

Abstract

Research Title : Oath Literature in The Three Seals Law
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This research is a study of 3 Oath literary works in the Tree seal law: Ong Gan Dam Nam, Ong Gan Lui Pleung, Phra-aiyagan Laksana Phayan. The content is divided into 6 chapters dealing with the significance of the problems, literature review, structure and belief in the Tree seal law, form and content of the six Oath literary works in Tree seal law, worth of Oath literary works in the Tree seal law, conclusion and suggestion.

According to the research, oath-taking is a ritual meant to reaffirm human confidence, in which there is a text referred to as Oath literature. The text comprises all elements essential to the occasion: language, opponents, witnesses, conditions, and procedures. Oath Literature appear in The Three seal law, in 2 text: Phra-aiyagan Laksana Phayan, Phra-aiyagan Laksana Phisod Dum Num Lui Pleung. Oath literature in the Three seal law is constructed with 3 main parts: calling witnesses, cursing and blessing. There are four writing patterns applied in the three texts under study: Kaap in Ong Gan Dam Nam and Ong Gan Lui Pleung, while Phra-aiyagan Laksana Phayan is written and inscribed in prose. The prosody, style, and words are precisely selected to reinforce reverence and awe which the rites demand. Oath literature in the Three seal law is related to social context, reflecting Thai aspects about religion, holy witnesses, curses and blessings. They, moreover, are records of jurisdiction, language culture, and a variety of beliefs in Thai society. Oath literature in the Three seal law in the past has influenced the present one in process of judgment.