enter the seaside towns in large numbers.
4. Are there enough rooms to _____ all tourists?
5. The performers _____ the tourists for hours with their stories and jokes.
6. A ferry departing for a small island _____ in heavy seas last week.
7. The painter _____ his life to his classical painting.
8. At the National Museum there are a lot of prehistoric _____ made of bone and pottery.
9. Thai classical music _____ beautiful and melodious.
10. Some tourists changed their pounds for the _____ amount in dollars.



4 The Grand Pagoda in Nakorn Pathom

Situation : At 10:15 a.m. ten American tourists arrive at Nakorn Pathom, which is 56 kilometers west of Bangkok. It takes about an hour to get from Bangkok to the front of the largest *Chedi*, or Buddhist monument, in the world. Everyone gets off the mini coach and is taking a lot of photos around the area.

Guide :

Well, I guess that all of you may already know something about the huge *Chedi* you see now. Please feel free to ask me any questions you want while I'm telling you about it. *Pra Pathom Chedi*, or the Grand Pagoda, was constructed in 1853 in order to cover an ancient *stupa*. It took altogether seventeen years to complete the construction. Can any one guess its height?

Tourists :

I guess, it is 150 meters high, isn't it?

Guide :

Wow! It is close to the right answer. It's actually 120.45 meters high. The radius of its base is 233.50 meters. A *chedi* is a type of *stupa*, which is usually bell shaped and has a round or sometimes square base.

Tourists :

What is it used for?

Guide :

Well, it is sacred, so it is similar to a Buddha image. Normally the remains of important monks or noblemen are deposited inside, and some *chedis* contain the relics of the Buddha.

Tourists :

So it is not like a *prang*, is it?

Guide :

No. The *prang* is of Khmer or Cambodian origin; on the other hand, the *chedi* is originated from ancient Indian *stupas*. Both Khmer and Indian architectural styles have strongly influenced Thai architecture, as you can notice at most of 400 temples throughout Thailand.

Tourists :

What is on the top of the *chedi* ?

Guide :

That is the *nopasul*. It is a multi-pronged spire. You also see the crown, which is the royal emblem of King Rama IV, who gave this *chedi* the name "Phra Pathom Chedi".

Tourists :

What is the name of the big standing Buddha Image?

Guide :

It is called Pra Ruang Rojanarit. It was found by King Rama VI while he was still Crown Prince, and it is enshrined in the portico of the *vihan* to the north of the *chedi*.

Tourists :

Excuse me, can you suggest the best spot for getting a picture of the whole Grand Pagoda?

Guide :

You can see the main entrance there. That is the best place to take a photo of the Grand Pagoda. We'll go there before we leave.

Tourists :

What are the main products of Nakorn Pathom province?

Guide :

Well, there are a wide range of fruits and there are also a variety of handicraft products. Nakorn Pathom also has interesting cultural performances and tourism activities and shows for visitors.

Tourists :

Can we take a look at the fruit market ?

Guide :

Certainly, you can. After we finish taking a look at the main *chedi*, we'll head to the market, where, I bet, you will enjoy tasting various kinds of fresh fruit.

Vocabularies and Definitions

huge (adj)	= very large
ancient (adj)	= having existed for many years
deposit (v)	= to lay down, to put
relic (n)	= remains
origin (n)	= rise, beginning
suggest (v)	= to mention or imply as a possibility
entrance (n)	= place of entry
variety (n)	= the state of being varied or various
performance (n)	= the act or process of performing
emblem (n)	= symbol
monument (n)	= a lasting remainder, a structure erected in remembrance of a person or event
handicraft (n)	= a product made by hand
throughout (prep)	= entirely
cultural (adj)	= relating to intellectual and artistic taste
portico (n)	= a row of columns supporting a roof
influence (v)	= to have an effect on the condition or development of
originate (v)	= to give rise to, to begin

Exercise: Vocabulary Section

Directions: Complete the following sentences with the appropriate words provided.

cultural	handicraft	performances	portico	throughout
influenced	originates	remains	monument	emblem

1. This statue is a _____ to one of our greatest statesmen.
2. The _____ of an old temple catches lots of tourists' interest.
3. The style of architecture _____ from Sukhothai period.
4. It is clear that those paintings have been _____ by Indian styles.
5. The white elephant is an _____ of the Siamese Kings' power.
6. A _____ is a covered entrance to a building, sometimes consisting of a roof supported by pillars or columns.
7. Thai _____ such as sewing, weaving, making straw baskets are presented at the Riverside Bang Sai Arts and Crafts Cultural Centre.
8. Normally various superb _____ of classical music bands are shown at the National Theatre every weekend.
9. News concerning ecotourism spread _____ the world.
10. Most tourists have studied about Thai _____ rites which are fascinating and very amazing.

5 Fresh Fruit and Fun at the Floating Market

Situation : Early in the morning along the canals (klongs) at Damnoen Saduak floating market, tourists are tasting various fruits and foods. Looking down from a wooden bridge, we have a bird-eye view of the scene. The canal teems with various kind of boats and small barges which bring all sorts of produce from near-by orchards or vegetable farms to trade at the centre of the market. Normally, the market is especially full of life from dawn to midday.

Guide :

Now we've reached the floating market. It's a place where you can see and get a feel for the way of Thai folk life. Before we board the boats, I would like to tell you something about the floating market.

In the past people who lived along the rivers or canals (Klong in Thai) bought, sold, and barter things on canals. Most people used boats as a means to travel from one place to another. In Bangkok, the most popular means of transportation used to be travelling by boats. Since in former times Thai people mostly used paddling boats, or small row boats to travel from one place to another all over the country. Especially, in Bangkok the

most popular transportation was travelling by boats. People who lived along the canals could easily buy food and other things from traders' boats. Also, people would load food, fruits, vegetables, and other goods on boats and go to a meeting place where they'd sell their products and buy the things they needed. Nowadays you can see that long boats with a long shafted outboard-motor are more popular than the older ones which are paddled or sculled. The central part of Thailand is like Venice in that there are a lot of waterways which provide a convenient and comfortable means of transportation. There are a lot of floating markets throughout Thailand, and the most famous is this one, the Damnoen Saduak floating market.

Tourists :

Look at all those different kinds of fruits. Could you tell me their names?

Guide :

Yes, of course. That boat has rambutans, pomelos, Indian jujubes, star gooseberries, pomegranates, star fruits, chicos, custard apples, wood apples, Burmese plums, and betel nuts.

Tourists :

And what's that one which has sharp thorns all over it? How can you eat it?

Guide :

Oh! that is called durian. Its smell is rather strong and its taste is quite sweet. Under that thorny husk, there is soft golden yellow flesh. It's delicious, but if you eat it too much, you may need to cool yourself in a bath or a swimming pool as it can give you indigestion or flatulence.

Tourists :

That sounds awful. Can we try one of those, the small green ones? Aren't they betel nuts?

Guide :

Those? Yes, they are. You can try one if you want to, but your lips will turn red. This kind of fruit is mostly for old people. In former times old people would chew it with a green betel leaf, which is called *phlu* in Thai. They'd take a slice or two of betel nut and some shredded dried tobacco leaf, roll it in a *phlu* leaf spread with a pink paste made with lime, and then chew it. It was believed that it was a way to make their mouth and teeth healthy.

Tourists :

Look at those Thai foods and Thai sweets. They sure look tasty. Can I try some?

Guide :

Yes, of course. You need a small or medium plate of cooked rice, then choose one or

more kinds of food you like. A vendor will serve you a plate of rice with the curries you've chosen. Normally they are put on the top of the rice. And the sweets are so marvelous too. You should try some.

Guide :

Along each side of the market, vendors sit, displaying their fruits in round, flat-bottomed baskets. Several kind of fresh fruits and vegetables are placed side by side to prevent bruising.

Some baskets are piled high with garlic, red onions and dried red chilies. The people shout, throw things, scuffle, laugh and sing all day long. The warm climate and abundant food make life easy for them.

Tourists :

Is it all right to eat the food ? I have heard that some tourists get diarrhea.

Guide :

The fact is tourists should be shown where they can have good clean food. As you know, some Thai food is very spicy, and that may affect some tourists' digestion. So, please don't try anything without asking me first. If you want to try Chinese noodles, never put too much red pepper or vinegar on them. They may burn your stomach. Most Thais are used to hot spicy food; we've been



eating it since we were born. So, we can eat red hot chilies without any trouble.

Tourists :

Let's try some Thai food now. We are hungry.

Guide :

O.K. Come on. This way please.

Vocabularies and Definitions

- scene (n) = view, the place of an occurrence or action
- waterway (n) = a navigable body of water
- thorny (adj) = covered with thorns, prickly
- husk (n) = a usually thin dry outer covering of a seed or fruit
- indigestion (n) = inadequate or difficult digestion
- affect (v) = to produce an effect on : influence
- abundant (adj) = more than enough, plentiful, ample
- scuffle (v) = to make a noise
- vendor (n) = seller
- flatulence (n) = gas in one's stomach (a flatulent stomach)
- means (n) = something helpful in achieving a desired end
- provide (v) = to give
- paddle (n,v) = an implement with a flat blade used in propelling (n), to row
- shred (v) = to cut or tear into a small fragment
- bruise (n) = a surface injury to flesh: contusion

Exercise: Vocabulary Section

Directions: Complete the following sentences with the appropriate words provided.

affect

scene

bruises

abundant

vendors

means

shredded

provides

flatulence

paddles

1. The quickest _____ of travel is by plane.
2. Billy saw a few visitors using one or more _____ to move a small light boat.
3. The hotel _____ a shoe-cleaning service for its residents.
4. The feeling of discomfort caused by too much gas or _____ in the stomach.
5. Coleslaw is made with _____ cabbage.
6. There are many fruit _____ selling various kinds of fruits on the side walk.
7. Actually it was a severe accident, but Somchai escaped with minor cuts and _____.
8. After a train crash, the station was a _____ of absolute panic.
9. Dang bought plentiful or _____ hill tribes' handicrafts for his family and friends.
10. Will the strike at the airport _____ the tourists declination?



--Wat Yai Chai Mongkol Ayutthaya--



--Wat Phra Si Sanphet Ayutthaya--



--Bang Pa In palace--



--Bang Pa In palace--

6 Shop, Shop, Shop at Jatujak Park

Situation : It is Sunday morning and a guide is taking eight Australian tourists shopping at Jatujak Park. It is a rather hot morning, but the amazing variety of products seems to cool down the hot weather.

Guide :

Now we are at one of the world's greatest bargain centres. Various types of products are displayed for sale at reasonable prices, for example, Thai handicrafts, hill tribe products and crafts, Thai antiques, clothing, ceramic wares, Thai silk, silver ornaments, souvenirs, new books as well as used ones, pewter wares, kitchen utensils, furniture, and lots more.

Tourists :

The quality of the products is guaranteed, isn't it?

Guide :

Well, most things are of good quality, but it's best to be careful. Look for the shops where there are a lot of customers. Carefully choose each product. Never rush while shopping; otherwise, you may not get what you want. Also, thoroughly check the workmanship and materials of the item to see if it's properly made and durable. And you need to bargain while shopping here. It's also

helpful to know a few Thai words and phrases to bargain successfully. A good, honest guide is very helpful for foreigners who don't know much Thai.

Tourists :

Can you give us a few more tips about shopping in Thailand?

Guide :

Certainly. First, you need to learn how to speak some simple Thai phrases :

How much does it cost?

Nee tao-rai

It's very expensive.

Paeng maag

Can you make a discount?

Lod noi dai mai

Can you lower the price?

Lod rakha noi dai mai

Do you understand?

Kao chai mai

I don't understand.

Mai kao chai

What is this?

Nee arai

I would like to buy this one.

Yak dai/seu chin nee

The bill please.

Gep taang

That's all right.



Mai pen rai

Where is the rest room?

Hong nam yoo tee nai

Please speak slowly.

Prod pood cha cha

Please wrap it for me.

Ho hai duai

Thank you

kop koon

Sorry/ Excuse me.

kor thoad

Tourists :

We would like you to pronounce those phrases, and we'll say them after you. Would you correct us when we make mistakes?

Guide :

With pleasure. Next, you'd better remember the following suggestions: Keep away from touts or new-found friend. Don't let them take advantage of you by taking you to shady shops. Some of these shops normally give some commission to these people, and you may well have to pay more than in other shops. Another thing is that you should look around at several shops and compare prices. When you buy something, get a receipt and carefully check the price of the goods you bought; do this before you leave the shop. Lastly, I sug

gest that you do not buy any jewelry or gems from Jatujak since it's very hard to differentiate or tell the genuine ones from the fake ones.

Tourists :

Well, those are very useful tips. We'll keep them in mind.

Tourist :

I've got a question. Can I buy a few Buddha images and take them home?

Guide :

Well, the law forbids taking Buddha images out of the country unless you obtain a license from the Department of Fine Arts. If you want to get a license, you need to contact the Office of the Secretariat. Their telephone numbers are 0 2221 0628, or 0 2225 1227. Also, some antiques may require an export license. Reputable dealers will give you advice about restrictions and any necessary documents.

Tourists :

Well, let's start shopping. First, some silver wares, ceramics, and other beautiful things!

Guide :

O.K. Is everyone ready to go now?

Tourists :

Yes, let's go.



Vocabularies and Definitions

bargain (v) = to negotiate over the terms of an agreement

advantage (n) = benefit, gain

reasonable (adj) = moderate, fair, inexpensive

properly (adv) = satisfactorily, correctly

differentiate (v) = to make or become different

restrict (v) = to limit

durable (adj) = able to exist for a long time without breaking

utensil (n) = an instrument or vessel used in a household and especially a kitchen

discount (n) = a reduction made from a regular or list price

tout (n) = persons persuade people to buy one's goods at a price higher than as usual

thoroughly (adv) = completely, carefully, painstakingly

Exercise: Vocabulary Section

Directions : Complete the following sentences with the appropriate words provided.

differentiate	restricted	touted	discount	durable
properly	thoroughly	utensils	reasonable	bargain

1. "What's the food in the canteen like?" "It's quite _____. It doesn't cost too much."
2. If you _____ with the sellers in Thai, they may reduce the price for you.
3. After a hard day's work I feel _____ tired. I really need a week off.
4. The staff at the shop got a _____ of ten percent.
5. Suda has been learning Italian for more than 4 years, but she still can't speak it _____.
6. Karl really wants to have a bigger office as it is not convenient to work in such a _____ space.
7. Can you _____ the import and export goods?
8. This play is being widely _____ in the press as the greatest ever on the National Theater.
9. Many tourists are good at choosing Thai garments of _____ materials.
10. Some of my cooking _____ are rusty; you must have them cleaned before using them.

7 Sea Breeze and Bright Day at Pattaya

Situation : On the way to Pattaya, a guide is talking about some of the most interesting places in Pattaya. Before a mini coach reaches Pattaya, the guide introduces a quiz game for the tourists with prizes for those who can answer the questions about Pattaya.

Guide :

I am really glad to know that all of you are interested in Pattaya. We'll be arriving in about 35 minutes. In the meantime, I've got some questions to ask you. Anyone who can answer my questions will receive a lovely gift. Are you ready?

Tourists :

O.K. We're ready. This should be fun.

Guide :

Here is the first question. What is the number of the Highway which we take to Pattaya?

Tourist 1 :

So easy. It's the Highway no. 3. It goes through Bang Na, Bang Pakong, Chonburi, and Siracha.

Guide :

Great! You'll receive our gift as soon as we arrive at Pattaya. Next question is... what kind of activities can visitors enjoy during their leisure time in Pattaya?

Tourist 2 :

There are tons of activities, for instance, windsurfing, parasailing, water-skiing, swimming, fishing, snorkeling, taking a boat trip to explore some islands. The simplest one is to go sunbathing on the beach.

Guide :

Excellent! May I add some other activities? Visitors can rent a jeep, motor-cycles, or bike to go sightseeing around Pattaya. They can go to beaches in South Pattaya, for example, Jomtien Beach, Golden Beach, and Sunset Beach. Also, they can go fishing at Bang Saray.

Tourists :

Give us more questions.

Guide :

O.K. next question is...where can you play golf while staying in Pattaya?

Tourist 3 :

At Bang Phra and the Siam Country Club. They are 18-hole golf courses.

Guide :

Right! Well, if you want to play golf, the golf courses are about a 30 minute drive from Pattaya. If you don't want to play golf, you can go horseback riding at the Horseshoe Point Club, or you may want to see exciting local and international car and motor-cycle racing at the Bhira International Circuit.

Tourists:

Any questions left for us?

Guide :

Yes, indeed, I still have questions for you. Listen to this one...what will we see at Nong Nooch Village, a tropical botanical garden?

Tourist 4 :

Well, it has 600 acres artfully landscaped land where visitors can see orchid nurseries, an arts and handicrafts centre, popular cultural shows of folk dances and the like. I can't remember everything now.

Guide :

Wow! you are brilliant! You should be the guide! Yes, and Nong Nooch Village also has some traditional ceremonies and martial arts exhibitions for visitors as well.

Tourists :

Are we going there tomorrow morning?

Guide :

Of course. You don't want to miss it. Next question...How can visitors enjoy themselves by night in Pattaya?

Tourist 5 :

Well, let me guess...Besides having gourmet dishes in a hotel, visitors can have an exciting and enjoyable time at various discotheques, cabarets, nightclubs, coffee shops, open-air bars, massage parlors and restaurants along the beaches.

Guide :

Great! I just want to add that you should follow some tips for safely enjoying night life in Pattaya. When you go out alone or in groups without me. I'm going to give some copies of the tips for you this evening. Also, in case you need help in an emergency, you can contact the tourist police who are on duty around Pattaya. They are ready to help solve tourists' problems. Now my last question for you...Can you tell me what attractions are near Pattaya?

Tourist 6 :

Well, what I can remember is Bang San and banana boats there.

Guide :

That's great. There are also other attractions which are not too far from Pattaya. For example, Rayong is a place where there are some marvellous islands to visit. One of them is Samet Island. Chanthaburi is a place where you can have a look at colourful gemstones, particularly sapphires. There are also tropical fruits and those scenic waterfalls. Trat province has a 52- island Marine National Park. Ko Chang or an Elephant Island, is the third largest island in the country. It is a paradise for anyone who loves sunshine, and the touch of gentle sea breezes.

**Tourists :**

We don't want to miss that.

Guide :

O.K. now we have arrives at tranquil Pattaya beach. Come on. let's get off the bus. You may want to relax and walk down to the beach to stretch your legs and breathe in the fresh sea air before we check in. We'll be checking in in about 15 minutes.

Vocabularies and Definitions

leisure (n)	= time free from work or duties, ease
botany (n)	= a branch of biology dealing with plants and plant life (as of a given

region) ; the biology of a plan or plant group

ceremony (n)	= a formal act or series of acts prescribed by law, ritual, or convention
gourmet (n)	= a connoisseur in eating and drinking
particularly (adv)	= of or relating to a specific person or thing, specially
gemstone (n)	= a mineral that when cut and polished can be used in jewelry
tranquil (adj)	= free from agitation or disturbance: quiet
explore (v)	= to look into or travel over thoroughly
breathe (v)	= to inhale and exhale

Exercise: Vocabulary Section

Directions: Complete the following sentences with the appropriate words provided.

breathing	explore	tranquil	leisure	gourmet
botanical	gemstone	ceremony	contact	particularly

1. At Pattaya there are many _____ lakes, parks, and beaches that fascinate visitors.
2. As soon as the Jones arrived in the town they went out to _____.
3. Lots of guides work seven days a week without _____ time.
4. A beautiful _____ garden where there are various tropical plants impresses numerous tourists.
5. A traditional Thai wedding _____ normally takes more than 2 weeks of preparation.
6. All over Thailand there are plenty _____ restaurants where delicious dishes are available.
7. Most visitors _____ like Thai food. Spring roll and Tom Yam Kung are among the top ten popular dishes.
8. A hard transparent bright blue precious stone or _____ is found in Kanchanaburi province.
9. Tourists walked through the forest _____ in the scent of pines.
10. Interested persons can _____ TAT to ask for more information about the Thailand Grand Invitation campaign.

8 Bright Stars, Splendid Night in Bangkok

Situation : The stars are twinkling brightly. Eight American tourists are spending a delightful night. Thana, a guide from Sunshine Travel, is accompanying them.

Guide :

I suggest that we first drive around and look at the nightspots. Then we'll get out of our van and have a night walk along some roads near Patpong. O.K.?

Tourists :

Can we have a dinner at a Thai restaurant first?

Guide :

Yes, certainly. In about 15 minutes we'll reach a nice restaurant on Surawongse road.

Tourists :

By the way, would you tell us more about Thai phrases which you think will help us communicate with people on the street?

Guide :

Yes, of course. Now repeat after me....

I am going to.....	Chan cha pai.....
I don't want to go there.	Chan mai pai tee nun
Please drive slowly.	Karuna khub cha cha
Turn right	Liao Khwa
Turn left	Liao Sai

Drive straight on

Very good

No good

Stop

Police station

Hotel

Embassy

Airport

Bus stop

Railway station

It's very delicious.

Khab trong pai

Dee mak

Mai dee

Yood

Sathanee tamruad

Rong-ram

Sathan tood

Sanam bin

Pai rod may

Sathanee rod fai

A-roi mak

Tourist :

It is not that easy. There are five tones and they are really difficult to pronounce.

Guide :

You need to keep using Thai. Try to use the expressions when you are speaking with Thais.

Tourist :

Look at that three-wheeled open-air vehicles. It's amazing. I have seen a lot of pictures of them in magazines and brochures. It seems to be an interesting way to get around.

Guide:

Yes. Anyway, it's good for travelling short distances. But try not to use them in the rainy season because they're liable to have accidents when the roads are wet. If you want to try riding in one, agree on the fare



with the driver before you get in so you don't get cheated by an unscrupulous driver.

Guide :

Here we are-- a famous Thai Restaurant. After we finish our dinner, we can walk along Surawongse Road. Then we may walk over to Sathorn Road later on. You will see lots of shops, boutiques, and shopping malls. More over, street stalls loaded with things to buy. It's a fantastic night market where you can use your Thai language to bargain for things you want.

Tourist :

Would it be dangerous to come here with my friends?

Guide :

No, I don't think so, but you should be in group. Don't go alone. As you know, cities everywhere in the world can be dangerous after dark. You have to be very careful and try to avoid getting drunk.

Tourist :

Are there many sex shops along Patpong road?

Guide :

No, not that I know of, but you will see lots of massage parlors and bars with Agogo dancers. Some bars offer sex shows, but you have to be careful because some charge foreigners outrageous price. You may be

charged, for example, 500 baht for a bottle of beer. So, ask first and check the prices of drinks and foods.

Tourist:

Can you tell me more about Patpong I and II?

Guide:

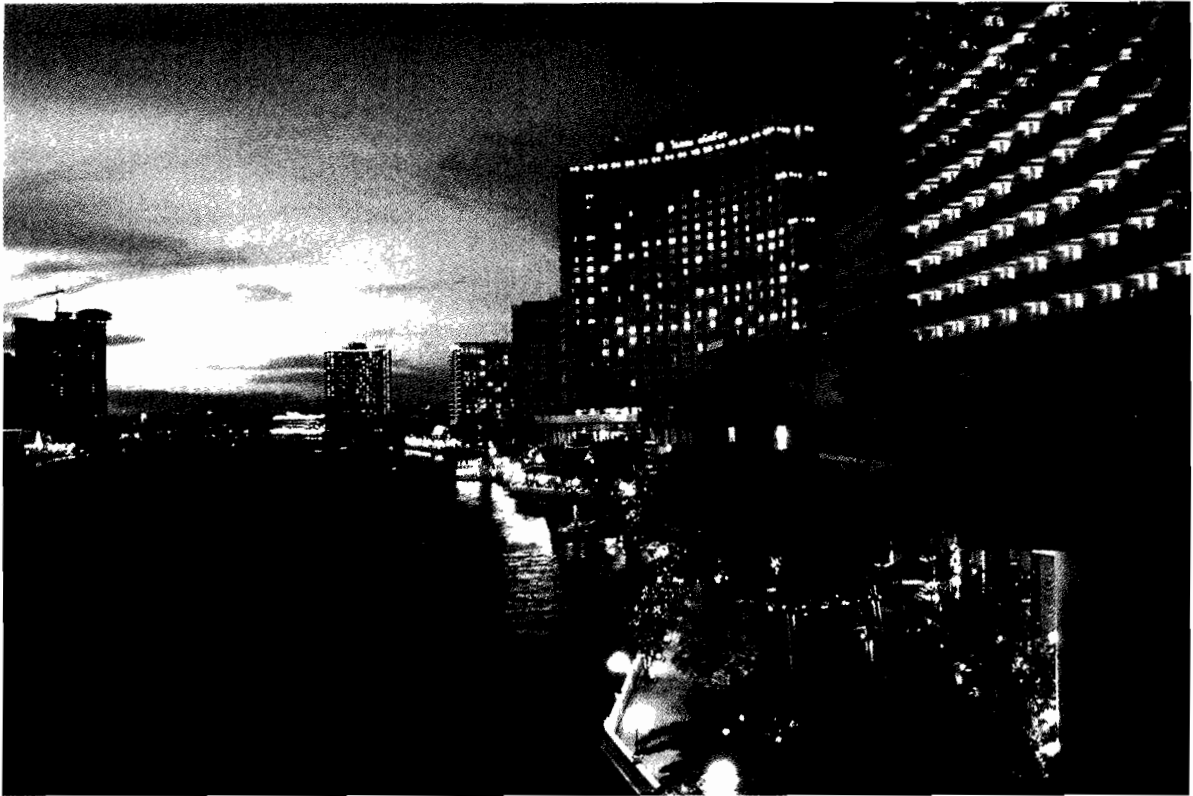
Well, they are two famous streets which are parallel to each other. They are between Silom Road and Surawongse Road. They are like Soi Cowboy, Nana Plaza Soi 4 and Washington Square. There are amazing things to see for those looking for new experiences. However, it can be very hazardous to your health if you are careless while you're enjoying yourself there. Also, you need to be aware of your wallet.

Guide:

Remember that night life is fun when you know how to control yourself.

Vocabularies and Definitions

twinkle (v)	= to shine or cause to shine with a flickering or sparking light
accompany (v)	= to go or occur with: attend
communicate (v)	= to make known, to join, to connect
liable (adj)	= susceptible, likely, apt
cheat (v)	= to practice fraud or trickery



unscrupulous (adj) = lacking in moral scruples

stall (n) = a booth or counter where
articles may be displayed
for sale

outrageous (adj) = extremely offensive, insulting,
or shameful

parallel (adj) = similar in essential parts: like

hazardous (adj) = attended by or involving the
possibility of injury, pain, or loss

expression (n) = something that represents or
symbolizes: sign

distance (n) = measure of separation in space
or time

brochure (n) = pamphlet, booklet

Exercise: Vocabulary Section

Directions : Complete the following sentences with the appropriate words provided.

communicates	stall	twinkling	liable	accompanied
unscrupulous	outrageous	parallel	hazardous	cheated

1. The _____ lights in Bangkok during the night-time fascinates most of foreigners.
2. Mr. Simon was _____ on the expedition by his family.
3. The epic engraved beneath the mural painting _____ the poet's belief in heaven and hell.
4. Visitors who make a short cut are _____ be fined up to 3,000 baht.
5. Tourists are normally seen being _____ by tricky merchants.
6. Visitors always complain about the _____ prices of the handicrafts.
7. The journey across the desert is very _____ for every tourist.
8. The highway runs _____ with the railway.
9. Buyers should be careful while buying things at each _____ or side walk boutique along the road.
10. Normally there are both honest and _____ salespeople trading in all business dealings.

Situation and Dialogues

- 1) Help, I'm Lost!
- 2) Where's My Bag and Passport?
- 3) Hailing a Taxi in Bangkok
- 4) Different Country - Different Culture
- 5) Dizzy Tour - Dizzy Day
- 6) I've Missed the Plane!
- 7) Some Basic Thai Words for Survival
- 8) Lost and Found at the International Airport

1 Help, I'm Lost!

Situation : In one of busy lanes in Sampeng, in the middle of Chinatown, a young Australian tourist named Anthony Marrs has been walking in circles round and round the market. He has been trying to find the way to get out of the market. Suddenly, he realizes that he has lost his way when he walks past a certain toy shop for the fourth time. He starts looking for help. Fortunately, he meets Chai, a guide from Sunshine Travel Co., Ltd., surveying a new route for an international group coming next week.

Tourist :

Excuse me. Could you help me please?

Guide :

Sure, with pleasure.

Tourist :

I think I'm lost. (laughing) I've passed this shop 4 times already. Could you point out the way for me to get out of this market? I would like to visit Wat Po. I believe it is not far from here.

Guide :

You know, you're so lucky as you just find the right person to help you. OK. Do you want to walk there or take a tuk-tuk, a vehicle like that one?

Tourist :

Can I walk? It isn't too far to walk, is it?

Guide :

For me no.

Tourist :

So it should be fine for me too. I suppose.

Guide :

(Laughing) Walk straight along this lane until you reach the road. Be careful as it looks very much like to the first one you passed. There, you will find a traffic light to help people crossing by. Cross that road and walk straight on until you reach another road. Be careful as it looks very much like to the first one you passed. Again, cross the second road and turn right. Go straight on for another while and you will see an intersection. After crossing the intersection, turn left, you will



see a bridge. Cross that bridge and you will see the Ministry of Defense. There are some ancient canons out in front of the building. Wat Po is on the another side of the road, opposite the Ministry.

Tourist :

Gee, it sounds rather complicated. Could you give me the directions again?

Guide :

Certainly. Say, it's rather warm today. Why don't we have something to drink? And I will draw you a map.

Tourist :

That sounds good. Let's go.

Guide :

Here you are...the map you need. I hope that it will help you to reach your destination. Can I make a suggestion?

Tourist :

Please do. I think it will be useful for me.

Guide :

Whenever you get lost, try not to panic. Ask for help from a tourist police officer if you can find one. Be careful if a stranger approaches you even if they seem friendly because you can't be sure whether he or she is a good person or not. The best thing to do is to take a map of Bangkok with you, and then try to find the police station. There you're pretty sure that you'll find someone whom you can count on.

Tourist :

Thanks a lot for your help.

Guide :

You're welcome. Good luck and enjoy your stay in Thailand. If there is anything I can help you with, please don't hesitate to let me know. Here's my name card.

Exercise: Vocabulary Section

Directions : Match the most appropriate meaning with the right word. Write a, b, c, d, and so on in the spaces provided in front of each item in Column A.

Column A

- ____ 1. to point out
- ____ 2. should
- ____ 3. to suppose
- ____ 4. to straight
- ____ 5. complicated
- ____ 6. that sounds good
- ____ 7. destination
- ____ 8. to get into a panic
- ____ 9. to approach
- ____ 10. to count on

Column B

- a. difficult to analyze, understand, or explain
- b. showing an agreement with an idea
- c. a place to which one is journeying or to which something is sent
- d. to agitate or dismay in the anticipation of or in the presence of danger
- e. to move nearer to
- f. to trust, to rely—usually used with on or upon
- g. to indicate a position
- h. to assume to be true, to think probable
- i. ought to, had better, ~used to express an obligation
- j. to forward, to direct (without turning right or left)

2 Where's My Bag and Passport?

Situation : Mr. Reuben Jessop has just arrived in Bangkok. After an hour caught in a traffic jam, he finally reaches the hotel in which he usually stays. He is very tired. He wants to finish the check in procedures and get his room as soon as possible. A guide from Sunshine Travel is ready to help him.

Guide :

Good morning, Mr. Jessop. How was the trip from the Airport ?

Tourist :

It's was horrible. It took me around 3 hours to get here.

Guide :

Oh my goodness. I'm terribly sorry to hear that. So tonight you'll sleep like a log, I'm pretty sure. By the way, may I have your passport, your hotel voucher, and your credit card, please?

Tourist :

Damn! I left my bag in the taxi. (He runs to the main entrance of the hotel, looks for the cab, and not seeing it, returns.) The taxi has gone. Today is not my day!

Guide :

Take it easy, sir. Let's see, do you remember the plate number or any thing else about the taxi?

Tourist :

Just a little bit. It's a local taxi without

metering machine. It is a blue Toyota car. The driver is rather heavy, he has thin gray hair. I think I would remember him if I saw him again. That's all I can recall. It does not help much, does it?

Guide :

Well, it's going to help a lot. For now why don't you get the key to your room? Then, take a shower and relax for a while. After that come down and see me. I will accompany you to the police station to report about this loss. Then we will go to the embassy and airline office so you can get a new passport and air tickets. However, I'm afraid you have to cancel all your business appointments today so that we can go to all the places we need to go.

Tourist :

All right. That's a good idea. I'll call my secretary and have her reschedule all my appointments. Thank you very much for your advice. It's very kind of you to take such good care of me. Thank you again.

Guide :

It's my pleasure. Here is the key to your room. While you get changed, I will contact your travel agent in Australia so that they know what's going on here and see whether they can be of any assistance.

Exercise: Vocabulary Section

Directions : Match the most appropriate meaning with the right word. Write a, b, c, d, and so on in the spaces provided in front of each item in Column A.

Column A

- ___ 1. to amaze
- ___ 2. to sleep like a log
- ___ 3. by the way
- ___ 4. to take it easy
- ___ 5. however
- ___ 6. to be afraid
- ___ 7. with pleasure
- ___ 8. whether
- ___ 9. to reschedule
- ___ 10. why don't...?

Column B

- a. in spite of that, after all, nevertheless, though (showing contrast)
- b. lacking the will or desire to do something
- c. inclination, a state of gratification or enjoyment : you're welcome
- d. if it is or was true that
- e. to improve or change a timetable (again)
- f. what about, how about, an expression used to suggest an idea
- g. to overwhelm with wonder: astound
- h. to have a sound rest or sleeping
- i. incidentally, in passing, by way of interjection or digression
- j. to be gentle with someone or something, to keep calm

3 Hailing a Taxi in Bangkok

Situation : At a hotel lobby, Yumiko, a Japanese tourist is asking for some suggestions from Wichien, a guide from Sunshine Travel Co., Ltd., about hailing a taxi in Bangkok.

Tourist :

My friend and I would like to go shopping at Jatujak Park next Sunday. We are going to buy tons of souvenirs. Surely we'll need a taxi to bring all the stuff back with us to the hotel. So we need some suggestions about hailing a cab in Bangkok.

Guide :

Well, nowadays most taxicab drivers are able to speak some English. I think you can use simple English with them and they will get what you mean.

Tourist :

But my spoken English is not that good, and my friend can't speak English at all, so I'm afraid that they won't understand my English pronunciation.

Guide :

I don't think that's gonna be a big problem. Just speak slowly, or show the driver the address of the hotel written in Thai.

Tourist :

So, I must take a BKK map and the address of the hotel in Thai with me.

Guide :

May I suggest you hail an owner-driven taxi. The driver himself owns the car so he maintains it well. So you can see that taxi is in good condition.

Tourist :

What do they look like?

Guide :

It's so easy to spot—the body of the car is painted yellow and has dark green stripes.

Tourist :

So, I just wait for that kind of taxi at the bus stop. Right?

Guide :

Well, taxicabs normally park their cars around that area. You don't need to wait for the taxi at the bus stop. Here are some guidelines for you to follow when hailing a taxi in Bangkok.

- a. Avoid hailing a taxi on a busy road as the driver cannot stop the car properly and it may block the traffic.
- b. Be confident to speak to him in simple English or some simple Thai words.
- c. Use simple English or show the driver the address of the place you would like to go.
- d. You should learn some simple Thai words



--Taxi in Bangkok--



--Floating Market--



--Shop at Jatujak Park--



--Jatujak Park--

so that you can communicate with a taxi driver.

- e. Study the Bangkok map and make sure you know the names of the streets.
- f. Tell a driver to use the meter.

Tourist :

O.K. I will follow your guidelines.

Guide :

Why don't you let me show you how to pronounce the names of the important streets in Bangkok?

Tourist :

That's a good idea.

Exercise: Vocabulary Section

Directions : Match the most appropriate meaning with the right word. Write a, b, c, d, and so on in the spaces provided in front of each item in Column A.

Column A

- ___ 1. to hail
- ___ 2. to be pretty sure
- ___ 3. taxicab
- ___ 4. to be confident
- ___ 5. would like
- ___ 6. to be able to
- ___ 7. to maintain
- ___ 8. to avoid
- ___ 9. important
- ___ 10. suggestion

Column B

- a. strongly desire, wish for,--used as an auxiliary to express preference
- b. to put (as a thought, plan, or desire) into a person's mind
- c. having sufficient power skill, or resources to accomplish an object
- d. to keep in an existing state (as of repair)-save, sustain, or preserve
- e. to keep away from: shun
- f. crucial, significant
- g. consciousness of feeling sure, a state of trust or intimacy
- h. in some degree: fine, good, moderately
- i. to call out to or try to attract the attention of
- j. an automobile that carries passengers for a fare



4 Different Country - Different Culture

Situation : Hezel and Bob Neville. A young couple, visiting Thailand for the first time, are hosted by Sunisa, a professional guide from PG Tour Company LTD. Both Hezel and Bob would like to arrange a thank you dinner for her.

Guide :

Where have you been today? What did you buy? Did you get any silk neckties, Hezel? And Bob, did you get any pewter?

Bob :

Whoa whoa.... easy easy, Sunisa. We will be here to answer your questions all through dinner. That's no need to rush.

Hezel :

(Laughing) OK! Well to start with your first question, we were busy shopping today. We went to Pratunam and Bai Yok markets. I got a lot of T-shirts and dresses for my nieces and nephews, two leather bags for myself and of course, Bob got a few Thai silk neckties.

Bob :

We feel uneasy bargaining. It is not our custom. I felt as if I had been ripped off when I found the same item at a cheaper price at the next shop. On the other hand, I felt sorry for the vendors if I bargained too hard.

Guide :

I know how you feel. Well, in Thailand bargaining is part of the art of shopping; you'll get used to it pretty soon. In fact I bet you will become a great bargainer. Some tourists I have known have had to bargain even with the taxi driver. It is easier now that most taxis have the meters installed. But remember you must tell the taxi driver that you want him to turn on the meter. If you don't, you will probably hear an outrageous price when you get to where you're going.. And you can be sure you will have to spend a long time bargaining in the end.

Hezel :

Well, today I guess I upset the guy who sells T-shirts on the footpath. He stared at me with an unfriendly look after I pointed my feet at the T-shirt I wanted to buy. The worst thing was he didn't let me bargain anymore.

Guide :

Oh dear!. Actually I should have reminded you that in Thailand, it is rude to use your feet point to anyone or anything. The feet are low, while the head is high, and it is the forbidden to play around with someone's head or touch without a permission. So don't touch the head of somebody you don't know.

Bob :

Well, I think both of us need to learn more about Thai culture and customs.

Hezel :

They are amazing, aren't they?

Bob :

So, tonight while we are having dinner, let's talk about dos and don'ts in Thailand. We don't want to have any problems while we are staying here.

Guide :

All right. Here are some dos and don'ts which should be kept in your mind while touring in Thailand.

1. Take off your shoes before you get into a house or a sacred places like a bot or ubosot in a temple.
2. Never touch or pat a person's head. Thais don't like anyone to play with their heads. It's impolite and shows that you don't respect them.
3. It's considered very rude if you hug or embrace a woman you've just met for the first time. Just say Sawadee krub/kha.
4. Don't use your foot to point at anything or anyone.
5. Always say Khob Khun krub/kha when someone does something for you. It will be greatly appreciated if you wai to show



respect towards others. First, press your hands together, then place your hands at the middle of your torso, next bend your head slowly. This gesture accompanies the words "Khob Khun krub" (when the speaker is male) or Khob Khun kha (when the speaker is female). This is how you do it. Can you do it?

Bob :

Wow! that's beautiful! We will try to practice. Well, thanks a lot for such wonderful information. We will remember things we should and things we shouldn't do.

Guide :

By the way, let's order main course now. I guess you are really hungry by now. While we are having dinner, I'll tell you more about Thai culture and customs.

Bob and Hezel :

OK. Let's have.....

Exercise: Vocabulary Section

Directions : Match the most appropriate meaning with the right word. Write a, b, c, d, and so on in the spaces provided in front of each item in Column A.

Column A

- ___ 1. to rush
- ___ 2. to rip off
- ___ 3. to get used to
- ___ 4. on the other hand
- ___ 5. an outrageous (price)
- ___ 6. to keep in mind
- ___ 7. to stare at
- ___ 8. to bet (in this context)
- ___ 9. to be appreciated
- ___ 10. to accompany

Column B

- a. extremely shameful, shocking
- b. to bear in mind, to be aware of
- c. to look fixedly often with wide-open eyes
- d. to challenge
- e. to be grateful for
- f. to go or to be together
- g. to perform in short time or at high speed or extreme speed
- h. to cheat or deceive someone
- i. to become accustomed to someone or something
- j. from one point of view; as one side of an issue

5 Dizzy Tour--Dizzy Day

Situation : Somboon, a senior Sunshine Travel Co., Ltd. guide, is leading a group of eight American tourists around Bangkok's Chinatown.

Guide :

This area is called the Chinatown in Bangkok. Every Thai knows this place. Yaowaraj is Thai name for this area.

Tourist :

I have heard that Chinese people have settled for more than 100 years. Is that right?

Guide :

Yes. In fact, it's around 215 years. Here the Chinese people who have got Thai nationality developed a mixed culture that is both Thai and Chinese. We are also extremely proud of their effort and diligence. Chinese people have worked very hard for years, and the results are the growth of Chinatown we see nowadays.

Tourist :

Can we see all gold shops here?

Guide :

Yes. However, I don't think we can see everything today. We are coming back tomorrow morning. Today we can visit all the gold shops you like. The most famous one is something no one can miss. It is called

“Tang Toh Khang Gold shop”. You can spend 2 hours there.

Tourist :

I've heard of the amazing Chinatown festival. The roads around this area have been closed so that the people can walk around and see all wonderful things in the area. Right?

Guide :

That's right. All visitors can have chance to try various kinds of Chinese food, specially prepared for the occasion. There's the longest Chinese noodle in the world, Chinese roasted pork, Peking duck with special honey, Chinese pork sausages and tons of other dishes waiting for all visitors to taste.

Tourist :

Can I see the Chinese classical opera?

Guide :

Yes, that's on your program for tomorrow night.

Tourist :

Excuse me, my friend is exhausted. She has got a rush all over her face and she feels terribly dizzy. Why don't we take a rest for a while at some Chinese restaurants?

Guide :

O.K. That's a good idea. Here. Let her try this Chinese Tiger balm. It's better than amonia; she will feel better soon. Here's a good restaurant. May I suggest that all of us



try some excellent dishes here, and then go on touring the gold shops?

Tourist :

Well, that sounds fine. It's about noon and I'm starving now.

Guide :

Okay.

Tourist :

My friend feels better now ; this Tiger balm is so wonderful and it also has good smell.

After a big lunch.....

Tourist :

Let's walk, shall we?



Guide :

Is everyone full? If you feel O.K., let's go right now.

Tourist :

May I spend a penny, I mean I would like to go to a powder room? I think I have eaten too much, and I feel like I am going to get sick. I feel really like to throw up.

Guide :

Well, I guess this trip is a dizzy one. It might be because of the hot weather, crowds everywhere, and other unusual things. Hopefully, all of you would get used to the weather and the crowded places soon.

Tourist :

We hope so too.

Exercise: Vocabulary Section

Directions : Match the most appropriate meaning with the right word. Write a, b, c, d, and so on in the spaces provided in front of each item in Column A.

Column A

- ___ 1. to settle
- ___ 2. to rest
- ___ 3. culture
- ___ 4. to be proud of
- ___ 5. to miss
- ___ 6. to feel exhausted
- ___ 7. to feel dizzy
- ___ 8. to throw up
- ___ 9. to be starving
- ___ 10. to spend a penny

Column B

- a. to be tired, to be worn
- b. to have a sensation of whirling: giddy
- c. to suffer from lack of food
- d. to urinate
- e. to have or show excessive self-esteem, highly pleased
- f. the act of developing by education and training, a particular form or stage of civilization
- g. to fail to obtain
- h. to vomit, to discharge the contents of the stomach through the mouth
- i. to locate permanently, to establish in life, business, or a home
- j. to free from work or activity

6 I've Missed the Plane!

Situation : At Don Muang International Airport. Mrs. Hope, an elderly English widow, is seeking for help. Chai, a guide from Sunshine Travel Co., Ltd., tries his best to help her.

Tourist :

Excuse me, could you help me, please? I'm in a serious trouble.

Guide :

I'll certainly try, ma'am. What's the problem?

Tourist :

I've just realized that I've missed my flight. I was enjoying shopping at the duty free shops so much that I forgot the time. Actually I had checked in for BA 114 scheduled to leave Bangkok for London tonight at 23:00 p.m. My luggage was loaded onto the airplane. All my belongings are up there but I'm here. What should I do?

Guide :

Could I see your boarding pass and passport, please?

Tourist :

Here you are.

Guide :

Let me talk to BA Airline Staff. If you are lucky, you may be able to get a seat in

the next flight. You'll have to pay a penalty fee. On the other hand, if you are not that lucky, you have to spend another night in Bangkok on your own expense and wait for the flight tomorrow night.

Tourist :

All right. Thank you very much.

Guide :

Ma'am, you are very lucky. The BA Airline staff has found you a seat on the next flight. Someone just called to cancel his flight. So, please go to check-in counter, row 12, to change your boarding pass. Don't worry about your bags, you can get them at the BA Airline Office in Heathrow International Airport.

Tourist :

Oh, thanks God!.. and thank you for every thing you've done!

Guide :

Well everything is in a pink color or it seems fine now. Please hurry. The Airline staff is ready to assist you. You've been very lucky, don't let your luck slip away.

Tourist :

How can you say I'm that lucky. If I have been lucky, there would not have been a seat left for me. In fact, I really wish I could spend another night here. I still have a lot of shopping to do.

Guide :

Ha,ha,ha, Thailand is always here waiting for you. So have a nice trip home. And next time I accompany you shopping in Thailand?

Tourist :

Most certainly! See you soon!

Exercise: Vocabulary Section

Directions : Match the most appropriate meaning with the right word. Write a, b, c, d, and so on in the spaces provided in front of each item in Column A.

Column A

- ___ 1. to enjoy
- ___ 2. to accompany
- ___ 3. actually
- ___ 4. penalty fee
- ___ 5. to cancel
- ___ 6. to hurry up
- ___ 7. to slip away
- ___ 8. to be kidding
- ___ 9. to be in pink color
- ___ 10. to assist

Column B

- a. to slide out of place or away from a support or one's grasp, to get away from
- b. teasing, fooling, to make fun of
- c. to help, aid
- d. to be in a perfect situation, very well
- e. to take pleasure or satisfaction in
- f. to carry or cause to go with haste, to impel to a greater speed
- g. to call off usually without expecting to reschedule
- h. in fact or in truth: really
- i. a fixed charge to be paid for disadvantage, loss, or hardship due to some action
- j. to go or occur with: attend

7 Some Basic Thai Words for Survival

Situation : Jason an Australian tourist, is asking Somphong, a guide from Sunshine Travel Co., Ltd. about some Thai words while they are walking along Khao Sarn alley.

Tourist :

Wow! It's so amazing. Look at these silver ornaments. It must cost a lot.

Guide :

Not too expensive. It depends how good you are at bargaining and what language you are using. If you use Thai, it works out better because Thais love to hear any foreigners speaking Thai.

Tourist :

Really? But I don't know so many Thai words. I've found it rather difficult. Can I just use simple English?

Guide :

Yes, of course. But it may take more time.

Tourist :

So, you mean I ought to know some Thai words to survive while staying here.

Guide :

Yes. I think it's useful for you to know some important phrases in Thai.

Tourist :

All right. Would you mind showing me some of them?

Guide :

No, of course not. It would be a pleasure.

Tourist :

Let's find a place to sit for a while and rest just a little bit so that I can pick up some words and phrases from you.

At a food stall...

Guide :

Well, first of all you should learn how to use some Thai greetings and crucial expressions. I'll say some for you.

Hello/Goodbye	= <i>Sawad-dii krap</i> (for malespeaker) <i>Sawad-dii Kha</i> (for female speaker)
Thank you	= <i>Khob-Khun (krab/kha)</i>
very much	= <i>maak</i>
That's all right.	= <i>mai pen rai</i>
Sorry/excuse me	= <i>khaw thoht</i>
Can you speak....?	= <i>Khun pood phasa</i> (Angrit) <i>dai mai</i>
How much is it?	= <i>raka thao rai</i>
Can you give any discount?	= <i>lod noi dai mai</i>
I am looking for a red Thai silk shirt.	= <i>phom haa sua phaa mai si dang</i>
I don't understand.	= <i>phom mai khao jai</i>

Tourist :

It isn't easy, isn't it? Thai intonation is really tough for me.

Guide :

Yes. Different tones make the meaning different. Anyway, I do believe that you can do it.

Tourist :

Well, let me try to practice some phrases out there.

Guide :

O.K. Let's go.

Exercise: Vocabulary Section

Directions : Match the most appropriate meaning with the right word. Write a, b, c, d, and so on in the spaces provided in front of each item in Column A

Column A

- ___ 1. ornament (n, v)
- ___ 2. to bargain
- ___ 3. to survive
- ___ 4. ought to
- ___ 5. no, of course not
(in this context)
- ___ 6. to pick up
- ___ 7. discount
- ___ 8. tough
- ___ 9. while
- ___ 10. rather

Column B

- a. to learn something
- b. a reduction made from a regular or list price
- c. severe, hardship, difficult to accomplish to learning, resolve, or cope with
- d. during the time that
- e. more properly, preferably
- f. positive response: with pleasure, willing to do as requested
- g. used to express moral obligation, advisability, natural expectation, or logical consequence
- h. to remain alive
- i. to negotiate over the terms of an agreement; to come to term
- j. something that lends grace or beauty (n), to garnish, to dress, to decorate

8 Lost and Found at the International Airport

Situation : At Don Muang International Airport, Kim, a Korean tourist, has just lost his camera. He asks Suda, a guide from Sunshine Travel Co., Ltd. to help him to find it.

Tourist :

Excuse me, I've just lost my camera somewhere around the Duty Free Shops.

Guide :

Well, would you please give me the description of your camera, for example, the brand, model, serial number and so on.

Tourist :

All right.... Here, I've written down everything I can remember.

Guide :

Wow! It's a new model, and it must have cost a lot.

Tourist :

Yes. But the price is not so important. I need to get it back because it is a present which my mom gave me on my last birthday. It means a lot to me.

Guide :

Well, I'll try my best. Now I am going to bring this information to the lost and found counter. I think you'd better come with me. You need to fill in some forms, and we have to give the

officers our address so that they can send us any information about your camera.

Tourist :

Do you think I will get it back?

Guide :

Well, I think the officers will try their best to find it.

Tourist :

If I can't get it back, can I file an insurance claim for it?

Guide :

Is it insured?

Tourist :

Yes, it is.

Guide :

That's great, then, you won't have any problem. You should just be patient, and let the officers handle it. I am going to contact the officers asking for the progress.

Tourist :

I pray that it's returned. I guess it depends on luck.

Guide :

Think for the best. And if you can't get it back, you should consult the insurance company. I believe that the company will take care you very well.

Tourist :

Well, thank so much for your help.



--Grand palace--



--Wat Phra Chetupon Wimolmangkalaram--



--The night time in front of Temple of the Emerald Buddha--



--Loba Prasat, Wat Ratchanadda--

Guide :

Next time, please keep an eye on your valuable belongings. Once you lose something, you feel bad , and that ruin a holiday.

Tourist :

You're right. I must be more careful from now on.

Guide :

By the way, your friends are waiting for you. There are many amazing things waiting for you to enjoy in Thailand.

Tourist :

O.K. but wait... where's my luggage?

Guide :

My assistant has already taken care of it for you. Don't worry.

Tourist :

Thanks so much. Shall we board the coach now?

Guide :

O.K. let's go.

Exercise: Vocabulary Section

Directions : Match the most appropriate meaning with the right word.

Write a, b, c, d, and so on in the spaces provided in front of each item in Column A.

Column A

- ___ 1. description
- ___ 2. to try one's best
- ___ 3. to claim
- ___ 4. though
- ___ 5. to be patient
- ___ 6. to depend on
- ___ 7. to keep an eye on
- ___ 8. valuable belongings
- ___ 9. luggage
- ___ 10. to handle

Column B

- a. to be determined by or based on some action or condition--used with on or upon: rely on
- b. to be aware of, conscious, marked by realization, perception
- c. of such great use or service of things one owns
- d. baggage, suitcases for carrying personal belongings
- e. to control, to deal with, to direct
- f. bearing pain or trials without complaint, persevering
- g. however, nevertheless, after all
- h. to ask for as one's own; to take as the rightful owner
- i. to do with one's great effort, full intention
- j. information, details

Answers 4

SIGHTSEEING AND SITUATIONS

Sightseeing to Some Supreme Spots of Tourist Attractions in Thailand

1 Magnificent Trip to the Royal Grand Palace

Exercise: Vocabulary Section

Directions: Complete the following sentences with the appropriate words provided.

conducts	enshrined	expanded	replica	subsequent
elegant	depict	sacred	engraved	construction

- The Thompsons made a plan for an excursion to the northern part of Thailand, but subsequent difficulties with transportation prevented it.
- Ecotourism has expanded greatly in recent years.
- The replica of the Golden Pavilion at Bang Pa In Palace draws lots of tourists.
- The golden Buddha Images are enshrined in the Ordination Hall or Ubosot.
- Somchai is a professional guide who conducts big groups of American tourists around the Grand Palace.
- There are new guest houses under construction at Chomthien Beach.
- An ancient epic was engraved on the marble wall in 1880.
- Some sections of the mural paintings in ubosot depict the Birth of Lord Buddha.
- In Thailand the white elephant is a sacred animal.
- The beauty queen looks elegant in the traditional Thai silk costume.

2 Delightful Time at the Temple of Dawn

Exercise : Vocabulary Section

Directions : Complete the following sentences with the appropriate words provided.

solely	decorated	significant	fascinate	represents
glisten	transferred	sculptures	ornamented	Interested

- Anything to do with old myths and legends fascinates Mr. Jonathan, our Anthropology lecturer.

2. There has been a significant study focusing on the origin of the principal prang encrusted with statuary of mythological beings at Wat Arun.
3. At Don Muang International Airport a group of tourists transferred from the coach to a mini - bus.
4. While touring during summer in Thailand, most tourist's foreheads glisten with sweat.
5. Between 1998 to 1999 almost every tourist spot throughout Thailand has been decorated with amazing Thailand flags and signs.
6. A finely ornamented ceiling of this ordination hall is really fascinating.
7. Many Chinese sculptures around the temple are well maintained.
8. The mural painting clearly represents the Birth of The Lord Buddha.
9. A few tourists in this group were concerned solely with gems shopping.
10. A lot of tourists are interested in the Riverside Bang Sai Folk Arts and Crafts Centre.

3 Prime Time at Bang Pa In and Ayutthaya

Exercise : Vocabulary Section

Directions : Complete the following sentences with the appropriate words provided.

invade accommodate restored entertain capsized
dedicated acknowledge artifacts equivalent sounds

1. The old palace was damaged in the flood and had to be painstakingly restored.
2. The beauty of the Ancient Grand Palace in Ayutthaya is acknowledged all over the world as a man-made precious treasure.
3. During summer of each year, holiday makers from all across the world invade or enter the seaside towns in large numbers.
4. Are there enough rooms to accommodate all tourists?
5. The performers entertain the tourists for hours with their stories and jokes.
6. A ferry departing for a small island capsized in heavy seas last week.
7. The painter dedicated his life to his classical painting.
8. At the National Museum there are a lot of prehistoric artifacts made of bone and pottery.
9. Thai classical music sounds beautiful and melodious.
10. Some tourists changed their pounds for the equivalent amount in dollars.

4 The Grand Pagoda in Nakorn Pathom

Exercise : Vocabulary Section

Directions : Complete the following sentences with the appropriate words provided.

cultural	handicraft	performances	portico	throughout
influenced	originates	remains	monument	emblem

1. This statue is a monument to one of our greatest statesmen.
2. The remains of an old temple catches lots of tourists' interest.
3. The style of architecture originates from Sukhothai period.
4. It is clear that those paintings have been influenced by Indian styles.
5. The white elephant is an emblem of the Siamese Kings' power.
6. A portico is a covered entrance to a building, sometimes consisting of a roof supported by pillars or columns.
7. Thai handicraft such as sewing, weaving, making straw baskets are presented at the Riverside Bang Sai Arts and Crafts Cultural Centre.
8. Normally various superb performances of classical music bands are shown at the National Theatre every weekend.
9. News concerning ecotourism spread throughout the world.
10. Most tourists have studied about Thai cultural rites which are fascinating and very amazing.

5 Fresh Fruit and Fun at the Floating Market

Exercise : Vocabulary Section

Directions : Complete the following sentences with the appropriate words provided.

affect	scene	bruises	abundant	vendors
means	shredded	provides	flatulence	paddles

1. The quickest means of travel is by plane.
2. Billy saw a few visitors using one or more paddles to move a small light boat.
3. The hotel provides a shoe-cleaning service for its residents.
4. The feeling of discomfort caused by too much gas or flatulence in the stomach.
5. Coleslaw is made with shredded cabbage.

6. There are many fruit vendors selling various kinds of fruits on the side walk.
7. Actually it was a severe accident, but Somchai escaped with minor cuts and bruises.
8. After a train crash, the station was a scene of absolute panic.
9. Dang bought plentiful or abundant hill tribes' handicrafts for his family and friends.
10. Will the strike at the airport affect the tourists declination?

6 Shop, Shop, Shop at Jatujak Park

Exercise : Vocabulary Section

Directions : Complete the following sentences with the appropriate words provided.

differentiate	restricted	touted	discount	durable
properly	thoroughly	utensils	reasonable	bargain

1. "What's the food in the canteen like?" "It's quite reasonable. It doesn't cost too much."
2. If you bargain with the sellers in Thai, they may reduce the price for you.
3. After a hard day's work I feel thoroughly tired. I really need a week off.
4. The staff at the shop got a discount of ten percent.
5. Suda has been learning Italian for more than 4 years, but she still can't speak it properly.
6. Karl really wants to have a bigger office as it is not convenient to work in such a restricted space.
7. Can you differentiate the import and export goods?
8. This play is being widely touted in the press as the greatest ever on the National Theater.
9. Many tourists are good at choosing Thai garments of durable materials.
10. Some of my cooking utensils are rusty; you must have them cleaned before using them.

7 Sea Breeze and Bright Day at Pattaya

Exercise : Vocabulary Section

Directions : Complete the following sentences with the appropriate words provided.

breathing	explore	tranquil	leisure	gourmet
gemstone	botanical	ceremony	contact	particularly

1. At Pattaya there are many tranquil lakes, parks, and beaches that fascinate visitors.
2. As soon as the Jones arrived in the town they went out to explore.
3. Lots of guides work seven days a week without leisure time.
4. A beautiful botanical garden where there are various tropical plants impresses numerous tourists.
5. A traditional Thai wedding ceremony normally takes more than 2 weeks of preparation.
6. All over Thailand there are plenty gourmet restaurants where delicious dishes are available.
7. Most visitors particularly like Thai food. Spring roll and Tom Yam Kung are among the top ten popular dishes.
8. A hard transparent bright blue precious stone or gemstone is found in Kanchanaburi province.
9. Tourists walked through the forest breathing in the scent of pines.
10. Interested persons can contact TAT to ask for more information about the Thailand Grand Invitation campaign.

8 Bright Stars, Splendid Night In Bangkok

Exercise : Vocabulary Section

Directions : Complete the following sentences with the appropriate words provided.

communicates	stall	twinkling	liable	accompanied
unscrupulous	outrageous	parallel	hazardous	cheated

1. The twinkling lights in Bangkok during the night-time fascinates most of foreigners.
2. Mr. Simon was accompanied on the expedition by his family.
3. The epic engraved beneath the mural painting communicates the poet's belief in heaven and hell.
4. Visitors who make a short cut are liable be fined up to 3,000 baht.
5. Tourists are normally seen being cheated by tricky merchants.
6. Visitors always complain about the outrageous prices of the handicrafts.
7. The journey across the desert is very hazardous for every tourist.
8. The highway runs parallel with the railway.
9. Buyers should be careful while buying things at each stall or side walk boutique along the road.
10. Normally there are both honest and unscrupulous salespeople trading in all business dealings.

Situation and Dialogue**1. Help, I'm Lost!****Exercise : Vocabulary Section**

Directions : Match the most appropriate meaning with the right word. Write a, b, c, d, and so on in the spaces provided in front of each item in Column A.

Column A

- _g_ 1. to point out
- _i_ 2. should
- _h_ 3. to suppose
- _j_ 4. to straight
- _a_ 5. complicated
- _b_ 6. that sounds good
- _c_ 7. destination
- _d_ 8. to get into a panic
- _e_ 9. to approach
- _f_ 10. to count on

Column B

- a. difficult to analyze, understand, or explain
- b. showing an agreement with an idea
- c. a place to which one is journeying or to which something is sent
- d. to agitate or dismay in the anticipation of or in the presence of danger
- e. to move nearer to
- f. to trust, to rely-usually used with on or upon
- g. to indicate a position
- h. to assume to be true, to think probable
- i. ought to, had better, ~ used to express an obligation
- j. to forward, to direct (without turning right or left)

2. Where's My Bag and Passport?

Exercise : Vocabulary Section

Directions : Match the most appropriate meaning with the right word. Write a, b, c, d, and so on in the spaces provided in front of each item in Column A.

Column A

- _g_ 1. to amaze
- _h_ 2. to sleep like a log
- _i_ 3. by the way
- _j_ 4. to take it easy
- _a_ 5. however
- _b_ 6. to be afraid
- _c_ 7. with pleasure
- _d_ 8. whether
- _e_ 9. to reschedule
- _f_ 10. why don't....?

Column B

- a. in spite of that, after all, nevertheless, though (showing contrast)
- b. lacking the will or desire to do something
- c. inclination, a state of gratification or enjoyment : you're welcome
- d. if it is or was true that
- e. to improve or change a timetable (again)
- f. what about, how about, an expression used to suggest an idea
- g. to overwhelm with wonder: astound
- h. to have a sound rest or sleeping
- i. incidentally, in passing, by way of interjection or digression
- j. to be gentle with someone or something, to keep calm

3. Hailing a Taxi in Bangkok**Exercise : Vocabulary Section**

Directions : Match the most appropriate meaning with the right word. Write a, b, c, d, and so on in the spaces provided in front of each item in Column A.

Column A

- _i_ 1. to hail
- _h_ 2. to be pretty sure
- _j_ 3. taxicab
- _g_ 4. to be confident
- _a_ 5. would like
- _c_ 6. to be able to
- _d_ 7. to maintain
- _e_ 8. to avoid
- _f_ 9. important
- _b_ 10. suggestion

Column B

- a. strongly desire, wish for, --used as an auxiliary to express preference
- b. to put (as a thought, plan, or desire) into a person's mind
- c. having sufficient power skill, or resources to accomplish an object
- d. to keep in an existing state (as of repair)-save, sustain, or preserve
- e. to keep away from: shun
- f. crucial, significant
- g. consciousness of feeling sure, a state of trust or intimacy
- h. in some degree : fine, good, moderately
- i. to call out to or try to attract the attention of
- j. an automobile that carries passengers for a fare

4. Different Country-Different Culture

Exercise : Vocabulary Section

Directions : Match the most appropriate meaning with the right word. Write a, b, c, d, and so on in the spaces provided in front of each item in Column A.

Column A

- _g_ 1. to rush
- _h_ 2. to rip off
- _i_ 3. to get used to
- _j_ 4. on the other hand
- _a_ 5. an outrageous (price)
- _b_ 6. to keep in mind
- _c_ 7. to stare at
- _d_ 8. to bet (in this context)
- _e_ 9. to be appreciated
- _f_ 10. to accompany

Column B

- a. extremely shameful, shocking
- b. to bear in mind, to be aware of
- c. to look fixedly often with wide-open eyes
- d. to challenge
- e. to be grateful for
- f. to go or to be together
- g. to perform in short time or at high speed or extreme speed
- h. to cheat or deceive someone
- i. to become accustomed to someone or something
- j. from one point of view; as one side of an issue

5. Dizzy Tour - Dizzy Day**Exercise : Vocabulary Section**

Directions : Match the most appropriate meaning with the right word. Write a, b, c, d, and so on in the spaces provided in front of each item in Column A.

Column A

- _i_ 1. to settle
- _j_ 2. to rest
- _f_ 3. culture
- _e_ 4. to be proud of
- _g_ 5. to miss
- _a_ 6. to feel exhausted
- _b_ 7. to feel dizzy
- _h_ 8. to throw up
- _c_ 9. to be starving
- _d_ 10. to spend a penny

Column B

- a. to be tired, to be worn
- b. to have a sensation of whirling: giddy
- c. to suffer from lack of food
- d. to urinate
- e. to have or show excessive self-esteem, highly pleased
- f. the act of developing by education and training, a particular form or stage of civilization
- g. to fail to obtain
- h. to vomit, to discharge the contents of the stomach through the mouth
- i. to locate permanently, to establish in life, business, or a home
- j. to free from work or activity

6. I've Missed the Plane!

Exercise : Vocabulary Section

Directions : Match the most appropriate meaning with the right word. Write a, b, c, d, and so on in the spaces provided in front of each item in Column A.

Column A

- _e_ 1. to enjoy
- _j_ 2. to accompany
- _h_ 3. actually
- _i_ 4. penalty fee
- _g_ 5. to cancel
- _f_ 6. to hurry up
- _a_ 7. to slip away
- _b_ 8. to be kidding
- _d_ 9. to be in pink color
- _c_ 10. to assist

Column B

- a. to slide out of place or away from a support or one's grasp, to get away from
- b. teasing, fooling, to make fun of
- c. to help, aid
- d. to be in a perfect situation, very well
- e. to take pleasure or satisfaction in
- f. to carry or cause to go with haste, to impel to a greater speed
- g. to call off usually without expecting to reschedule
- h. in fact or in truth : really
- i. a fixed charge to be paid for disadvantage, loss, or hardship due to some action
- j. to go or occur with: attend

7. Some Basic Thai Words for Survival**Exercise : Vocabulary Section**

Directions : Match the most appropriate meaning with the right word. Write a, b, c, d, and so on in the spaces provided in front of each item in Column A.

Column A

- _j_ 1. ornament
- _i_ 2. to bargain
- _h_ 3. to survive
- _g_ 4. ought to
- _f_ 5. no, of course not (in this context)
- _a_ 6. to pick up
- _b_ 7. discount
- _c_ 8. tough
- _d_ 9. while
- _e_ 10. rather

Column B

- a. to learn something
- b. a reduction made from a regular or list price
- c. severe, hardship, difficult to accomplish to learning, resolve, or cope with
- d. during the time that
- e. more properly, preferably
- f. positive response : with pleasure, willing to do as requested
- g. used to express moral obligation, advisability, natural expectation, or logical consequence
- h. to remain alive
- i. to negotiate over the terms of an agreement; to come to term
- j. something that lends grace or beauty (n), to garnish, to dress, to decorate

8. Lost and Found at the International Airport

Exercise : Vocabulary Section

Directions : Match the most appropriate meaning with the right word. Write a, b, c, d, and so on in the spaces provided in front of each item in Column A.

Column A

- _j_ 1. description
- _i_ 2. to try one's best
- _h_ 3. to claim
- _g_ 4. though
- _f_ 5. to be patient
- _a_ 6. to depend on
- _b_ 7. to keep an eye on
- _c_ 8. valuable belongings
- _d_ 9. luggage
- _e_ 10. to handle

Column B

- a. to be determined by or based on some action or condition--used with on or upon: rely on
- b. to be aware of, conscious, marked by realization, perception
- c. of such great use or service of things one owns
- d. baggage, suitcases for carrying personal belongings
- e. to control, to deal with, to direct
- f. bearing pain or trials without complaint, persevering
- g. however, nevertheless, after all
- h. to ask for as one's own ; to take as the rightful owner
- i. to do with one's great effort, full intention
- j. information, details

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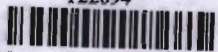
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ก.5

ห้องสมุดการท่องเที่ยวฯ

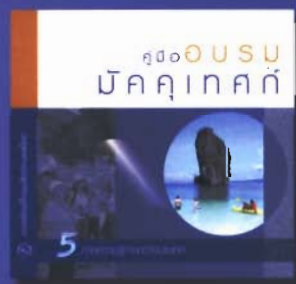
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คู่มืออบรมมัคคุเทศก์ เล่มที่ 5 : ภาค
ความรู้ภาษาต่างประเทศ (ภาษา

คู่มืออบรมมัคคุเทศก์

1. ทัศนความรู้ทางวิชาการ
2. ทัศนความรู้เฉพาะอาชีพ
3. ทัศนความรู้เกี่ยวกับสถานที่ท่องเที่ยวทางวัฒนธรรมที่สำคัญในกรุงเทพฯ
4. ทัศนความรู้เกี่ยวกับสถานที่ท่องเที่ยวทางวัฒนธรรมที่สำคัญในท้องถิ่น
5. ทัศนความรู้ภาษาต่างประเทศ
6. ทัศนอภิธานศัพท์



การท่องเที่ยวแห่งประเทศไทย

