



Exhibition on The Royal Capital Circumambulation via the Royal Barge Procession

as part of the Royal Coronation Ceremony 2019



**Exhibition on
The Royal Capital Circumambulation
via the Royal Barge Procession**

**as part of the Royal Coronation Ceremony 2019 (BE 2562)
from 24 October to 11 November 2019 at Sanam Luang**



**“We shall sustain, preserve, and continue
and shall reign with righteousness for
the benefit and happiness of the people forever,”**



**The First Royal Command of
His Majesty King Maha Vajiralongkorn Phra Vajiraklaochaoyuhua
On 4 May 2019**





Foreword

The Royal Capital Circumambulation of His Majesty King Maha Vajiralongkorn Phra Vajiraklaochaoyuhua via the Royal Barge Procession as part of the Royal Coronation Ceremony on Thursday 12 December 2019, following the royal tradition of the Thai Monarchy, is an auspicious occasion for all Thai citizens to express their loyalty to His Majesty the King and appreciate the Royal Barge Procession, a cultural heritage which reflects the prosperity of the Thai nation since the ancient times.

The Royal Thai Government, represented by the Organizing Committee of the Royal Coronation Ceremony, in recognition of the significance of this ancient royal tradition and the artistic values of the royal ceremonial barges, has appointed the Ministry of Culture and the Office of the Permanent Secretary, The Prime Minister's Office, to organize the Exhibition on the Royal Capital Circumambulation via the Royal Barge Procession as part of the Royal Coronation Ceremony 2019 from Thursday 24 October to Monday 11 November 2019 at Sanam Luang. The Exhibition consists of 4 zones:

Zone 1 Siamese Royal Coronations

Zone 2 Public Appreciation of the Royal Procession

Zone 3 Royal Benevolence on Water Screen

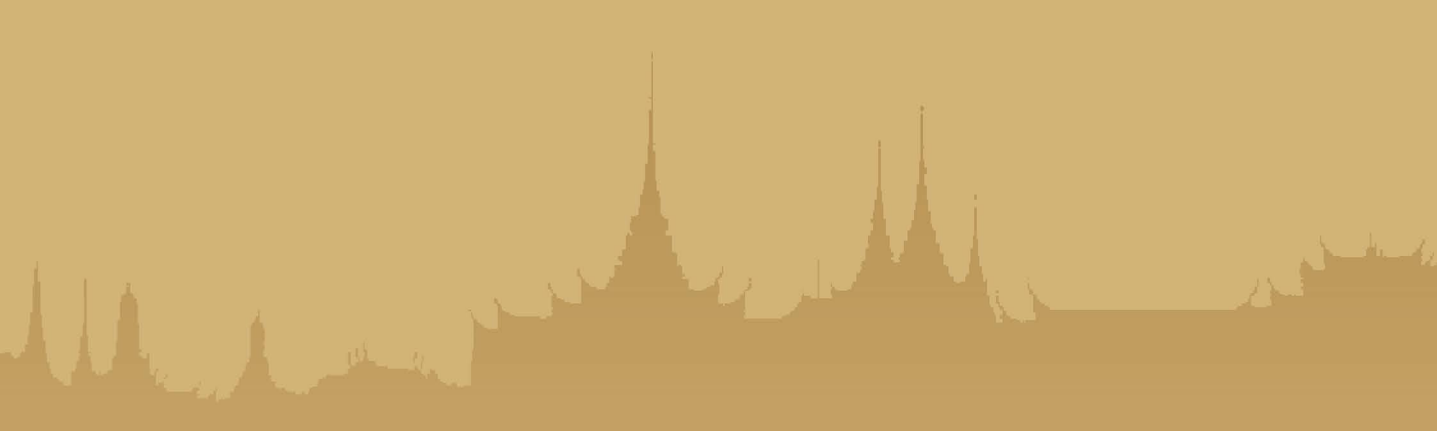
Zone 4 Delights of Thai Cuisine and Way of life

The Ceremonial Committee for the Royal Coronation Ceremony utterly hopes that this Exhibition on the Royal Capital Circumambulation via the Royal Barge Procession as part of the Royal Coronation Ceremony 2019 (BE 2562) would benefit students and the general public by providing information and knowledge on this royal tradition of long history, which serves as a historical record of the highly significant event, evidence of Thai people's gratitude and loyalty towards His Majesty the King, who is the pillar of the nation.

The Ceremonial Committee for the Royal Coronation Ceremony

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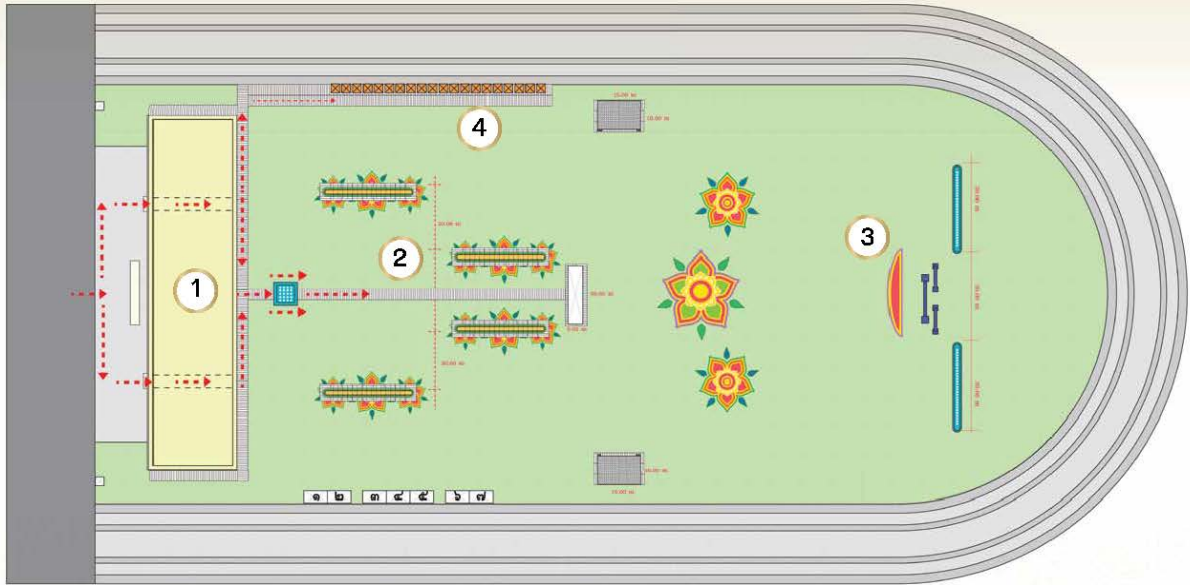
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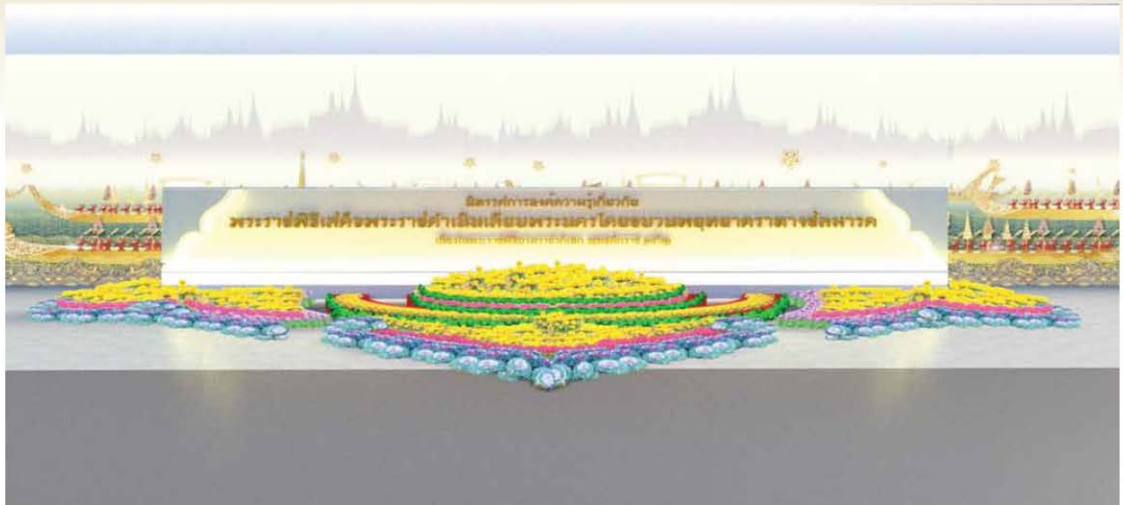
PART I
Exhibition on
the Royal Capital Circumambulation via
the Royal Barge Procession

as part of the Royal Coronation Ceremony 2019 (BE 2562)
from 24 October to 11 November 2019 at Sanam Luang





- Zone 1** Exhibition Hall:
“Siamese Royal Coronations”
- Zone 2** Exhibition of Royal Barge Replicas:
“Public Appreciation of the Royal Procession”
- Zone 3** Light and Sound Water Screen Projection:
“Royal Benevolence on Water Screen”
- Zone 4** Thai Way of Life and Top Thai Cuisine:
“Delights of Thai Cuisine and Way of Life”





Exhibition on the Royal Capital Circumambulation via the Royal Barge Procession as part of the Royal Coronation Ceremony 2019 (BE 2562)

His Majesty King Maha Vajiralongkorn Phra Vajiraklaochaoyuhua ascended the throne as King Rama X of the Royal House of Chakri, and will conclude the Royal Coronation Ceremony with a Royal Capital Circumambulation via the Royal Barge Procession, allowing the public to appreciate his royal grace, yielding joy to all Thai people. The Organizing Committee of the Royal Coronation Ceremony, thus, assigned the Ministry of Culture the task of organizing the Exhibition of Knowledge on the Royal Capital Circumambulation via the Royal Barge Procession as part of the Royal Coronation Ceremony 2019 (BE 2562.)

Upon this extremely auspicious occasion, the Royal Thai Government, represented by the Ministry of Culture, will organize the Exhibition on the Royal Capital Circumambulation via the Royal Barge Procession as part of the Royal Coronation Ceremony 2019 (BE 2562) at Sanam Luang in an efficient and proper manner, befitting His Majesty's royal stature and thoroughly accessible to both Thai and international audience.

The exhibition areas can be divided into 4 zones

Zone I Exhibition Hall: **“Siamese Royal Coronations”**

Zone II Exhibition of Four Royal Barge Replicas and Cultural Performances
“Public Appreciation of Royal Procession”

Zone III Light and Sound Water Screen Projection honoring His Majesty the King
“Royal Benevolence on Water Screen”

Zone IX Thai Way of Life and Top Thai Cuisine
“Delights of Thai Cuisine and Way of life”

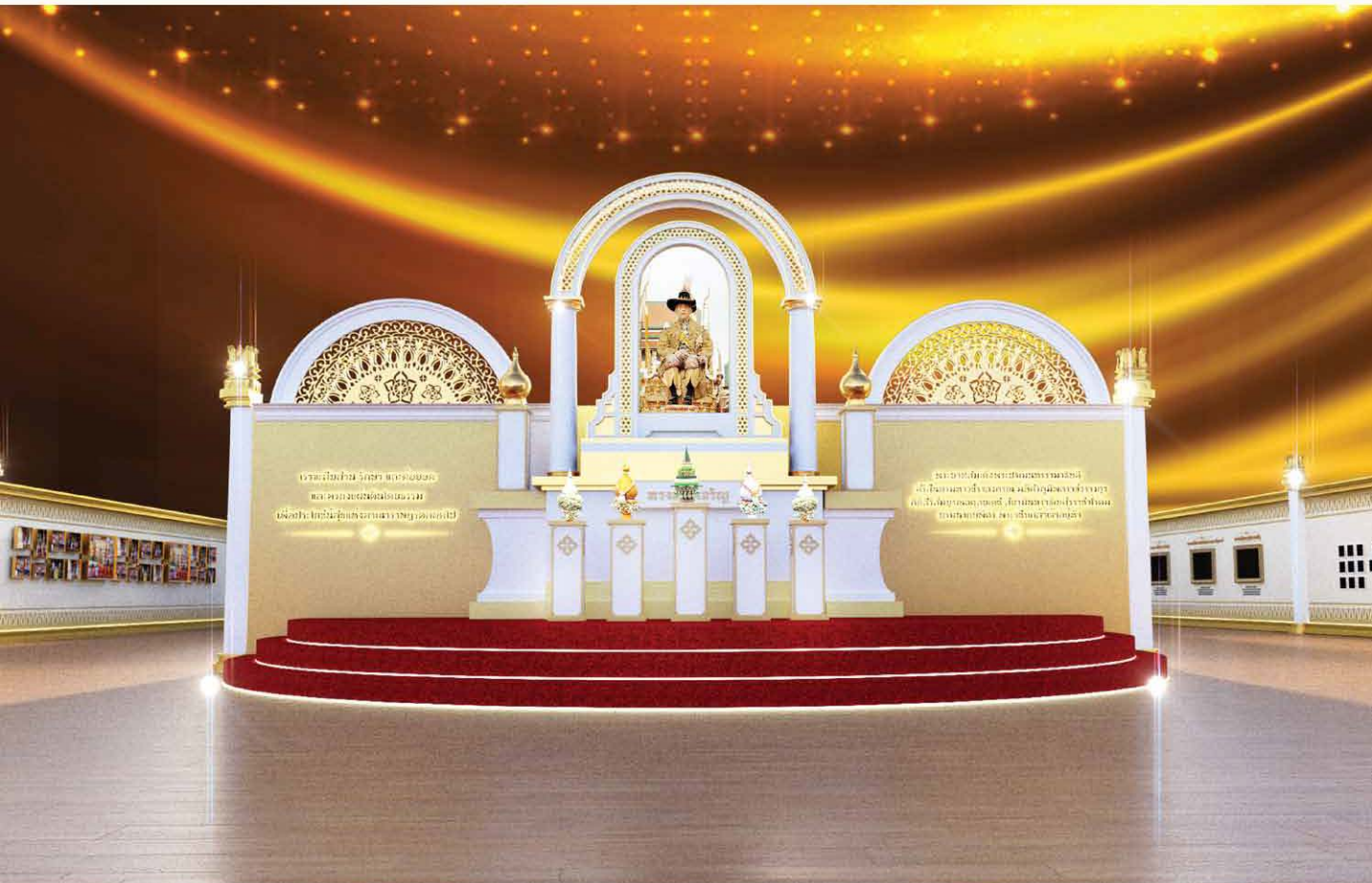
Zone I

Exhibition Hall: “Siamese Royal Coronations”

Zone I Exhibition Hall: **“Siamese Royal Coronations”** covers an area of 3,600 square meters. Entry is from 10.00 to 22.00 hrs. daily. The hall is equipped with friendly design structure and staff to facilitate accessibility for all visitors, including people with disability and elderly. The hall consists of 3 rooms as follows:

Room I “The Auspicious Time of the Royal Coronation”

The room exhibits information on Royal Coronation Ceremonies in Rattanakosin Period and the Royal Coronation Ceremony of King Rama X, including the nation-wide preparation of Sacred Water for the Royal Coronation Ceremony, the inscription of the Royal Golden Plaques according to the Royal Horoscope and engraving of the Royal Seal of State, royal visits to pay homage to royal ancestors and sacred beings, Primary Royal Ceremonies, the Royal Coronation Ceremony, granting of the public audience, the assumption of the Royal Residence, the inauguration of Royal Cypher and Royal Title and granting of royal ranks to members of the royal family, the Royal Land Procession encircling the capital, and granting of an audience to receive good wishes. The exhibition arrangement is as follows:





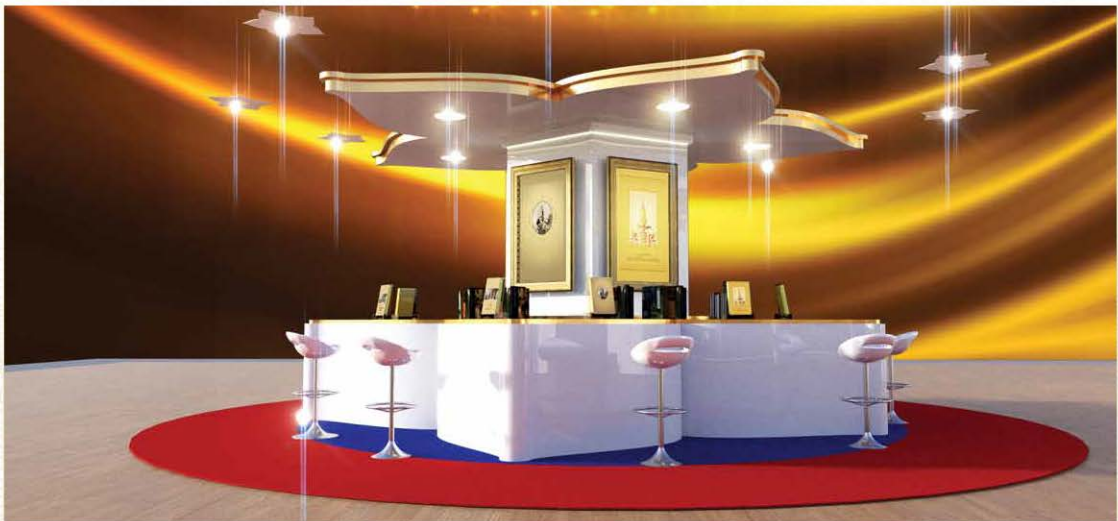
The History of the Royal Coronation Ceremony



E-book on the Royal Coronation Ceremony

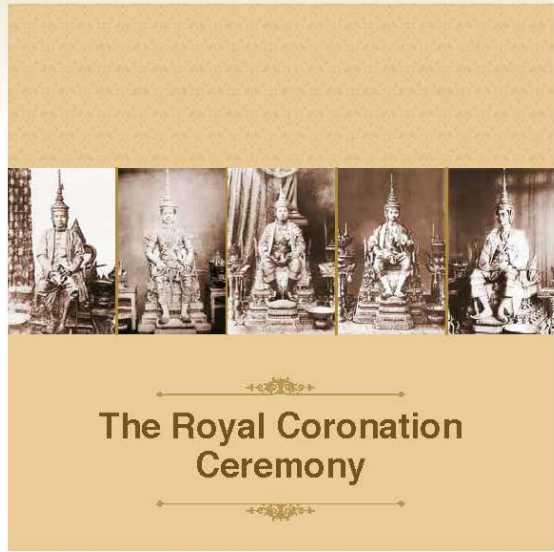


Displays of contents and images of Sacred Water Collection Ceremony

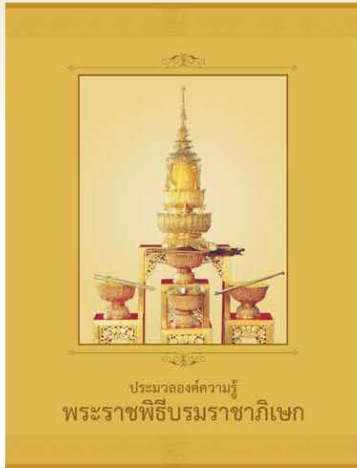


E-library for people who are interested in further learning or researching the Royal Coronation Ceremony in Thai and English





1. **The Royal Coronation Ceremony**, Thai and English Editions, cover the history of the Royal Coronation Ceremony since ancient times, the preparatory stages for the ceremony, the execution of the ceremony, and related information and knowledge, such as the First Royal Commands of Kings in Rattanakosin Period, the Royal Regalia, venues for the Royal Ceremony, the Great Stupa or “Maha Chediya Sathan,” ceremonial sites for consecrating water, and sacred water sites in each province, from which water is drawn to be used as Abhisek Water.



2. A Collection of Knowledge on the Royal Coronation Ceremony, gives details of procedures and venues for the Royal Ceremony, from the Primary Royal Ceremonies, the middle part and the Final Royal Ceremonies and major technical terms related to the Royal Coronation Ceremony.

3. A Collection of Articles about the Royal Coronation Ceremony compiles articles written by well-known Thai historians on such matters as Royal Articles and Clothes in the Past, Ancient Scriptures from Ayutthaya Period with explanations provided by Prince Damrong Rajanubhab and commentary notes from Prince Narisara Nuwattiwong as well as THE OLD SIAMESE CONCEPTION OF THE MONARCHY, written by Prince Bidyalabh Bridhyakon to provide readers with further understandings and awareness of values of the Royal Coronation Ceremony, which is an important ancient tradition of the monarchy, highly revered and valued by Thai people.





Display of photos from the Royal Coronation Ceremony
on 2 meter x14 meter LED PANORAMA SCREEN



Photos from Royal Coronation Ceremony 2019

Room II “Spectacular Visualization of Historical Moments”

This Light and Sound Mixed Media Show displays the happiness of Thai people under his lifetime. It is necessary that memories of this event be recorded as a reminder of Thai people’s happiness and joy for the Royal Coronation Ceremony of His Majesty King Rama X, which follows the ancient royal traditions, for the auspices of the nation. This exhibition incorporates 3D virtual projection of media contents on 40-meter long 180-degree LED VISUAL PANORAMA screen. The media projection is used as part of the cultural performances and the presentation of the Royal Barge Procession with 52 barge replicas placed in the original formation of the procession, accompanied by the boat song honoring His Majesty the King, written by Captain Thongyoi Sangsinchai.

3 rounds of show are available daily (25 minutes/show)

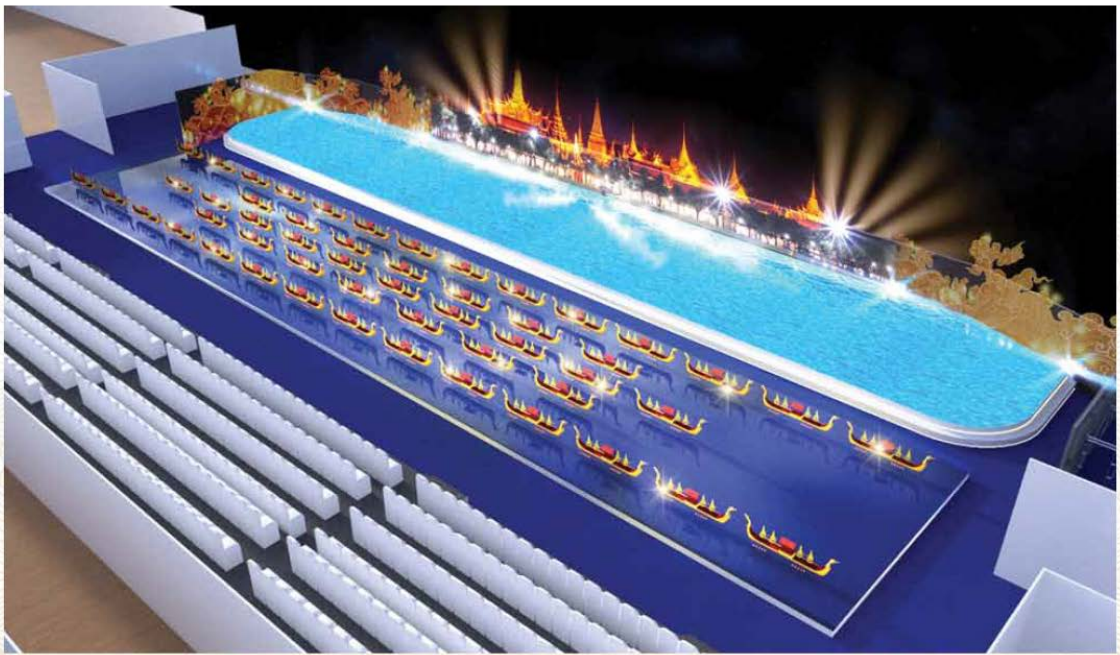
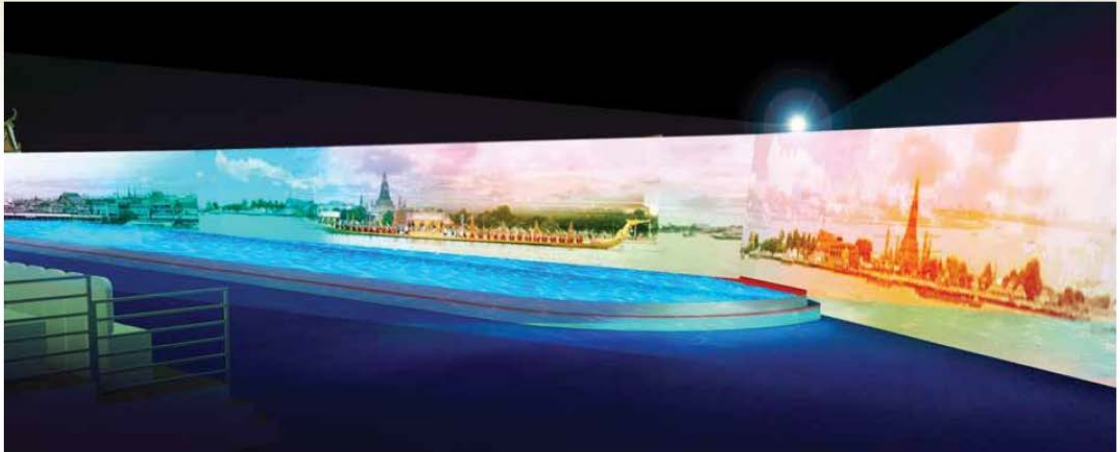
1st Round at 16.00 hrs.

2nd Round at 18.00 hrs.

3rd Round at 20.00 hrs.

To request special group visit of students, staff from cultural organizations, societies, or clubs, please directly contact **Ministry of Culture HOTLINE 1765**.

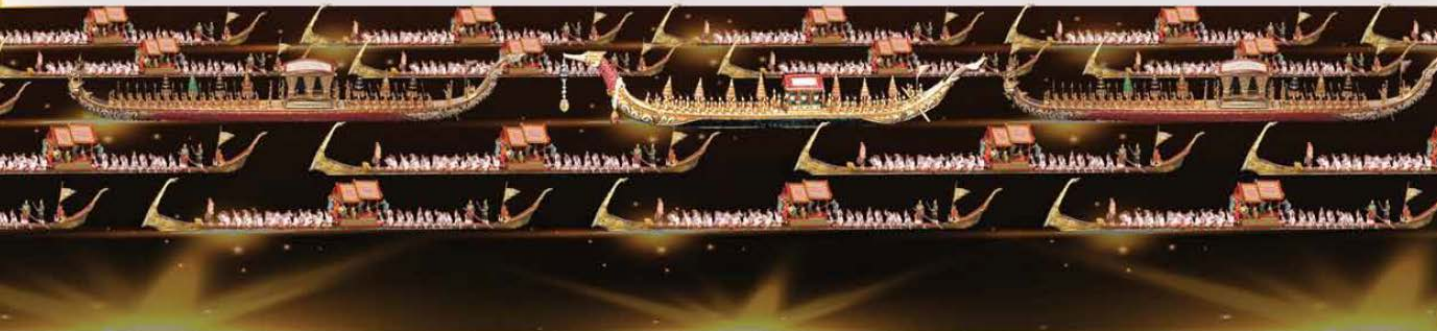
Tickets can be picked up in front of the Exhibition Hall “Siamese Royal Coronations”













Room III “Royal Barge Processions from Past to Present”

This room exhibits information about the Royal Barge Procession dating from Ayutthaya to Rattanakosin Period and the Royal Barge Procession for the Royal Coronation Ceremony 2019.

- ❖ Pictures of Royal Barge Processions from past to the present on LED SCREEN
- ❖ Display of musical instruments accompanying the chanting in Royal Barge Processions
- ❖ Display of the Royal Capital Circumambulation via the Royal Barge Procession 2019 on LED Screen
- ❖ SOUND DOME featuring recitals of boat song verses and simulated images of 52 barges and details of physical attributes and functions of each barge
- ❖ Display of models in attires of officers on the Royal Ceremonial Barges in the Procession
- ❖ Display and demonstrate of Thai exquisite crafts about The Royal Barge



Pictures of Royal Barge Processions from the past to present on LED Screen



Display of the Royal Capital Circumambulation via the Royal Barge Procession 2019 on LED Screen



Display of models in attires of officers on the Royal Ceremonial Barges in the Procession



Sound Dome featuring recitals of boat song verses and simulated images of 52 barges and details of physical attributes and functions of each barge



Display and demonstrate Thai exquisite crafts about The Royal Barge





Zone II Exhibition of Royal Barge Replicas “Public Appreciation of the Royal Procession”

His Majesty King Rama X kindly commanded that the replicas of 4 royal barges, namely Suphannahong, Narai Song Suban, Ananta Nakkharat, and Anekkachatphuchong, be built and exhibited at Love and Warmth at Winter’s End: “The River of Rattanakosin” event at the Royal Plaza on the grounds of Dusit Palace and Sanam Suea Pa from 9 December 2018 to 19 January 2019. This initiative reflected the royal intention and commitment to carry on and build on the royal duties of His Majesty King Rama IX in sustaining and preserving the nation’s art, culture and precious traditions, putting Thai people in great joy and deep gratitude for his incomparable benevolence.

In this Exhibition on the Royal Capital Circumambulation via the Royal Barge Procession as part of the Royal Coronation Ceremony 2019, the Ministry of Culture has brought out the four royal barge replicas for display, with demonstration of boat song chanting performed by the Royal Thai Navy so the general public can learn more about the Royal Ceremonial Barges and develop admiration and pride towards this significant cultural heritage of the nation.



1. The Royal Barge Suphannahong

The barge's construction was commissioned during the last years of King Rama V's reign to replace the original royal barge built in the reign of King Rama I. The construction was completed in 1911 (BE 2454) during the reign of King Rama VI. It received "the World Ship Trust Maritime Heritage Award" from the World Ship Trust in 1992 (BE 2535.)



2. The Royal Barge Narai Song Suban H.M. Rama IX

This Royal barge was built to honor the fiftieth anniversary of the late King Bhumibol Adulyadej's accession to the throne in 1996 (BE 2539) and bestowed the name "The Royal Barge Narai Song Suban - H.M. Rama IX" by King Rama IX himself. The phrase "Rama IX" signifies that it was built during King Rama IX's reign with its stem following the design of the Narai Song Suban Royal Barge from King Rama IV's era.



3. The Royal Barge Ananta Nakkharat

The first Ananta Nakkharat Royal Barge was built during the reign of King Rama IV. Its stem was carved into seven-headed Naga (great serpent). “Ananta” means divine or celestial serpent with great power. The current Ananta Nakkharat Royal Barge was later built during the reign of King Rama VI and completed on 15 April 1914 (BE 2457).



4. The Royal Barge Anekkachatphuchong

The barge was built during the reign of King Rama V. Its bow is adorned with many small naga figurines, lacquered and gilded with gold. “Anekkachatphuchong” means snakes of various kinds, befitting countless tiny naga patterns on the bow. “Phuchong” carries the same meaning as “Naga” in Thai, referring to the mystical creature in Hindu mythology and Buddhist legends, a representation of power, wisdom and fertility.

**Cultural Performances Honoring His Majesty the King from Four Regions,
Ramakien Khon Performances and Lakhon Nok and Lakhon Nai Dramas by the Office
of Performing Arts, the Fine Arts Department and Bunditpatanasilpa Institute**

2 Rounds of Performances daily: 18.30–20.00 hrs. and 20.30–22.00 hrs.



Cultural Performances

At the Royal Barge Replica Stage “Public Appreciation of Royal Procession”

- 24 October 2019**
- Performance: “Uniting Hearts, Strengthening Ties, Glorifying His Majesty King Rama X”
 - Performance: “Honoring His Majesty King Rama X”
 - Boat Song Chanting
 - Ramakien Khon Performance: The Mighty of Amarin
- 25 October 2019**
- Performance: “Isan’s Koon and Khaen, Happy life in the Land of the King”
 - Boat Song Chanting
 - Lakhon Chatri on the Story of Manohra: “Prince Suthon finds Manohra and Krailas Samroeng Dance”
- 26 October 2019**
- Performance: “Fon Em Khwan - Dance of Benediction for the King”
 - Boat Song Chanting
 - The Blessing Dance for “His Majesty King Maha Vajiralongkorn Phra Vajiraklaochaoyuhua”
 - KHON (The Mask Play) Ramayana Episode of The Defeat of Nonthuk The Reincarnation of Visnu
- 27 October 2019**
- Performance: “Klong Chang traditional songs”
 - Boat Song Chanting
 - The Blessing Dance for “His Majesty King Maha Vajiralongkorn Phra Vajiraklaochaoyuhua”
 - KHON (The Mask Play) Ramayana Episode of The abduction of Sita

28 October 2019

- Performance: “Non Raman (the Mons) celebrating the King Rama X’s ascension to the throne”
- Boat Song Chanting
- The Blessing Dance for “His Majesty King Maha Vajiralongkorn Phra Vajiraklaochaoyuhua”
- KHON (The Mask Play) Ramayana Episode of The banishment of Pipek”

29 October 2019

- Performance: “Fon Phu Tai honoring the Father of the Nation”
- Boat Song Chanting
- The Blessing Dance for “His Majesty King Maha Vajiralongkorn Phra Vajiraklaochaoyuhua”
- KHON (The Mask Play) Ramayana Episode of The Battle between Rama and Thotskan

30 October 2019

- Performance: “Fon Sam Chon Pao (Dances of three tribes) – a tribute to the King”
- Boat Song Chanting
- The Blessing Dance for “His Majesty King Maha Vajiralongkorn Phra Vajiraklaochaoyuhua”
- KHON (The Mask Play) Ramayana Episode of Rama return to Ayodhya

31 October 2019

- Performance: “Joining Hearts in Paying Homage to the King”
- Boat Song Chanting
- Lakhon Nai (Inner Court Drama) “Inao: Yaran follows the Peacock”

- 1 November 2019**
- Performance “Nora Dance honoring the King”
 - Boat Song Chanting
 - Lakhon Chatri on the Story of Phra Rot Meri “Horse Dance – Rotthasen captures the horse”
- 2 November 2019**
- Performance “All Arts of the South”
 - Boat Song Chanting
 - Musical Drama: “Beloved Doll”
- 3 November 2019**
- Performance: “The Southern Art of Benediction”
 - Boat Song Chanting
 - Lakhon Chatri on the Story of Manohra: “The Capturing of Manohra”
- 4 November 2019**
- “Nora Dance honoring the King”
 - Boat Song Chanting
 - Folk Drama: “Phra Law: Poochao Summons the Magic Rooster and the Chase of the Magic Rooster”
- 5 November 2019**
- Performance “Nora Dance honoring the King”
 - Boat Song Chanting
 - The Blessing Dance for “His Majesty King Maha Vajiralongkorn Phra Vajiraklaochaoyuhua”
 - Dance Drama (Lakhon Nok) Sang Thong Episode of The Supply of Fish
- 6 November 2019**
- Performance: “His Royal Glory Renowned”
 - Boat Song Chanting
 - The Blessing Dance for “His Majesty King Maha Vajiralongkorn Phra Vajiraklaochaoyuhua”
 - Dance Drama (Lakhon) Pra Abhai Mani Episode of “Escape From The Sea Giantess”

7 November 2019

- Performance “Acclaims of Crowd from All Directions”
- Boat Song Chanting
- The Blessing Dance for “His Majesty King Maha Vajiralongkorn Phra Vajiraklaochaoyuhua”
- Dance Drama (Lakhon) THE STORY OF KHUNCHANG AND KHUNPHAEN Episode of Phlai Yong

8 November 2019

- Performance: “Deepest Reverence for King Vajiralongkorn”
- Boat Song Chanting
- The Blessing Dance for “His Majesty King Maha Vajiralongkorn Phra Vajiraklaochaoyuhua”
- Dance Drama (Lakhon) THE STORY OF KHUNCHANG AND KHUNPHAEN Episode of “The abducting Wong thong”

9 November 2019

- Performance: “Rum Ton Korat dance honoring the King”
- Boat Song Chanting
- Lakhon Nork “Suwannahong touring in ruby cave”

10 November 2019

- Performance: “Korat honoring the King”
- Boat Song Chanting
- Lakhon Panthang – Rajathira: Sming Phra Ram Court princess”

11 November 2019

- Performance: Korat united honoring the King”
- Boat Song Chanting
- KHON (The Mask Play) Ramayana Episode of “Rama crossing ocean”









Zone III Light and Sound Water Screen Projection “Royal Benevolence on Water Screen”

This performance honors His Majesty King Rama X's endless benevolence and his generosity for all Thai people, comparable to a stream of water nourishing the people, showering them with peace and ease. Delivered with spectacular water screen projection technique, the show consists of three acts:

Act I Life along the Stream of the Royal Benevolence

This act shows Thai way of life which has always been closely connected to water since the ancient times. Most people live by the river for the convenience in making a living, transportation, and trade and exchange, leading to the development of art, culture, traditions and beliefs based on the way of life along the water. And most importantly, also stemming from this is the royal tradition of the Royal Procession by water in the spectacular “Royal Barge Procession”, an invaluable cultural heritage of the Thai nation.

Act II Transcendent Beauty of the Ceremonial Barge Procession

This act portrays the delicacy and dazzling beauty of the bow of each royal barge in the Royal Barge Procession. The bow is the extending part from the head of the barge, curving upwards, and carved into animal heads. Mostly, the bow would take the head forms of ordinary animals. However, for the Royal Barges, their bows are carved into mythical animal from Himmawan, such as Hamsa, Rajasiha (the Great Lion), Garuda or Naga e.g. For instances, the Royal Barge Suphannahong bears the Hamsa (Hong) shaped bow; Hamsa (or in Thai Hemraj) is a two-legged Himmawan animal with a long sharp beak, curving up slightly at the tip, and two big fangs, decorated with white mirror glasses and small fangs at both sides of the beak.

Its body is painted golden and its big round eyes adorned with dark green mirror glasses, interrupted with white. Its long slender neck is decorated with Prajamyam Kanyaeng Pattern of which the curving lines inside are tightly overlapping like hairs of Hamsa. The neck is adorned with gilded lacquer and mirrored glasses, in red with the insertion of green. From its mouth, hung two sets of crystalline balls, one above and one below the white tassels, made from yak fur. Around its neck is the white-gold neck garland with a Thai-style suspended mobile with 6-pointed star base structure. The upper part is decorated with woven nets of gardenia flowers, known as Dok Pud in Thai; at the lower part are gardenia tassels. Sets of garlands of different styles, such as Malai Baen (Flat garland), Malai Sik (half-circular) are attached to different corners, exhibiting the refined delicacy of Thai handicraft.

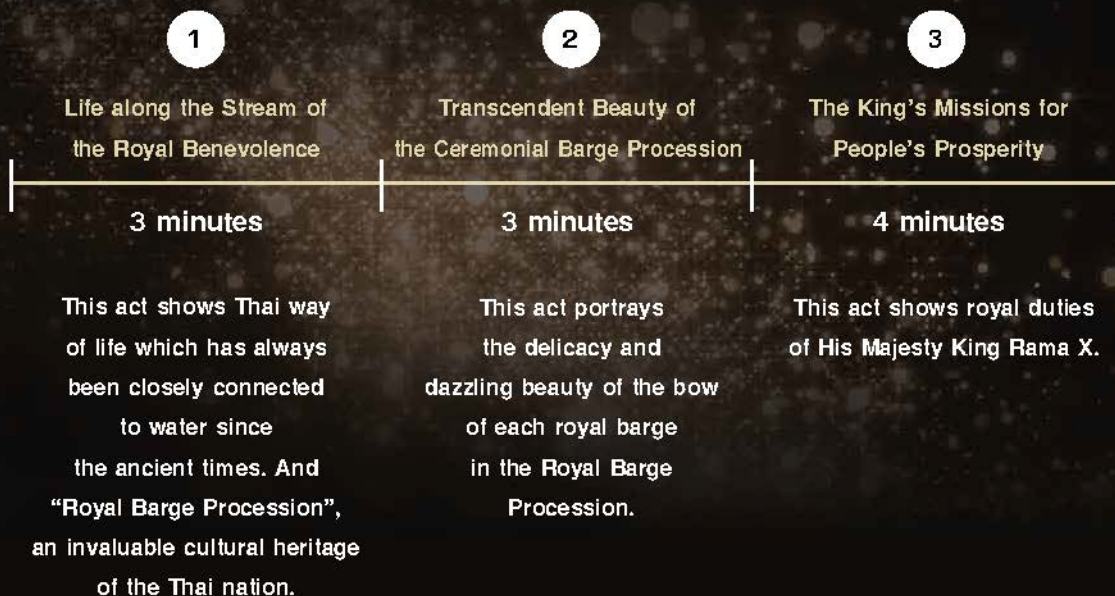
Act III The King's Missions for People's Prosperity

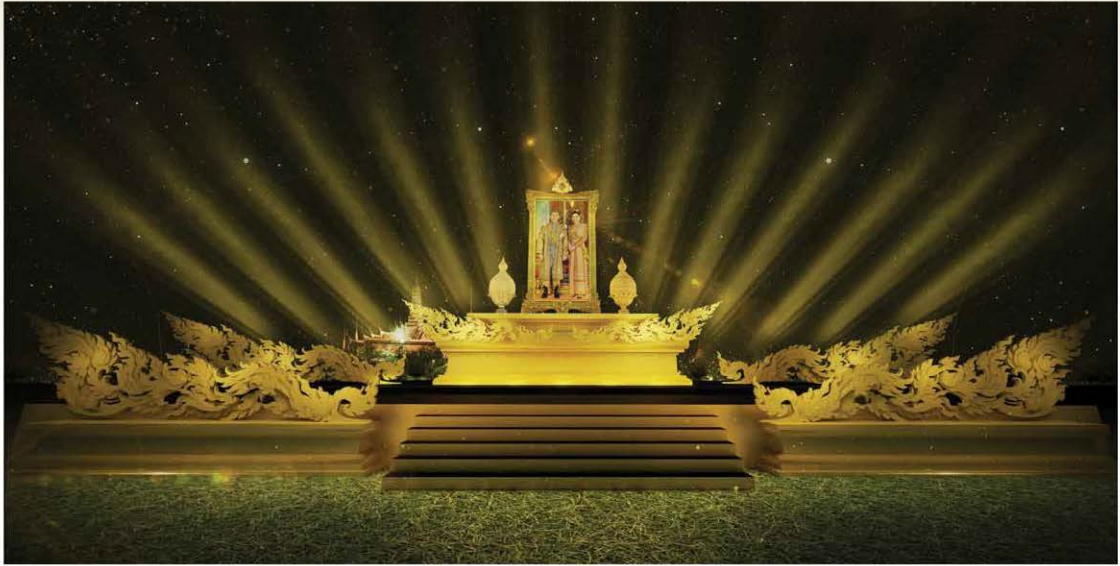
This act shows royal duties in different areas of His Majesty King Rama X, such as education, religious affairs, military and aviation, sports, medical and health issues, agriculture, all of which His Majesty King Rama X has always been determined to carry on and build on for the benefit and happiness of Thai people; the people can never be more grateful to his boundless benevolence.

Light and Sound Water Screen Projection

“Royal Benevolence on Water Screen”

The show takes 10 minutes, divided into 3 acts





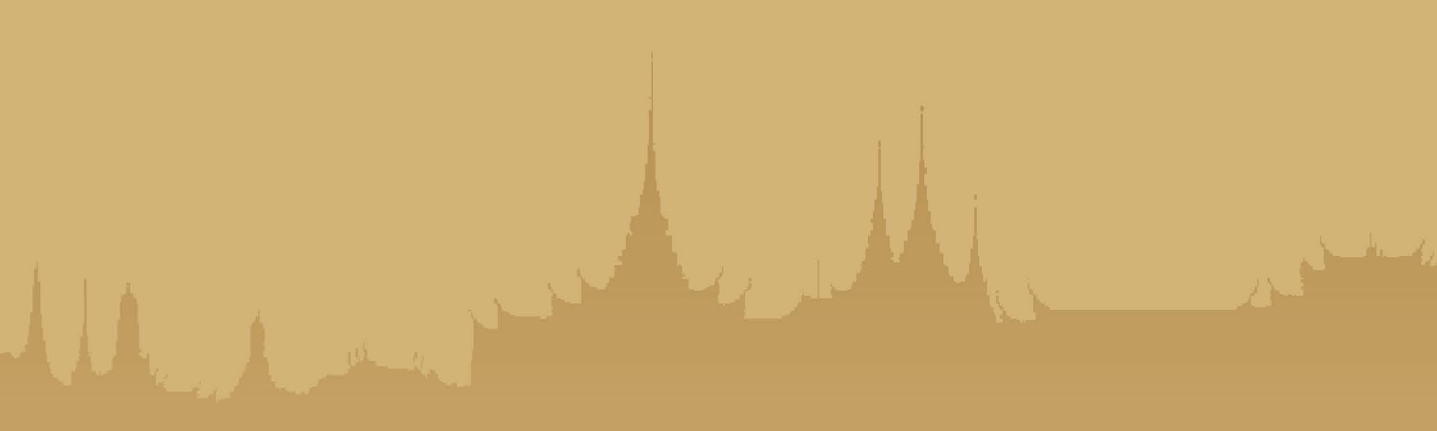


Zone IV Top Thai Cuisine “Delights of Thai Cuisine”

Thai food is unique in its taste, meticulous preparation and delicacy of decoration. There are also a great variety of local recipes for each region and mixture and adaptation of preparation under diverse cultural influences. With worldwide recognition for its taste and being one of the best known food internationally, Thai food is considered a significant cultural heritage of Thailand.

On the occasion of the Royal Capital Circumambulation via the Royal Barge Procession as part of the Royal Coronation Ceremony 2019, the Ministry of Culture has organized Thai way of life and top Thai Food event to raise public awareness on the diversity of Thai culinary culture to promote pride and conservation of the traditional culinary knowledge, accumulated and passed on from our ancestors.





PART II
Knowledge on
The Royal Capital Circumambulation
via The Royal Barge Procession
as part of the Royal Coronation Ceremony 2019 (BE 2562)





Mural Painting in the Ubosot of Wat Amphawan Chetiaram, Samutsongkhram Province, depicting the scene of the Royal Coronation Ceremony of King Rama II

The Royal Coronation Ceremony a Significant Thai Royal Practice

Office of Literature And History, Fine Arts Department

History

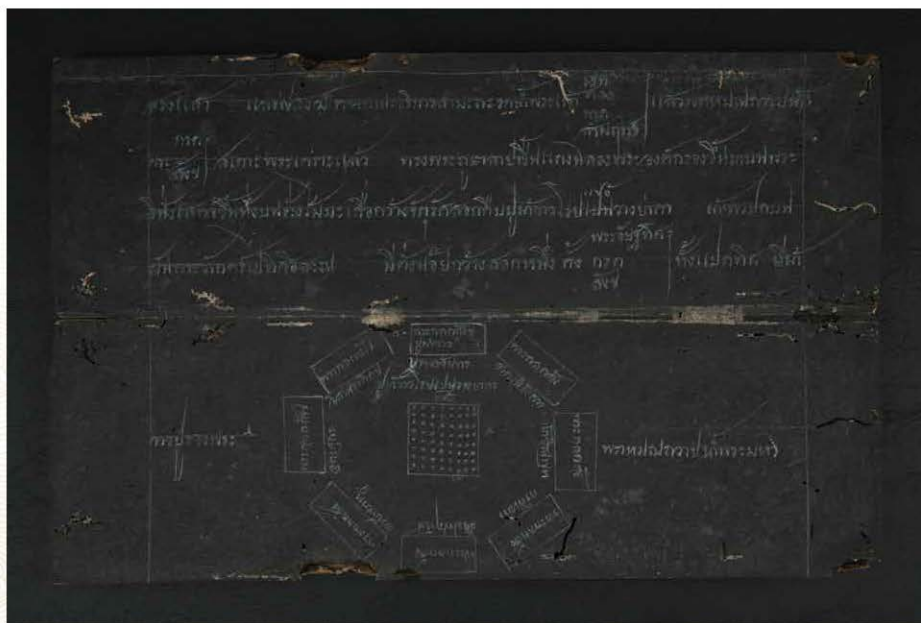
The Royal Coronation Ceremony is an ancient traditional royal practice to ensure a king's legitimacy and formally complete the ascension to the throne. Highly influenced by Indian precepts, it has been practiced in Thai society over a great period of time. After the practice was introduced to Southeast-Asia around 1,000 years ago, it has undergone alternations and adaptations to accommodate temporal and cultural contexts of each society, including ones of Thai society as well. Few details of the ceremony from previous times are known due to lack of evidence. In fact, even the name of the ceremony differs from one period to another. In Ayutthaya, it was called “Phra Ratcha Phithi Racha Phisek” or “Phithi Racha Phisek,” but presently it is called “Phra Ratcha Phithi Boromma Racha Phisek.”

In Sukhothai Period, evidence of a coronation event comes from the stone inscription No. 2 or the “Wat Sichum Inscription.” It records an event that occurred in the 13th BCE regarding the accession to power of the leader, Pho Khun Bang Klang Hao. An additional inscription at Wat Pa Mamuang, written in Thai and Khmer script, also mentioned that Royal Regalia appeared in the Royal Coronation Ceremony of King Phra Maha Dharmaraja I (Lithai) and these consisted of “Phra Khan Chai Si” (The Sword of Victory) and “Saweta Chatra” (The Royal Tiered Umbrella).

In Ayutthaya Period, evidence of the Royal Coronation Ceremony appears in the chronicle of Ayutthaya period, “Kham Hai Kan Chao Krung Kao” or the Statements from Prisoners of War from Ayutthaya in Burma, mentioning that the figwood bench–throne was used in the Royal Coronation Ceremony and the presentation of the Royal Regalia to the King.

In Thonburi Period, there is no evidence of a Royal Coronation Ceremony held. It was assumed that the Royal Coronation Ceremony would follow the pattern used in the reign of King Borommakot of Ayutthaya, but in simplified manner.

In Rattanakosin Period, in 1783, His Majesty King Buddha Yod Fa Chulalok (Rama I) commissioned an assembly of many learned civil officials to research and examine the collective records of the Royal Coronation Ceremony in the reign of King Uthumphon or Khun Luang Wat Pradu of Ayutthaya in order to coordinate the writing of a Manual on the Royal Coronation Ceremony Procedure Collected from the Ayutthaya Period for Official Use. It became the oldest book ever written about the rules of the royal coronation ceremonial process. King Rama I also commanded the creation of related components for the coronation, which became a prototype used for the complete traditional rites for accession to the throne of the King.



Thai Manuscript, in the Section on Royal Ceremonies No. 466, mentions the traditions of Royal Coronation Ceremony in Ayutthaya

The Elements of the Royal Coronation Ceremony

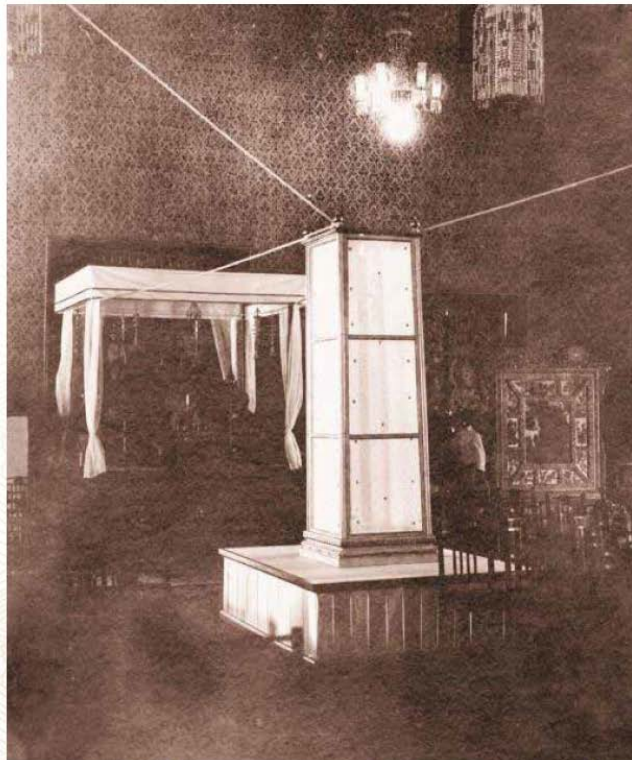
Evidence shows that the elements of the Royal Coronation Ceremony during the Rattanakosin period have been divided into four stages:

The Preparations for the Royal Ceremony In preparation for the ceremony to occur, first, there is the gathering the Water of Ablution and the Sacred Water of Anointment Ceremonies. Then, pedestals and stages are to be prepared for the setting up of the Water. The Royal Golden Plaque with the inscription of the King's official title and the Royal Golden Plaque of His Royal Horoscope must be ready. The Royal Seal of State must be engraved. Finally, the engraved ceremonial objects must be in place and the whole ceremonial compound checked for readiness. The presentation of The Royal Golden Plaque with the inscription of the King's official title and the Royal Golden Plaque of His Royal Horoscope in the ceremony would represent the official succession to the position of the King.



The Royal Coronation Procession of The Royal Golden Plaque, the Royal Horoscope and the Royal Seal of State from the ubosot of Wat Phra Sri Rattana Satsadaram to be enshrined at the ceremonial stage inside the Baisal Daksin Throne Hall on 4 May 1950

The Primary Royal Coronation Ceremonies are composed of the chanting of prayers by monks, the arrangement of sacred water within the circle of holy thread, and the lighting of auspicious candles at Phra Maha Montien Royal Residence. This three day ceremony is referred to as “Tang Nam Wong Dai” (arrangement of sacred water within the circle of holy thread.) In the reign of His Majesty King Bhumibol Adulyadej Borommanathbobitra (Rama IX), there were some practical changes in the ceremony, limiting the religious ceremony to only one day.



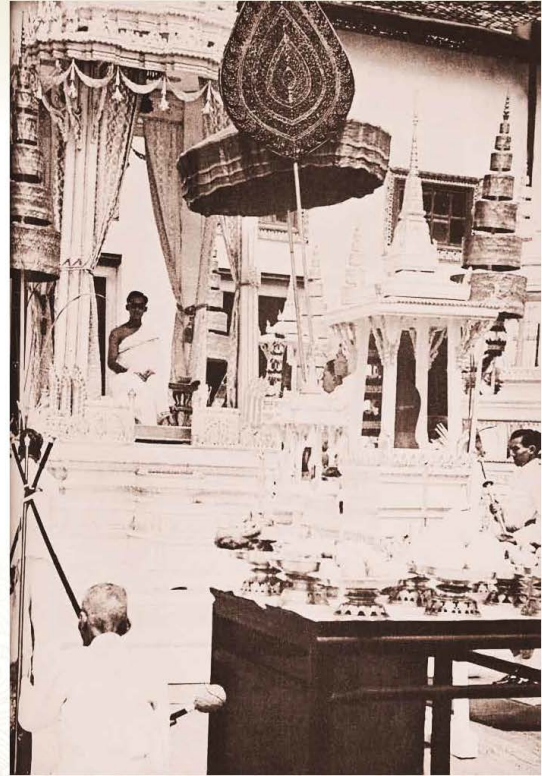
The canopy of the Auspicious Candle, stretched with white cloth, embroidered with golden wire and silk threads and the dais for the monks to chant continually in the Buddhist royal ceremony. The holy water is encircled within the holy threads in the Throne Hall of Amarindra Vinijaya.

The Royal Coronation Ceremony

is composed of the Ablution or Purification Ceremony or “Song Phra Muratha Bhisek,” the Anointment Ceremony or the Offering of the “Abhisek” Water from the eight representatives of the eight cardinal directions of the compass, at the Atha Disa Udumbara Raja Asana Throne, and the Presentation of the Royal Throne and the Royal Regalia in the Crowning and Investiture Ceremonies, at the Bhadrapitha Throne inside the Baisal Daksin Throne Hall.

The Royal Purification Ceremony or “Song Phra Muratha Bhisek”

“Muratha Bhisek” refers to the action of pouring holy water over the head of the king, called Ablution. This is an essential process to achieve worldly sovereignty, known as “Phra Rachathiraj” or the Great King. The King would sit on the Udumbara Raja Asana Throne, in the Purification ceremonial pavilion. Then the presiding official would turn on the shower sending water of purification over His Majesty for the Ablution. After that, the Supreme Patriarch, followed by close royal family members and high-ranking officers would come forth to present the water to His Majesty in Phra Krop, Phra Tao and Phra Maha Sang (the great conch shell), respectively.



His Majesty King Bhumibol Adulyadej Borommananthbobitra (Rama IX) changed into a white garment, with a gold-trimmed white draped cloth, the attire for participation in the Royal Purification Ceremony



Offering of the “Abhisek” Water from the eight representatives of the eight cardinal directions of the compass, at the Atha Disa Udumbara Raja Asana Throne

In the ancient times, the most important part of the whole ceremony was considered to be the Anointment Ceremony. It denoted accession to power throughout the eight cardinal directions. At the present, the moment when the King crowns himself with the Great Crown of Victory is considered the highlight of the ceremony. Throughout the process of the Crowning, all monks are chanting prayers of benediction, the official ensemble are blowing conch shells, beating drums, gongs and other instruments and every temple bell in the area is ringing loudly.

Crowning and Investiture Ceremony at the Bhadrapitha Throne

In this important stage of the ceremony, the King would proceed to the throne, called the Bhadrapitha Throne. There, the chief Brahmin would chant the prayer to pay homage to the Kailasa Heaven and present the King with the Royal Golden Plaque or “Phra Suphannabat,” upon which inscribed the Royal Official Title of His Majesty the King. He would also present the Royal Regalia, the Ancient and Auspicious Orders, the Royal Utensils, and Royal Nine-tiered Umbrella of State. The order of presentation varies in each reign.

The Offering of the “Abhisek” Water and the Presentation of the Royal Throne and the Royal Regalia are the most important stages in the Royal Coronation Ceremony as they formally confirm His Majesty’s position as the sovereign King of the Nation.



King Rama VI, seated on the Throne at Baromabiman Mansion,
in the Royal Coronation Ceremony, 2 December 1911

The Final Royal Ceremonies are composed of these events: the Granting of an Audience, the Installation of the Queen, the Formal Declaration of Faith, demonstrating his willingness to become the Royal Patron of Buddhism, and Paying Homage to the Royal Relics of previous Kings and Queens. In addition, there is the Assumption of the Royal Residence Ceremony, and the Capital Circumambulation Procession. The details of the final session of the Royal Coronation Ceremony have been adjusted to fit circumstances in each reign.



His Majesty King Prajadhipok (Rama VII), riding in the Palanquin, Budtan Thong, in the Royal Procession by land, around the City, via Phra Sumen Road, on 1 March 1925



The "Suphannahong" Royal Barge, the Royal Barge of His Majesty King Vajiravudh (Rama VI), for the Royal Procession by Waterway around the city, on the occasion of the Royal Coronation Ceremony, on 4 December 1911



The Royal Coronation Ceremony of His Majesty King Rama X

Preparation of Sacred Water for the Royal Coronation Ceremony

The Nation-Wide Sacred Water Collecting Ceremonies

When His Majesty King Rama X ordered his royal coronation ceremony to be held during 4 – 6 May 2019, the government assigned the Ministry of Interior the duty of organizing ceremonies to collect Sacred Water from all 76 provinces of Thailand and Bangkok. Consecration Rites were organized at major temples in the respective provinces. The waters are combined and later on presented to His Majesty the King during the Purification Ceremony or “Song Phra Muratha Bhisek” at the Purification ceremonial pavilion and the Anointment Ceremony or the Offering of the “Abhisek” Water at the Atha Disa Udumbara Raja Asana Throne.

The sources of sacred water used in the Royal Coronation Ceremony 2019 consist of 2 parts. The first part used in the Purification Ceremony comes from 9 sites: 4 sacred water sites in Suphanburi namely, Sa Kaeo, Sa Keo, Sa Yamuna and Sa Khongkha and 5 main rivers, known as Bencha Suttha Khongkha. The use of water from 4 sacred ponds in Suphanburi dates back to Ayutthaya period while the use of Bencha Suttha Khongkha water has started in Rattanakosin Period. The second part used as Abhisek water were collected from 108 sacred water sites from 76 provinces and Bangkok.



Sacred Water-Collecting Ritual in Pattani province



Sacred Water Procession in Mae Hong Son province



The Governor of Phitsanulok bringing Sakhon Bowl containing sacred water and ladle into the provincial royal temple



The Governor of Sisaket bringing Sakhon Bowl containing sacred water and ladle into the provincial royal temple



Abhisak water vase procession from the Ministry of Interior to Wat Suthat Thepphawaram



The Inscription of the Royal Golden Plaque and the Engraving of the Royal Seal of State

On Monday 22 April 2019, His Majesty King Rama X assigned Admiral Mom Chao Pusarn Sawasdiwat to represent him at the chanting ceremony for the inscription of the royal golden plaque and the engraving of the Royal Seal of State at the Ubosot of Wat Phra Si Rattana Satsadaram.

The next day, the royal representative attended the Inscription of the Royal Golden Plaque and the Engraving of the Royal Seal of State as well as the Royal Golden Plaque of the immediate royal family at the Ubosot of Wat Phra Si Rattana Satsadaram. To conclude the ceremony, the Royal Golden Plaques and the Engraving of the Royal Seal of State were set upon the stone pulpit in front of the Emerald Buddha inside the Ubosot of Wat Phra Si Rattana Satsadaram.



The Royal Visits to Pay Homage to the Royal Relics and Worship Other Sacred Beings

On Thursday 2 May 2019, before the royal coronation ceremony, His Majesty King Rama X and Her Majesty the Queen paid homage to royal relics and worshipped other sacred beings for good blessing, following the ancient royal tradition. The sacred sanctuaries visited included the Equestrian Statue of King Chulalongkorn at the Royal Plaza, on the grounds of Dusit Palace, the Memorial of King Rama I at the foot of Memorial Bridge and the shrine of Phra Lak Muang (or the City Pillar). They also visited the Grand Palace to worship sacred beings at Baisal Daksin Throne Hall and Chakrabat Biman Royal Residence.



The procession of the Royal Golden Plaques and the Engraving of the Royal Seal of State

The Primary Royal Ceremonies

The primary ceremonies for the Royal Coronation Ceremony 2019 started on Friday 3 May 2019 when The Royal Golden Plaque of the official title of His Majesty the King, the Royal Golden Plaque of His Majesty's horoscope, and the Royal Seal of State were transferred from the Temple of the Emerald Buddha to Baisal Daksin Throne Hall.

Their Majesties the King and Queen arrived at the Uposot of Wat Phra Si Rattana Satsadaram and paid homage to the Emerald Buddha. They, then, went to the Amarindra Vinijaya Throne Hall to pay homage to the Threefold Refuge and to Phra Dhat Monthira Reliquary Hall to pay homage to the royal relics of the royal ancestors.

As the auspicious moment arrived, His Holiness Somdet Phra Ariyavongsagatayana, the Supreme Patriarch, lit the auspicious candle and a senior monk announced the royal coronation ceremony at Baisal Daksin Throne Hall. Once the monks finished chanting prayers of benediction, His Majesty the King lit up the candles at the pulpit used for Bhanavara Prayer and the monk later continued chanting prayers throughout the night





His Majesty the King lit up candles at the pulpit used for Bhanavara Prayer

The Royal Coronation Ceremony

On Saturday 4 May 2019, at the chosen auspicious time, His Majesty the King exited Sulalai Biman Chapel to Baisal Daksin Throne Hall and, in a procession, entered Chakrabat Biman Royal Residence. His Majesty the King lit candles to pay homage to all deities in the universe and sat on Udumbara wooden bench in the Purification ceremonial pavilion to be showered in purification water from Bencha Suttha Khongkha rivers, the four ponds in Suphanburi, and other sacred sites all over the country.

His Majesty the King then sat on Atha Disa Udumbara Raja Asana Throne in Baisal Daksin Throne Hall and were offered Abhisek water from representatives from all eight cardinal directions. After that, His Majesty the King proceeded to the Bhadrapitha Throne, where the Chief Brahmin presented him with the Royal Golden Plaque of His Majesty's official title, the Royal Regalia, the Ancient and Auspicious Orders, and the Weapons of Sovereignty. After the Crowning and Investiture Ceremony, His Majesty presented the First Royal Command: "We shall sustain, preserve, and continue and shall reign with righteousness for the benefit and happiness of the people forever."

On this occasion, His Majesty the King installed Queen Suthida to the official royal title of Her Majesty and gave Her Majesty Queen Suthida her Royal Golden Plaque, the Ancient and Auspicious Order of the Nine Gems and royal decorations and utensils. Then, Somdet Phra Wannarat of Wat Bovornnivej Viharn put off the auspicious candle for the Royal Coronation Ceremony 2019



His Majesty King Rama X seated on the Udumbara Raja Asana in the Purification Ceremonial Pavilion



on the Udumbara Raja Asana Throne, receiving Abhisek water offered by the representatives
of 8 cardinal directions



His Majesty the King was carried on a palanquin to Wat Phra Si Rattana Satsadaram to proclaim himself the Royal Patron of Buddhism.

Granting of a Grand Audience and Assumption of the Royal Residence Ceremony

On Saturday 4 May 2019 at 14.00 hrs., inside the Amarindra Vinijaya Throne Hall, His Majesty the King granted an audience and received the homage for the Royal Coronation Ceremony from Her Royal Highness Princess Sirindhorn as the representative of the royal family, the Prime Minister on behalf on the Cabinet, civil and military officers and the general public, the President of National Legislative Assembly, representing the National Legislative Assembly, and the Chief Justice of the Supreme Court of Thailand, representing all court officials. His Majesty the King then gave a speech in response.

At 16.00 hrs. His Majesty the King proceeded in a procession to Wat Phra Si Rattana Satsadaram to proclaim himself the Royal Patron of Buddhism, paid homage to the royal relics of royal ancestors at Prasat Phra Thep Bidon (the Royal Pantheon), and paid respect to the royal relics of the Late King Rama IX, his father at Dusit Maha Prasad Throne Hall.

At 18.00 hrs., the ceremony of Assumption of the Royal Residence was performed. According to the ancient royal tradition, when a King ascends the throne, Royal Residence Assumption ceremony must be held to as an equivalent to housewarming. The auspicious moment is from 13.19 – 20.30 hrs. His Majesty the King, along with Her Majesty the Queen, went to Baisal Daksin Throne Hall and Baisal Daksin Throne Hall and joined the procession led by the candle bearer and followed by officers carrying Royal Residence Assumption accessories. The bed was prepared by Air Chief Marshal Satitpong Sukvimol, Mr.Chareonsak Kareekan, and Mr. Manat Sueapliao. His majesty the King then lied on the bed for auspices. At this point, officials played music from the gong of victory and conch shells. Once the music stopped, His Majesty the King then moved down to the lower platform to conclude the ceremony.



The Ceremony to Bestow His Majesty’s Royal Cypher and Royal Title and Grant the Royal Rank to Members of Royalty

On Sunday 5 May 2019, at the Amarindra Vinijaya Throne Hall, the Grand Palace, His Majesty the King, along with Her Majesty the Queen, announced the inauguration of royal titles for His Majesty King Bhumibol Adulyadej as “Phra Bat Somdet Phra Boromchanakathibet Maha Bhumibol Adulyadej Maharaj Borommanatbophit” and Her Majesty Queen Sirikit of King Rama IX as “Somdet Phra Nang Chao Sirikit Phra Borommarachininat Phra Borommaracha Chonnani Phanpi Luang”, in accordance with the Royal Golden Plaques. This was followed by royal decree bestowing new royal titles and decorations for royal family members. After that, His Majesty the King attended the chanting and presented food to 20 venerable monks. After the sermon of His Holiness Somdet Phra Ariyavongsagatayana, the Supreme Patriarch, His Majesty the King presented offerings to worship the sermon and presented offerings to the monks. Lastly, after His Majesty the King poured the ceremonial water, the monks asked for the permission to leave.



Royal Land Procession encircling the Capital

On Sunday 5 May 2019 at 14.30 hrs., after the Inauguration Ceremony of His Majesty's Royal Cypher and Royal Title and the granting of new royal ranks and decorations to members of royalty, His Majesty the King went on a Royal Land Procession to Wat Bovoranives, Wat Rajabopidh, and Wat Phra Chetuphon to pay homage to the main Buddha images and the royal relics of the royal relics of King Rama I.

The land procession could be divided into three parts. The first part at the front is the leading procession, consisting of mounted police guards, military band, joint commanding unit and military honor guards. The second part in the middle was presided by the King, accompanied by an entourage consisting of a ceremonial music band, operation support unit, front royal regalia bearers, the King's palanquin, and rear royal regalia bearers. The third part was comprised of a closing military band and military honor guards.



Granting of Public Audience to receive good wishes of the people

On Monday 6 May 2019 at 16.30 hrs., His Majesty the King, along with Her Majesty the Queen, presided over the Suddhaisavarya Prasad Throne Hall and granted an audience to receive good wishes from representatives of different Thai communities, brought in by the Minister of Interior, and representatives of religious personnel, brought in by the Minister of Culture. Their Majesties the King and Queen, then, proceeded to the balcony of Suddhaisavarya Prasad Throne Hall, where the Prime Minister, as the Head of the Organizing Committee of the Royal Coronation Ceremony, presented good wishes to His Majesty the King on behalf of all Thai citizen, to which His Majesty the King granted a reply.

Then at 17.30 hrs., His Majesty the King, along with Her Majesty the Queen, presided over Chakri Maha Prasad Throne Hall and granted an audience to members of the international diplomatic corps and representatives of the international trade organization who offer their felicitations on this special occasion. His Majesty the King bestowed them his response and had conversation with them. Before leaving, His Majesty ordered that a hosted dinner be arranged for the international diplomatic corps and representatives of the international trade organization at Borom Ratchasathit Mahoran Banquet Hall.



Entrée des ambassadeurs françois dans la Riviere de nam a l'embouchure de siam il y a
 des deux costés une batterie de canon. lorsque les françois en sortirent ils y auvent
 tendu une chaîne avec des galeres de deux costés et des pieux comme de gros arbres
 plantés sur la barge pour fermer l'entrée de la Riviere. Tous les bâteaux ou bateaux
 sont armés de canons et de mousquetons et ont une voile qui se fait sur

View of Ayutthaya with Royal Barges, from 'Voyage Du Siam Des Peres Jesuites' by Guy Tachard, 1688

Royal Capital Circumambulation via the Royal Barge Procession



Royal Capital Circumambulation via Royal Barge Procession of King Rama VI

The Royal Coronation Ceremony is the highly significant ceremony for the ascension to the throne of the new King according to the ancient royal tradition. The Final Part of the Royal Coronation Ceremony is the Royal Capital Circumambulation Procession, following ancient Indian tradition of “Prataksin” or clockwise Circumambulation. It has been mentioned in the Agni Purana and Manasara sacred texts that the Royal Coronation Ceremony will only be officially completed after the King has traveled clockwise encircling the city.

The purpose of this city circumambulation is to allow the general public, who have no chance to see the King during the Royal Coronation Ceremony, the opportunity to appreciate the royal power and grace as well as pay homage to the new King.

During the reign of King Rama V, there is evidence that the King ordered the Royal Capital Circumambulation via the Royal Barge Procession to be held during his second Royal Coronation Ceremony on Sunday 23 November 1873 (BE 2416.) However, there was no recorded details on the formation of the procession; only the route of the royal clockwise procession is known: starting from Ratcha Woradit Pier into Bang Lamphu Canal towards Wat Bowon Niwet Wihan, Wat Arun Ratchawararam and returning to Ratch Woradit Pier.

For the Royal Capital Circumambulation via the Royal Barge Procession during the Royal Coronation Ceremony of King Rama VI in 1911 (BE 2454), the King ordered that the route be changed, starting from Ratcha Woradit Pier to Wat Arun Ratchawararam and returning with the same route. Royal barges were also assigned different roles of The King's Barge, Secondary Barges, and Pavilion Barge (for changing attires)

Barge	Royal Barge Suphannahong	Royal Barge Ananta Nakkharat	Royal Barge Sa'ngangam Krabuan	Royal Barge Si Praphat Chai	Royal Barge Anekkachat phuchong
Route					
Departing	The King's Barge	Secondary	Secondary	Carry the sash of Buddha	Pavilion Barge
Returning	(Presumably) Secondary	The King's Barge	(Presumably) Secondary	-	Attire Changing Barge

Apart from the main Royal Barges mentioned above, the Royal Barge Procession at that time also featured groups of Phikat Barges and Sae Barges, Outer Drum Barges, 10 pairs of Dang Barges with white tassel, Dang Barges (towing twin barges), Thong Babin Barge paired with Thong Khwan Fa Barge with red tassels, followed by animal figurehead barges consisting

of Krabi Ran Ron Rap Barge paired with Krabi Prap Mueng Man Barge, Asura Wayuphak Barge paired with Asura Paksi Samut Barge (carrying Chana Ngern Drum) Phali Lang Thawip Barge paired with Sukhrip Krong Mueang Barge (carrying Chana Thong Drum with flutist and drummer), Krut Hoen Het Barge paired with Krut Tret Traichak Barge (with conch and trumpet); The rest include Ekachai Hern Hao Barge paired with Ekachai Lau Thong as towing twin (carrying Mahorateuk or bronze kettle drum)



Royal Capital Circumambulation via the Royal Barge Procession of King Rama VII

The Royal Capital Circumambulation via the Royal Barge Procession during the Royal Coronation Ceremony of King Rama VII in 1926 (BE 2469) mostly followed the formation and route used in the reign of King Rama VI. According to Official Archive of the Royal Coronation Ceremony, detailed formation of the Royal Capital Circumambulation via the Royal Barge Procession is as follows:

Left**Right**

Sua Khamron Sinthu Barge

Drum Barge

Sua Thayan Chon Barge

Dang Barge

Dang Barge

Dang Barge

Dang Barge

Dang Barge

Krabi Prap Mueang Marn Barge

Dang Barge

Dang Barge

Krabi Ran Ron Rab Barge

Dang Barge

Outer Royal Police Barge

Dang Barge

Asura Paksa Barge

Asura Wayuphak Barge

Dang Barge

Dang Barge

Dang Barge

Dang Barge Sukhrip Khong Mueang Barge

Pali Rang Thaveep Barge

Dang Barge

Dang Barge

Dang Barge

Dang Barge Krut Tret Traichak Barge

Krut Hoen Het Barge

Dang Barge

Thong Khwan Fa Barge

Inner Royal Police Barge

Thong Babin Barge

Praphat Chai Barge with Pavilion

Ekachai Lao Thong Barge

paired with

Ekachai Hern Hao Barge

Suphannahong Royal Barge

Saeng Barge

Saeng Barge

Saeng Barge

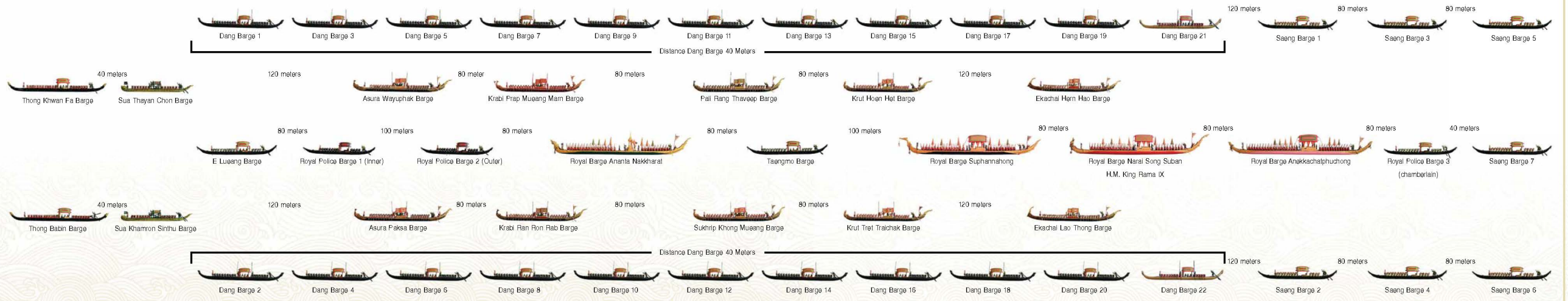
Saeng Barge

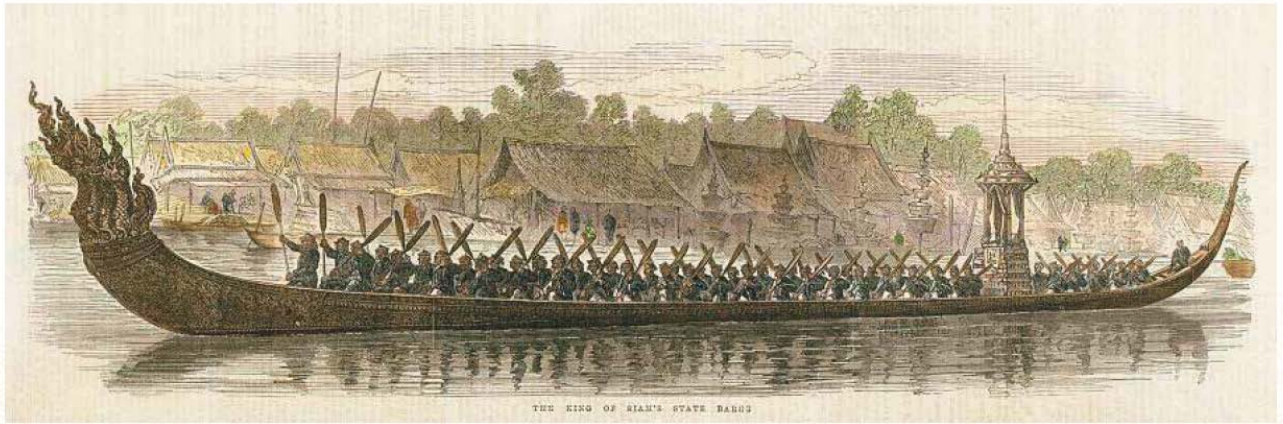
Royal Barge Anekkachatphuchong

Royal Barge Ananta Nakharat

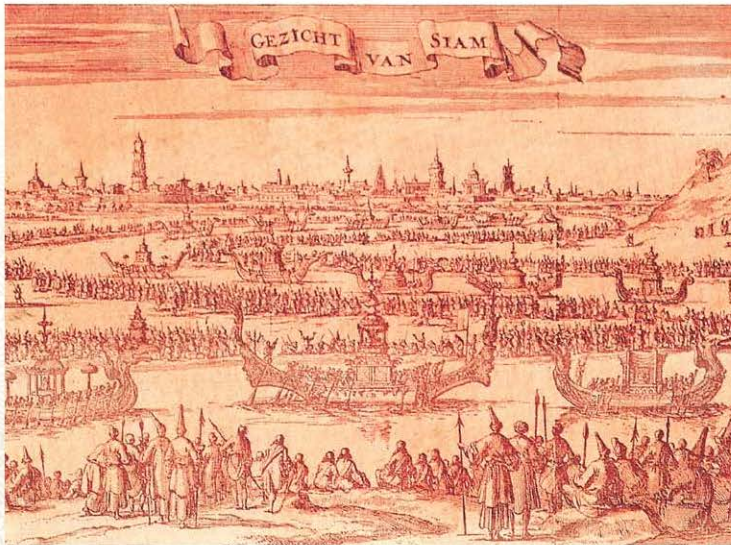
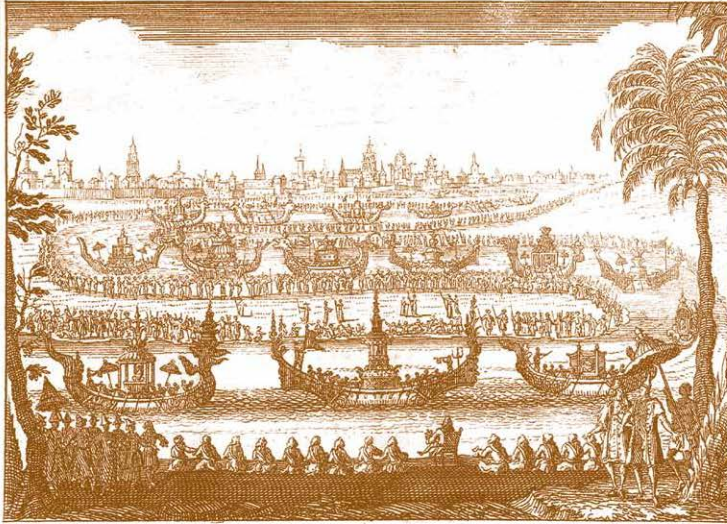
Royal Barge Thep Tawai Korn

The Royal Barge Procession





The Royal Barge Procession Printing from London News, UK , October 1867, King Rama IV period



View of Ayutthaya with Royal Barges, from 'Voyage Du Siam Des Peres Jesuites' by Guy Tachard, 1688

History of the Royal Barge Procession

There is a presumption that the Royal Barge Procession might have evolved from the formation of royal fleet going to the battle. In Ayutthaya Period, fleet procession held an essential role in protecting the Kingdom, especially in transporting soldiers in the battlefield. For this reason, during war-free period, officers were gathered to practice procession to prepare for battles. Since the formation of procession was related to royal ceremonies, the Royal Regalia and utensils were incorporated into the arrangement of the procession while other elements of battle fleet procession remained unchanged.

“Phet Phuang Royal Barge Procession” in the reign of King Narai serves as important evidence of the Royal Barge Procession in Ayutthaya Period. The procession in full scale was immense, consisting of 5 sections with Outer Troops in section 1 and 5, The King’s Guards in section 2 and 4, and most importantly, The King’s Royal Barges in section 3.

Full scale Royal Barge Procession in Rattanakosin first appeared in the reign of King Rama III. The attributes of the formation were been mentioned in Lilit (writing in verses) on Royal Procession on Land and Water, written by Somdet Phra Maha Samana Chao Krommaphra Paramanuchitchinorot, that the Procession for monks’ robes and the King were the same one; The only difference was that it featured Ekachai barges carrying monks’ robes leading the King’s Royal Barge. The formation of the Royal Kathin Procession Ceremony mentioned in this literature is the Greater procession.

Nevertheless, there were changes in the formation of Royal Barge Procession in each period, causing confusion on the differences between the Greater and Lesser Royal Barge Processions. To solve this issue, Prince Paribatra Sukhumbhand, at that time the acting Chief of Navy, submitted a letter to King Rama VII for permission to reconstruct the formation of the royal ceremonial barges, dividing the Royal Barge Procession into two types: the Greater and Lesser Royal Barge Processions.

After the regime change in 1932 (BE 2475), royal barges were in bad condition, weathered by time and the absence of Royal Barge Procession. Moreover, during World War II, Royal Ceremonial Barge Dock at Bangkok Noi was hit by the Allies' bombs, causing damages to the royal barges. Not until BE 2500, to commemorate the 25th Buddhist Century, that the Lesser Royal Barge Procession was organized for a Buddha Statue; this procession was call "Buddha Barge Procession."

Since then, there were constructions of Royal Ceremonial Barges and a full set of 11 pairs of Dang barges. A total of 8 animal figurehead barges were reconstructed using the original bow or newly built ones. The royal barges which were repaired or built anew are:



Krut Hoen Het Barge



Krut Tret Traichak Barge



Krabi Prap Mueng Marn Barge



Thong Babin Barge





Apart from repairing royal barges to be featured in the Royal Barge Procession, on the occasion of the fiftieth Anniversary of King Bhumibol Adulyadej (Rama IX)'s accession to the throne in 1996, the Royal Thai Government and Thai people joined hands in organizing the Golden Jubilee Celebration in recognition of his royal benevolence. On this particularly significant occasion, the Royal Thai Navy asked for the royal permission to construct the new Royal Barge Narai Song Suban to honor King Rama IX.

Currently, the Royal Barge Procession consists of a total of 52 barges:

1. Thong Khwan Fa Barge
2. Thong Babin Barge
3. Sua Thayan Chon Barge
4. Sua Khamron Sinthu Barge
5. Dang Barges (22)
6. E Lueang Barge
7. Taengmo Barge
8. Police Barges (3)
9. Asura Wayuphak Barge
10. Asura Paksi Barge
11. Krabi Prap Mueang Man Barge
12. Krabi Ran Ron Rap Barge
13. Pali Rang Thawip Barge
14. Sukhrip Khrong Mueang Barge
15. Krut Hoen Het Barge
16. Krut Tret Traichak Barge
17. Ekachhai Hoen Hao Barge
18. Ekachai Lao Thong Barge
19. Royal Barge Anantanakkharat
20. Royal Barge Narai Song Suban
H.M. King Rama IX
21. Royal Barge Suphannahong
22. Royal Barge Anekkachatphuchong
23. Saeng Barges (7)

Among these 52 barges, there are four major royal barges with history and details as follows:



The Royal Barge Suphannahong



The Royal Barge Suphannahong

“Suphannahong” means golden swan. According to Brahmanism and Hinduism, Swan or Hamsa is the vahana (vehicle) of god and goddess such as Ashvins, Viruna, Brahma and Saraswati e.g. Hamsa also represents prominent deities, such as Vishnu, Shiva and Surya. In Buddhism, the creature symbolizes the pure spirit or true mind as mentioned in a Jataka tale about the previous birth of the Lord Buddha as a Hamsa.

The current barge's construction was commissioned during the last years of King Rama V's reign to replace the original royal barge Suphannahong built in the reign of King Rama I. The construction was completed in BE 2454 (1911) during the reign of King Rama VI. The ceremony to launch the barge into the water was held on 13 November 1911. There is evidence of royal barges called "Sri Suvannahong" and "Royal Barge Chai Suphanna Hong" in the reign of King Phra Maha Chakrapat of Ayutthaya and "Royal Barge Suvannnahong" during late Ayuttha period. In Rattanakosin Period, "Royal Barge Suvannahong" existed during the reign of King Rama I and "Sri Suphannahong in the reign of King Rama III.

The bow is made into a head of Hamsa, or mythical swan, while the hull represents the body of the creature. The barge is adorned with gilded lacquer and mirrored glass decoration, with a crystalline ball and tassels dangling from its mouth. The hull is painted black outside and red inside. In the middle of the barge is placed a pavilion with a throne called ratcha-banlang-kany, built to house the king and his immediate royal family. The length of the barge is 46.15 meters and the width at the beam 3.17 meters. The depth of the hull is 94 centimeters and the draught is 41 centimeters. Its displacement is 15 tons. It is manned by fifty oarsmen with two steersmen, two officers fore and aft, one standard bearer, one signalman, seven Royal Chatras bearers and one chanter. The chanter is the singing leader of the boat song and the oarsmen chant rhythmically in unison together with the chanter on each barge.

In 1992 the World Ship Trust presented the World Ship Trust Maritime Heritage Award to the Suphannahong Royal Barge.

The Royal Barge Narai Song Suban H.M. King Rama IX

The term Narai Song Suban literally means Lord Narai mounted on Garuda. “Suban” is an alternative to Garuda, the vehicle of the lord. This Royal Barge Narai Song Suban H.M. King Rama IX was built under the commission of the Royal Thai Navy and the Fine Arts Department in honor of the fiftieth Anniversary of King Bhumibol Adulyadej (Rama IX)’s accession to the throne in 1996. Its stem follows the design of the Narai Song Suban Royal Barge from King Rama IV’s era. The term H.M. King Rama IX added to the name is to suggest that the royal barge was built in the reign of His Majesty King Rama IX.

His Majesty King Rama IX and Queen Mother Sirikit presided over the keel laying ceremony for the royal barge on 5 September 1994 (BE 2537) and His Majesty King Rama X, at that time holding the title of His Royal Highness Crown Prince Maha Vajiralongkorn, on behalf of His Majesty King Rama IX, presided over the launching ceremony, releasing the Narai Song Suban – H.M. King Rama IX Royal Barge to the water on 5 of April 1996 (BE 2539.)

The bow and hull of the barge are decorated with gilded lacquer and mirrored glass ornaments. At the prow of the royal barge and beneath the Garuda there is a porthole for a cannon. In the middle of the barge is placed a pavilion in which a throne called ratcha-banlang-kanya is fixed. This pavilion was built to house the king and his immediate royal family. The length of the barge is 44.30 meters and the width at the beam 3.20 meters. The depth of the hull is 1.10 meters and the draught is 40 centimeters. Its displacement is 20 tons. It is manned by fifty oarsmen with two steersmen, two officers fore and aft, one signalman, seven Royal Chatras (literally, royal umbrellas) bearers and one chanter.



The Royal Barge Narai Song Suban H.M. King Rama IX



The Royal Barge Narai Song Suban H.M. King Rama IX



The Royal Barge Anantanakkharat



The Royal Barge Anantanakharat

“Anantanakharat” means king of the serpents. In Hindu mythology, “Ananta” refers to the divine serpent with great power, also known as Sesa or Adisesa. He has one thousand heads, adorned with one thousand gems that illuminate all the regions. According to the Indian Puranas, Ananta lives below the seven patalas (netherworlds) and bears the whole world on his head. When Ananta yawns, the whole world trembles. In some accounts, Ananta is also called vasukiri, the seven-headed nagas who dwells in the seventh patala, ruling over nagas.

According to the Trailokya, Buddhist cosmology, it is believed that a fish called Ananta (Thai pronounces a-non or a-nan) bears the whole world on his back and whenever it moves the whole world trembles like earthquake. It is also believed that the seven-headed naga summons rain. The Thai king is said to be a partial incarnation of Vishnu. Thus, his vehicle is built in the form of Anantanakkharat according to the belief that the god Vishnu rests or sleeps on Anantanakkharat in Kasiensamut, or the ocean of milk.

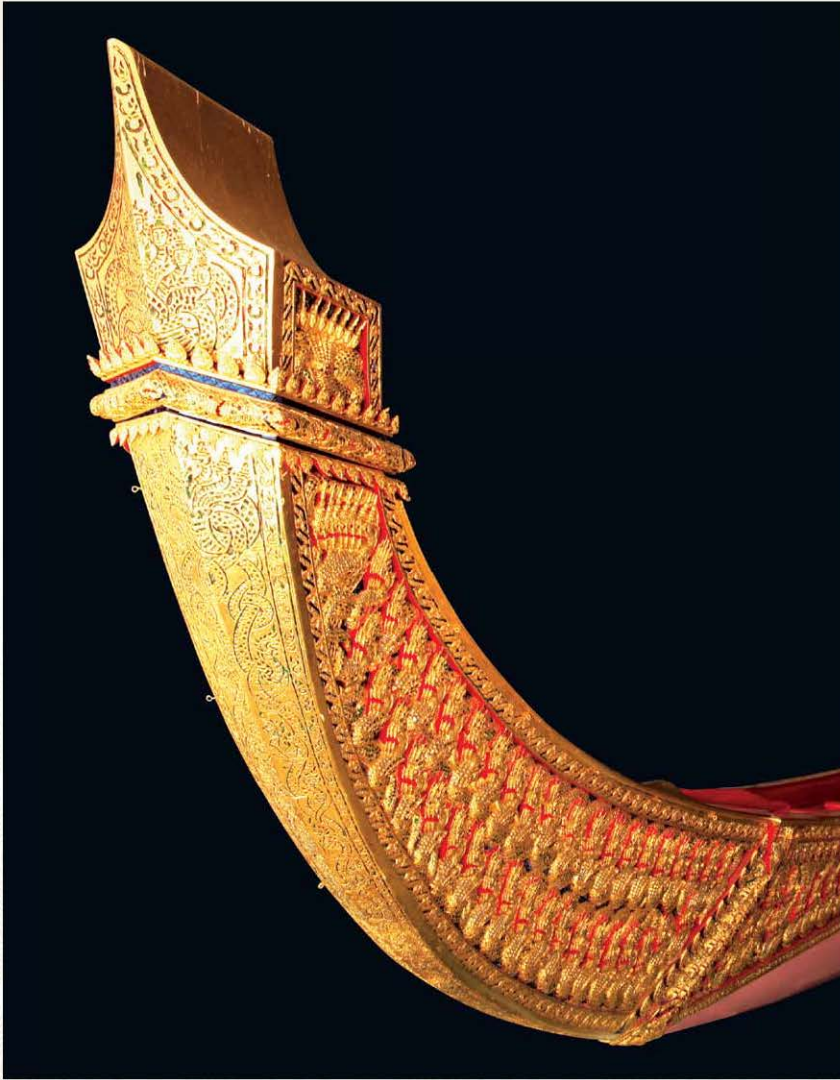
The bow is carved into the seven-headed naga, gilded lacquer and decorated with mirrored glass ornaments. The hull was painted green outside and red inside. In the middle of the barge is placed a tiered roofed shrine housing a Buddha Image and /or the Kathin robes. The length of the barge is 44.85 meters and the width at the beam 2.58 meters. The depth of the hull is 87 centimeters and the draught is 31 centimeters. It is manned by fifty-four oarsmen with two steersmen, two officers fore and aft, one signalman, seven Royal Chatras bearers, three royal fans bearers and one chanter.

The current Royal Barge Anantanakkharat was built during the reign of King Vajiravudh (Rama VI, and completed on 15 April 1914 (BE 2457). It replaces the previous one built during the reign of King Mongkut (Rama IV.)

The Royal Barge Anekkachatphuchong

“Anekkachatphuchong” literally means the variety of serpents. It is in harmony with the bow that is intricately carved and gilded in delicate pattern of small serpents. The Sanskrit word Putchong is often used as a synonym for naga, a mythical creature in Hindu and Buddhist mythology. Such deities represent power, wisdom, and fertility. Several Hindu deities are associated with nagas or serpents or with serpent divinities. For instance, the god Vishnu rests on Ananta or Sesenaga over the waters. A pattern of numerous small serpents on the bow represents thousands of nagas who are children of Kasyapa and Kadru, living in the Patalas (netherworlds).

The Royal Barge Anekkachatphuchong was built in the reign of King Rama V, serving as secondary barge in the royal procession. Its exterior is painted pink with its interior red. The bow is covered with small intricate thousand carvings of nagas, gilded with gold. In the middle of the barge is placed a pavilion in which a throne called ratcha-banlang-kanya is fixed. The length of the barge is 45.67 meters and the width at the beam 2.91 meters. The depth of the hull is 91 centimeters and the draught is 46 centimeters. Its displacement is 7.7 tons. It is manned by sixty-one oarsmen with two steersmen, two officers fore and aft, one standard bearer, one signalman, seven bearers of Royal Chatras (literally, umbrellas, which are the royal regalia) and one chanter. The chanter is the singing leader of a boat song and the oarsmen chant rhythmically in unison together with the chanter on each barge.



The Royal Barge Anekkachatphuchong



The Royal Barge Anekkachatphuchong





The Royal Barge Suphannahong

Boat Song Chanting

Apart from beautiful arts and crafts of the Royal Barges, boat song chanting and delivery format also reflect literary and musical aesthetics, constituting the grandeur of the Royal Barge Procession, honoring the sovereign status of the King. In “Explanations of this History of Boat Song Chanting,” Prince Damrong Rajanubhab wrote about Royal Ceremonial Barge Chanting that:

“Chanting in the royal ceremony is the chanting to honor the Royal Barges when the King embarks on Royal Barge Procession, known as Royal Barge Ceremonial Chanting. For slow rowing, the chanter will start with “yoew” (rising tone) and all the oarsmen will respond with “yoew” (falling tone.) At faster speed or during the race, the chanter will shout “Yiyoewyoew” and meet with the oarsmen’s response “yoewyoew” (falling tone.) These chanting words used in the Royal Ceremonial Barge Chanting are not Thai words; they are called “Sawahe”, believed to have Indian origins. When the Great King of Varanasi boarded the barge to cross the Kongka River, the chanter would start in Sanskrit with “Ohm Rama...” and finish the section of the chant. Then, the oarsmen would respond with “yoew.” The chanting would continue in this pattern throughout the route. From this instance, it is presumed that Royal Ceremonial Barge Chanting might have been based on Indian Brahmin sacred texts and delivered in Sanskrit, and later on simplified to “yoewyoew” just like these days. At the present, the chantinngs are still called “sawahe, chalawahe and moolahe”



There is no clear evidence on attributes and formats of the Royal Barge Procession Chanting; only “Explanations of this History of Boat song chanting”, written by Prince Damrong Rajanubhab explained the format of the Royal Ceremonial Barge Chanting as follows:

“By the book, there are three styles of he (chanting): sawahe, chalawahe, and moolahe. However, practically in the Royal Barge Procession, I have seen four styles of chanting; when the King boards the royal barge, Luang Phisanu Senkhumrampheri, the chanter (assigned by position or by specialization I am not certain), would be sitting on his knees with his hands together in praying and chanting the introductory verse, also known as the interlude. Once finished, he would leave the royal barge. The oarsmen would row slowly as going downriver does not require much effort. The strokes are meticulous and graceful, accompanied by the chanting in slow rhythm called chalawahe (“cha” meaning slow.) When approaching the destination, the chanter would shift to sawahe; the actual meaning of this word is still unknown. When finished, the Royal Barge would park. For the returning trip, rowing upriver against the current requires heavy and rapid strokes with fast rhythm chanting. The oarsmen would respond with “ha hai.” From my understanding, moolahe, as said in the book, might mean fundamental chanting. The end of every verse would be concluded with three consecutive strokes. For the (krathong) lantern floating ceremony, the procession would feature two Ging Royal Barges, one with a Buddha image and one carrying flower trays as offerings. When the Ging Barges park next to the King’s Royal Barge, the King would light up candles for the offerings and order a stop for a chanting in the style of moolahe. After the chanting, the procession continues with the accompaniment of chalawahe. These accounts are based on what I have seen.”



The oldest Thai boat chanting ever recorded so far is “Prince Thammathibet’s Boat Song.” It was meant to be recited as lyrical verses and there had been no evidence of it being used in chanting during the Royal Barge Procession.

Boat song verses were used in the Royal Barge Procession in the reign of King Rama IV. Prince Damrong Rajanubhab explained that, initially, the verses were not used in the official processions, only in the lantern floating ceremony. The verses used included Prince Thammathibet’s and King Rama II’s royal compositions, depending on the King’s order.

In later times, boat songs were used in barge procession for different royal ceremonies. For the Royal Coronation Ceremony, the boat song by Prince Narisara Nuwattiwong was chanted for the Royal Barge when it stopped to pay homage to the King at Ratcha Woradit Pier, the Ministry of Navy, during the celebration for the Royal Coronation Ceremony of King Rama VI on 8 December 1911 (BE 2454.) Additionally, boat songs were chanted in major occasions. For instances, Prince Bidyalongkorn’s boat song was presented for the inauguration ceremony of King Rama I memorial monument and memorial bridge in 1932 (BE 2475); Other examples include the boat song honoring King Rama IX for the Commemoration of the fiftieth anniversary of coronation 1996 (BE 2539) and the boat song for the Royal Kathin Ceremony via Royal Barge Procession at Wat Arun Ratchawararam in 1999 (BE 2542) written by Captain Thongyoy Saengsinchai.

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Transportation

1. Public Buses via Sanam Luang

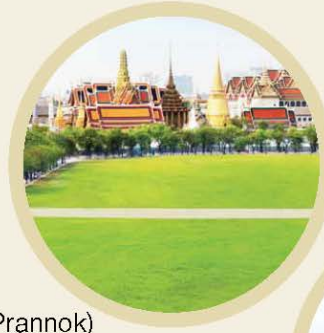
Bus no. 1, 3, 9, 15, 25, 30, 32, 33, 43,
44, 47, 53, 57, 64, 80, 82, 91,
203, 503, 508, 512

2. Public Buses via Siriraj Junction

Bus no. 19, 57, 91, 149, 157, 169, 177
and board cross-river ferry from Wang Lang (Prannok)
Pier or Siriraj Pier to Tha Chang Pier

3. Boats

Board cross-river ferry from Wang Lang (Prannok) Pier
or Siriraj Pier or express boat from Nonthaburi Pier
or Sathorn Pier to Tha Chang Pier



4. MRT

- Sanamchai Station Exit 5
and take public bus no. 47 or 53
- Hua Lamphong Station Exit 1
and take public bus no. 25 or 53



Car Parking Spaces

◎ **Wat Mahathat**

Parkings are inside the temple.

◎ **Maharat Pier, Thawiphon Alley**

Access through Maharat Road, the alley is on opposite side of Wat Mahathat

◎ **At the side of City Pillar Shrine**

◎ **Ratchadamnoen Road Parking Lot**

From Khao San Road, turn left into Ratchadamnoen Klang Road;
the parking is on the left side.

◎ **The Alley next to Wat Pho**

From Wat Phra Kaew, go straight on Maharat Road past Tha Tian
and Wat Pho's entrance towards Pak Khlong Talat (Fresh Market),
the parking alley is on the left side.

◎ **Wat Rakhang's Parking Building**

From Arun Amarin Road, turn into Soi 18 (Wat Rakhang),
the parking building is on the left. Then, take the cross-river boat from Wat Rakhang
to Tha Chang Pier

































Book of the Royal Coronation Ceremony