

Study on Banknotes During the Reign of Rama IX of the Rattanakosin period in Thailand¹

Shuping Feng

Zhejiang Yuexiu University

Zhejiang Shaoxing, China

E-mail: fsp710@foxmail.com

Received 7 September 2025; Revised 23 October 2025; Accepted 24 October 2025

Abstract

This paper takes the banknotes in circulation during the reign of Rama IX of the Rattanakosin period in Thailand as the research object, and systematically explores the content and information presented on these banknotes. By carefully reading and summarizing Thai research results, useful viewpoints and methods are extracted, and then the information of banknotes in this period is collected, organized, screened and classified. With the support of Important people and social organizations, in-depth data mining and targeted research are carried out. The research was conducted using the following methods: literature review, physical collection and identification, content analysis, historical analysis, interdisciplinary research method, and inductive-deductive method. The nine sets of banknotes issued during the reign of King Bhumibol Adulyadej (King Rama IX) are different in content and cover a wide range. This research will be carried out

¹ This project is a scientific research project of Zhejiang Yuexiu University of Foreign Languages in 2023 (Project No.: N2023020).

from the following nine dimensions: (1) the history of Thai banknotes; (2) the reflection of language on banknotes; (3) the reflection of lifestyle on banknotes; (4) the presentation of traditional customs on banknotes; (5) the record of royal activities on banknotes; (6) the mark of Thai historical events on banknotes; (7) the integration of multi-ethnic languages on banknotes; (8) the presentation of architectural styles on banknotes; (9) the reflection of economic policies on banknotes. As a research topic for Thai majors, this study is helpful for in-depth understanding of Thai history, culture, economy and social phenomena, and at the same time innovates and enriches teaching content.

Keywords: Thai Banknotes, Rama IX of the Rattanakosin period in Thailand, Banknote Research, Thai History and Culture

Introduction

King Bhumibol Adulyadej was born on December 5, 1927, in Massachusetts, the United States (at that time, his father was studying medicine at Harvard University). He was the younger brother of King Ananda Mahidol (Rama VIII) of the former Rattanakosin period in Thailand. In 1933, he moved to Lausanne, Switzerland with his mother and later studied science at the University of Lausanne. He returned to Thailand in 1945. On June 9, 1946, after his elder brother King Ananda Mahidol was suddenly assassinated, he ascended the throne. His coronation ceremony was held in May 1950, and he became King Rama IX of the Rattanakosin period in Thailand. During his reign, he traveled to every corner of Thailand and was deeply loved by the Thai people. Starting from May 5, 1987, he was respectfully called “King Bhumibol the Great” by the Thai people. He passed

away at Siriraj Hospital in Bangkok on October 13, 2016; on May 5, 2019, he was officially posthumously honored as “Father King Bhumibol Adulyadej the Great”. King Bhumibol Adulyadej was the longest-reigning king in Thai history, with a reign of 70 years.

During the reign of King Rama IX (1927-2016) of the Rattanakosin period in Thailand, a total of nine sets of circulating currencies were issued. The designs of these banknotes are rich and colorful, covering a wide range of knowledge fields. The research on the content of banknotes during the reign of King Rama IX of the Rattanakosin period in Thailand aims to indepth explore and analyze various information presented on these banknotes, including historical events, economic conditions, social customs, traditional habits, royal culture, linguistic characteristics, architectural styles, festivals and celebrations, and ethnic integration. After consulting a large number of books, periodicals, newspapers and some well-known domestic literature websites, it is found that researchers in domestic universities and scientific research institutions have relatively low attention to the research on Thai banknotes, whether in the fields of history, culture, art or other fields. Except for Baidu Encyclopedia and some video social software which have simple introductions to the denomination, exchange rate and issuance history of Thai banknotes, there are very few studies published in the form of academic papers and monographs covering the origin, development and evolution, pattern implications and production technology of Thaibanknotes.

As a research topic for Thai majors, this study adopts a multidimensional perspective. By systematically sorting out the development context of Thailand in different historical periods, deeply analyzing the connotation and inheritance of its unique cultural symbols, and accurately analyzing the

current economic structure characteristics and social hot issues, it helps researchers and learners break through the limitations of single cognition and achieve in-depth understanding and three-dimensional grasp of Thai history, culture, economy and social phenomena. At the same time, the research results can also be transformed into vivid teaching cases and diverse materials, effectively innovating the teaching model of Thai majors, further enriching the curriculum content system, and providing strong support for the cultivation of Thai talents.

Research Objectives

This article takes the banknotes in circulation during the reign of Rama IX of the Rattanakosin period in Thailand as the research object, and systematically explores the content and information presented on these banknotes, Then extract the content related to the nine aspects of this study for research.

Research Questions

The study of the banknotes from the period of King Rama IX of the Rattanakosin period in Thailand aims to deeply explore and analyze the history of Thai banknotes, language, lifestyle, traditional customs, record of royal activities, Thai historical events, integration of multi-ethnic languages, architectural styles and economic policies presented on these banknotes.

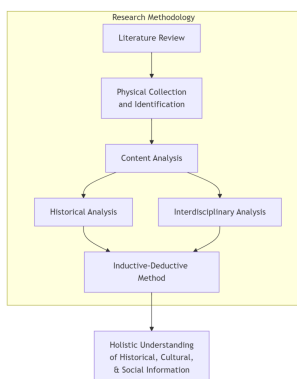
Research Scope

This article focuses on the banknotes circulated during the reign of King Rama IX (June 9, 1946 to October 13, 2016) in Rattanakosin period,

Thailand, and through banknote collection, information organization, and analysis and elaboration on them. The nine sets of banknotes issued during King Bhumibol's reign vary in content and cover a wide range of topics. This research will unfold from the following nine dimensions: (1) The history of Thai banknotes; (2) The representation of language on banknotes; (3) Reflections of lifestyle on banknotes; (4) The display of traditional customs on banknotes; (5) The record of royal activities on banknotes; (6) The imprint of historical events in Thailand on banknotes; (7) The fusion of multiculturalism in language on banknotes; (8) The architectural styles presented on banknotes; (9) The reflection of economic policies on banknotes.

Research Methodology

This study employed a comprehensive methodology, including literature review, physical collection, content analysis, historical analysis, interdisciplinary research, and inductive-deductive methods, to construct a multi-layered and systematic research framework. The aim is to holistically reveal the historical, cultural, and social information carried by the banknotes from the Rama IX of the Rattanakosin period in Thailand.



1. Literature Review

This study systematically consulted and analyzed books, journals, newspapers, and renowned academic databases related to Thai currency, history, and culture to survey existing research findings and adopt valuable perspectives and methodologies. Through this process, the literature review aims to establish a solid theoretical foundation and contextual support for the present research.

The landscape of research on Thai currency, particularly banknotes, reveals a clear pattern: a rich and authoritative body of Thai-language scholarship, a diverse and theory-oriented body of English-language studies, and a notable scarcity of systematic research within Chinese academia.

In Thailand, research in this field is extensive and systematic. The Bank of Thailand, as the issuing authority, provides the most fundamental and reliable sources through its official publications and museum archives. Works by Thai numismatists and professional societies further enrich this foundation, analyzing banknote designs from semiotic, artistic, and nation-building perspectives. These materials form a factual and interpretive groundwork for any in-depth study of Thai banknotes.

In English-language academia, the approach is broader and more theoretical. Standard numismatic references provide essential data for cataloging and verification, while scholars such as Maurizio Peleggi, in *Thailand: The Worldly Kingdom*, interpret currency through postcolonial and material culture frameworks. This corpus situates Thai banknotes within global and comparative contexts, offering valuable conceptual tools for analysis.

By contrast, the Chinese academic sphere demonstrates a significant research gap. Most discussions on Thai banknotes are found on non-

academic platforms such as Baidu Baike or collector forums, offering only basic information like denominations and exchange rates. Scholarly studies—such as monographs or theses—that take Thai banknotes as the primary research object are nearly absent. In particular, no systematic, multi-dimensional, and interdisciplinary cultural analysis exists regarding banknotes from a specific historical period such as the reign of King Rama IX.

In response, this study seeks to fill that gap. Building upon the robust Thai-language foundation and integrating English-language theoretical frameworks, it constructs a comprehensive analytical approach. The research systematically examines all circulating banknotes from the Rama IX period through a multi-dimensional lens encompassing monetary history, language, lifestyle, traditions, royal activities, historical events, ethnic integration, architectural styles, and economic policy. Ultimately, it aims to uncover the deep historical, cultural, and social meanings embedded in these “national visiting cards”, thereby enriching and advancing the study of Thai culture within Chinese academia.

2. Physical Collection and Identification

Multi-channel collection of banknote specimens or information: This includes acquiring physical banknotes or high-resolution image data from sources such as the Bank of Thailand, numismatic museums, antique markets, and private collectors.

Information screening and classification: Systematically organizing the content of the collected banknotes, filtering important information (e.g., content appearing ≥ 2 times), and classifying it according to pre-established research dimensions.

3. Content Analysis

Systematic categorization: Classifying the patterns, text, symbols, and other content on the banknotes into nine research dimensions (e.g., language, lifestyle, architectural style).

Frequency count and in-depth exploration: Conducting a thorough analysis of high-frequency content to unearth its underlying cultural, historical, or social significance.

4. Historical Analysis

Contextualizing the analysis within Thailand's historical background (e.g., Sukhothai period, various stages of the Bangkok Dynasty) to examine the historical events, economic policies, and royal activities reflected in the banknote designs, exploring the function and meaning of banknotes as historical artifacts.

5. Interdisciplinary Research Method

This study involves multiple academic disciplines, including:

Linguistics: Analyzing the use of Thai and other languages on the banknotes.

Cultural Anthropology: Exploring traditional customs, ethnic integration, and related content.

Art and Architecture: Studying the architectural styles and artistic representations on the banknotes.

Economics: Analyzing economic policies through banknote denominations, issuance contexts, etc.

6. Inductive-Deductive Method

Induction: Extracting common characteristics and patterns from the specific content of the banknotes.

Deduction: Applying the induced conclusions to the overall understanding of Thai history, culture, and social phenomena, thereby forming systematic research outcomes.

Research Results

This research will be conducted from the following nine aspects to expand the study of the circulating banknotes during the reign of King Rama IX of the Rattanakosin period in Thailand.

1. The History of Thai banknotes

Thailand has a long-standing history, and the use of its monetary system dates back equally far, tracing to the Sukhothai period and continuing to the present day. Even before Thailand's financial system officially issued other types of banknotes, currency already played a crucial role in circulation. Looking back, Thailand once adopted a unique form of currency—using seashells and coins cast in a shape similar to beetles as mediums of exchange for purchasing and trading goods. This practice was quite prevalent during the Sukhothai period and subsequent historical stages.

It was not until the reign of King Rama IV of the Rattanakosin period that Thailand's economic system developed and national trade expanded, leading to the emergence of the first banknote in the country's monetary system, known as “หม่าย” (pronounced “mai”). Later, during the reign of King Chulalongkorn (Rama V), there was a shortage of tin coins and copper coins. As Thailand's trade continued to grow, the demand for currency exchange became extremely high, resulting in a currency shortage. To address this issue and prevent people from suffering losses, King

Chulalongkorn ordered the creation of a low-denomination banknote for temporary use, thus giving birth to the banknote “อัฐกระดาด” (pronounced “at-kra-daan”).



Figure 1

Banknote หมาย². Adapted from *History and series of Thai banknotes*

[Photograph], by Bank of Thailand, n.d.



Figure 2

Banknote อัฐกระดาด³. Adapted from *History and series of Thai banknotes*

[Photograph], by Bank of Thailand, n.d.

However, this type of banknote was unpopular in daily life. The government then sought to reform the financial system, and at the same time, foreign trade flourished, further increasing the demand for currency. While the Thai government was considering solutions to the currency problem, foreign commercial banks were granted permission to open branches in Thailand. Three foreign commercial banks—the Hongkong and

² Came into use during the reign of King Rama IV, starting in 1853.

³ It began to be used during the reign of King Rama V in 1874.

Shanghai Banking Corporation, Standard Chartered Bank, and the Bank of Indochina—established branches in Thailand. They requested permission from the Thai government to use banknotes locally and issued banknotes in 8 denominations for circulation in 1897, 1898, and 1899 respectively. These banknotes were convenient for debt repayment between banks and customers as well as for daily transactions, and they remained in use for over 13 years. This helped people become more familiar with banknotes, so Thais referred to them as “bank notes” (literal translation of the local term for these banknotes), a name that persists to this day.



Figure 3

*Foreign banknotes used in Thailand*⁴. Adapted from *History and series of Thai banknotes* [Photograph], by Bank of Thailand, n.d.

With the further expansion of commercial trade, King Rama V hired the British company The De La Rue Company Limited to produce Thailand’s first official set of banknotes. He issued an order for these banknotes to be used nationwide on September 7, 1902. (Bank of Thailand, 2002) A total of 5 denominations were issued: 5 baht, 10 baht, 20 baht, 100 baht, and 1,000 baht. The use of banknotes has continued ever since, and to date, Thailand has issued a total of 17 series of Thai baht banknotes.

⁴ Foreign banknotes began to be used in Thailand in 1889.

The circulating banknotes issued during the reign of King Rama IX of Thailand's Rattanakosin period span from the 9th series to the 16th series. All banknotes are rectangular in shape, but their dimensions and colors vary by denomination. Starting from the 14th series, the color scheme for each denomination became standardized: green for 20 Baht, blue for 50 Baht, red for 100 Baht, purple for 500 Baht, and brown for 1000 Baht. The specific denominations for each series are as follows:

9th series: 50 Satang, 1 Baht, 5 Baht, 10 Baht, 20 Baht, 100 Baht.

10th series: 100 Baht.

11th series: 5 Baht, 10 Baht, 20 Baht, 100 Baht, 500 Baht.

12th series: 10 Baht, 20 Baht, 100 Baht.

13th series: 50 Baht, 500 Baht.

14th series: 100 Baht, 500 Baht, 1000 Baht.

15th series: 20 Baht, 50 Baht, 100 Baht, 500 Baht, 1000 Baht.

16th series: 20 Baht, 50 Baht, 100 Baht, 500 Baht, 1000 Baht.



Figure 4

*Thai baht banknotes*⁵. Adapted from *History and series of Thai banknotes* [Photograph], by Bank of Thailand, n.d.

⁵ The 20 to 1000 baht banknote prototypes from the 16th series during the reign of King Rama IX, each with its own issuance date.

2. The Reflection of Language on Banknotes

The Thai language began to be used during the reign of King Ramkhamhaeng the Great. The 3rd King of the Sukhothai Dynasty was the son of King Sri Indrathit, who reigned from 1822 to 1841. As a result, the territory of Sukhothai has expanded widely, making Sukhothai extremely prosperous. The economy and society create order and the people have a well-being.

One of his important royal deeds that appears on the banknotes of King Rama IX is the invention of the Thai alphabet, the Thai script invented by King Ramkhamhaeng the Great. (Department of Fine Arts, 2017) The Thai alphabet invented by King Ramkhamhaeng the Great has a square shape, with 29 consonants and 21 vowels. Most of the words used for the inscription are in authentic Thai. There are other language words such as Khmer words. There are a few Pali and Sanskrit words mixed in. The inscription of the text, the inscription from left to right as it is now, without punctuation and without paragraphs. When a line ends in a letter, it may not end with a text or word. Vowels are written in front of the consonants, except for the vowel a, the vowel that is written as it is now.

King Ramkhamhaeng the Great was the first king of Thailand to be honored as “Maharaj” for his royal service to the country, gathering the kingdom of Siam into a wide unity, and also inventing Thai scripts, allowing Siam to accumulate knowledge in art, culture, and scholarship for more than 700 years.



Figure 5

*King Ramkhamhaeng and Thai language*⁶. Adapted from *History and series of Thai banknotes* [Photograph], by Bank of Thailand, n.d.

3. The Reflection of Lifestyle on Banknotes

The geographical picture of Thailand is a lowland with many important rivers flowing through it. Therefore, the lifestyle of Thai people is related to water. There is a saying, “In the water there are fish, in the field there is rice”. Living as a waterman It shows that the way of life is very important to water. Since the past, Thai people have had a way of life related to water, giving rise to small and large cultural groups scattered along various river basins. It is also a transportation route for food resources. The birthplace of arts and culture, traditions related to rivers, etc. The important water-related lifestyle that appears on banknotes is often related to water, divided into three aspects: agriculture, the royal project in Narathiwat Province and the Pasak Chonsit Dam, architecture and construction, the Rama VIII Bridge, and trade, the use of junk boats.

3.1 Agriculture

The government has a royal project to support the development of agriculture well, which is a special royal task of the King. Agriculture is an

⁶ The 20 Baht banknote from the 16th series, issued on November 2, 2012.

important way of life that appears on banknotes, as there is a royal title in the image of His Majesty the King. His Majesty King Bhumibol Adulyadej the Great, His Majesty the King and Queen Sirikit, while observing the construction of a weir and reservoir at Ban Bakong, Rueso District, Narathiwat Province, the banknote series 14 for 1,000 baht, as shown in the picture.



Figure 6

*Royal Initiative Projects in Narathiwat Province*⁷. Adapted from *History and series of Thai banknotes* [Photograph], by Bank of Thailand, n.d.

3.2 Architecture

The water-related architecture that appears on the banknote is the Rama VIII Bridge, which is the fifth longest single-pillar span bridge in the world and the 13th bridge over the Chao Phraya River. This will help drain cars on the King Pinklao Bridge and on the Krungthon Bridge, and can also reduce air pollution in the city. Maha Bhumibol Adulyadej the Great The purpose is to solve traffic problems between the Thonburi side and the Bangkok side.

The Rama VIII Bridge was built to solve traffic problems between the Thonburi side and the Bangkok side, to develop a water

⁷ The 14th series 1000 Thai Baht banknote, issued on June 30, 1982.

transportation model, a land road, as well as an important bridge across the Chao Phraya River. King Rama VIII appears on the banknotes of the reign of King Rama IX in the banknote series 14 for 1,000 baht as shown in the picture.



Figure 7

*The Rama VIII Bridge*⁸. Adapted from *History and series of Thai banknotes* [Photograph], by Bank of Thailand, n.d.

3.3 Trade

Another important way of life related to water that appears on King Rama IX's banknotes is the trade with foreign countries using junk boats in the King Rama III, King Rama III had a royal decree in the field of economic and trade that he was praised as a "tycoon".

With His Majesty the King, he has been able to do business since the reign of King Rama II, so that he has been praised by His Majesty the King as a "tycoon" because he is very proficient in trade with foreign countries, especially trade with China.

⁸ The 20 Baht note from the 15th series of Thai banknotes, issued on February 12, 2003.



Figure 8

*King Rama III used sailing vessels to trade with foreign countries*⁹. Adapted from *History and series of Thai banknotes* [Photograph], by Bank of Thailand, n.d.

Trade with foreign countries during the reign of King Rama III resulted in red bags, which was money that (Kanokphongchai, 2014) His Majesty the King was responsible for foreign affairs when he was in charge of the Port Department. Therefore, a large amount of income from trade was brought into the land. The “Red Bag Money” is money for use in times of emergency, so the red bag money given by the King plays an important role in helping the country when it is in difficulty. At the same time, the red bag silver showed the trading ability of King Rama III and the economic growth of Thai society in the early Rattanakosin period.

4. The Presentation of Traditional Customs on Banknotes

Thai traditions or traditions are a part of Thai culture, which have been practiced for generations and are accepted by the public. Thai tradition is the unity of the hearts of the entire Thai people. The traditions that appear on banknotes during the reign of King Rama IX include the tradition of

⁹ The 15th series 500 Thai Baht banknote was issued on January 24, 2001.

parading the blanket of the Lord Samut Chedi and the tradition of parading the blanket of the Lord of the Pathom Pagoda.

Phra Samut Chedi is located at Moo 3, Ban Chedi. The Samut Chedi is the identity of Samut Prasad Province and is of national importance. The tradition of the Blanket Procession of the Pagoda has 2 stages, (Chaipradittrak, 2013) namely participating in the merit of sewing the red cloth and the procession of the Blanket of the Pagoda. Most of them persuaded the male and female villagers to gather at the nineroom pavilion of the Wat Klang Worawihan Temple. The tradition of parading the blanket of the King of the Samut Pagoda is an ancient tradition and it is believed that this period is an opportunity for young people of Paknam to meet and start intimacy. Many couples in the past have known each other for the first time at this nine-room pavilion. This is one of the wisdom of the villagers that can be achieved without using modern science. For now, the method of hiring sewing has been used.

Phra Pathom Chedi is located in Phra Pathom Chedi Subdistrict, Mueang Nakhon Pathom District, Nakhon Pathom Province. The blanket parade will be done on the opening day of the worship of the Lord Pathom Pagoda. Before the opening ceremony, the temple will organize a procession of blankets to the Lord Pathom Pagoda, which believers will participate in the activity and donate money.



Figure 9

*Phra Pathom Chedi*¹⁰. Adapted from *History and series of Thai banknotes* [Photograph], by Bank of Thailand, n.d.

The tradition of parading the blanket of the Pathom Pagoda originated from the Buddhist belief that offering items and utensils to monks will get merit, especially the offering of the Priest Cloth, which is a garment for the monks, will get very high merit. Phra Pathom Pagoda is an important archaeological site that is believed to be the origin of Buddhism in Thailand. The procession of the blanket to the Lord Pathom Chedi has been an annual tradition of Wat Phra Pathom Chedi for a long time.

5. The Record of Royal Activities on Banknotes

The royal ceremony is a ceremony that is held only in relation to the monarch. Important royal ceremonies that appear on banknotes during the reign of King Rama IX include the Supphanhong Throne Boat and the Royal Transformation Ceremony of the Emerald King.

5.1 Supphanhong Throne Boat

The royal ceremonial boat is an art and culture of Thailand that has been used since ancient times in the royal ceremony. The Supphanhong ship that appears on the banknotes during the reign of King Rama IX is the Supphanhong Throne Ship. In the past, when the Thai monarch was warned, the royal procession would be carried out by a procession called the procession of the Yatra on the Chon Mark (by water). In French documents, it is recorded that the decoration of the ship was used in royal

¹⁰ The 100 Thai Baht banknote from the 9th series was issued in 1948.

ceremonies and the characteristics of the style related to the ship. It refers to the procession of boats held in the ancient times when the King carried out various events, both personally and ceremonially. It shows the uniqueness of Thai culture and tradition.



Figure 10

*Suphanhong Throne Boat*¹¹. Adapted from *History and series of Thai banknotes* [Photograph], by Bank of Thailand, n.d.

5.2 The Royal Costume Changing Ceremony

Buddha Mahamani Rattana Pramacorn or Emerald Buddha The Emerald Buddha is a sacred Buddha statue in the eyes of the Thai people, a great auspicious and truly the heart of Buddhists. It is very important for both the monarch and the people.

The tradition of the Emerald Crowning Ceremony has been a very important tradition for the monarch since the reign of King Rama I. Since then, it has been considered a royal tradition that all monarchs of the royal family will perform the Emerald Crowning Ceremony on the first day of every season every year.

6. The Imprint of Thai Historical Events on Banknotes

¹¹ The 10th series 100 Thai Baht banknote, issued on May 16, 1968.

The important events in Thai history that appear on the banknotes of King Rama IX are the royal deeds of King Rama V, King Junjomkut, including the abolition of slavery and education, and the establishment of Chulalongkorn University.

The slave tradition that existed in the Kingdom of Siam was a way of making policy documents and selling themselves voluntarily, not captive slaves, which was a serious oppression, but an obstacle to prosperity. There is one benefit and happiness of the public, which needs to be withdrawn. There should be no slavery tradition in this kingdom. Siam will be as complete as other countries. Chantarangsu. The monarch in the royal family. King Rama V.



Figure 11

*Abolition of slavery*¹². Adapted from *History and series of Thai banknotes* [Photograph], by Bank of Thailand, n.d.

The abolition of slavery aims to make Siam as complete as other countries and to give the people freedom and freedom. His Holiness saw slavery as an outdated thing that was not suitable for developed countries and encouraged the oppression and contempt of the Thai people themselves.

¹² The 100 Baht denomination of the 15th series Thai Baht banknote, issued on October 21, 2005.



Figure 12

The statues of Kings Rama V and Rama VI located within Chulalongkorn University¹³. Adapted from History and series of Thai banknotes

[Photograph], by Bank of Thailand, n.d.

In the past, educational institutions were limited to temples, and studying at temples was only for men. Until the reign of King Junjomkut, His Majesty the King reformed education, and he had a royal statement about education: “Learning in our country will be the first important thing that I will strive to organize for Charoen Jong (Department of Fine Arts, 2017)”. Currently, it is Chulalongkorn University.

7. The Integration of Multi-Ethnic Languages on Banknotes

Thailand has a diverse ethnic population, which makes Thai society rich in social and cultural diversity. The ethnic diversity prominently featured on the banknotes during the reign of King Rama IX includes two aspects: His Majesty King Ananda Mahidol, also known as King Rama VIII, visiting Sampheng, and His Majesty King Bhumibol Adulyadej, also known as King Rama IX, with Muslim people in the southern border region. King Ananda Mahidol, also known as King Rama VIII, was the 8th monarch of the Rattanakosin period, and he undertook significant royal duties, notably visiting Sampheng.

¹³ The Series 14 100 Thai Baht banknote was issued on September 29, 1994.

The royal deeds and important events of His Majesty King Rama VIII Ananda Mahidol that appear on the banknotes of the reign of King Rama IX are the Sampeng on May 3, 1946 to resolve the problem between the Thai people and the Chinese group in the Sampeng area. The royal duties and important events of His Majesty King Ananda Mahidol, Rama VIII, depicted on the banknotes of the reign of Rama IX include his visit to Sampheng on May 3, 1946, to resolve issues between Thai citizens and the Chinese community in the Sampheng area. During this visit, the Chinese citizens had the opportunity to greet him closely and showed their loyalty in receiving him. This visit strengthened the relationship between Thai and Chinese people. The important royal duties and events related to ethnic diversity attributed to His Majesty King Bhumibol Adulyadej, as illustrated in the banknotes of the reign of Rama IX, are compiled in his royal remarks (Vanikakul, 2011), “We will rule this land with righteousness for the benefit and happiness of the people of Siam”. This was said when he ascended to the throne, intending to govern the country by righteous means.



Figure 13

King Ananda Mahidol (King Rama VIII) notably visiting Sampheng¹⁴.

Adapted from *History and series of Thai banknotes* [Photograph], by Bank of Thailand, n.d.

¹⁴ The 20 Baht note from the 15th series of Thai banknotes, issued on February 12, 2003.

Muslims have played an important role in Thai society since the early Ayutthaya period, establishing connections with Thailand since that time. They have been involved in trade and religious dissemination, traveling by sea since the 7th century AD, and gradually expanding their roles into overseas trade in various lands. Muslims established significant settlements in Southeast Asia, thanks to the benevolence of the Thai monarchy. Muslims have continued their existence and have become a crucial part of Thai society. His Majesty the King expresses concern for the Muslim community in the south. The royal visit along with Her Majesty Queen Sirikit took place at Ban Bakong, Rueso District, Narathiwat Province, on September 22, 1984, to address daily life challenges so that they could continue living. His Late Majesty King Bhumibol Adulyadej, has provided Thai Muslim citizens with sources of livelihood, leading to progressive development for them, allowing Thai Muslim families to enhance their status and stability.

8. The Presentation of Architectural Styles on Banknotes

8.1 Ananta Samakhom Throne Hall

Ananta Samakhom Throne Hall is located behind the equestrian statue of King Chulalongkorn, on the eastern side of Amphorn Sathan Palace within Dusit Palace. Ananta Samakhom Throne Hall is an example of a building constructed in Western architectural style during the reign of King Rama V and is an important site in Thailand. King Rama V passed away before this throne hall was completed, and its construction was finished during the reign of King Rama VI. (Tantiwong, 1996) The distinctive feature of Ananta Samakhom Throne Hall is its large central dome, with six smaller domes surrounding it, totaling seven domes, which depict scenes from the reign of

King Phutthayotfa Chulalok to the reign of King Rama VI, comprising six paintings.



Figure 14

*Ananta Samakhom Throne Hall*¹⁵. Adapted from *History and series of Thai banknotes* [Photograph], by Bank of Thailand, n.d.

Ananta Samakhom Throne Hall has a history of over 100 years. It is the only marble throne hall in Thailand and is designed in a Western architectural style. It is an important location in Thailand. Currently, the Ananta Samakhom Throne Hall has been closed for renovation, and tourists cannot enter to view the interior since September 30, 2017.

8.2 Wat Phra Si Rattana Satsadaram

Wat Phra Si Rattana Satsadaram or Wat Phra Kaew is a temple that King Buddha Yodfa Chulaloke Maharaj commissioned to be built in the year 1825. It is the royal monastery of Thailand and does not have resident monks. Inside the main chapel, the Emerald Buddha is enshrined, which is an important Buddha statue of Thailand.

Wat Phra Si Rattana Satsadaram, commonly known as Wat Phra Kaew, is a temple commissioned by King Rama I in the year 1782. (Sakdisri, 2000) It is situated within the grounds of the Grand Palace, just like

¹⁵ The 100 Thai Baht banknote from the 9th series was issued in 1948.

Wat Phra Si Sanphet, which was a temple within the royal palace during the Ayutthaya period. The intention was to house the Emerald Buddha, the revered Buddha statue of the Kingdom of Siam. This temple does not have any resident monks because it comprises only the Buddha sanctuary, without a monastic area. The Ubosot (the hall for the monks' assembly) is located in the center of Wat Phra Si Rattana Satsadaram, surrounded by a glass wall and featuring eight pavilions for the display of sacred relics. King Rama I commissioned its construction in 1783 to house the Emerald Buddha, which he had brought from Vientiane in 1781. Inside the Ubosot resides the Emerald Buddha, an important statue of Thailand, which is green in color.



Figure 15

*Buddha Mahamani Rattana-pramakorn*¹⁶. Adapted from *History and series of Thai banknotes* [Photograph], by Bank of Thailand, n.d.

Wat Phra Si Rattana Satsadaram has a history of 242 years. This temple serves as a place for royal merit-making and conducts Buddhist ceremonies for the monarch, and it is a temple without resident monks. Currently, tourists can visit it, as shown in the image.

9. The Reflection of Economic Policies on Banknotes

Sufficiency economy plays a very important role for Thailand. Sufficiency economy is like the foundation of life; the foundation of the

¹⁶ The 100-baht banknote from the 11th series of Thai baht, issued on October 9, 1972.

stability of the nation, akin to the pillars that support a house. The stability of a building relies on its pillars, yet most people do not see the pillars and even forget about them. Sufficiency economy is like the foundation of life and the pillars of buildings, showing that sufficiency economy is extremely important for the Thai people.

The importance of a sufficiency economy is to know moderation, to be just right, to be reasonable, to build self-resilience, and to be self-reliant in 5 areas (Department of Religious Affairs, Ministry of Culture, 2008) which are: 1. Economic self-reliance 2. Social self-reliance (supporting each other) 3. Natural resource self-reliance (not destroying nature) 4. Technological self-reliance (being aware and mindful) 5. Mental self-reliance (morality, concentration, wisdom).

Currently, there are 4,741 projects stemming from the royal initiatives of His Majesty King Bhumibol Adulyadej Maharaj. Here are summaries of three well-known projects.

Discussion of Results

This study conducts a comprehensive and multi-faceted examination of the circulating banknotes issued during the reign of King Bhumibol Adulyadej (Rama IX) of Thailand (June 9, 1946 - October 13, 2016). It systematically investigates the rich historical, cultural, social, and economic information embedded within the designs of these nine banknote series.

The study addresses a noted gap in Chinese academia regarding in-depth research on Thai banknotes. It employs a multifaceted methodology, including literature review, physical collection, content analysis, historical

analysis, interdisciplinary research (spanning linguistics, cultural anthropology, art, architecture, and economics), and inductive-deductive methods.

The core analysis is structured around nine key dimensions:

1. History of Thai Banknotes: Traces the evolution from early forms like shell money and “หอย” to the first official series in 1902 and details the denominations of the nine series issued under Rama IX.

2. Language: Examines the depiction of the Thai script, invented by King Ramkhamhaeng, highlighting its significance as a national cultural symbol.

3. Lifestyle: Focuses on water-related lifestyles depicted on banknotes, including royal agricultural projects (e.g., in Narathiwat), architecture (Rama VIII Bridge), and trade (junk boats from King Rama III’s era).

4. Traditional Customs: Analyzes traditions like the blanket procession ceremonies for Phra Samut Chedi and Phra Pathom Chedi, linking them to Buddhist beliefs and community social structures.

5. Royal Activities: Highlights royal ceremonies featured on banknotes, such as the Supphanhong Throne Boat procession and the Royal Costume Changing Ceremony for the Emerald Buddha.

6. Historical Events: Discusses the commemoration of pivotal historical events, notably King Rama V’s abolition of slavery and his reforms in education leading to the establishment of Chulalongkorn University.

7. Multi-ethnic Integration: Explores themes of ethnic harmony, exemplified by King Rama VIII’s visit to Sampheng’s Chinese community and King Rama IX’s engagement with Muslim communities in southern Thailand.

8. Architectural Styles: Analyzes important buildings depicted, such as the Western-style Ananta Samakhom Throne Hall and the sacred Wat Phra Si Rattana Satsadaram (Temple of the Emerald Buddha).

9. Economic Policies: Discusses the reflection of the “Sufficiency Economy” philosophy, championed by King Rama IX, and its principles of moderation and self-reliance.

The study concludes that Thai banknotes from the Rama IX era serve as “national visiting cards”, encapsulating profound layers of Thai national identity, history, and culture. As a research topic for Thai language majors, it aims to enrich the curriculum, provide diverse teaching materials, and foster a deeper, multi-faceted understanding of Thailand. The author suggests that future research could be expanded to include commemorative banknotes and coins for a more complete picture.

Recommendations

Apart from the circulating banknotes during the reign of King Rama IX, there are also commemorative banknotes and coins, which will make the content even more complete.

References

- Bank of Thailand. (2002). *100 years of Thai banknotes*. Bangkok Printing Company.
- Bank of Thailand. (n.d.). *History and series of Thai banknotes* [Photograph].
- Bank of Thailand. <https://www.bot.or.th/th/our-roles/banknotes/History-and-Series-of-Banknote-And-Commemorative/banknotes-series.html>

- Chaipradittrak, S. (2013). A Retrospective on the Red Cloth Draping Ceremony at Phra Samut Chedi. *Muang Boran Journal*, 39(3), 41.
- Department of Fine Arts. (2017). *The kings of Thailand*. Amarin Printing and Publishing Public Company Limited.
- Department of Religious Affairs, Ministry of Culture. (2008). *The unique religious patron, the lord who supports religion*. Agricultural Cooperative Printing House of Thailand Limited.
- Kanokphongchai, S. A. (2014). *Testimonies of old Bangkokians*. Chulalongkorn University Press.
- Sakdisri, N. (2000). *The Grand Palace and Wat Phra Si Rattana Satsadaram*. Amarin Printing and Publishing Public Company Limited.
- Tantiwong, U. (1996). The Anantasamakhom Throne Hall and the valuable history of its construction worthy of recording. *Silpakorn*, 39(5), 75.
- Vanikakul, M. (2011). *His Majesty King Bhumibol Adulyadej Mahidol the Great, Rama IX, of the Kingdom of Siam, Borommanakhobphit*. Amarin Printing and Publishing Public Company Limited.



Name: Shuping Feng

Highest Education: Master's Degree

Affiliation: Zhejiang Yuexiu University, China