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Author(s)	Ohno, Toru
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PECULIAR FEATURES OF A LANNATHAI RAMAYANA, HORAMAAN

OHNO toru

INTRODUCTION

Horamaan is the name given to Hanuman. Simultaneously It expresses a title of Yuan version of Rama story like Phrommacak and Ussabarot. Yuan is the language spoken by the people mainly living in the Northern Thailand called Lannathai. No attention has been given to Horamaan mainly because it is not so famous as Ramakian, and partly because it is written in Yuan language by means of Lannathai script. According to Chatrayuphaa Sawasdiphoong, Horamaan is said to have been preserved in several Buddhist temples at Chiangraai, Chiangmai and Lamphuun in the form of palm-leaf manuscripts called Bailaan.

Thanks to Chatrayuphaa Sawasdiphoong, the story of Horamaan was translated from Lannathai into Thai language and known to us. Roughly speaking, the story of Horamaan is quite different from that of Ramakian. It is safely assumed that Horamaan is more or less resemble to Laotian Rama stories like Khway Thoraphi, Phra Lak Phra Lam and Phrommacak.

MAIN FEATURES OF THE STORY OF HORAMAAN

The main features of the story of Horamaan are summarized as follows.

(1) It draws our attention to the fact that there is no description in the story of Horamaan that Raphphanasun (Ravana) possesses ten heads. Phra Lak Phra Lam (Vientiane version) of Laos mentions Raphphanasuan as a quite handsome lad with a single head like God Indra. Khway Thoraphi, another version of Laotian, Rama story, also describes

Raphphanasun as an ordinary human being. Ravana is depicted in Phrommacak, another version of Lannathai Rama story, as an ordinary human being with a quite handsome and beautiful countenance and complexion. These descriptions give us a hint of possibility of close affinity of Jain Ramayana with Lannathai Ramayana and Laotian Ramayana in connection with its number of heads of Ravana.

(2) Horamaan states that Vali and Sugriva are not monkeys but born in the forms of human beings. This description is partly similar to those of Phra Lak Phra Ram (Wat Kantha Manuscript), Ramakien of Thai, Rama Jataka of Northeastern Thai and Cherita Maharaja Wana of Malaysia, in which Vali and Sugriva were forced to change their forms into monkeys because of a curse hurled by their father. In Phrommacak, neither Vali nor Sugriva is monkey at all, too. It is observed in Horamaan that two different motifs are connected : the one dealt with the story of Gautama and Ahalya, and the other dealt with the birth of Vali and Sugriva.

(3) One of the most prominent features of the story of Horamaan is the consanguineous relationship among the main protagonists, such as Rama, Ravana and Sugriva. All of them are closely related each other as first cousins, whose fathers were born to Taparamensun. The eldest son of Taparamensun was Dhataratha who was the father of Phali, Sukhrip and Kasirajathida. The second was Viruhlaka who was the father of Raphphanasun, Phiphek and Inthachit. The youngest was Virupakkha who was the father of Phra Ram and Phra Laksana. A quite similar description can be found also in Khway Thorapi. It is worthy to note that Indrajit is depicted not as Ravana's son but as Ravana's brother. The description that Ravana, Vibhisana and Indrajit are three brothers can be found also in Phra Lak Phra Lam (Vientiane version) of Laos. It is pointed out that no mention has been made regarding Kumbhakarna both in Horamaan and Phrommacak.

(4) The story of Horamaan mentions that Sita is incarnation of Nang Sujata, Indra's consort, who was once, in her previous birth, seduced by Raphphanasun (Ravana) assuming the form of Indra. In a rage, she descended to the earth in order to take vengeance upon Raphphanasun. She was born of Raphphanasun as his daughter. As it is prophesied that she might destroy her father, Sita was put on a raft and casted into water, and eventually rescued

by Kassapa Rsi. Two episodes, one dealing with the incarnation of the consort of Indra as Sita and another dealing with Sita's foundling are narrated also in Phrommacak, Khway Thorapi and Phra Lak Phra Lam (Vientiane version) as well as Rama Jataka of Northeastern Thailand. Ramakien of Thai also contains an account of Sita's foundling. It differs, however, from Horamaan in dealing with the previous life of Sita who was depicted to have been Laksmi, the consort of Visnu. The motif of Ravana's seduction of the consort of Indra appears to have been derived from the Eastern Indian Ramayanas such as Madhava Kandali's Ramayana in Assamese. The episode of Sita's foundling by her father is mentioned also in Serat Kanda of Java and Hikayat Sri Rama of Malaysia. It might have been derived from Jain Ramayanas such as Uttarapurana of Gunabhadra and Vasudevahindi of Samghadasa Gani, through Bengal Ramayana by Krittibasa. According to Vasudevahindi of Sanghadasa, Sita is described as the daughter of Ravana and placed in a box which is buried in the field where Janaka's plow later turns it up. Cherita Maharaja Wana of Malaysia also deals with the account of Bota Dewa Serajuk, ruler of the west of the Kayangan, who entered the abode of Siti Andang Dewi, the wife of Dewa Berembun (later incarnated as Sri Rama), by uttering the magic words and succeeded in possessing her by assuming the likeness of Dewa Berembun. After the trick is disclosed, Siti Andang Dewi decides to reincarnate herself on earth and seek revenge on Serajuk. This tale reflects the account of Ahalya and Indra in Valmiki Ramayana. The former status of Sita was Vedavati, the daughter of the sage Kusadhvaja, in Valmiki Ramayana.

(5) The reason why forlorn baby was named Sita by a hermit was solely due to the fact that she was rubbing her eyes being drowsy when she had been found by the hermit. This description can be found both in Horamaan and Khway Thorapi.

(6) No description of Parasurama can be found either in Horamaan or Phrommacak or Khway Thorapi or Phra Lak Phra Lam.

(7) Horamaan is completely silent concerning the episode of a young ascetic (Shravana Kumar, Yajnadatta in Kambaramayana, Sulochana in Ranganatha Ramayana) who was shot accidentally by king Dasarata. Consequently both accounts dealing with the curse hurled upon Rama by the blind hermits and Rama's banishment to the forest can not be

found in Horamaan. As a matter of fact, neither Manthara, a hunch-back, nor Kaikeyi, who requests Dasarata to install Bharata as the heir-apparent to the throne of Ayodhya, appear in Horamaan. This episode corresponding to Sama Jataka is not mentioned also in Phrommacak. Dasaratha, in Valmiki Ramayana, heard the sound of an elephant drinking, he shot an arrow at that direction. A young ascetic, Yajnadatta, filling water in his pot in the stream was mortally wounded. After his death, Dasaratha confessed his accidental fault to the blind parents of the deceased. They cursed Dasaratha saying that he would die off grief at the loss of his son. It is noticeable that no description of Rama's banishment and Instigation of Mantara to Kaikeyi can be found in Hikayat Sri Rama of Malaysia.

(8) The story of Horamaan as well as Phrommacak do not refer Surpanakha, who met Rama and Laksmana in Dandaka forest, and was overwhelmed with desire for them. Eventually She was mutilated her nose and ears with sword by Laksmana in Valmiki Ramayana.

(9) The golden deer in Horamaan was not transformed by Marica but by Indra himself. This statement is quite identical with the description of Khway Thoraphi. Phrommacak describes that Ravana himself transformed into a golden deer in order to abduct Sita. Cherita Maharaja Wana coincides with Phrommacak regarding the fact that who assumed a golden deer.

(10) Phra Lakkhana (Laksmana) drew a magic circle around Sita before his departure to rescue Phra Ram (Rama). Sita is protected by the Goddess of the Earth when Ravana attempted to abduct her. The Goddess of the Earth rages against Rama's unfavorable attitude and distrust toward her, and abandons Sita's protection. This incident is depicted also in Phra Lak Phra Lam (Wat Kantha manuscript). An account of the magic circle around Sita drawn by Laksmana can be found also in Serat Kanda of Java, Hikayat Maharaja Ravana of Malaysia, Cherita Maharaja Wana and Burmese versions of Rama story.

(11) Rama instructed Laksmana to fetch water to drink but it was tear of Sukhrip. This incident can be found also in Khway Thoraphi, Reamker of Cambodia, Hikayat Sri Rama and partly in Cherita Maharaja Wana.

(12) Phali (Vali) could destroy the buffaloe king, Thoraphi, in a cave from where blood in light color was flowed out. Sukhrip (Sugriva) blocked the entrance of the cave with a hugh

lock, and ascended the throne, substitute for his elder brother. The incident that a Buffalo was slain by Phali is dealt with also in Phrommacak, Phra Lak Phra Lam (Wat Kantha manuscript), Khway Thoraphi and Rama Jataka. Both Phra Lak Phra Lam and Thai Ramakien mention the reason why the dark color of the blood of buffalo changed into light color was mainly due to the fact that the dark blood mixed with rain water. Cherita Maharaja Wana provides us different reason why white liquid instead of red blood flowed out of the cave. Having been distorted its neck by Bali, the buffalo foamed at its mouth.

(13) An episode of Nanthayak who possessed a fearful power to kill anyone with his forefinger is mentioned both in Horamaan, Khway Thoraphi and Rama Jataka. This account is also referred in Ramakien of Thai. Nonthok (Nandaka) is the name of the owner of the index finger with which he can destroy anyone in Ramakien. Cherita Maharaja Wana deals also with the story of Bota Kemang who was bestowed Changgai Api (fingernail of fire) by Dewa Sang Yang Kenung. Bota Kemang points at his fellows with it and incinerates them indiscriminately. Sang Yang Kenung assumes the form of a beautiful woman and requests Bota Kenung to dance if he desires her. During the dance, She points her forefinger towards her own face. Bota Kenung follows it and is burnt to a cinder.

(14) Horamaan (Hanuman) is a son of king Thattaratha (Dasaratha), whose sperm was poured into the mouth of Nang Khasi. Thattaratha was the father of Phali (Vali) and Sukhrip (Sugriva). The three are consanguineously related each other as real brothers. Horamaan is bloodily also related with Ongkhot (Angada) and Varayot. This description is quite identical with that of Khway Thorapi and Phra Lak Phra Lam (Wat Kantha manuscript). Rama Jataka deals with Hanuman as the son born of Nang Pensi (elder sister of Vali and Sugriva) to Rama. Hanuman both in Serat Kanda of Java and Hikayat Sri Rama of Malaysia was born to Anjati (or Anjani), elder sister of Vali and Sugriva. His real parents are Rama and Sita. Cherita Maharaja Wana depicts similar story stating that longing for Siti Andang Dewi, Dewa Berembun embraces Sang Yang Kenung before he reassumes his true form and experiences an orgasm. Sang Yang Kenung holds His sperm temporarily on the palm of his hand. Weary of holding it, he claps his hand. The sperm flies through the air and enters the mouth of Maya Angin, the daughter of Siti Chendana to Maharisi Burung Jerijit. Her mouth

closes and Maya Angin becomes pregnant. She gives birth to a monkey, named Kera Beleh. Later it is called Raja Hanuman Kera Putih. Hanuman in Ramakien was a nephew of Vali and Sugriva because he was born of Sawaha (elder sister of Vali and Sugriva) to Phra Isuan (Isvara).

(15) On his way to Lanka, Horamaan met a sage named Taafai, by whom Horamaan was reduced to a drop of blood. He was resuscitated by the sage. The quite identical account is narrated also in Khway Thoraphi, Rama Jataka and Phra Lak Phra Lam (Wat Kantha manuscript). Phrommacak and Ramakien of Thai deal also with a hermit Phra Narod (Narada) who left his stick in the water. It became a leech that attached to Hanuman when he bathed.

(16) Horamaan ties the hairs of Raphphanasun with those of his consort. He cursed that the knot would never be untied unless the consort hits the forehead of Raphphanasun with her fist. The quite identical episode is narrated also in Khway Thoraphi, Phra Lak Phra Lam (Wat Kantha manuscript), Rama Jataka, Ramakien and Hikayat Sri Rama.

(17) The daughter of King Pattalum became pregnant by drinking tide mixed with Horaman's sweats. She gave birth to a son named Hattayi. Horaman is unaware that he has any progeny. The quite similar account is described in Ramakien, too. A hybrid son born of Svarna Maccha to Hanuman is called Macchanu in Ramakien, Horai in Phrommacak. Rama Jataka deals also with the account of sons born of four daughters of king Naga to four sons of Rama, including Hanuman. Cherita Maharaja Wana describes that Maharaja Wana requests Princess of Fish (Tuan Putri Ikan), who has human form with a fish's tail, to destroy the causeway to Langkapuri. She is caught by Hanuman and coerced into marrying him. Putri Ikan becomes pregnant. This episode seems to have been derived from Ananda Ramayana in which a Makari, sea monstress, swallowed tide mixed with spittle of Hanuman, became pregnant and gave birth to Makaradhvaja, who reveals that his father is Hanuman (Smith, W.L. p. 146).

(18) Phra Ram was abducted by king of Pattalum to the underworld and rescued by Horamaan who went down through a lotus stalk to Patala. This incident is depicted also in Phrommacak, Khway Thoraphi, Phra Lak Phra Lam, Ramakien and Hikayat Sri Rama.

The name of the king of Patal is Maiyarab both in Ramakien and Rama Jataka and Patara Maharayan in Hikayat Sri Rama. Maiyarab in Ramakien hypnotized the entire monkeys with his magic powder and abducted Phra Ram through a lotus stalk to the underworld. The account of Mahi Ravana who abducted Rama into the under-world is widely known not only among India but also among Southeast Asian nations, such as Malaysia, Thai, Laos, Cambodia and Burma. In India, the tale of Mahi Ravana is dealt with in Ananda Ramayana, Bengal, Oriya, Assamese, Tamil, Kannada, Malayalam and others.

(19) Raphphanasun in the story of Horamaan is invulnerable. He can never be slayed no matter how his head is severed with ordinary arrows. He will be slaughtered only when he is shot by an arrow named Topponkhwanchira (Vajra). Horamaan fetched the arrow from the bottom of the ocean. He brought the pillow on which Raphphanasun used to sleep. Khway Thoraphi and Phra Lak Phra Lam also share the similar episode.

(20) The story of Horamaan does not depict the account of Sita's Fire Ordeal at all. No description of Fire Ordeal of Sita can be found all in Phrommacak, Khway Thoraphi, Rama Jataka and Phra Lak Phra Lam. It draws our attention to the fact that Ramopakayana of Mahabharata does not mention Sita's fire ordeal.

(21) Sita in the story of Horamaan, as well as Phrommacak, was ordered to be executed by Rama for reasons of her carelessness to draw a portrait of Raphphanasun, demanded by her ladies-in-waiting. Rama Jataka also shares the similar tale. This episode of Sita's drawing of Ravana's portrait is extremely widespread among the Southeast Asian Ramayanas, though the culprit who requested Sita to draw the portrait differs version to version. The culprit is the younger sister of Rama both in Serat Kanda and Hikayat Sri Rama, Adun (Adul), the daughter of Surpanakha both in Ramakien and Reamker of Cambodia, Tarikatha, Ravana's younger sister, both in Muongsing version of Laos and Burmese Ramayanas.

(22) Laksana gave up his mind to execute Sita and released her. He showed to Rama his sword smeared with the blood of carcass of a dog. This episode is depicted also in Khway Thoraphi, Rama Jataka and Phra Lak Phra Lam.

(23) In the forest, Nang Sita gave birth to a single son to whom she gave the name Phra But (Kusa). During her absence, the hermit created a replica of Phra But to whom Sita gave the

name Phra Timkin (Lava). The similar episode is stated also in Phrommacak, Khway Thoraphi, Rama Jataka, Phra Lak Phra Lam, Hikayat Sri Rama and Ramakien. The episode dealing with the birth of a son and the creation of another son is described also in Bengali Ramayana, Uttarakandas of Krittibasa, and Assamese Ramayana, Lava Kusa Yudda of Harivara Vipra. The origin of this episode seems to have been Jaimini Bharata.

(24) A fierce quarrel took place between the two boys and Horamaan solely caused by the confiscation of cucumber. Horamaan was beaten severely by the two boys. A similar episode is narrated also in Khway Thoraphi, Rama Jataka and Phra Lak Phra Lam.

(25) A dispute taken place between Horamaan and the two boys leads to a fight between the two boys and their father, Phra Ram. Both the arrows shot by Phra Ram and the two boys could never injure the opponent. They understood that they were the father and his children. This episode is described also in Khway Thoraphi, Rama Jataka and Phra Lak Phra Lam. The origin of the account dealing with the battle of Rama with his sons, Kusa and Lava, seems to have been Jaimini Bharata (Bisva-narayan Shastri p.591). It is also found in Gangadhara's Sitara Banabasa, the Uttarakandas of Krittibasa and Jagadrama, and Ananga Narendra's Sriramalila in Oriya. All follow the account of the story as it appears in Jaimini (Smith p.64).

(26) Nang Sita lived for her destined life span and passed away from the mundane world. She was reborn in the divine world and became the consort of Lord Indra again. It should be noted the fact that Sita was not the consort of Visnu but of Indra, both in Horamaan and Khway Thoraphi.

CONCLUSION

Horamaan is one of the Rama stories like Phrommacak and Ussabarot, preserved among the people of Northern Thailand called Lannathai. The story of Horamaan contains a lot of peculiar episodes which can never be found in Valmiki Ramayana nor any other Indian Ramayanas. It is noteworthy, however, that the story of Horamaan is quite similar to those of Phrommacak, another Rama story of Lannathai, and Khway Thoraphi (Water Buffalo Darabi) of Laos, as I have stated above. In particular, Horamaan is quite identical

with Khway Thoraphi regarding its order of arrangement. It is probable that both the story of Horamaan and of Khway Thoraphi have been derived from the same origin of which we are unaware. It might have been the version of Ayodaya Ramayana which had been lost eternally mainly due to the wars between Burma and Siam in 16th and 18th centuries A.D. It must be taken into consideration that Horamaan shares some of the peculiar episodes with Hikayat Sri Rama of Malaysia. It will be therefore probable to presume that Ayodhya Ramayana had a close relationship between Malaysian Ramayanas.

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