

Brappass Pengpoom 2015: "Parables in Fables" in Thailand's Tales of Tantrai Influenced by the Tantrokhya: The Techniques of Construction, Elements of Tales, Art of Language Use and Worldview. Doctor of Philosophy (Thai Language), Major Field: Thai Language, Department of Thai Language. Thesis Advisor: Associate Professor Pratuang Dinnaratna, Ph.D. 621 pages.

The Thesis titled "Parables in Fables" in Thailand's Tales of Tantrai Influenced by the Tantrokhya: The Techniques of Construction, Elements of Tales, Art of Language Use and Worldview aimed to study the contents in Thailand's Tales of Tantrai influenced by the Tantrokhya in 4 aspects: 1. The analysis of the techniques of Construction; 2. The analysis of the elements of Tales; 3. The analysis of the art of language use; and 4. The analysis of the worldviews as seen in the tales.

This research study was limited to the study of the contents of the 3 Prakaranas in Thailand's Tales of Tantrai: 53 tales of Nandaka Prakarana, 24 tales of Paksi Prakarana, and 31 tales of Pisaca Prakarana. The total number of the tales studied was 108 tales. The study was based on "The Iran Rajadhamma (A Collection of Prakaranas) Volume 1 and Volume 2" published by the Organization of the Office of the Teachers Council of Thailand in 1963. The findings from the study of the 3 Prakaranas in Thailand's Tales of Tantrai revealed that 1) All the 3 Prakaranas featured the creation techniques of presenting a frame story, as in other recensions of the tales, starting the story with a narrative and descriptive opening, naming the story after the main characters and events and in a comparative expression. As for the story-within-a-story technique, it was found that a tale could contain from 1 upto 5 emboxed stories. The characters were created to be engaged in a conflict so that they took turns telling cautionary tales to support their views. Elements of characters, objects and events or behaviours were also found; 2) As for the components, Nandaka Prakarana and Pisaca Prakarana presented the same themes as in other recensions, with an insertion of the tale related to Tantrai in Thailand's Nandaka Prakarana. Pisaca Prakarana, however, was different from other recensions. Each Prakarana contained a brief plot in which different tales were incorporated, extending the plot into a Prakarana. The emboxed stories were mostly taken from the Attakatha Jataka and the Panyasa Jataka, with one-dimensional characters engaging the stories according to the intents of the tales; 3). As for the art of the use of language, the 3 Prakaranas featured easy-to-understand language as usually found in the presentations of tales, with some use of dated vocabulary, little use of expressions and proverbs, and the use of cautionary dictions derived from Buddhist teaching that added value to the tales; 4) As for the worldviews, man-to-man worldviews, man-to-supernatural-power worldviews and man-to-nature worldviews based on the Brahmin and Buddhist ways were found to be harmoniously incorporated into the tales.

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Thesis Advisor's signature