



**The official guide to Ayutthaya
and
Bang Pa-in**



**THE OFFICIAL GUIDE TO
AYUTTHAYA AND BANG PA-IN**
by
Tri Amatayakul

Second Edition

Published by
THE FINE ARTS DEPARTMENT
BANGKOK, THAILAND

1973



H.M. the King is looking at a sword from a crypt of the main Prang in Wat Ratchaburana, while visiting the Bangkok National Museum on May 25th, 1967. It is 1.15 metre in length. Its golden scabbard is studded with precious stones and its crystal hilt is adorned with plaited golden wires. It is displayed at the Chao Sam Phya National Museum, Ayutthaya.

PREFACE TO SECOND EDITION

The first edition has been sold out within 21 months after its first appearance. In order to promote tourism and better understanding of our cultural heritage among English-speaking tourists, the second edition with slight revision has been published by the Fine Arts Department. We hope that this guide will be helpful to tourists and historians as well.

A handwritten signature in dark ink, reading "Sompob Piromya". The signature is fluid and cursive, with a long horizontal stroke at the end.

Capt. Sompob Piromya R.T.N.
Director-General

The Fine Arts Department

November 15, 1973

PREFACE

In connection with the State visit of H.M. Queen Elizabeth II, H.R.H. The Prince Philip, Duke of Edinburgh and H.R.H. The Princess Anne, a meeting was held on January 10 at the Office of the Governor of Changwat Phra Nakhon Si Ayutthaya. The participants agreed to publish a guide book to Ayutthaya and Bang Pa-in. This edition thus comes out about 14 years after the publication of the first one, which is the work of Mr. Tri Amatayakul. In the meantime archaeological excavations and restorations of ancient monuments in Ayutthaya have been carried out under the supervision of a committee appointed by the Thai Government. More and more archaeological evidence has been acquired. So the time is opportune to revise the guide. The task has been assigned to Mr. Chin You-di, Senior Curator of the Bangkok National Museum. The present revision of the guide incorporates only some necessary corrections and additions. The Thai words have been Romanized in accordance with the Royal Institute's General System of Phonetic Transcription of Thai Characters into Roman. The front cover was designed by Mr. Praphat Yothaprasert and the map of Ayutthaya drawn by Mr. Phayao Khemnak.

I am grateful to the Ministry of Education for its permission to publish the guide book, the Tourist Organization of Thailand for supplying some photos, Mr. Noom Yoonaidharma, Deputy Director-General for his useful suggestion, Mr. Tri Amatayakul and all those concerned.

Chua Sariman

(Mr. Chua Sariman)

Director-General

THE FINE ARTS DEPARTMENT

8th February 1972.

CONTENTS

	Page
Preface	a
Ayutthaya Topography and General	i
How to get there	1
Hotels and Bungalows	3
Restuarants	4
History	4
Ancient Monuments	12
Places of Interest in Koh Muang	12
Walls and Fortresses	13
Royal Palaces	15
Wang Luang	15
The Čantharakasem Palace	19
The Čantharakasem National Museum	21
Wang Lang	22
Temples	23
Wat Phra Si Sanphet	23
Vihan Phra Mongkhol Bophit	25
Khum Khun Phaen	28
Wat Phra Ram	28
Wat Khun Muangčhai	29
Wat Phra Mahathat	30
Wat Nok	31
Wat Ratchaburana	31
Wat Boromphuttharam	32
Čhao Sam Phya National Museum	33
The Tourism and Indusy Promotion Centre	33
King U-Thong Memorial	34
Wat Senasanaram	34

Wat Suwandararam	34
Wat Suan-luang Sopsawan	35
Wat Lokayasutha	36
Places outside Koh Muang	36
Wat Phukhao Thong	36
Elephant kraal (Phaniat)	37
Wat Phutthaisawan	39
Wat Chaiwathanaram	40
Wat Na Phramen	40
Wat Phananchong	42
Wat Kudi Dao	43
Wat Samanakot	44
Wat Yai Chaimongkhon	44
Phra Nakhon Luang Residence	46
Bang Pa-in	47
History of the Island	48
Bang Pa-in Palace	52
Aisawan-thiphaya-at Building	53
Varopha-phiman Hall	53
Uthayan-phumi-sathan Building	54
Vehat Chamrun Building	54
Vithunthasana Building	55
The Theatre	55
Bubpha-praphat House	56
Queen Sunanda Memorial	56
Sapha-kharn Ratchaprayun	57
Hemmonthian Thevarat	57
Wat Chumphon Nikayaram	58
Wat Niwet Thampravat	58

AYUTTHAYA

Topography and General

Ayutthaya, the ancient capital of Thailand, is situated some 72 kilometres from Bangkok on the northern railway line and 66 kilometres on the Phaholyothin highway where a bye-road about 20 kilometres long branches off from the highway at Amphoe Wang Noi. The province of Ayutthaya adjoins those of Lop Buri and Ang Thong on the north, and Saraburi on the east, Pathum Thani and Nonthaburi on the south and Suphan Buri on the west.

The topography of Ayutthaya, one of the most prosperous provinces of Thailand, is a plain with numerous rivers and canals. The city is located on an island situated on bank of the river opposite the Ayutthaya railway station. Three big rivers converge at this site i.e. the Pa Sak, the Lop Buri and the Chao Phya. A great number of houses cluster on either side of the river, as well as numerous floating houses moored along the banks for a long distance. The ancient capital city of Ayutthaya probably had a similar view.

A visit to the province during the rainy season can be an fascinating experience. Boats of every type ply up and down continuously. Country people also row their boats out with food and local products for sale, covering the whole route of the river.

Produce and Industry

Ayutthaya is a very rich and fertile province, particularly abundant in the production of rice. Rice fields stretch as far as the eyes can reach from both sides of the

roads and along the railway line. It is also more abundant in fresh-water fish than any other province, most of those consumed in Bangkok coming from this province. As regards fruits, there is no great variety, yet its jujubes and mangoes, especially nutty mangoes are plentiful. During March, April and May, you will find mangoes of every kind being on sale on both sides of the roads, and it is particular that they are much cheaper than those sold in Bangkok.

Concerning factories in Ayutthaya, besides the rice mills and ice plants commonly seen in every province, there are a big liquor distillery and a few outstanding cottage industries, namely, the making of feather fans at Hua Laem, the making of knives at Aranyik in Amphoe Ta Rua and at Ban Ton Pho and Ban Phai-nong in Amphoe Nakhorn Luang, and especially the knives from Aranyik are popularly used in Bangkok and many other provinces. There is also the making of "Ngob", a kind of rural palm-leaf hat, which is the best seller of Ayutthaya as the female traders are in fashion of wearing them.

HOW TO GET THERE

People in Bangkok can make trips to Ayutthaya conveniently in all seasons since they can do so by rail, by motor-car or by bus.

Those who prefer travelling by rail can take an ordinary train departing Hua Lamphong station, Bangkok, as early as 7.00 a.m. and as late as 19.40 hrs.

ORDINARY TRAIN SERVICES

TIME TABLE

Bangkok — Ayutthaya

BANGKOK dep.	BANGPA-IN arr.	AYUTTHAYA arr.
7.00	8.15	8.30
7.20	8.44	9.01
7.50	9.07	9.20
8.20	9.46	10.03
9.30	10.35	10.47
10.05	11.19	11.33
11.45	13.03	13.17
12.25	—	13.42
13.00	14.11	14.24
15.30	—	16.58
15.50	17.02	17.16
16.45	17.53	18.09
17.20	18.35	18.49
18.00	19.17	19.33
19.40	20.58	21.14

Ayutthaya — Bangkok

AYUTTHAYA dep.	BANG PA-IN arr.	BANGKOK arr.
6.16	6.31	7.45
6.44	6.59	8.05
7.22	7.37	8.50
9.33	—	10.50
9.43	9.57	11.05
9.55	10.09	11.25
11.36	11.52	13.15
13.05	13.23	14.50
13.43	13.57	15.00
14.22	14.39	16.00
15.05	15.20	16.30
16.56	17.11	18.30
17.37	17.51	18.55
19.17	—	20.45

All trains run daily.

This timetable is subject to alteration.

Please check with the Stationmaster.

FARES BANGKOK — AYUTTHAYA

	Single	Return
1st. class	17.50 Baht	35.00 Baht
2nd. class	9.00 Baht	18.00 Baht
3rd. class	4.50 Baht	9.00 Baht

The road from Bangkok to Ayutthaya is surfaced for its entire length of 86 km. The following routes are recommended.

From Bangkok to Donmuang Route Nos. 1 & 31.

Sign Post ดอนเมือง 25 kms.

From Donmuang to Wang Noi Route Nos. 31 & 1.

Sign Post วังน้อย 42 kms.

From Wang Noi to Ayutthaya Route No. 309.
20 kms.

It is also convenient to go by bus, the terminal of which is at Phaholyothin Road. It is called in Thai 'sa-thani khon-song sai-nua' (สถานีขนส่งสายเหนือ). Please take a Bangkok-Ang Thong bus. It leaves the terminal every hour beginning from 6.30 a.m. till 5.07 p.m. The bus starts from Ayutthaya as early as 6.00 a.m. and the latest is the 5.30 p.m. bus.

HOTELS AND BUNGALOWS IN AYUTTHAYA

For those who want to spend a night or more in Ayutthaya, a list of selected hotels and bungalows is given here,

HOTELS

No.	Name	Address	Total Rooms	Tariff-rates	
				Baht	U.S. \$
1	U-Thong Hotel โรงแรมอุทอง	No. 36 opp. Ayutthaya Post Office	65	30-100	1.5-5.0
2	Chantharakasem Hotel โรงแรมจันทร์เกษม	Opp. Ayutthaya Post Office	15	25- 50	1.25-2.5

BANGALOWS

No.	Name	Address	Total Rooms	Tariff-rates	
				Baht	U.S. \$
1	Thai Thai บังกะโล ไทย-ไทย	Talad Chao Phrom Road	20	40-60	2-3
2	Sri Samai 2 บังกะโลศรีสมัย 2	Talad Chao Phrom Road	23	40-80	2-4

RESTUARANTS

The recommended restuarants in Ayutthaya are:—

1. Floating Restuarant. Near the Predi-Thamrong bridge.
แพกรุงเก่า ใกล้สะพานปรีดีธำรง
2. Krung Kao Restuarant at Hua Raw.
ร้านอาหารกรุงเก่า หัวรอ
3. Thong Chai Dining Room at Hua Raw.
ร้านอาหารธงไชย หัวรอ
4. Hua Raw Dining Room at Hua Raw.
ร้านอาหารหัวรอ
5. Small restuarants near Viharn Phra Mongkhon Bophit.
ร้านอาหารใกล้วิหารพระมงคลบพิตร
6. Hai Huang Restaurant near Būng Phra Ram.
ร้านขายหั่วง ใกล้บึงพระราม
7. Rug Phong Restaurant opposite near Wat Khun Muang Chai.
ร้านรักพงษ์ ตรงข้ามวัดขุนเมืองใจ
8. Nimit Di Dining Room opposite Pratu Chai School.
ร้านนิมิตดี สามแยกอ่างทอง
9. Chinese restuarants in the Hua Laem Market.
ร้านอาหารจีน ในตลาดหัวแหลม

HISTORY

About 1500 years ago, the present land of Ayutthaya was, under water, and gradually the sea receded. In 11th century A.D. a town called Ayotthaya was founded on the eastern side of the river, beyond the present site of the railway station near Wat Samanakot, Wat Kudi Dao and Wat Ayotthaya.¹ There are no evidences of the original

1. It is generally called "Wat Doem". "Wat" means a monastery and "Doem" previous.

town wall of that time, and if there ever existed they have apparently been destroyed when the area was converted into rice-fields.

Ayotthaya was then only an outpost with a small population. Since the town was skirted by a valley near the sea, it could not have been possible to cultivate the soil on a large scale. When the Thais gained ascendancy over this country, the Phra Ruang Dynasty had its capital at Sukhothai far away from the sea. Then Ayotthaya and Lop Buri formed parts of U-Thong,¹ a vassal state under Sukhothai. As time went on the land rose slowly and there was more land to be cultivated, river trade increased which resulted in more inhabitants in Ayotthaya.

Evidence which show that Ayotthaya must have been a large town once are an old image of the Buddha, Phra Chao Phananchong, which, the chronicle of Luang Prasert says, was created in 1324 A.D., 26 years before the King U-Thong established Ayutthaya as his capital, and the large image of the Buddha at Wat Thammikarat (the head of which is now in the Chao Sam Phya National Museum, Ayutthaya) in the style of the pre-Ayutthaya (U-Thong) period.

In 1347 A.D., a deadly epidemic was widespread among inhabitants of U-Thong, because the river changing its course and caused a scarcity of water within the city. This forced the King U-Thong to remove his capital to an area west of Ayotthaya on the present site of Wat Phuthaisawan. The locality is called Wianglek by the chronicle. At that time the King of Sukhothai was declining in power. The result was that three years after

1. It is called Suphanabhumi in a stone inscription.

King U-Thong removed to Ayotthaya, he proclaimed himself independent and assumed the name Somdet Phra Ramathibodi. He then built a new capital in the locality of Nong Sano naming it "Krungthep Dvāravati Sri Ayutthaya". The site of this new city was at a bend of the Lop Buri river which bound the city on the north, the Čhoa Phya river on the south and the west and the Pa Sak river on the east. The northeastern side was an extension of the site of old Ayotthaya with a moat to defend it. This moat, called Khu-na (คูขื่อนน้ำ) branched off from the Lop Buri river at the locality of Hua Raw, and joined the Bang-krača river at Pom Phet fortress. Originally the moat was narrow, but in 1580 A.D., during the reign of King Mahathammaracha, it was widened and deepened so that it measured twenty metres wide and six metres deep. The enlargement of the moat was done because during the reign of King Mahintharathirat, a Burmese king leading a large army to attack Ayutthaya and was able to fill up the narrow moat and take the city.

Ayutthaya is still surrounded by water. The Lop Buri river on its northern side has branched off elsewhere so that its original course has become as narrow and shallow as a canal. It is now called Khlong Muang (City canal). When Ayutthaya was the capital, sea-going vessels could go up the Čhao Phya river as far as the city's southern boundary which was called Khanon Luang.¹

1. "Khanon" was the station where ships were examined for contraband articles and suspicious persons, and customs were collected. Such stations were situated on the southern boundary of the city near Wat Prot Sat and on the Ban Krot canal, a branch of Ban Pho canal; on the eastern boundary, near Ban Khaomao; on the northern boundary, near Ban Sala-kwian on the Pa Sak river, and at Ban Bang-lang on the Pho-Sam-ton river; and on the western boundary, at the mouth of the Hua-saphan canal. The last one was called Khanon Pak Khu.

Khanon Luang was situated on the eastern bank of the river to the south of Wat Prot Sat. It was the largest customs station. All foreign merchant vessels had to stop at Khanon Luang for permission to proceed into the city. North of Khanon Luang on the fringe of the city was the mooring place for these foreign ships.

On the western bank of the river, near the Takian canal, was the settlement of the Malays from Macassar. There was a mosque called Takia. On the edge of the river opposite to the mouth of the Mae-bia river was the settlement of the Portuguese (บ้านโปรตุเกส). On the western side a little to the south of Wat Phananchong, was the Chinese settlement called Tambon Suan-phlu. Beyond that was the settlement of the Dutch. (บ้านฮอลันดา). There still remain the foundations of what must have been the Dutch ware-house popularly known as "Tük Daeng". As seen to-day, the walls are at a level with the floor¹. Further down was the settlement of the English, and still further on was that of the Japanese (บ้านญี่ปุ่น). A little beyond the Japanese settlement is the island of Rian. The Japanese houses must have been built of wood as there are no remains of them at all. However the Japanese have erected a shrine and a commemorative tablet there. The French, who were more favoured by King Narai the Great than other foreigners, were granted building sites nearer the city and by royal permission they built a church in the northern part of the city, near to the mouth of Khun Lakhonchai canal. This water way is now known as Takian canal. The remains of this church, known as St. Joseph's Cathedral, are still left. In the neighbourhood of this church there were offices of

1. A new memorial was built by the Dutch in 1665 A.D.

many French firms and houses of high officials, like "Čhao Phya Phra Khlang" and "Čhao Phya Wichayen", who had to be in touch with foreigners. Returning to the French settlement on the southern side, the locality beyond it as far as Pom Phet fortress was thickly inhabited all along the river bank by the Čhams and the Chinese.

To the north of the mouth of the Takian canal the river turns to the north, where its western bank was the settlement for the Mons and the eastern bank had a large landing place called Tha Pratu-chai. A large road linked this landing with the Royal Palace. Foreign diplomats, who brought royal epistles, delivered them in procession along that road toward the Royal Palace to wait for the king. Proceeding up the river from this landing place we reach the Wang Lang Palace. Further on is the confluence of the Čhao Phya and the Lop Buri rivers. It is also the north-western corner of the city and is called Hua Laem. At this place there was an important fortress called Sat Kop or Thai Kop (on the site of the old military cantonment). From this point the Lop Buri river forms the northern moat of the city while the Čhao Phya river turns away to the north.

On the northern bank of the Lop Buri river between Wat Phanomyong and Wat Tin-tha was the mooring place for war boats and royal barges used in procession. While on the opposite was the site of the Royal Palace. The river continues to flow eastwards as far as Hua Raw and then turns to the north. A canal has been dug from this point to the Pa Sak river forming the moat of the city on the eastern side. Posts were driven down at the head of the canal to prevent the flow of too much water from the river. The locality derived its present name of Hua Raw.

(the weir), from such an arrangement. This is the northeastern corner of the city. There was a large fortress named Mahachai, on the present site of the Hua-Raw market, and to the south of it was the Čantharakasem Palace, the residence of the heirs to the throne. On the western bank of another river, the Lop Buri, which changes its direction northwards, was the kraal for the capture of wild elephants often watched by the kings from Ayutthaya period up to the Bangkok period.

The city of Ayutthaya was the capital of Thailand for 417 years from A.D. 1350-1767 during the reigns of thirty-three kings of various dynasties who ruled in unbroken succession. There was no other city which had remained for so long a time the capital of the Thais since their arrival in the Indo-China Peninsula. This is because Ayutthaya is well geographically situated where many big rivers meet and is on a fertile valley. As it is the confluence of several rivers, it looks like a small lake receiving waters of different rivers, quite difficult for them all to change their courses. So the position of Ayutthaya is unlike that of some other cities which were near only one river, or at the most two. For, when those one or two changed their courses and flowed farther away, there arose a scarcity of water and epidemics, causing those cities to be abandoned in favour of new sites near the rivers. This has been the case with many old towns like Nakhon Pathom, U-Thong, and San (เมืองสรรค).

While Ayutthaya was the capital of Thailand, it must have been very flourishing place, for more palaces and temples appear within its wall than in Bangkok. Outside the city still there exist the ruins of a great number of large temples namely, Wat Yai Chaimongkol

and WatPhananchong. Unfortunately the city of Ayutthaya was entirely destroyed during its fall in 1767 A.D. In the following years digging for hidden treasures was vandally made and more was done in Thonburi period (1767 A.D. - 1782 A.D.) by people authorized by the government to do so; and bricks were removed for building the city walls and new temples in the new capital city of Bangkok. The palaces, fortresses and all the temples have been therefore left thoroughly searched and vandalized and in a very poor condition.

Had Ayutthaya not been entirely destroyed, it is quite certain that there should be many more admirable buildings, and there should be many beautiful shrines built by our ancestors remaining for posterity to admire. However Ayutthaya still contains many interesting sites especially in that part of the city surrounded by water, which require many days for a thorough inspection.

KINGS OF AYUTTHAYA

Date of accession

1. Ramathibodi I (King U-Thong)	1350
2. Ramesuan, son of 1	1369
3. Boromrachathirat I, maternal uncle of 2	1370
4. Thong Lan, son of 3	1388
5. Ramesuan (second reign), son of 1	1388
6. Ramrachathirat son of 5	1395
7. Nakhon Inthathirat, nephew of 3	1409
8. Boromrachathirat II, son of 7	1424
9. Boromtrailokanat, son of 8	1448
10. Boromrachathirat III, son of 9	1488
11. Ramathibodi II, brother of 10	1491
12. Boromrachathirat IV, son of 11	1529
13. Ratsadathirat Kuman, son of 12	1533
14. Chai Rachathirat, brother of 12	1534
15. Kaeo Fā (Yodfa), son of 14	1546
16. Mahačhakraphat, brother of 14	1548
17. Mahinthathirat, son of 16	1568
18. Mahathammaracha, son-in-law of 16	1569
19. Naresuan the Great, son of 18	1590
20. Ekathosarat, brother of 19	1605
21. Čhao-fā Sisaowaphak, son of 20	1620
22. Song Tham, son of 20	1620
23. Chetthathirat, son of 22	1628
24. Athitayawong, brother of 23	1630
25. Prasat Thong, usurper	1630
26. Čhao-fā Chai, son of 25	1655
27. Si Suthamaracha, brother of 25	1656
28. Narai the Great, son of 25	1656
29. Phra Phetharacha, usurper	1688
30. Phra Čhao Sua, adopted son of 29	1702
31. Thai Sā, son of 30	1709
32. Boromakot, brother of 31	1732
33. Uthumphon, son of 32	1758
34. Suriyat Amarin, brother of 33	1758

ANCIENT MONUMENTS

There are more than 500 ancient monuments in the province of Ayutthaya, the official name of which is Changwat Phra Nakhon Si Ayutthaya. On Koh Muang, the site where the ancient Ayutthaya was situated, one would find in the old days three palaces, the Grand Palace, the Palace to the Front (วังหน้า) and the Palace at the Back (วังหลัง), 375 monasteries, 29 fortresses and 94 city gates. These form the Thai cultural heritage. Realising its importance to the nation, the Department of Fine Arts have registered 90 of them as national ancient monuments.

In 1956 the Thai Government allotted a budget for the restoration of ancient monuments in Koh Muang and its neighbouring areas. Some ancient monasteries were restored and three roads were constructed i.e. Phaniat Khlong-chang Road, Ayotthaya Road and Phananchong Road.

In 1967 the Thai Government appointed two committees to supervise a five-years project for the development of Ayutthaya and the restoration of ancient monuments in Koh Muang and in areas adjacent to it, a task which has been assigned to the Department of Fine Arts. The work began in 1969 and is going on progressively. The second five-years project will be carried out in 1974.

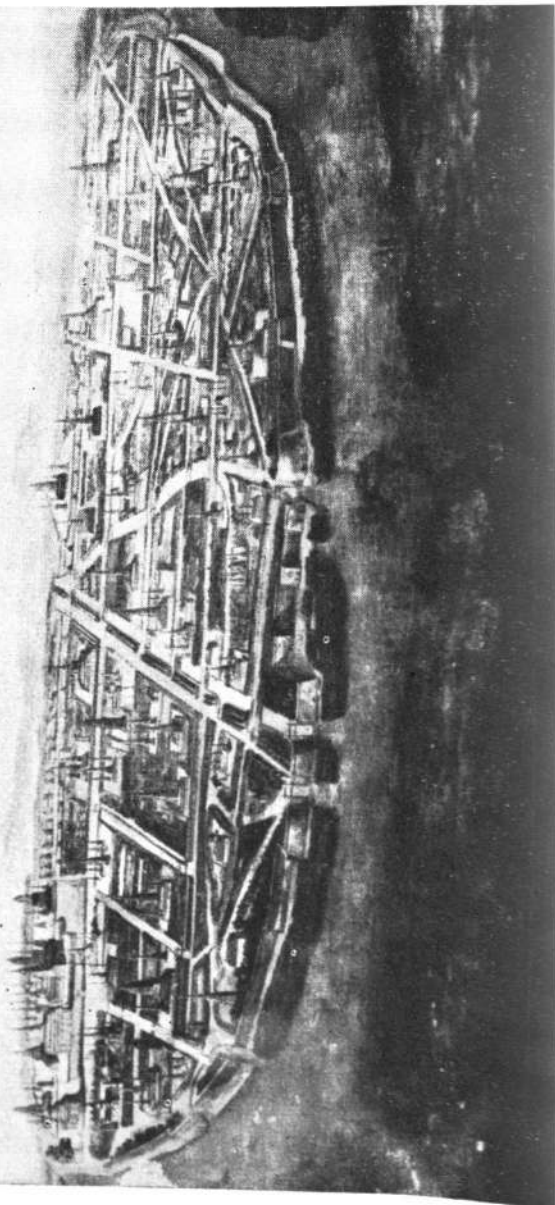
PLACES OF INTEREST

There are many places worth visiting such as those in Amphoe Phra Nakhon Si Ayutthaya, a royal summer palace and some monasteries in Amphoe Bang Pa-in and Phra Nakhon Luang Residence in Amphoe Nakhon Luang.

Places of interest in Koh Muang are as follows:



Pom Phet Fortress



THE CITY WALLS AND THE FORTRESSES

When King U-Thong first built the city, the walls were only ramparts of earth surrounded by stockades. The earth for the ramparts was dug from the edge of the river and from the interior of the island. In the latter locality there are ditches indicating where the earth had been dug. Later, in 1549 A.D., during the reign of King Maha Čhakraphat, the city walls were built of brick and plaster. The brick formed the surface while the inter-spaces were filled with mud and broken bricks. At one place the older wall was at some distance from the water edge. This enabled the enemy to cross the moat and approach the wall easily for he would be out of range of gunfire and could not be injured seriously. King Mahathamara had observed this during the reign of King Mahinthrathirat when the enemy laid siege to the city. So in 1580 A.D., he commanded a new wall to be built nearer to the water's edge from Tha Sip-bia up to Pom Phet fortress, enclosing Wat Ratpradisthan, the later site for Wat Khun-saen and the Čantharakasem Palace. The older wall behind the Čantharakasem Palace was then pulled down and converted into a road within the city called Pa Maphrao road.

The part of the city wall enclosing the Royal Palace on the water side was formerly in a single line. But when the enemy's army besieged the city during the reign of King Suriyat Amarin, the government officials requested Čhao Fa Uthumphon (who later became King Ha-wat) to come out from priesthood to defend the city. He ordered another wall to be built nearer to the water. Phya Boranratchathaindra, as the Lord Lieutenant of Ayutthaya circle, excavated this locality and discovered the second wall, but the excavation has been filled up.

The fortresses along the walls, mentioned in the chronicle, are following:— Pom Maha-chai, Pom Phet, Pom Haw-ratchakhru, Pom Nai-kan, Pom Sat-kop and Pom Champaphon. The fortresses Pom Phet, Pom Sat-kop and Pom Maha-Chai were erected at strategic river forks.

Pom Maha-chai was in corner of the Čantharakasem Palace, where the Hua Raw market stands to-day. All of the fortresses with the exception of Pom Phet, were pulled down during the reign of King Buddha Yodfa to use the bricks for building the city walls of Bangkok. Pom Maha-chai, a large and strong fortress, stood opposite to Wat Sam-phan where the river changes its direction and forms the water-way to the Royal Palace. It is learnt from the chronicle that when the enemy's army laid siege to the city, their leader remained at the front of Wat Sam-phan, seated on his elephant and urged the commander-in-chief and his captains to take the city. Phya Ram with the Narai-sanghan cannon mounted on a junk opened fire on the enemy. A large branch of a Bo tree was hit, and fell off near the elephant of the leader. At the same time soldiers in the Maha-chai fortress opened fire killing so many enemy's soldiers that they were forced to retreat.

On another occasion, shortly after the accession of King Phetharacha to the throne, the rebel Thamathian mounted on an elephant led his men and stationed them on the eastern side of the dam. The Prince of the Palace to the Front (วังหน้า) (later on became King Sorasak) hastened to the Maha-chai fortress and fired a cannon from there. The elephant of the rebel received the shot and died on the spot. The rebel and his mahout were seriously wounded as they fell from the elephant. Shortly thereafter they were captured.

Pom Phet stood at the confluence of the Čhao Phya river, which flows down from the west, and the Pa Sak river in the east. This was a large brick and laterite fortress which formed an oval projection from the city wall. It had semi-circular openings which, it is understood, were for cannons. Parts of the fortress still exist.

Royal Palaces Originally there were three royal palaces at Ayutthaya, namely, Wang Luang (the King's palace), Wang Čantharakasem (the Palace to the front) and Wang Lang otherwise known as Wang Suan Luang.¹ Outside the city there were many palaces for use during royal sojourns, namely, a palace on the Bang-pa-in island, palaces at Phra Nakhon Luang and Phetchburi. Tharakasem Palace near Phra Buddha-bat hill in Saraburi province, and Phra Narai Ratchanivet Palace at Lop Buri. But only the palaces in Ayutthaya will be described here.

Wang Luang, Now known as the old Royal Palace (วังหลวง) is near the northern wall of the city. The part of the Lop Buri river which flows along that is now very shallow. So only in high water season, from August to January, it is easy to proceed by boat to the landing of the palace. During the dry season the trip has to be made by road, a distance of about two kilometres from the Pridi-Thamrong bridge. The Royal Palace is in ruins because the bricks in it were taken for building up the new capital during the reign of King Buddha Yodfa. Enough of it is left, however, to indicate the original size.

This palace was built by King U-Thong when he established his capital of Ayutthaya in 1350 A.D. the ori-

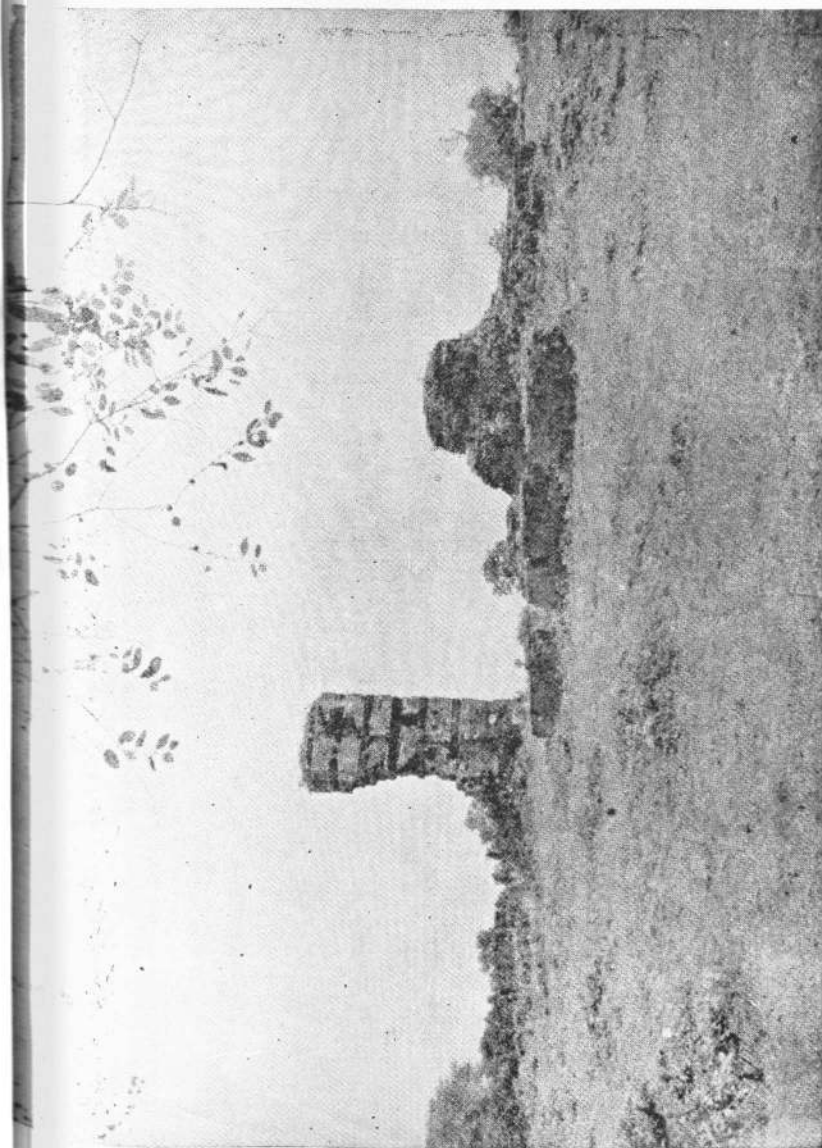
1. It is situated near Wat Suan Luang Sopsawan; at present nothing of its remains is left.

ginal building¹ which was of wood was near the southern side of the compound. When King Boromtrailokanat ascended the throne in 1448 A.D. he built Wat Phra Si Sanphet on the site of the old building and erected a new residence nearer the river. All the buildings which still remain as ruins in the Royal Palace had been built since the reign of this king.

The royal palace consisted of the following edifices:-
Suriyat Amarin Residence It was built on the site of King Boromtrailokanat's Residence by King Narai the Great who named it the Phra Thi-nang Suriya Amarin. After his death at Lop Buri, his royal remains were removed by King Petharacha to this building, where they were laid in state. Later on in the reign of King Boromakot it was given the present name in order that Suriyat might rhyme with Sanphet Prasat, a building south of this one.

Vihan Somdet This edifice has a tower-topped roof tall porticos at the front and the back, and shorter ones at the sides. The front porch had an extension for the king's throne. Vihan Somdet had a parapet on three sides. It was situated in the southern part of the palace premises, and was used for such State ceremonies as coronations. It is learnt from the Royal Chronicle that this building was constructed by the command of King Prasat Thong in 1643 A.D. to replace the Mangkhalaphisek Building. The Mangkhalaphisek Building, built by King Boromtrailokanat, had been struck by lightning and burnt down.

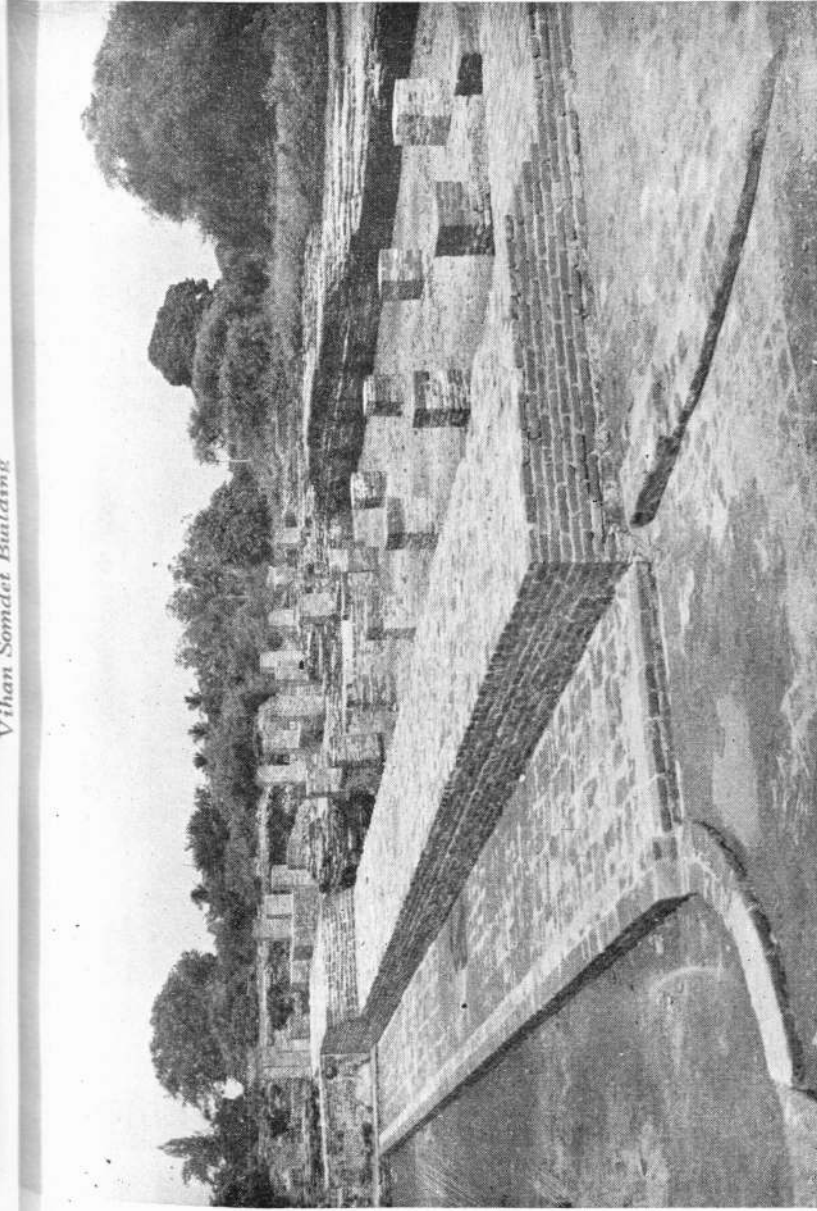
1. It is learnt that the original building was damaged by fire in 1426 A.D. during the reign of King Boromaracha II.



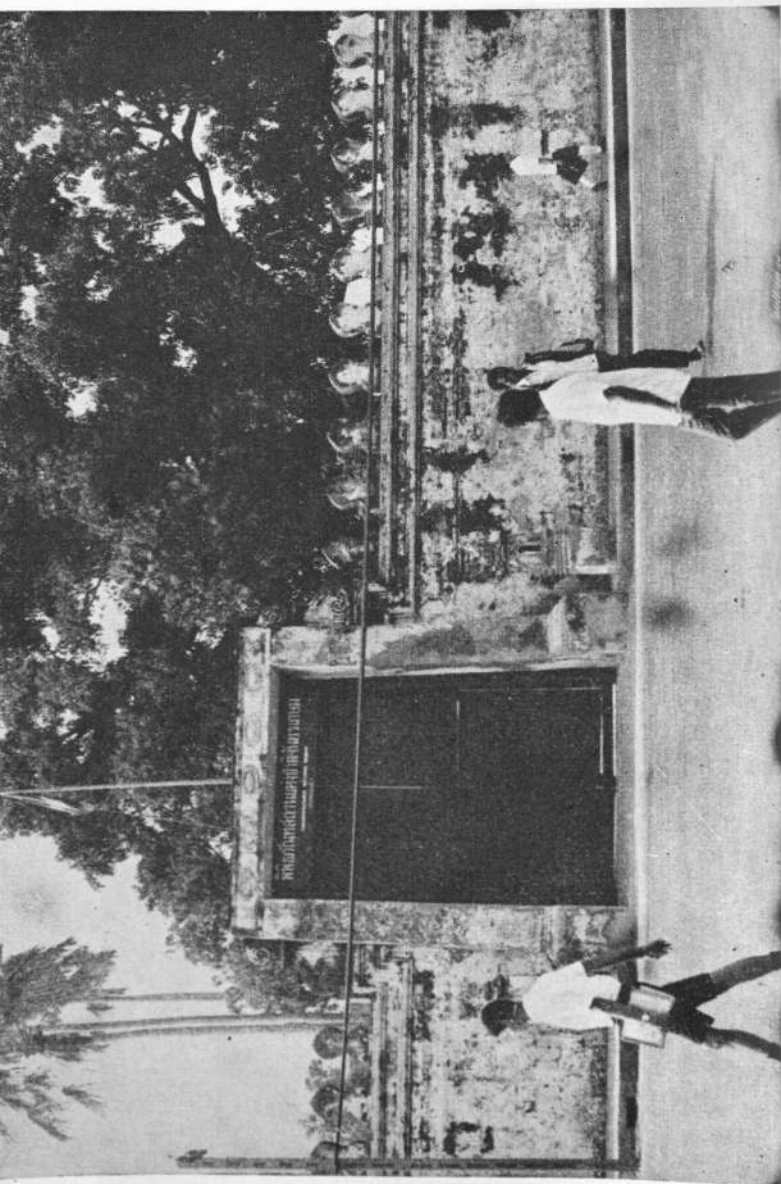
Suriyat Amarin Building in the Royal Palace.



Vihari Somdet Building



Sanphet Prasat Building in the Royal Palace.



Chantharakasem Palace

Vihan Somdet was popularly known as Prasat Thong (the Golden Palace) because it was the first building in Ayutthaya to be covered with gold plates.

Sanphet Prasat Building at the middle of the palace premises, was similar in style and purpose to Vihan Somdet. It had porticos and was used for the reception of guests of State. On both sides of it were the stables of the white elephants. The construction of Sanphet Prasat, begun at the same time as the Bencharat Building when King Boromtrailokanat ascended the throne in 1448 A.D. was completed during the same year, and the old residence was dedicated by him for the construction of Wat Phra Si Sanphet.

Chakravatphaichayon Building, a three-porticoed structure, was built on the inner wall of the eastern side of the city. Like the Sudhai-sawan Building in Bangkok, the Chakravatphaichayon was used by the kings for reviewing procession and military exercises. The only difference between these two buildings is that the former was built on the outer wall of the Royal Palace but the latter on the inner. King Prasat Thong founded this building in 1632 A.D. and called it Siriyasothorn Mahaphiman-banyong which was afterwards changed into Chakravatphaichayon. When King Prasat Thong started a new era and the King of Ava sent an envoy to protest against his doing so. The Burmese envoy was received by King Prasat Thong in a portico of the building.¹

1. In accordance with the scheme for replanning Ayutthaya, the government has built a road which passes the Royal Palace, the Chakravatphaichayon Building, Wat Phra Si Sanphet and Wat Phra Ram, Wat Phra Mahathat, Wat Ratchaburana, and meets with the Chikun road. This makes the Royal Palace and the temples near it more accessible to tourists than before. One can have a passing glance at these places of antiquity from the road without getting down from one's car.

his father, realized there was a mansion suitable for accommodating him within the city.

When the Thais declared themselves independent and whenever the enemy's army attacked the city, King Naresuan the Great resided at the Čanthurakasem Palace to direct military operations during the war. After his coronation he remained in this palace for many years before moving to the Royal Palace. Some of his successors, King Boromakot, resided at this palace for long periods and made many additions to it. During the period when Ayutthaya was the capital, the Čanthurakasem Palace was the residence of the heirs to the throne as long as the king did not live there. When Ayutthaya was captured in 1767 A.D., the Čanthurakasem Palace was set fire and many parts of it were destroyed. Later on as in other ruins large quantities of bricks were removed from the palace in the first reign of the Čakri Dynasty to build Bangkok. The remains of the palace were neglected till the reign of King Mongkut. He had parts of the palace rebuilt. The new buildings are the Phimanrataya Group and Čaturamuk Pavilion. They were used by kings during their sojourns at Ayutthaya. The Čanthurakasem Palace continued to be a royal residence till King Chulalongkorn built the palace at Bang Pa-in and gave the former for use as the administrative office of the circle. When Ayutthaya ceased to be a circle in the reign of King Prajadhipok the Čanthurakasem Palace became the administrative office of Ayutthaya province till the new office was built on the Si Sanphet road. This palace has been in the care of the Department of Fine Arts thereafter.

The buildings on the premises of the Čanthurakasem Palace which we see now were all built during the



Čaturamuk Pavilion in Čanthurakasem Palace

*Phisaisanlak Observatory
in Čhantharakasem Palace*



reign of King Mongkut, some according to new plans, and others on the models of the old buildings.

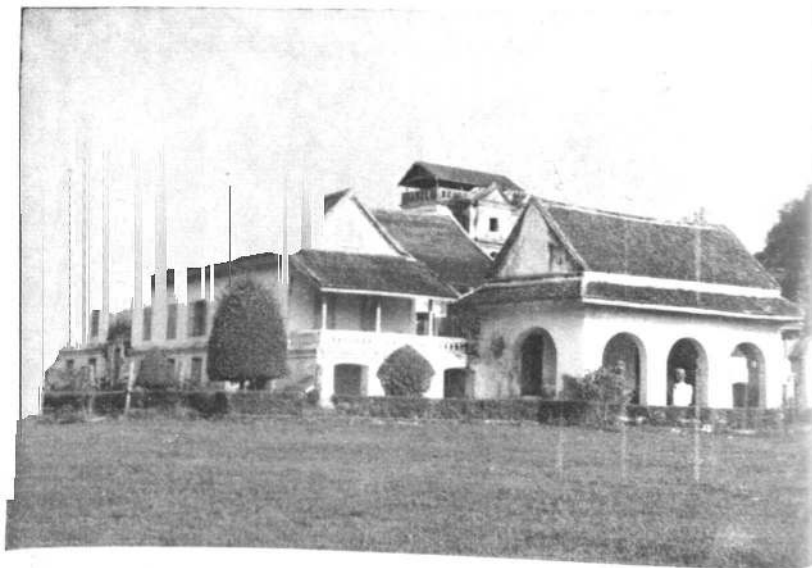
Chaturamuk Pavilion is a wooden structure built in the open space near the eastern gate of the palace. It was built by King Mongkut for short stays at Ayutthaya. When it was in bad disrepair King Chulalongkorn commanded Phya Chaivichit, the governor of the city to repair it. Later on King Prajadhipok needed to have it repaired for a second time. Phya Boranrachathanindra was placed in charge of the restoration. The whole building was disassembled. The old wooden supports were replaced with concrete supports, and the height of the building was increased by 50 cms.

Now the building is used to house the exhibits of the *Čhantharakasem National Museum*, which is under the care of the Department of Fine Arts. Most of the exhibits in this museum were collected by Phya Boranrachathanindra when he was the Lord Lieutenant of Ayutthaya circle. Many of them like images of the Buddha in stone and bronze, wood carvings, porcelain and terra-cotta articles are worth seeing.

The museum is open to the public, free of charge on Wednesdays, Thursdays and Fridays from 9.00 a.m. to 4.00 p.m. The admission fee on Saturdays and Sundays is 2 Bahts. It closes on Mondays, Tuesdays and official holidays.

The Phimanrataya Group consists of a number of brick buildings at the centre of the palace premises. It was used for many years as the Ayutthaya administrative office. King Mongkut began the construction on the foundations of an older group which had been there

Pimanrataya Group in Čhantharakasem Palace

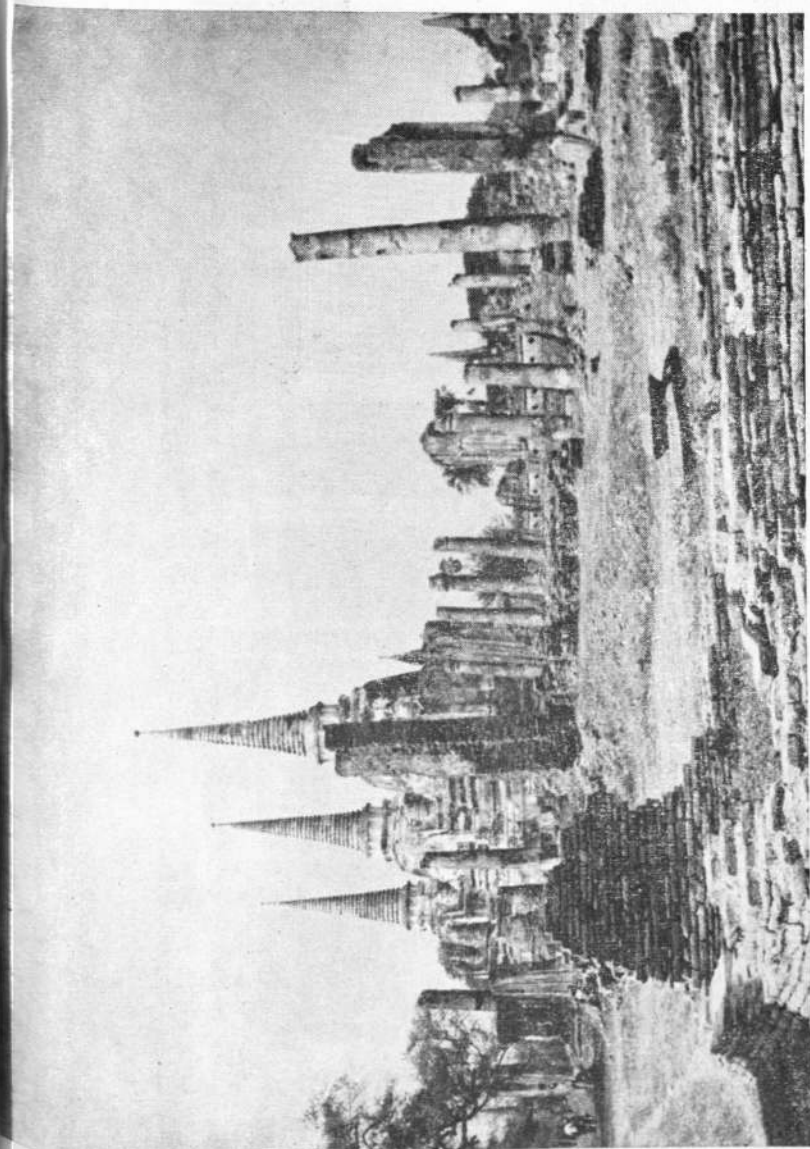


when Ayutthaya was the capital. Although he planned to use it for his residence during his sojourns at Ayutthaya, it was not completed until the reign of King Chulalongkorn. The latter also used it during his visits to Ayutthaya till he built the palace at Bang Pa-in. He then presented Phimanrataya to the government of the circle. In 1971 it was repaired by the Department of Fine Arts.

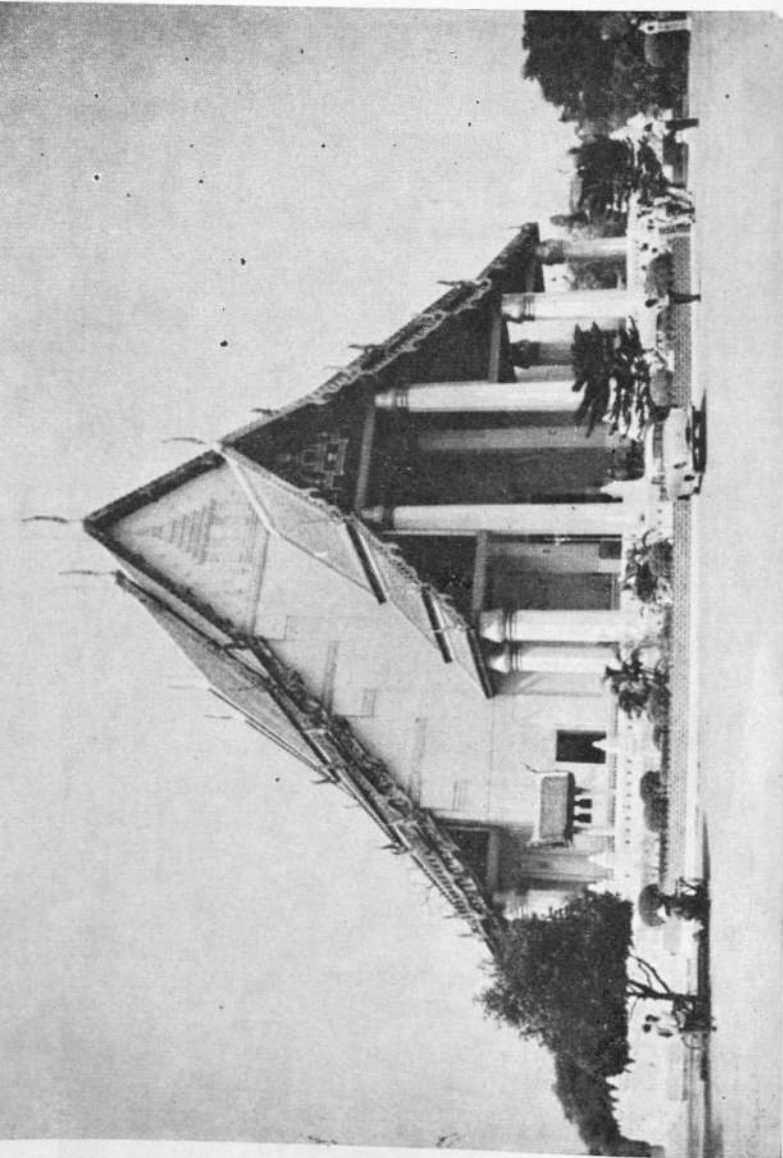
Phisaisa Thenlak Building is a four-storied tower near the western bounds of the palace. The original tower was built by King Narai the Great but it was destroyed during the fall of Ayutthaya in 1767 A.D. The present one, a copy of it, was built and named Phisaisanlak by King Mongkut. He used it for observing the stars since he was much interested in astronomy. This building was repaired in 1967 by the Department of Fine Arts.

The gates and the walls of the palace were built by King Mongkut. Originally the palace seems to have covered a larger area than at present. Phya Boranrat-chathanindra, in excavating, discovered foundations of a royal residence outside the southern wall and, also, brick structures under ground in many places around the jail.

Wang Lang is near the southern wall of the city opposite to Wat Kasattrat on the premises of the old cantonment. It is mentioned for the first time in the chronicle of the reign of King Mahachakraphat in connection with his handing over the kingdom to King Mahindhrathirat (1568 A.D.). The site of this palace was formerly the garden outside the Royal Palace where the kings used to stay occasionally and therefore was called Suan Luang (the royal garden). The original building must have been sufficient only for occasional use. It was rebuilt on the



Wat Phra Si Sanphet



Wat Phra Si Sanphet, Ayutthaya

scale of a palace in the reign of King Mahathammaracha about 1577 A.D., when King Naresuan the Great built the Chantharakasem Palace for the residence of King Ekathosarot, the younger son of King Mahathammaracha.

Wang Na (the Chantharakasem Palace) and Wang Lang were so named originally because the former was at the front (“หน้า”) and the latter at the back (“หลัง”) of Wang Luang or the Royal Palace. In later times Wang Lang became the residence of the princes of the blood with no kings residing there as they did in the Chantharakasem Palace. As a result there is nothing of regal importance there.

TEMPLE

The temples, big and small, in the city of Ayutthaya are so numerous that they all cannot be described here. Mention is made, therefore, only of those which are important historically, and artistically.

Wat Phra Si Sanphet is the most important and the most beautiful of all the temples. It is on the premises of the Royal Palace like the Temple of Emerald Buddha in Bangkok. When Ayutthaya was founded King U-Thong built his residence on the site of the present temple. Later, when King Boromtrailokanat built a new residence nearer to the river, he dedicated the site of the old residence for the construction of this temple. Hence it is situated on the original premises of the palace. Formerly, it seems to have been called Buddha-vāt (Buddha's residence) because it had no residential quarters for the monks since it was within the palace walls. It was used for such rites as swearing allegiance and also served as the private chapel of the kings. Here King Ramathibodi II, son of King Boromtrailokanat, built two big stupas

(reliquaries) in 1492 A.D., one in the east for the ashes of his father and one in the centre for those of his elder brother (Boromaracha III). Later on in 1499 A.D., he built a Vihan (shrine). In 1500 A.D., he cast an image of the Buddha in the standing posture, sixteen metres high, covered it with gold plate and set it up in this temple. He named the image Phra Si Sanphet and since that time the temple has been called Wat Phra Si Sanphet.

About forty years after that King Boromaracha-Noh-buddhang-kun built the large reliquary in the west for the ashes of King Ramathibodi II.

The other stupas contain the ashes of the princes of the blood. Behind the gallery on the western side there is a four-porticoed building. There are Prangs (towers) above the four porticos and central part of the building is built like a pagoda with niches in it. It is understood that the niches were meant to be receptacles for the ashes of royalty since. Later on, there was no space left on the premises of the temple for building separate stupas, all the ashes were therefore put in the four porticoed building.

It is learnt from the chronicle that this temple was renovated twice, namely, in 1631 A.D., during the reign of King Prasat Thong, and in 1742 A.D., during the reign of King Boromakot.

The temple also accommodated important images of the Buddha made in the succeeding reigns, i.e. Phra Lokanat which is now in the western Vihan of Wat Chetuphon in Bangkok, and Phra Buddha-sihing which is now in Phutthaisawan Chapel on the premises of the Bangkok National Museum.

At the time of the fall of Ayutthaya the enemy stripped Phra Si Sanphet off the gold covering the image and also carried away articles of value from within its Vihan. While the image was heated to strip off the gold, the core of the image, which was bronze, was badly cracked. Later the walls of the Vihan collapsed upon the image breaking it into pieces. King Buddha Yodfa, the founder of Chakri Dynasty, on bringing the pieces to Bangkok and finding that it was impossible to reconstruct the image, had the pieces kept inside Chedi (a pagoda) Si Sanphet on the premises of Wat Chetuphon in Bangkok.

The two big Chedies (pagodas) and all the smaller ones have been broken open and robbed of the valuable articles inside them. However the Royal Institute excavated the big Chedi in the east and found inside many hundreds of images of the Buddha made of bronze, crystal, gold, silver and lead; and a nest of small stupas of gradually increasing size which form a composite whole by the smallest going into the next bigger one and so on. The smallest of these stupas is made of crystal and contains ashes which is believed to be the relic of the Buddha. All these objects are now exhibited at the National Museum in Bangkok.

Vihan Phra Mongkol Bophit. Phra Mongkol Bophit is one of the largest bronze images of the Buddha in Thailand. It is not known for certain in which reign the image was made. But judging from the workmanship which shows the influence of both U-Thong and Sukhothai style, it may be assigned to the reign of King Boromtrailokanat, who had lived in the north and first introduced into Ayutthaya the Sukhothai style of modelling images of the Buddha and building Chedies there by replacing the

Cambodian style of earlier reigns. The art style introduced by King Boromtrailokanat was adopted by many kings who succeeded him.

The chronicle says "Phra Mongkol Bophit was formerly located east of its present position and that King Song Tham removed it in 1603¹ A.D.," so the image must have been made before that year. Phra Mongkol Bophit was set up in the open in the same way as big images of the Buddha like Phra Chao Phananchong of Ayutthaya. Phra Pa-lelai of Suphanburi and Phra Non Chaksi (in the reclining posture) of Singburi. When King Song Tham had removed Phra Mongkol Bophit to the new position he built a shelter for the image. It is understood that the shelter had a spire-like roof like the shelter over the Buddha's footprint in Saraburi.

In 1706 A.D.² during the reign of King Sorasak, the shelter was struck by lightning and set on fire. The roof of the shelter fell and broke off the head of the image. King Sorasak, therefore, commanded the roof of the building to be constructed in the Vihan style (i.e. with no peak upon it). The statement that roof was reconstructed in the Vihan style is disproved by modern research, for in another part of the chronicle, it is said that when King Boromakot repaired the building, he commanded the roof to be constructed in the Vihan style. The head of the image, which was broken off, must have been replaced during the reign of King Sorasak himself and not neglected till the reign of King Boromakot as the chronicle says: for it was not customary with the pious Buddhist to

1. This date is incorrect as it refers to the reign of King Naresuan the Great. King Song Tham reigned in A.D. 1620-1628.

2. It is in accordance with the newly examined date.

let an image of the Buddha remain with a broken neck for so long a time as forty years. The statement in the chronicle that King Boromakot "replaced the head" of the image must mean only that he added a lotus-flower-shaped base to the ornament on top of the image's head, so that the ornament could be seen. Before that the original ornament surely was not capable of being seen in the narrow shrine, since the image was so tall and stood on such a high pedestal. The apparent lack of the ornament made the image appear to be a disciple of the Buddha. This alteration must have been the one effected by King Boromakot when he renovated the Vihan. The writer of the chronicle, not knowing the truth, had written "replaced the head"

In another content, the chronicle says "In 1742¹ A.D., King Boromakot commanded the shelter to be pulled down and rebuilt in the style of a Vihan". The work was completed in two years. However in the light of modern research it is possible to say definitely that the work of renovation in the reign of King Boromakot consisted mainly of constructing the front portico and the outer row of pillars, which made the interior of the Vihan very much darker than before and also changing the shape of the roof as has been mentioned already. Besides these, there were minor alterations like those to the pedestal of the image and the ornamental projections upon the outer walls.

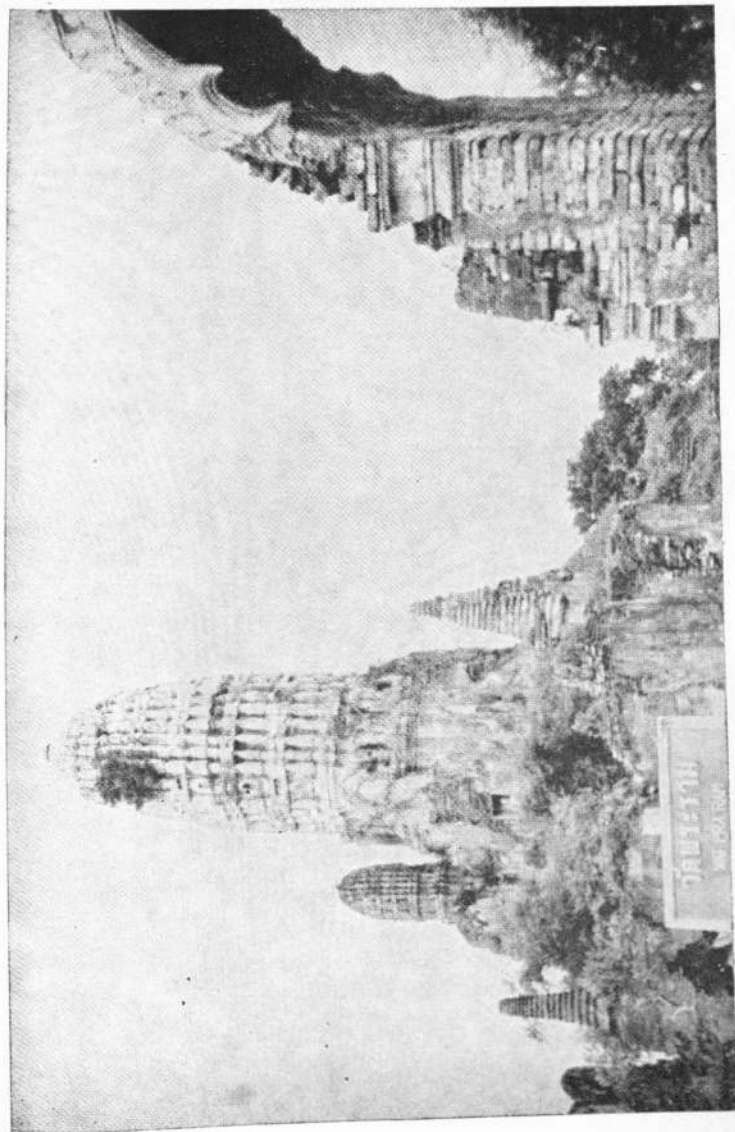
During the fall of Ayutthaya, Vihan Phra Mongkol Bophit caught fire and the top of the Vihan tumbled down and broke the top knot and the right arm of the image. When Phya Boranratchathanindra was the Lord

1. Phya Pramulhanarak's Astrological Record says that it is 1741 A.D.

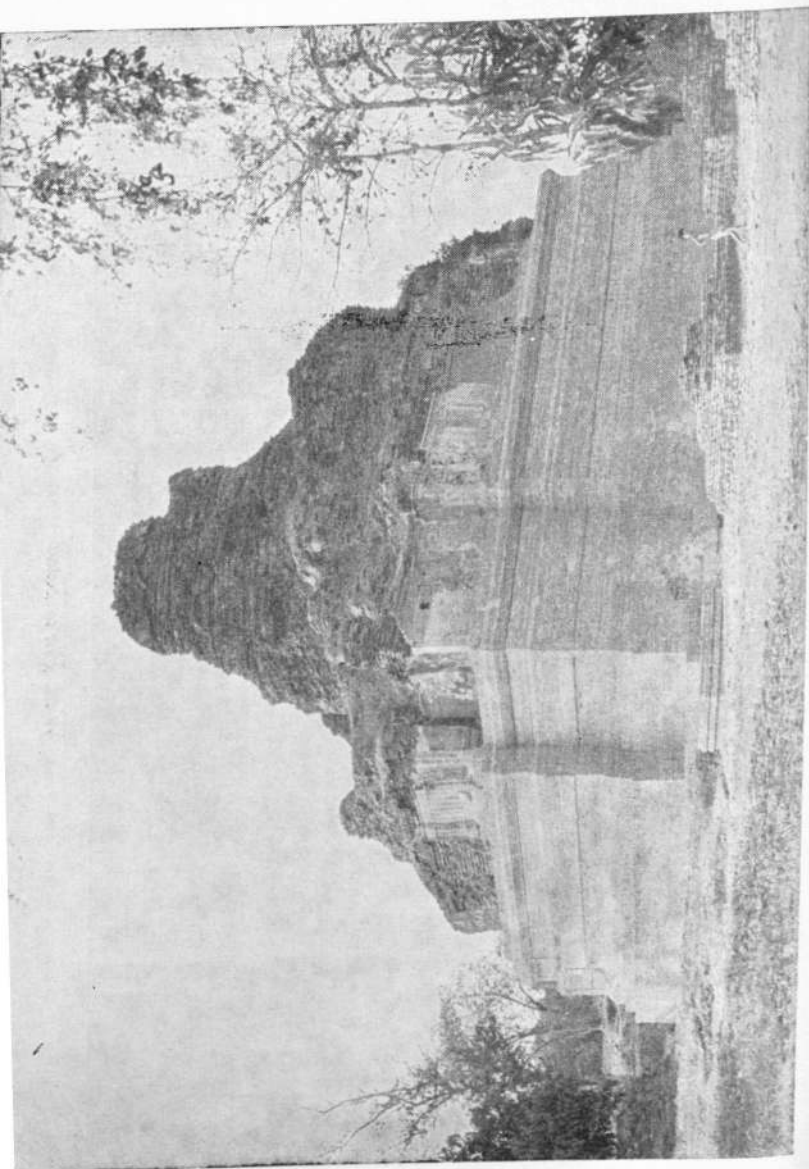
Lieutenant of the circle he restored the broken parts with mortar. Later on in 1931 A.D., Lady Amaretsombat repaired the pedestal, but it is regrettable that she removed the mouldings since the new decorations are of much inferior workmanship. Vihan Phra Mongkol Bophit was rebuilt once more in 1956 A.D. according to its original style, by order of H.E. Field Marshal P. Pibulsonggram, the Prime Minister.

The space at the front of the Vihan, now planted with grass and flowers, was formerly the Pra-meru ground, i.e. the place where the remains of royalty were cremated. **Khum Khun Phaen.** Next to Phra Mongkol Bophit to the west is an inlet where, during Ayutthaya period, it was used as a jail. When the part of Ayutthaya was renovated in 1940 A.D., a residence in Thai traditional style called Khum Khun Phaen was built to maintain the traditional type of Thai house which is dying. The space around is planted with various flowers with a long bridge across a pond to the house. The place, thus, looks very attractive.

Wat Phra Ram is situated to the east of the Royal Palace. It is learnt from the chronicle of Luang Prasert that King Ramesuan built it in 1369 A.D., on the site where the remains of the King U-Thong, his father, were cremated. As King Ramesuan reigned only for one year, the building could not have been completed by him. King Boromracha I must have helped or allowed others to help complete it; or it might be built during the second accession of King Ramesuan after the death of King Boromracha I. Later, this temple was in bad disrepair. During the succeeding reign it is understood that because



Wat Phra Ram



Wat Khun Muangchai

the temple was near the Royal Palace it was restored and new buildings added to it many times but not on a large scale. The entire temple, however, was renovated by King Boromtrailokanat. The writer of the chronicle therefore had recorded that the king had actually built the temple. A large scale renovation was again made to the temple in 1741 A.D. during the reign of King Boromakot. There still remain in the temple things worth seeing such as a large Prang, with a cloister containing rows of stone images of the Buddha, many Chedies and ruins of the walls and the Vihan.

At the front of the temple is a large swamp which seems to have been in existence before the founding of the city. It was formerly called Nong Sano, and probably was smaller than it is at present. Later during the founding of the city, earth must have been dug out of it for levelling the sites of the Royal Palace, Wat Phra Mahathat, Wat Ratchaburana and Wat Phra Ram and as a result it has become very big. This swamp is known in the code of palace laws as Būng Chikhan. Later it is not known in which reign it acquired the name of Būng Phra Ram. Now this whole swamp is planted with lotus and appears very beautiful during the flowering season of this plant.¹

Wat Khun Muangchai is situated to the southeast of Wat Mahathat. We learn from PHUMI-STHAN KRUNG SI AYUTTHAYA (ภูมิสถานกรุงศรีอยุธยา) an old manuscript,

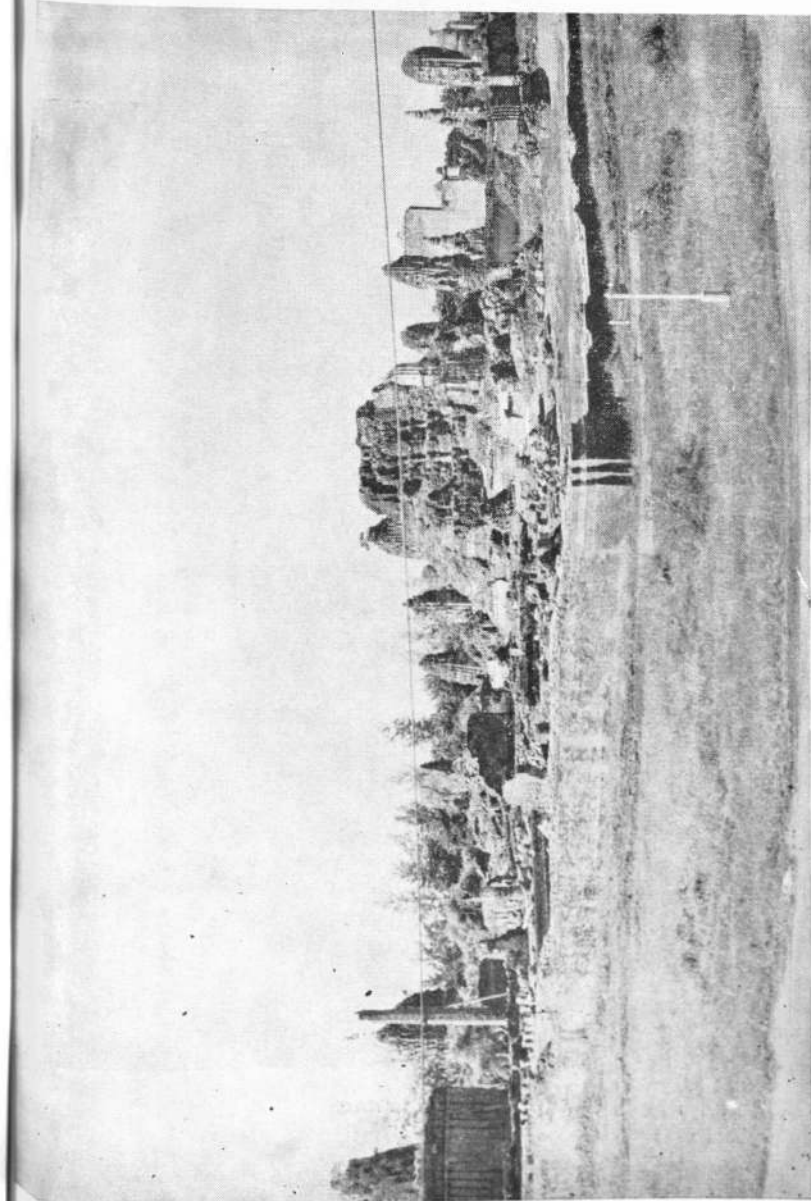
1. At the present time, by the command of H E. Field Marshal P. Pibulsonggram, some of the ruins in Ayutthaya are being renovated, a new road built along the edge of Bung Phra Ram and the premises around it cleared and the swamp itself deepened. All these make Būng Phra Ram a recreation park of very beautiful scenery for tourists. The feature of the park is a beautiful floral clock.

that Wat Khun Muangchai was one of the 5 most important heritage in Ayutthaya. This ancient monument was restored in 1969 — 1970 by the Fine Arts Department.

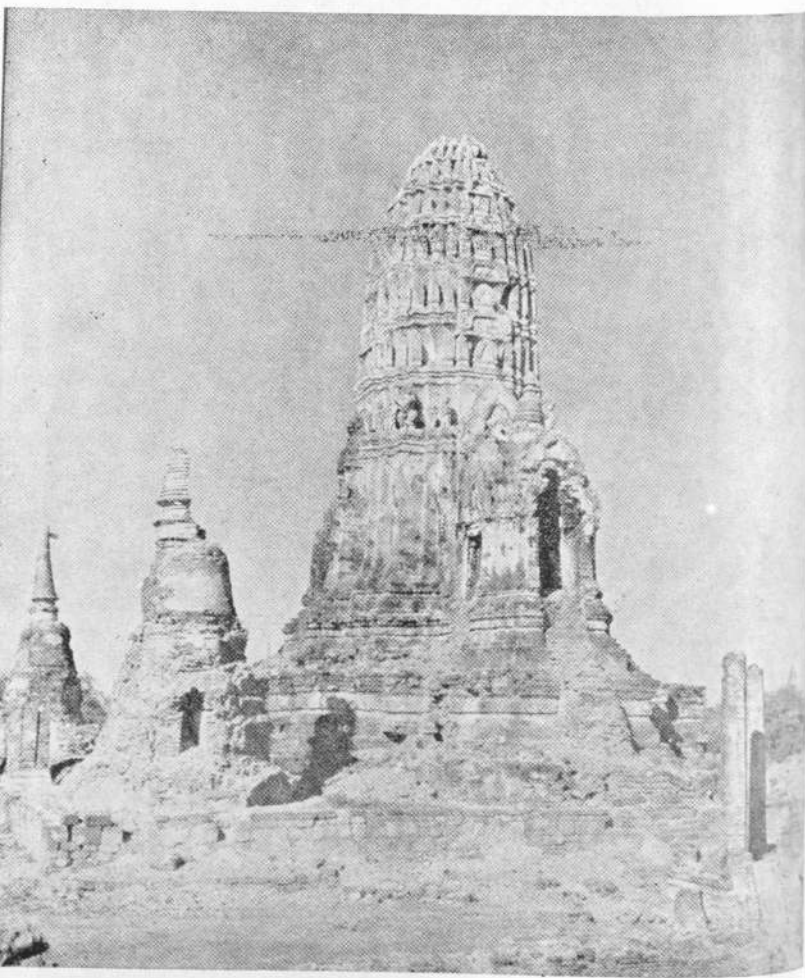
Wat Phra Mahathat is situated to the east of the Royal Palace, near the southern foot of the Saphan Pā Than bridge. The Royal Chronicle says that after King Ramesuan had returned from the war with Chiangmai in 1384 A.D., he was in the Mangkhalaphisek Building, one morning observing vows, and at four o'clock he saw a relic of the Buddha miraculously appearing in the east. So he called for the royal carriage and proceeding to the place where the relic appeared, fixed a stake to mark the spot. There he built a Prang 38 metres high, surmounted by a pinnacle six metres high and gave it the name of Wat Phra Mahathat.

However, the chronicle of Luang Prasert which is considered correct, says that Wat Phra Mahathat was built in 1374 A.D., during the reign of King Boromaracha I and not in the reign of King Ramesuan. It also says that the Prang was 46 metres high.

This Prang was originally built of laterite. It is learnt that in the reign of King Song Tham, the top portion of this Prang broke off to the level of the Garuda, an ornamental figure on the Prang. For some unknown reasons, the top was not restored during the same reign. King Prasat Thong restored it in 1633 A.D., and increased its height with brick and plaster to 50 metres. Then finding the Prang disproportionately tall, he had it made thicker with wood and mortar. But it is a great regret that its top had been broken down again and only the corners of this Prang were left to be seen.



Wat Mahathat



Wat Ratchaburana



*Golden headgears for a prince and a princess respectively
found in a crypt of the main
Prang in Wat Ratchaburana*



Golden elephant studded with precious stones from Wat Ratchaburana.



Royal golden articles from Wat Ratchaburana

Since the 20th August 1956, the Department of Fine Arts has excavated the remains of this Prang and found inside several ancient articles namely, a relic of the Buddha inside the golden casket, a marble fish with a lid, inside of which contain golden cases with lion lids, golden lanterns finely woven and inlaid with little rubies, golden fruits of the Mimusops Lengi with lids, tigers carved from crystal, amber cases with golden bracelets inside, little porcelain jars known as Tho Prik and many others. There are also golden images of the Buddha, votive tablets and heads of the Buddha of the U-Thong and Ayutthaya periods.

Wat Nok is situated to the south-east of Wat Mahathat. It is recorded in the Ayutthaya Chronicle that in 1574 the Mon immigrants, who were relatives of Mahathera Khunchong, settled on a piece of land behind this monastery.

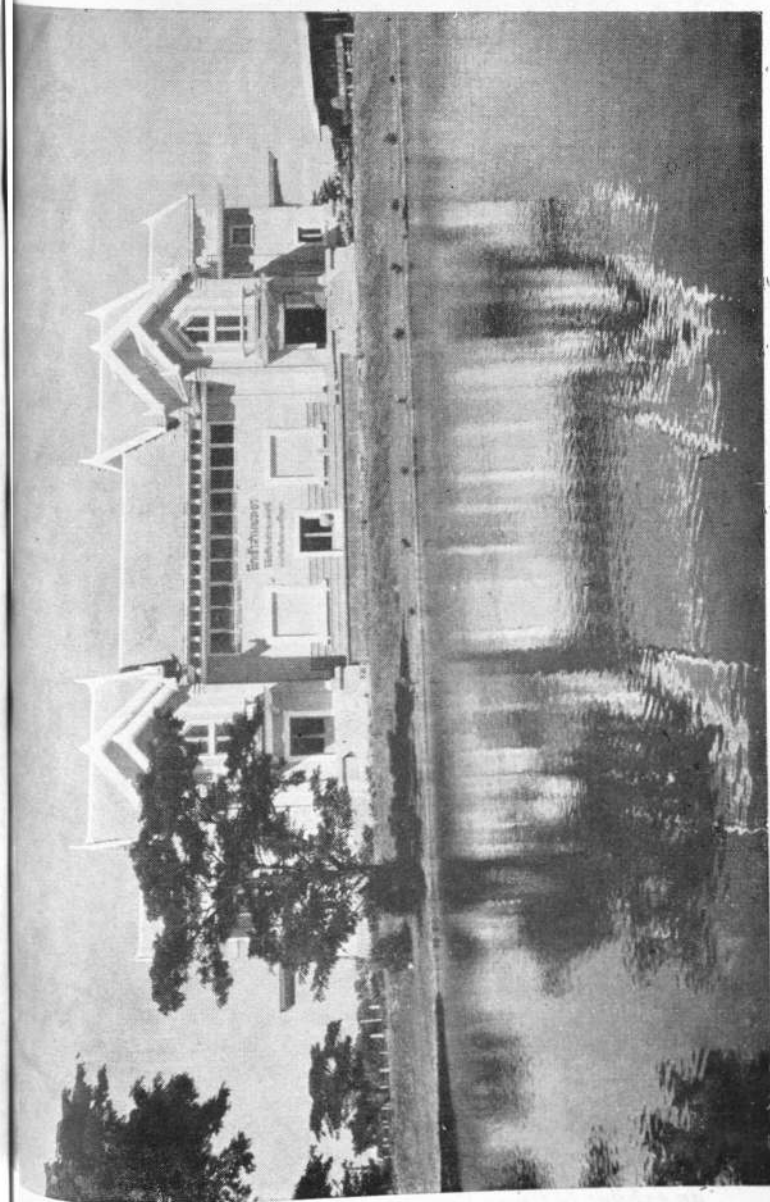
Wat Ratchaburana is situated opposite to Wat Phra Mahathat. It was named so by King Boromracha II. On succeeding to the throne in 1424 A.D., he built two Chedies for the ashes of Princes Ai and Yi, on the spot where they died fighting a single-handed combat on elephant back. He added a Prang and a Vihan which constituted the whole as a temple, and named it Wat Ratchaburana. This as well as Wat Phra Mahathat were greatly damaged by fire. However, many things worth seeing, such as the Prang in good condition and the pillars and walls of the Vihan still remain. The stuccos decorated the Prang were beautifully designed as the Garudas swooping upon the Nagas and many Chedies of distinguished type surrounding the Prang can be seen as samples of the Chedies.

In 1957 the Fine Arts Department excavated the main Prang of Wat Ratchaburana. In the lower part of the main Prang they discovered two crypts in which royal treasure and paintings were found. The former consisted of bronze Buddha images of many periods, lead votive tablets, objects made of gold, silver, "nak" (alloy of gold and copper), jewellery, an inscription on a gold sheet and a gold coin with Arabic letters. The latter is of two types. In the lower crypt are hierarchic rows of seated Buddhas and standing disciples and in the four niches are Jataka scenes. The ceiling is decorated with a large circular medallion formed with concentric bands and floral zones and surrounded with small circles reminiscent of a circling in Ajanta in India. In the upper cave there is a frieze of heavenly beings closely related to the style of Wat Si Chum engravings in Sukhothai, and on two walls are Chinese scenes too fragmentary for positive identification. Anyone who wants to admire these paintings could do so by asking permission from the authority in charge to go down to the crypts which have been well lighted.

Most of the excavated finds from the main Prang are now being exhibited in the Chao Sam Phya National Museum, Ayutthaya.

Wat Boromphuttnaram. It states in the Royal Chronicle that King Phetharacha built this temple in 1683 A.D.¹ within the city walls, on the site of his original residence at the locality of Pa Tong, which lies between Pratu-Chai gate and Chakrai-noi canal.

1. This date is still in the reign of King Narai the Great, the real date might be another twelve year circle, that is 1695 A.D.



Chao Sam Phya National Museum, Ayutthaya



Their Majesties the King and the Queen are looking at an exhibit in Chao Sam Phya National Museum, Ayutthaya, on 26th December 1961

Since the Bot or the monks' convocation hall was roofed with glazed tiles (Krabuang-kluab), it was popularly known as Wat Krabuang-kluab.¹ King Boromakot in repairing this temple had panels, inlaid with mother of pearls, added to the doors of the Bot. A pair of these panels is now in the Temple of Emerald Buddha, and another one in Wat Benčhama-bophit. The third pair which had been taken by some one was converted into a bookcase, and was acquired later by H.R.H. Prince of Nagara Svarga who presented it to the Bangkok National Museum. The quality of the workmanship shown in all three pairs of the panels is of the highest.

Chao Sam Phya National Museum is in front of Changwat Administrative Office (ศาลากลางจังหวัด). The museum was officially opened in 1961 by H.M. the King. Its exhibits consist of sculptures (stone and bronze), votive tablets, stucco and terra-cotta figures, ceramics, wood carvings, lacquered and gilded book-cases, jewellery and gold objects. It opens free of charge on Wednesdays, Thursdays and Fridays from 9.00 a.m. to 4.00 p.m. The admission fee on Saturdays and Sundays is 2 Bahts. It closes on Mondays, Tuesdays and official holidays.

Tourism and Industry Promotion Centre is opposite Khum Khun Phaen (คุ้มขุนแผน). The Centre opens everyday except on Mondays, Tuesdays and official holidays. Some of the local products are being displayed in the first floor of the Centre. An English speaking information official works here.

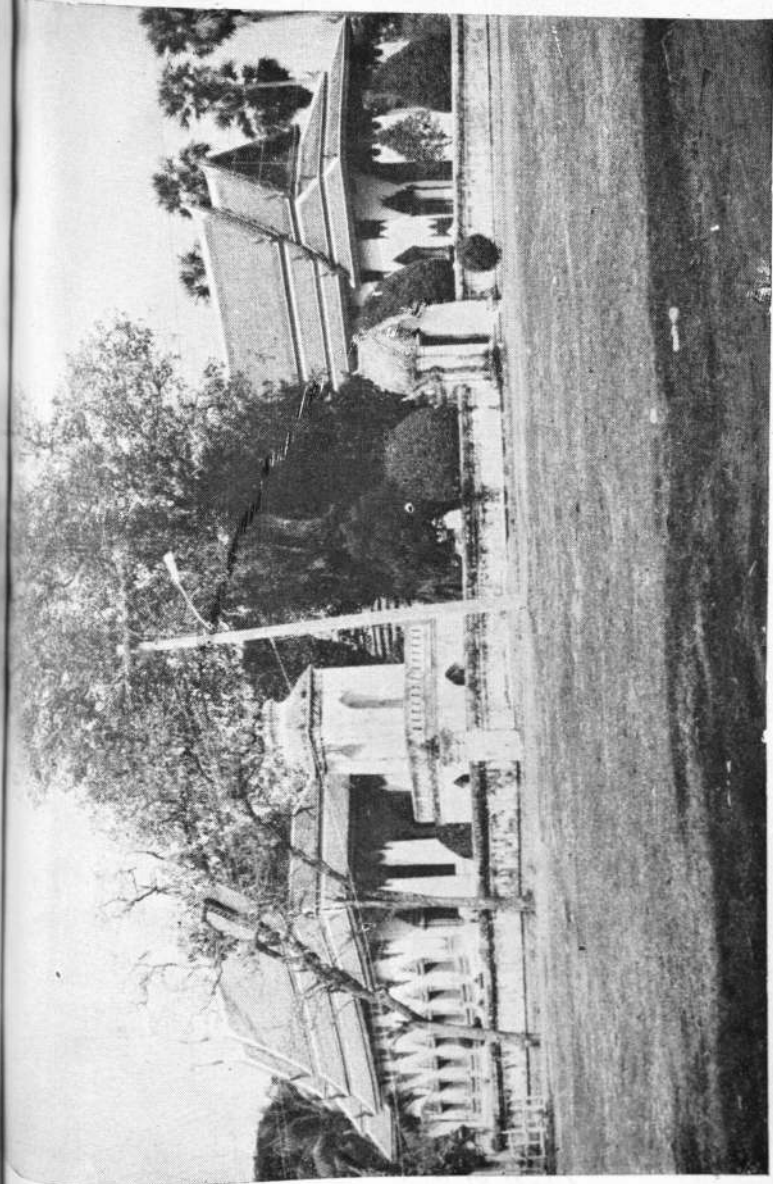
1. These tiles are of greenish yellow colour, many samples of which are exhibited in the Chantharakasem National Museum, Ayutthaya.

King U-Thong Memorial is opposite Wat Phra Si Sanphet. In the middle of the enclosed compound stands the statue of King U-Thong, the founder of Ayutthaya.

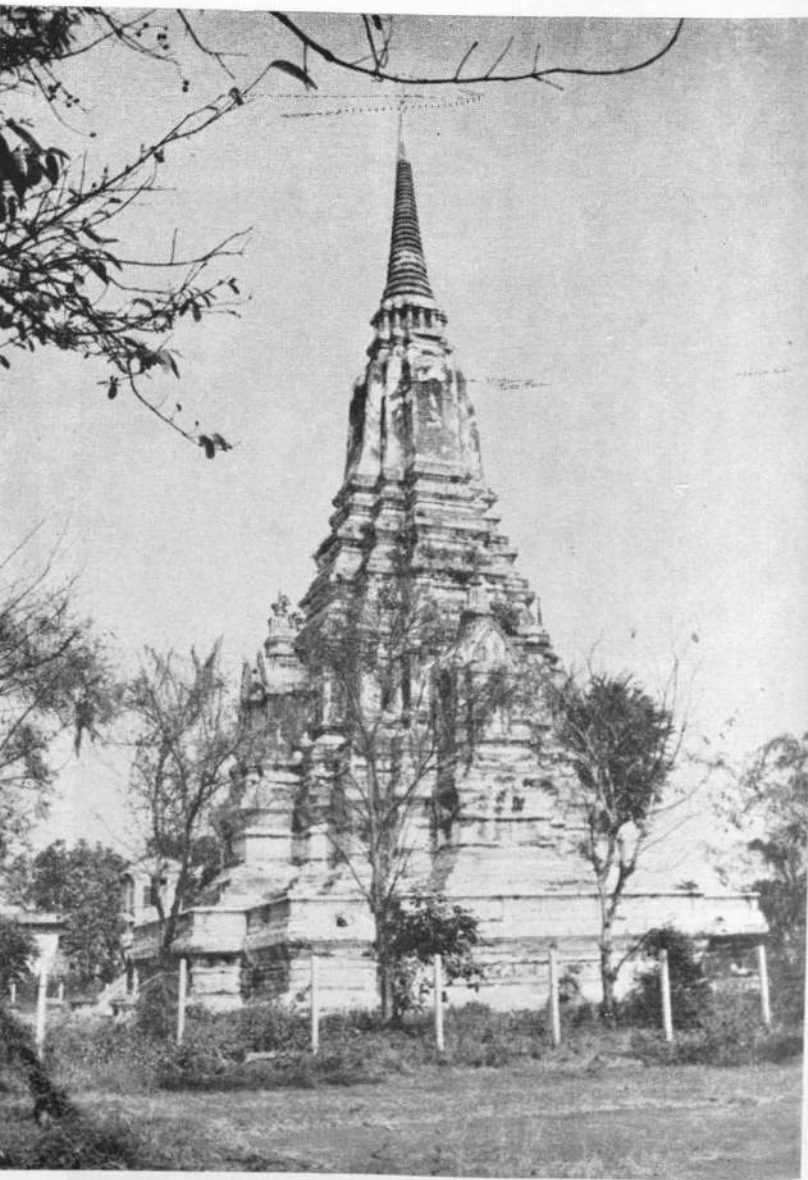
Wat Senasanaram stands on the site of an older temple called Wat Sua (วัดเสือ). This temple originally behind the Chantharakasem Palace was incorporated in the palace grounds when the palace grounds were extended, as a result there is a monastery attached. Wat Senasanaram was built and named by King Mongkut to serve as an adjunct to the new Chantharakasem Palace. It was renovated by King Chulalongkorn.

Wat Suwandararam is in the eastern part of the city, to the south of the Pom Phet fortress. It was built by the grandfather of King Buddha Yodfa of the Chakri Dynasty, who named it Wat Thong. After King Buddha Loet Lā ascended the throne he renovated the entire temple. The Prince of the Palace to the front of that period also took part in the work of renovation and had the upper walls painted the episode of an assembly of deities like those around the Bot painted on the walls of the Phutthaisawan Chapel in Bangkok, and the lower walls the episodes from the Buddhist legends (Jataka) of Vesantara, Temiya and Suwanasam. On the walls at the front doors were painted the episodes of Lord Buddha subduing Mara with the Queen of the Earth standing and twisting her bunch of hair. These mural paintings were renovated once during the reign of King Nang-klao. In 1968 H.M. the King ordered the restoration of the Bot and the murals once again.

Later on, King Buddha Loet Lā began the construction of a hall for preaching sermons and King Nang-klao completed it. King Nang-klao and his two successors added a Chedi and the Vihan. King Chulalongkorn also renovated the Bot, and the cells of the monks. King Prajadhipok commanded Phya Anusat Chitrakorn, a famous artist of the time, to paint important scenes from the history



Wat Suwandararam



Chedi Si Suriyothai

of Thailand on the walls of the Vihan. The work was completed in 1931 A.D. In 1972 H.M. the Queen ordered the Department of Fine Arts to restore the small inner wall surrounding the Bot and Vihan, as well as to restore the murals and image pedestal in Vihan. This work has been finished. Thus, this temple is one that almost all the kings of the Čhakri Dynasty have successively enlarged or renovated.

Wat Suan Luang Sopsawan is situated in the western part of the city on the premises of the old cantonment. It was built by King Mahačhakraphat on the premises of the royal garden (Suan Luang) near Wat Sopsawan which was there already. Hence the name was Wat Suan Luang Sopsawan.

The chronicle gives the reason for building the temple as follows: In 1548 A.D., i.e. in the first year of King Mahačhakraphat's reign, a large enemy's army besieged the city. King Mahačhakraphat led his army to try the enemy's strength. On that occasion Suriyothai, his queen accompanied him, and dressed like a man. King Mahačsakraphat fought a single handed combat with the commander of the enemy on elephant — back and was worsted. When Queen Suriyothai saw that her husband was in danger, she urged her elephant forward to engage the enemy who was much stronger, thus sacrificing her life for that of the king. Having saved her husband, she was cut down by the enemy's weapon and died on elephant-back. King Mahačhakraphat laid her remains in state at Suan Luang and, after the end of the war, cremated her there. He then built the temple on the cremation ground. A large Čhedi is still to be found there.

Thus this temple is one that is worth seeing, being the memorial of Queen Suriyothai who has been held in respect as one of the greatest women in Thai history for hundreds of years.

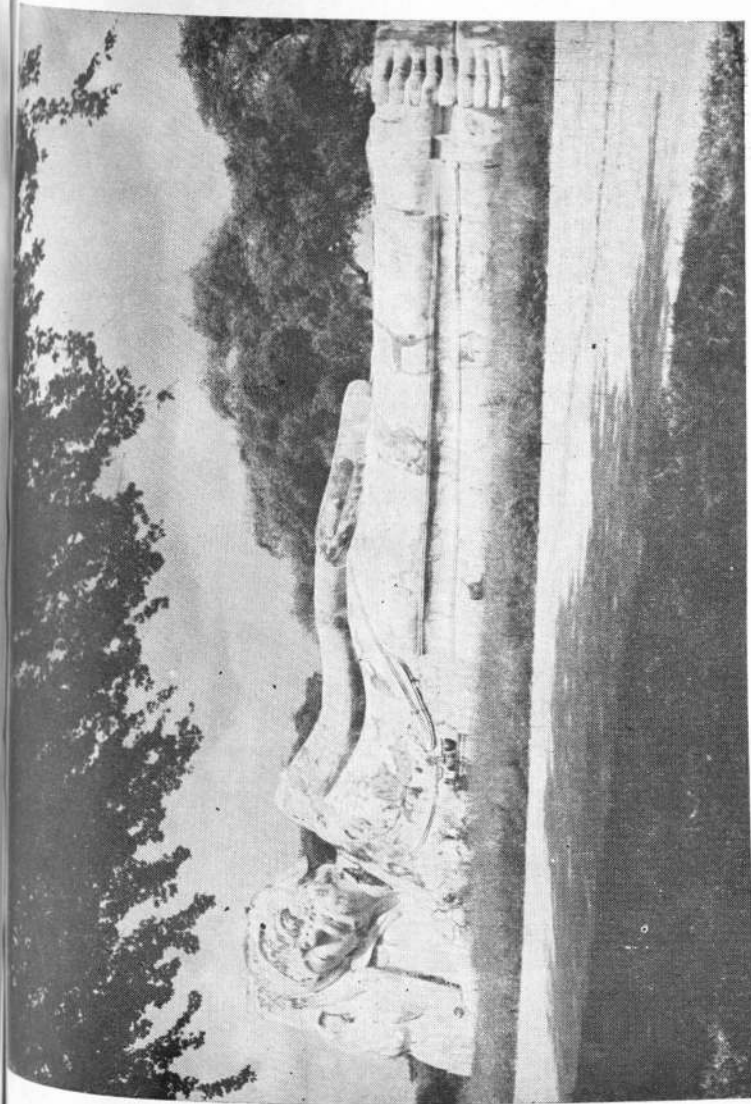
Wat Lokayasutha is over one kilometre from behind *Wat Suan Luang Sopsawan*. Its premises are next to those of *Wat Vorachetharam*. You may have a look at the large reclining image of the Buddha called *Phra Buddha Sai-yāt* either from your tricycle or motor-car along the road within the compound of the liquor distillery; or you may proceed along a new road behind the *Tri-muk Pavilion* on the premises of the Royal Palace. This road has been constructed along the bridge across *Klong Tho* canal, passing *Wat Voraphot* and *Wat Vorachetharam* in order to lead to *Phra Buddha Sai-yāt* in this temple by order of H.E. Field Marshal P. Pibulsonggram.

Wat Lokayasutha is today deserted. There is no record as to when this temple was built, and probably it became deserted with the fall of Ayutthaya in 1967 A.D. A large reclining Buddha 28 metres in length, made of brick and mortar still remains as well as ruins of the *Vihan*, including enormous hexagonal pillars close to the image itself. A mound of brick which was the original *Bot* (a church) behind the *Vihan*, can also be discerned.

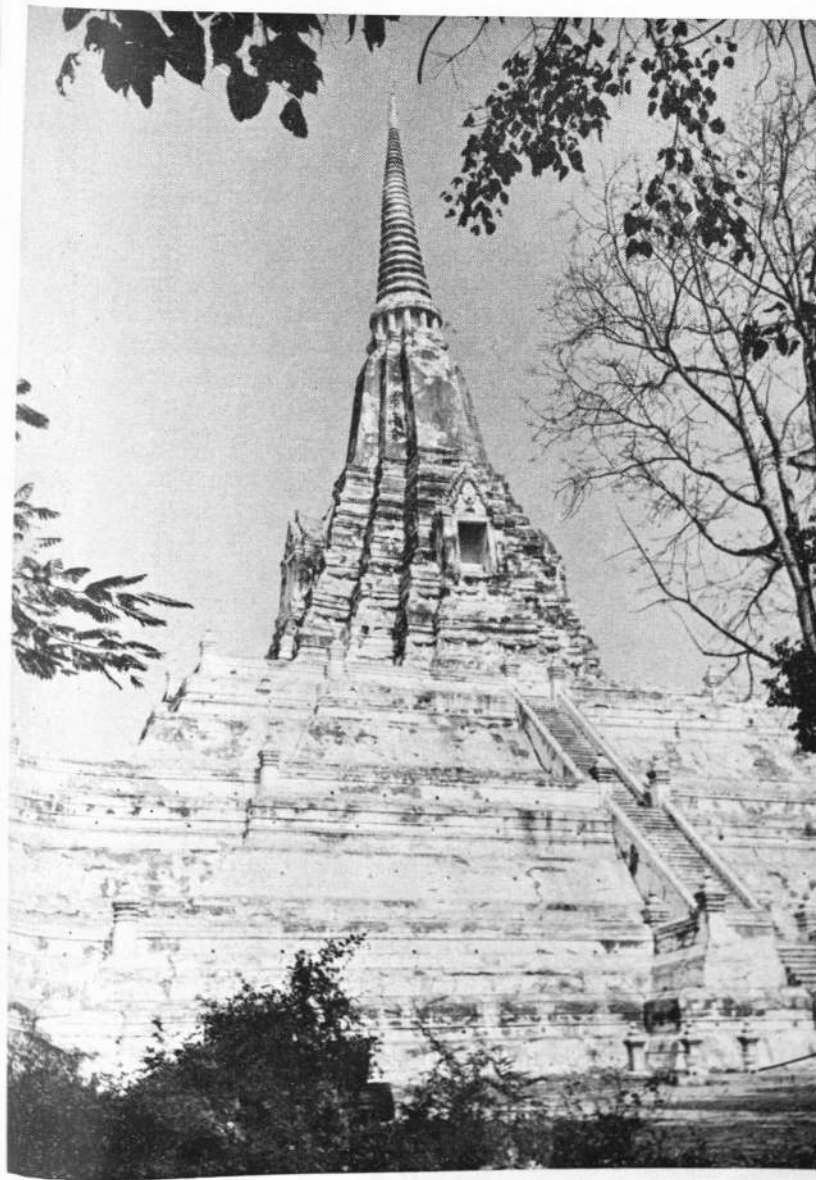
On careful inspection, the image has a long face and the arm supporting the head is vertical instead of being folded as in the early Ayutthaya and U-Thong periods, as can be seen at *Wat Phutthaisawan* built by King U-Thong and the reclining Buddha at the old town of Singburi known as *Phra Non Chaksi*. The vertical arm is a characteristic of reclining images made in the middle of Ayutthaya period (after 16th century A.D.).

PLACES OUTSIDE KOH MUANG

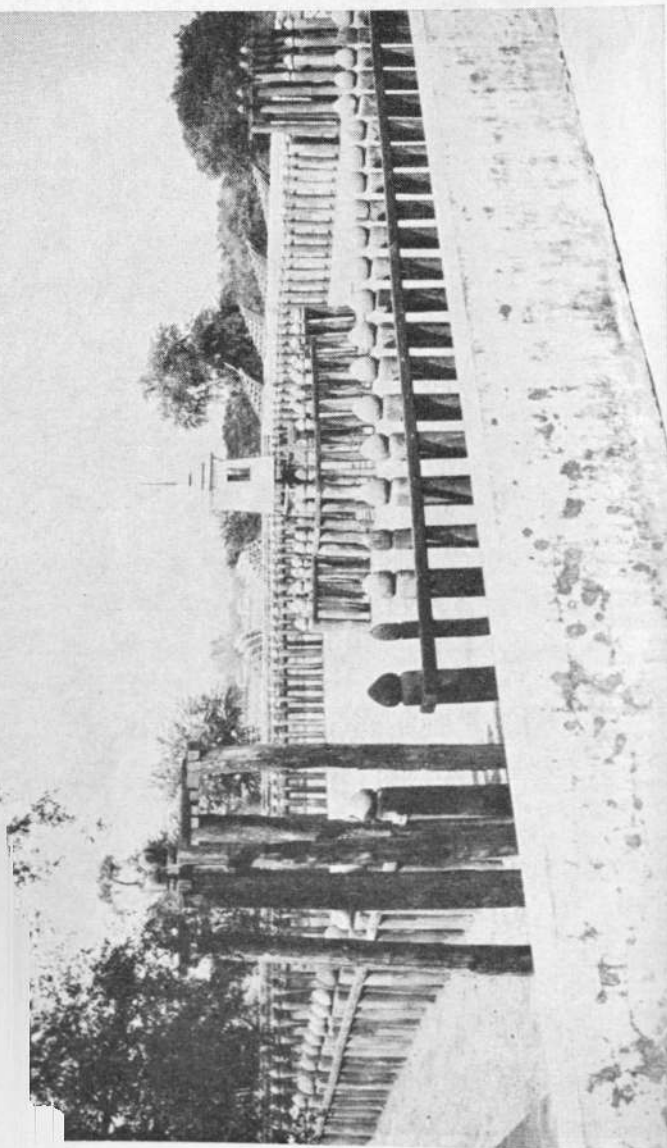
Wat Phukhao Thong is on the open ground about two kilometres to the north of the city. It was built by King Ramesuan in 1387 A.D. In 1569 A.D. the enemy's army had taken Ayutthaya, a large *Chedi* in the Mon style was



Phra Non Wat Lokayasutha (Reclining Buddha)



Chedi Phukao Thong



Elephant kraal (Phanlat)

built by its leader's command on the premises of this temple as a memorial of his victory. The only remaining part of this Čhedi is the base. In 1745 A.D. King Boromakot repaired the temple and built a new Čhedi in Thai style on the base of the ruined one.

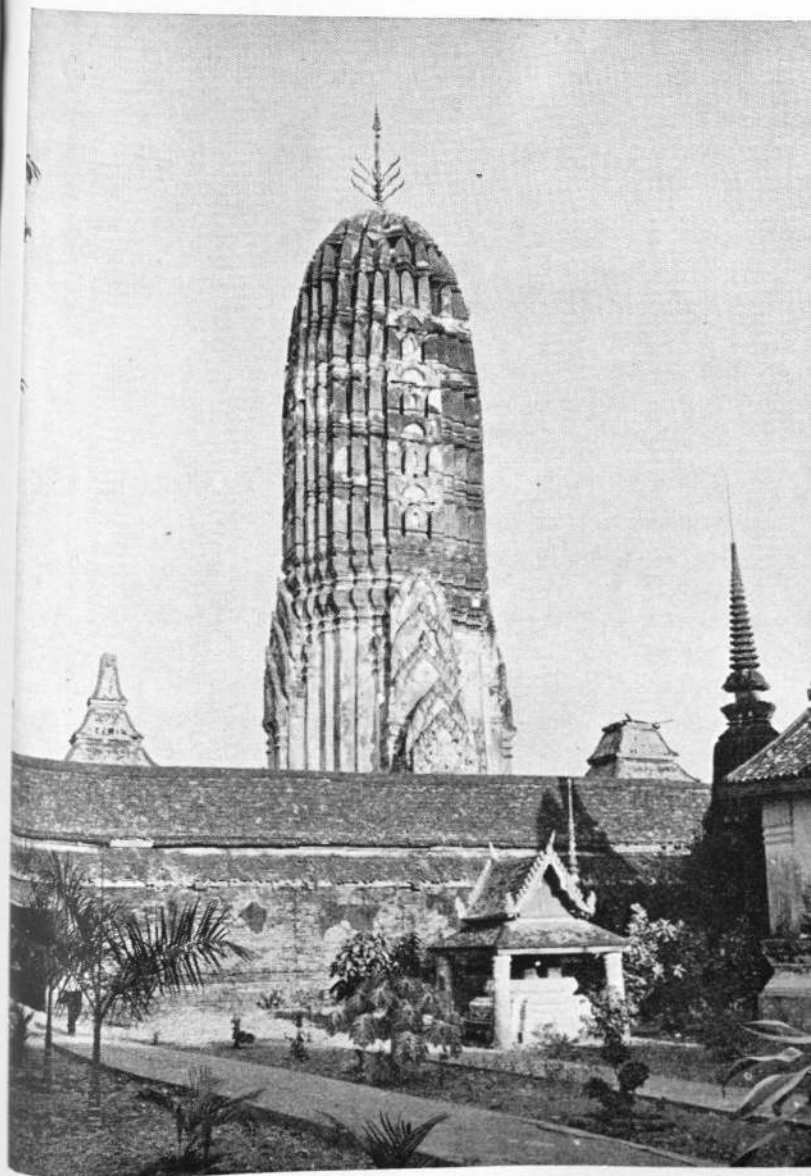
It is learnt from the chronicle that when the enemy's army invaded Ayutthaya in 1548 A.D., a monk named Phra Maha Nak came out from priesthood and establish a line of defence from Wat Phukhao Thong to Wat Pā-phlu. The followers of Maha Nak dug a moat outside the line of defence. It connected the Phukhao Thong canal with the river and was known as Maha Nak canal. Traces of it still remain.

Elephant kraal (พระเนียบคดกลิ้งช้าง). This was built for the use of the kings when they watched the capture of wild elephants inside the kraal or on the open plain. Wild elephants were captured for use both in war and peace, since elephants were found intelligent and useful in many ways. Again, if a white elephant was captured, it was considered to add to the king's greatness and he became famous among neighbouring countries. So, in the past, powerful kings desired to acquire white elephants. Many of the wars with neighbouring countries like that in the reign of King Mahačhakraphat, arose on account of the white elephants. In the Ayutthaya period, the first white elephant was captured in 1471 A.D. during the reign of King Boromtrailokanat. But the Thai kings have considered that white elephants added to their greatness even before Ayutthaya. Thus, in the days of Sukhothai, King Ramkhamhaeng the Great had a white elephant named Ručhasi, which was considered to be so wonderful that it had been mentioned in a stone scripture.

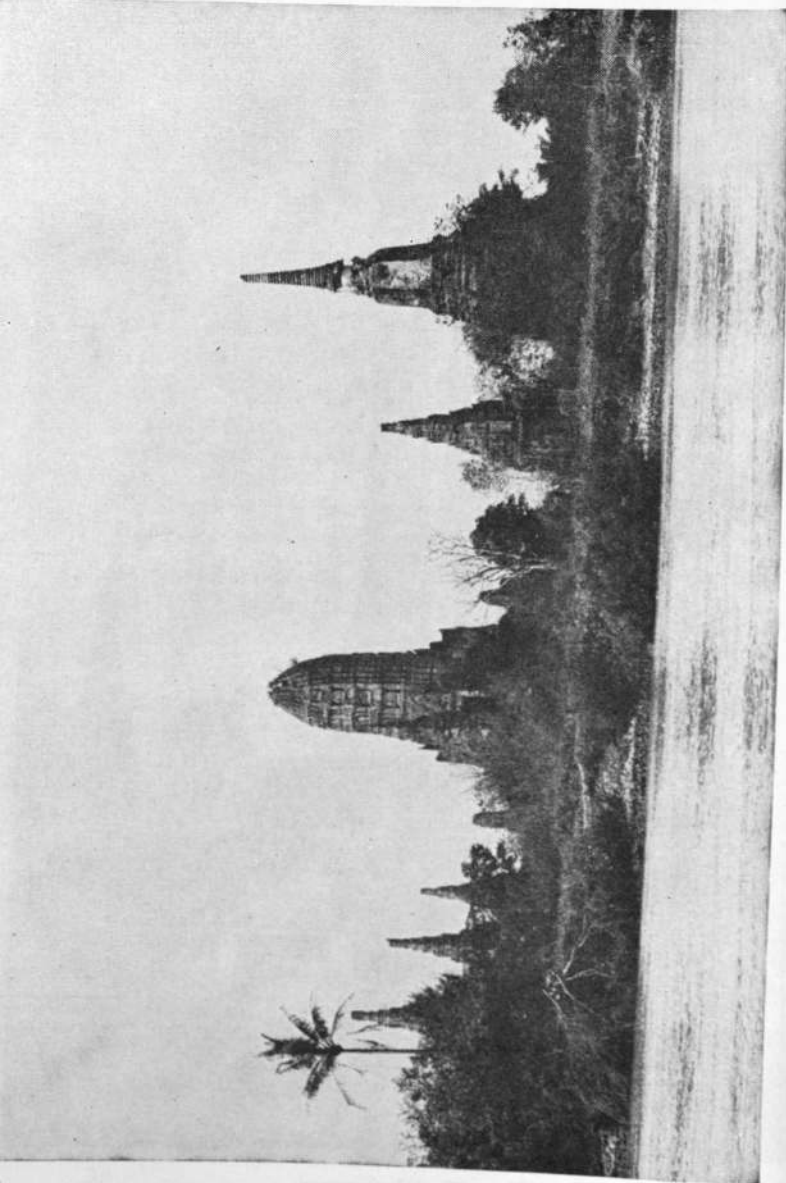
If State guests arrived during the season, the kings used to arrange for the capture of wild elephants in order that the guests might see how it was done. For instance, it is learnt from the record of M. Chevalier de Cheumont, the French envoy to the court of King Narai the Great, that on the 11th December 1686 A.D., the king took M. Chevalier to see the capture of wild elephants inside the kraal at Lop Buri. The capture of wild elephants was arranged for the last time on the open plain in the kraal at Tambon Thale-ya by royal command of King Chulalongkorn on the 25th May 1903 for the Grand Duke Boris of Russia during his visit to Thailand.

Formerly, up to the reign of King Mahačhakraphat, the kraal was outside the northeastern part of the city walls in the locality of Wat Song where the administrative office of Amphoe Phra Nakhon Si Ayutthaya stood before the removal at present. Later on in 1580 A.D., King Mahathamaracharebuilt this part of city walls so as to reach the edge of the river. The kraal was then removed to the locality of Thalé-ya¹ near Wat Boromawong,² but the royal residence near the kraal which was built during the reign of King Mahathamaracha was burnt down in 1767 A.D. The kraal and the royal residence which exist at present were repaired once by King Buddha Yodfa,³ the first king of the present dynasty. It was repaired again once in the reign of

1. Thalé-ya is now known as Suan Phrik.
2. This temple is at a distance of about three kilometres to the north of the Chantharakasem Palace, but on the opposite bank of the river, and there is a canal from the river to the temple.
3. This can be inferred from the statement in the Royal Chronicle that in 1803 A.D., a copper-coloured elephant named Phra Boromachathan was captured in the kraal.



Wat Phutthaisawan



Wat Chaitwathanaram

King Nang-klao and twice in that of King Chulalongkorn. In 1957 it was restored by the order of H.E. Field Marshal P. Pibulsonggram.

Wat Phutthaisawan is on the edge of the river opposite to the southern part of the town, on the site where the King U-Thong resided before founding Ayutthaya. This locality is known as Wiang-lek i.e. the temporary small residence of that king before the capital was built. When building of Ayutthaya had been completed in 1353 A.D., the king built this temple to mark his former residence.

On the premises of the temple there still remains a large Prang with a cloister housing numerous stone images¹ of the Buddha in long row, a Chedi, the Bot, a Vihan, a Vihan containing a reclining Buddha and the residence of the Patriarch. These were built in Ayutthaya period. On the walls of the Patriarch's residence were painted the episodes from the Thasa Chati Jataka (Ten Major Births) and the pilgrimage of the Patriarch to the Buddha footprint at Ceylon. These paintings were beautifully painted.

The residence and the mural paintings were repaired in 1969-1970 by the Fine Arts Departments.

At the extension of the large Prang stood a statue of King U-Thong. Originally this statue was made as an image of a Brahmanic god. This figure was found by Krom Mün Thep-pholphak, a son of King Buddha Yodfa and the director of the Royal Elephant Department, during the renovation of the elephant kraal at Ayutthaya. This discovery was petitioned to King Buddha Yodfa, who commanded the image to be removed to Bangkok and recast

1. These images of the Buddha were covered with mortar and gilt with gold leaves. Most of these images are still in good repair.

as an image of the Buddha wearing ornament and plated with silver and housed in the Royal Pantheon in the Grand Palace. The standing image of the Buddha wearing ornaments which is seen now at the portico beside the Prang is a newly cast one instead of the old.

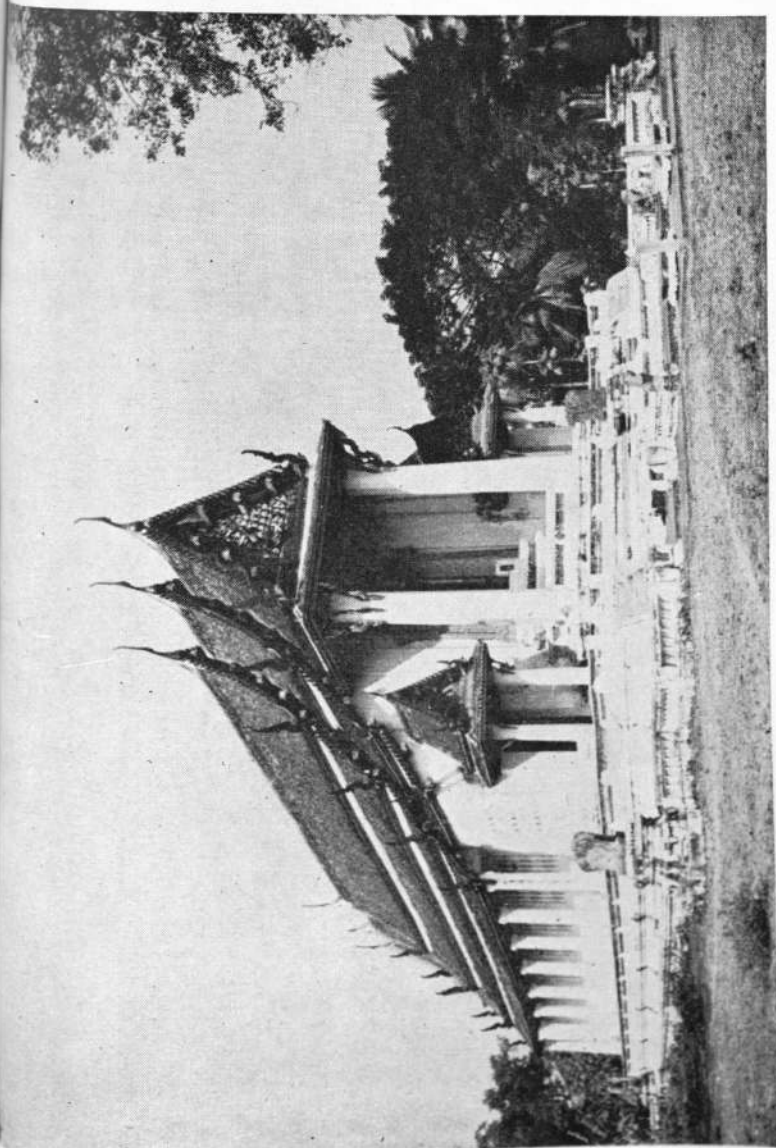
Wat Chai Watthanaram is on the same bank of the river as Wat Phutthaisawan but opposite to the western part of the island city. King Prasat Thong built it in 1630 A.D., on the site of his mother's former residence. It was built according to the plan of Angkor Wat but modified in appearance to look like the polygonal Chedies of the Thai of Lan-nā.

It is learnt from the chronicle that King Prasat Thong favoured this temple very much, often performing religious rites there. On one occasion when the court astrologer predicted a fire in the palace the king carried his belongings in boats and remained on the river in front of this temple.

Now Wat Chai Watthanaram is deserted. It is understood that it has been so since the fall of Ayutthaya in 1767 A.D. But there remain a big Prang and the spired buildings on its four sides which are of very beautiful workmanship.

Wat Na Phramen which was formerly known as Wat Phrameru Rachikaram, is on the northern bank of Sā-bua canal, opposite to the Royal Palace. There are no records which say when it was built. The name, however, suggests that it was built on the site of the cremation ground of some kings of Ayutthaya, or that it is named after Wat Phra-meru in the locality of Nanthā-utthayan at Nakhon Pathom as explained below.

The chronicle mentions this temple for the first time saying that a pavilion was constructed between this temple



Wat Na Phramen



Dvāravati Buddha image in Wat Na Phramen

and Wat Hasadavat for the negotiation of the armistice. This temple might have been renovated once during the reign of King Boromakot.

Later on, in the reign of King Nang-klao of Bangkok period, Phya Chai-vichit the governor of Ayutthaya renovated the temple once again, making few alterations to the original building. Phya Chai-vichit collected and preserved in this temple many old objects among which are two images of the Buddha. One is a large image cast in metal, which was formerly the principal image in the Bot. It represents the Buddha as wearing ornaments and is unique among the images of the same kind. The other is a large stone image seated in the European fashion, dating from the time of Dvāravati period (A.D. 600-1100) and is set up in the smaller Vihan. Phya Chai-vichit has left an inscription in that Vihan, saying that the image was removed there from Wat Phra Mahathat at Ayutthaya.¹ The stone frame of the image was discovered during the reign of King Chulalongkorn, on the premises of Wat Phra-meru at Nakhon Pathom,² and the image was fitted into the frame later

1. The text of the inscription has been published in the journal "Varasarn Silapakorn" of the Department of Fine Arts, Vol. I No. I.
2. Later on, a large image of the Buddha in the same style as the stone image at Wat Na Phramen as well as three legs and pedestals of three other images were discovered in Wat Phra-meru at Nakhon Pathom. Between February 1938 and May 1939 M.P. Dupont, an archaeologist from l'Ecole Francaise d'Extreme Orient, who was permitted by the Department of Fine Arts to make excavations at the latter locality, discovered legs, hands and fingers of the same sizes as those of the image at Wat Na Phramen as well as niches on all the four sides for accommodating the images to which the legs, hands and fingers belonged. So it is certain that the stone image in Wat Na Phramen was originally removed from Wat Phra-meru at Nakhon Pathom to Wat Phra Mahathat at Ayutthaya.

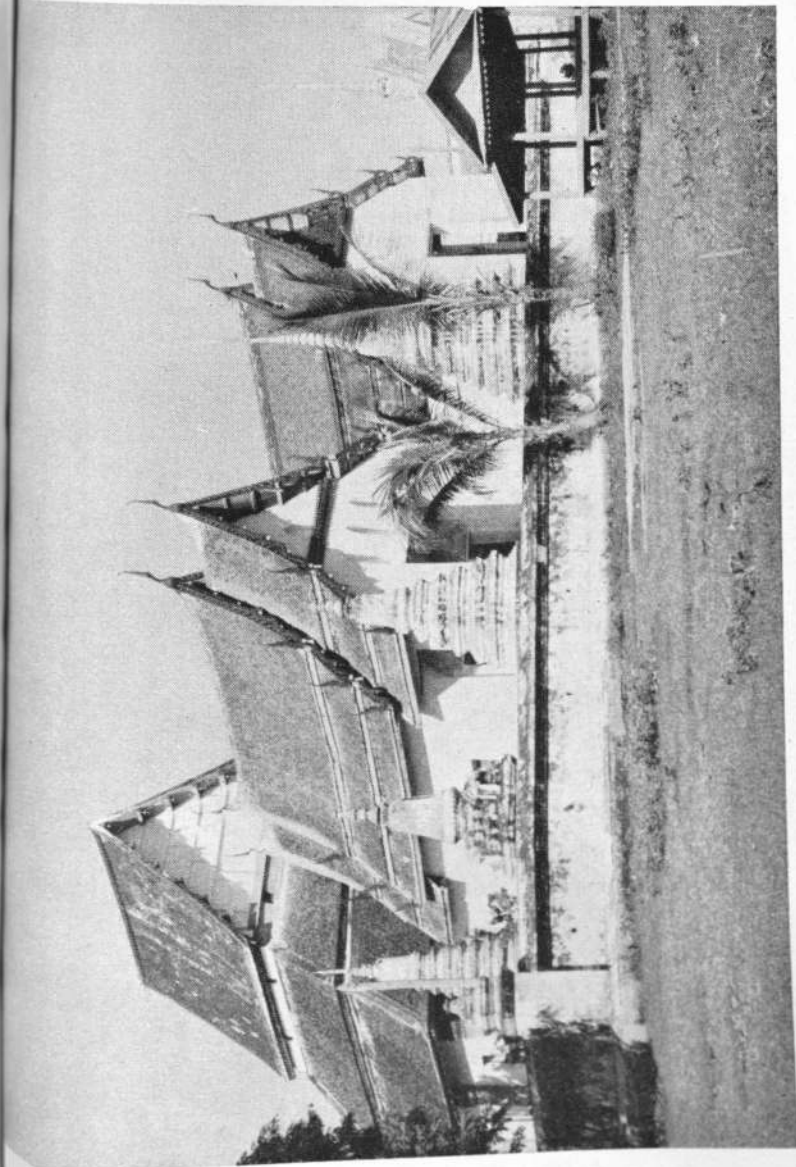
on. The ornamental piece for the top of this frame is now in the Phra Pathom Chedi National Museum, Nakhon Pathom.

The Bot of Wat Na Phramen was one of the largest in Ayutthaya and without windows but with railings similar to those Bots built in the Sukhothai period and the early Ayutthaya period such as the Bot of Wat Phra Ram, Wat Phra Mahathat and Wat Ratchaburana etc. At present, the paintings on the inner side of its walls can be faintly seen as it was recently whitewashed.

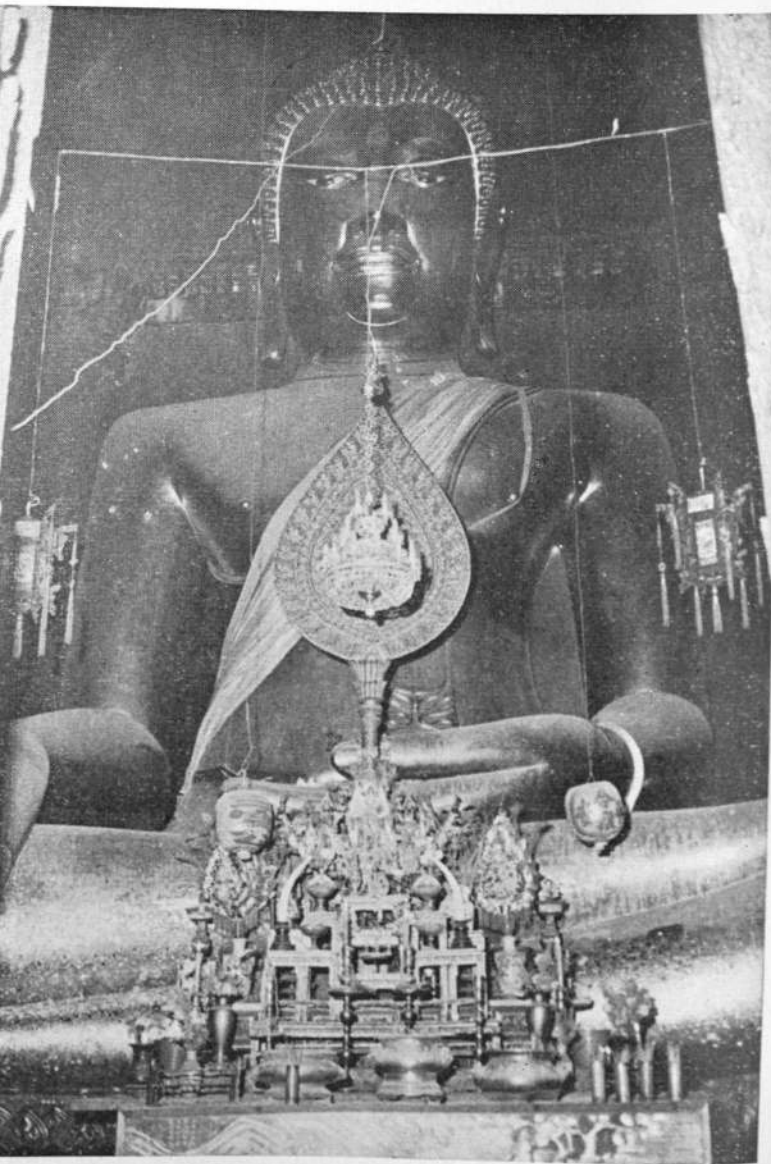
Wat Phananchoeng is in the southern part of the city near the river. It was built in 1324 A.D., 26 years before the King of U-Thong founded Ayutthaya, although it is not known by whom this temple was built, Phra Chao Phananchoen, a large sitting Buddha¹ constructed of brick and mortar, has been wellknown for a long time. King Naresuan the Great repaired it once, and the other kings of Ayutthaya must keep it in good repair too. Though no mention is made of that in the chronicle, from which it is learnt only that when Ayutthaya was taken by the enemy, tears flowed from the eyes of this image.

Later on the first king of the Chakri Dynasty and some of his successor repaired the image, and towards the end of 1854 A.D., King Mongkut completely renovated the image and renamed it Phra Bhudha-trai-ratana-nayok. On the 21st December 1901, during the reign of King Chulalongkorn, the outer garment of Phra Chao Phananchoen caught fire and the image was damaged in many

1. The image is called Phra Chao Phananchoen, because it sits in the contemplative position.



Wat Phananchoen



*Phra Chao Phananchong, a seated Buddha image
in Wat Phananchong-*

places. King Chulalongkorn commanded the image to be repaired, and the work was finished in 1902 A.D.

On the 15th March 1928, the cheeks and the lower jaws of the image broke into pieces. The Royal Institute had it repaired in 1929. At that time Phra Dhama-trailok the abbot of this monastery, on collecting the bits of gold leaves left by the devotees inside the Vihan gathered 165 grammes of that metal, 690 grammes of gold were contributed by others. With these 855 grammes of gold the head of the monastery made an "Una-lom" (ornament for the forehead) substituted it for the older one which was of copper plated with gold.

Phra Chao Phananchong is held in respect by the Thai people who, while visiting Ayutthaya, offer worship to this image and obtain prediction of their luck from its Vihan. Tourists who do not visit this temple miss the opportunity of seeing one of the very large, old and beautiful images. No photographs of this image too are to be found in any book or even in the National Museum, where there is a collection of photographs of all other important images of the Buddha, because there is not enough room within the Vihan to set the camera at the proper distance to get a complete picture of this large image.

Phra Chao Phananchong is an image in the posture of subduing Mara. It measures 14 metres and 25 centimetres from knee to knee and 19 metres high (including the ornament above the head).

Wat Kudi Dao is an old temple which is situated to the east of the railway station. King Boromakot began the

renovation of this temple in 1711 A.D., when he was still the heir to the throne, and the work was completed after three years. This temple which is superior to others in workmanship is now in disrepair.

Wat Samanakot Which is near Wat Kudi Dao, was repaired by Čhao Phya Kosa (Lek) and Phya Kosa (Pān) during the reign of King Narai the Great after their return from the war with Chiengmai. It is learnt from the record of Dr. E. Kaempfer, a German physician who accompanied the Dutch envoy to the court of Ayutthaya, that on the 12th June 1690 A.D., King Petharacha went to this temple to cremate the remains of Čhaomae Wat Dusit, the mother of both Čhao Phya and Phya, and the wet-nurse of King Narai the Great.

In this temple there is a Prang of unique form. Probably Čhao Phya Kosa (Lek) saw Wat Čedi Četyod at Chiengmai when he took the town, in 1662 A.D., during the reign of King Narai the Great, and its unfamiliar appearance attracted him, so he took it as his model in building this Prang.

Wat Yai Chaimongkhon formerly known as Wat Čhao Phya Thai, is situated to the southeast opposite to the city. A large Čedi there can be seen from a great distance. This monastery was built by the King of U-Thong in 1357¹ A.D. for the use of the monks who had returned from Ceylon after studying under Phra Vanarat Maha Thera. This body of monks was known as the Pā Kaeo Sect. So, this monastery was originally known as Wat Pā Kaeo. The

1. This is the date given by the Royal Chronicle but the chronicle of Phan Channumat, which is older, says that this monastery was built in 1363 A.D.



Wat Kudi Dao

monks of this sect was engaged mainly in meditation. Many persons who respected these monks joined their order. The king conferred the title of "Somdet Phra Vanarat" on the head of the sect, and appointed him "The Patrirach on the Right hand Side". He was on a pair with Somdet Phra Buddha Kosačharn, who headed the sect mainly engaged in study of the scripture, and was known as "the Patriarch on the Left hand Side". As this monastery was the place where the Patriarch stayed, it was also named Wat Čhao Phya Thai which means "The Temple of the Supreme Patriarch"

At one time, in the Bot of this monastery, Prince Thian-racha (later became King Mahačhakraphat) sought to learn his luck through the ordeal of the lighted candles before he dethroned Khun Vora-wongsa. On another occasion, Prince Si-silp consulted Somdet Phra Vanarat of this monastery about a favourable moment for overthrowing King Mahačhakraphat in 1561 A.D.

In 1592 A.D., during the reign of King Naresuan the Great, the enemy led an army to subjugate Ayutthaya, King Naresuan the Great resisted the invasion and fought a single handed combat on elephant back with its leader at Tambon Nong Sarai in the province of Suphanburi, and gained the victory by cutting down his opponent. On that occasion, King Naresuan the Great was not able to inflict severe losses on the enemy because many of his regiments did not reinforce him in time. King Naresuan the Great, being angry with the officers of those regiments at the conclusion of the war, wished to execute them. Patriarch Vanarat begged the king to pardon them and advised him to build Čhedies in memory of his great

victory. So, the king built one on the scene of the single handed combat at Nong Sarai in the province of Suphanburi, and a bigger one on the premises of Wat Chao Phya Thai to match in size with another one in Wat Phukhao Thong which was built by the enemy. The second Chedi built by King Naresuan the Great was named Phra Chedi Chai-mongkol, but it was popularly known as Phra Chedi Yai or the Great Pagoda. So, later on, Wat Chao Phya Thai came to be known also as Wat Yai Chaimongkol. The top of this Chedi is visible to the tourists from Bangkok as soon as they enter the boundary of Ayutthaya.

Phra Nakhon Luang Residence, Phra Nakhon Luang Residence is situated on the eastern bank of the Pa Sak river in the district of Nakhon Luang. It was a holiday resort of the kings of Ayutthaya on their sojourns to and from Phra Buddha-bat in the province of Saraburi and was also used on their way to Lopburi. H.R.H. Prince Damrong Rajanubhab presumed that this building might be built after the discovery of a Buddha footprint in the reign of King Song Tham, but the permanent one built of brick was just constructed during that of King Prasat Thong, and on the bank of the river north of this building a sanctuary called "Phra Nakhon Luang" which still remains at present was also built.

Concerning the construction of Phra Nakhon Luang Residence, it is learnt from the chronicle that in the year 1631 A.D., King Prasat Thong commanded a copy of stone sanctuary called "Prasat Phra Nakhon Luang" from Cambodia to be built near Wat Thepha-čhan, and in the same year a reduced scale copy of this sanctuary was once



Aerial view of the Bang Pa-in Palace



Vehat Chamrun Hall in Bang Pa-in Palace

more constructed behind this residence in order to celebrate his victory, and thereafter his residence was also called Phra Nakhon Luang Residence.

Prasat Phra Nakhon Luang as inspected in the reign of King Chulalongkorn was an unfinished sanctuary, not known exactly whether owing to the death of the king or any other reasons. Later on, the canopy with four foot-prints of the Buddha deeply carved in stone, each about two and half metres wide and five and half metres long was established inside this sanctuary.

Only faint traces of Phra Nakhon Luang Residence are found at present. But the stone copy of the Cambodian sanctuary is now part of a monastery and the monks keep it in good repair.

BANG PA-IN

The island of Bang Pa-in is at a distance of 14 kilometres from Ayutthaya and can be reached conveniently by boat, train and motor-car. But the tourists who have travelled to Ayutthaya by train will do well to make the journey to Bang Pa-in by boat, as they would then be able to enjoy the sight of floating houses and house-boats moored along the banks for most of the distance, as well as boats of the tradespeople plying continuously up and down the river. After visiting Bang Pa-in, the return trip to Bangkok may be made by taking a train from the Bang Pa-in station near the Royal Palace. The last ordinary train leaves at Bang Pa-in at 17.51 hrs. In case of a visit by private car, one may drive from Ayutthaya along the Phaholyothin high way and turn into the bye-road about 7 kilometres long at the 53 kilometres post.

HISTORY OF THE ISLAND

The island of Bang Pa-in, formerly called Koh Ban Lane or Koh Bang Nang In, is situated in the middle of the Chao Paya river. An anecdote concerning the island says that King Ekathosarot, then heir to the throne, swam to this island when his barge turned over by a violent storm, and remained there for a night. On this occasion, he found a pretty country girl and took her as consort, and she afterwards gave birth to a son. As it was a shame for him to admit this child officially, so he entrusted Phya Si-thamma-thirat, one of his relatives, with the upbringing of the child until the boy grew up. Later on the boy was made a page, and as time passed, he became Chamuen Si Sorarak, head of the royal pages.

In the reign of King Song Tham, Chamuen Si Sorarak became Phya Si-vorawong, Lord Chamberlain of the Royal Household and was the king's confidant. Herr Van Valiet, a Dutch trader of that period recorded that King Song Tham and Phra-ong Intharacha was one and the same man. The chronicle of Ayutthaya, obtained from Cambodia by the National Library also called King Song Tham "Phra-ong Intharacha", the text translated from Pali reads as follows:

"The son of King Ramesuan was named Phra Intharacha in the year of dog. He was greatly honoured and his might was popularly known among the neighbouring countries, and those who were his enemies were afraid of him. He had three white elephants and after the reign of fourteen years he died".

Phra-ong Intharacha was a son of King Ekathosarot born of consort, and King Songtham's mother was the

younger sister of the wife of Phra Si-thamma-thirat. Chamuen Si Sorarak's step-father. Chamuen Si Sorarak was generally called Phra-ong Lai. King Song Tham and Chamuen Si Sorarak thus were very intimate with each other. It was likely due to a misunderstanding that the chronicle stated that Phra Si-silp and King Song Tham was the same. Herr Van Valiet also stated in his record that Phra Si-silp was King Song Tham's brother.

The Royal Chronicle meanwhile states that King Song Tham appointed Chamuen Si Sorarak heir to the throne, but a week after his accession, the latter fell ill and died. It is not known exactly which one actually died. It was unlikely the same who was made later Phya Si Worawong in the reign of King Song Tham. This became Chao Phya Kalahom and finally ascended the throne to be called King Prasat Thong. The author of the chronicle might have misunderstood the facts as there is mention of Phra Si-silp, who was then the Crown Prince. This Chamuen Si Sorarak was never made heir to the throne but was promoted to be Phya Si Worawong, as can be seen from the following record written by Herr Van Valiet:

King Song Tham nominated his brother Phra Si-silp as heir to the throne. Later, in 1627 A.D., King Song Tham, realizing that he was about to die, consulted Phya Si Worawong as to whether the latter would agree to conferring the throne to his own son. Phya Si Worawong agreed because Phra Si-silp had dishonoured the King's consort.

King Song Tham then acquired the opinion of the high officials on the subject and the majority was of the

opinion that the Crown Prince had done no wrong and should succeed to the throne. This would be in accordance with the ancient royal tradition and it was their duty to observe the custom of the land. Phya Si Worawong would not agree with the majority and he was sure that, were he to do so, he would certainly be condemned to death on the Crown Prince's accession. He then incited the king to appoint his eldest son Phra Chethathirat as his direct successor. The appointment of a duplicate heir was contrary to the ancient royal tradition, so many high officials were dissatisfied, and those who expressed their dissatisfaction openly included Chao Phya Kalahom-suriwong (the most powerful Minister of that time who previously drove the Japanese from the Royal Palace), Phra Thai-nam and Phra Chularatchamontri etc. But Phya Si Worawong tried to encircle the palace with his men in order to hinder other officials from getting in and to keep the king's illness secret. And that those same officials might be less worried, he spread the news, as the king had gradually recovered. However, King Song Tham died a few days later. Phya Si Worawong then declared to all officials that King Song Tham had appointed Phra Chethathirat to be his lawful successor.

Herr Van Valiet stated that Phya Si Worawong caught Phra Si-silp by trick and had him thrown into an abyss in a district of Phetchaburi province. But Phra Si-silp was saved by Ok Luang Mongkol, one of his faithful followers, and they returned with an army to fight for the throne. However, they were defeated; Phra Si-silp was captured and condemned to death by being beaten with the traditional sandalwood club.

Phra Si Worawong, being then King Chethathirat's favourite, became Chao Phya Kalahom Suriyawong in place of the old one who had been murdered while King Song Tham was seriously ill. The new Chao Phya Kalahom Suriyawong then tried his best to win the officials' respect. They even neglected their duty at court, but appeared at Wat Kuti where there were funeral ceremonies of Chao Phya Kalahom Suriyawong's mother. This was a cause that made Chao Phya Kalahom Suriyawong consider the possibility of rebelling, as he thought that all the officials were more afraid of him than of the king himself.

King Chethathirat was again condemned to death. Chao Phya Kalahom Suriyawong then placed Phra Atitayawong, the nine years old king's brother, on the throne as a formality and after that dethroned him, and Chao Phya Kalahom Suriyawong ascended the throne in 1630 A.D., to be called King Prasat Thong.

As King Prasat Thong's family had their settlement on the Bang Pa-in island and the king himself was born there, he, therefore, after his accession in 1630 A.D. conferred his own land for a Buddhist temple to be built and called Wat Chumphol Nikayaram. This temple still exists to-day. The king then ordered a lake to be dug and a building was founded to be used as his holiday-resort. The royal residence on the island of Bang Pa-in has existed from that time on.

The island of Bang Pa-in was the holiday resort of King Prasat Thong and all his successors at Ayutthaya because the island was near to the city. When the capital was removed to Bangkok which is further away from Bang Pa-in, the kings no longer spent their holidays