



Paksi Prakarana: A-Story-within-a-Story, Technique and the Human-to-Human Worldview^{*}

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Abstract

Paksi Prakarana is a tale influenced by the Tantropakhyana which evolved from Southern India's recension of the Pancatantra. The Thai recension of the tale is a unique adaptation in which the female protagonist "Tantrai" plays the role of a story teller who recounts 3 tales of ancient customs to King Aisuriyaphaharaj: Nandaka Prakarana (A Cow Making Friends with a Lion), Paksi Prakarana (Birds Choosing Their Master) and Pisaca Prakarana (A Devil Marrying a Human).

The technique of a story within a story in Paksi Prakarana is employed in order to enable the "birds" to tell cautionary tales professing their propositions for or against the types of bird suitable to act as their president, according to the theme of "Birds Choosing Their Master". For the human-to-human worldview, the story teller expresses the worldview related to the selection of a leader, caste system, obedience towards parents and teachers and gratitude through the "bird" characters.

Keywords: Prakarana, A story within a story, Worldview

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Introduction

Paksi Prakarana is one of the three tales in Thailand's "Tales of Tantrai" which consists of Nandaka Prakarana, Paksi Prakarana and Pisaca Prakarana. The tales were influenced by the Tantropakhyana, the Southern India's recension of the Pancatantra. (The Pancatantra is an ancient Indian tale with its origin traced back to around 2 B.C. and classified into 4 tracks: the Brhatkatha, the Tantrakhayika, the Pahlavi Pancatantra and the Southern Indian Panctantra which was assumed to have been adopted into what is now present-day Thailand in the reign of King Narai the Great and during the same period of the adoption of the Iran Rajadhamma.) Kusuma Raksamanee (2004, pp.80-81) observes that this track of the Pancatantra originated several recensions of the Pancatantra such as the Hitopadesa and the Tantropakhyana, which compiled and embellished the original story for different purposes: the Hitopadesa focuses on the moral principles of the story whereas the Tantropakhyana focuses primarily on entertainment. Thanks to the moral-embedded entertainment, the Tantropakhyana became the influential origin of several more recensions of the Pancatantra: the Tamil-language Tales of Tantru, the Javanese-language Tales of Tantri, the Lao-language Tales of Tantai, and the Thai-language Tales of Tantrai, as could be shown in the following chart:

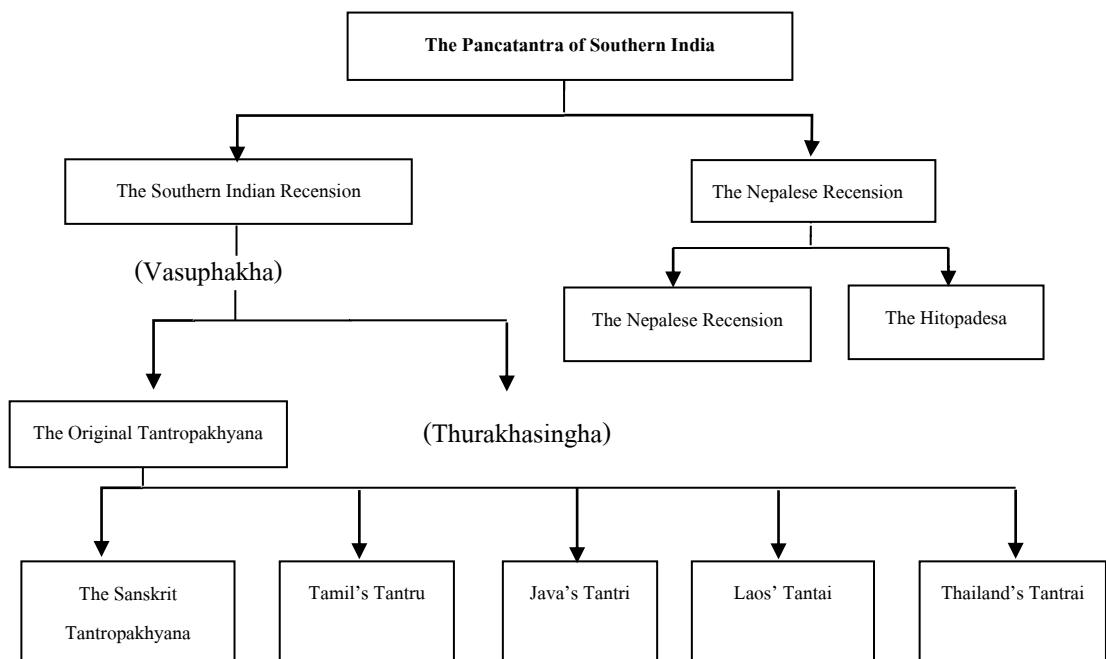


Chart 1 The Various Recensions of Tales of Tantrai Influenced by the Pancatantra of Southern India



The contents of the Pancatantra, the Tantropakhyana and the Hitopadesa are presented differently. When comparing the Pancatantra, the Hitopadesa, and the Tantropakhyana-influenced Tales of Tantrai in Thailand and Tales of Tantai in Laos (with the Lao recension more complete than the others), the differences are shown in the following table:

Table 1 The comparison of the contents of the Pancatantra, the Hitopadesa, Thailand's Tantropakhyana and Laos' Tantropakhyana

No.	The Pancatantra	The Hitopadesa	The Tantropakhyana	
			Lao Recension	Thai Recension
1	The Separation of Friends (The Bull and the Lion)	Kathasongkhro 1 (The Gaining of Friends)	Nanda Prakarana (The Bull Gaining the Friendship of the Lion)	Nandaka Prakarana (The Bull Gaining the Friendship of the Lion)
2	The Gaining of Friends (The Dove, the Crow, the Mouse, the Tortoise and the Deer)	Kathasongkhro 2 (The Separation of Friends)	Saguna Prakarana (The Birds Choosing Their Master)	Paksi Prakarana (The Birds Choosing Their Master)
3	War and Peace (The Crows and the Owls)	Kathasongkhro 3 (War)	Pisaca Prakarana (The Devil Choosing His Master)	Pisaca Prakarana (The Devil Marrying a Human)
4	The Loss of Gains (The Monkey and the Crocodile)	Kathasongkhro 4 (Peace)	Manduka Prakarana (The Frog Tricked by a Snake)	Non-existent
5	The Rash Deeds (The Brahmin and the Mongoose)	Non-Existent	Non-Existent	Non-Existent

From the Table, it can be seen that there are differences in the contents of the various recensions of the Pancatantra. This is probably due to the nature of the oral tradition in which the Pancatantra was deeply embedded and which resulted in the adjustment of the contents while they were being recounted. In addition, the adoption of the foreign story that had long been circulated could result in the omission of some parts of the story resulting in an incomplete version of that story. This could explain why Thailand's Tales of Tantrai contains only 3 Prakaranas: Nandaka Prakarana (The Bull Gaining the Friendship of the Lion), Paksi Prakarana (The Birds Choosing Their Master) and Pisaca Prakarana (The Devil Marrying a Human).



The Frame Story in the Tales of Tantrai

The frame story in the Tales of Tantrai, “the great raconteur” (Saiwaroon Noinimit, 2006, p.43), is also the frame story of Nandaka Prakarana. According to its narrative, a great king named King Aisuriyapaharaj commands Prime Minister Vijitvijarana to find a lady aged 9-10 years for a royal wedding with the king every night. After 159 ladies, Vijitvijarana has run out of suitable ladies. To save her father and her family from a death penalty, Lady Tantrai, Vijitvijarana’s 9-year-old daughter, volunteers to face the audience with the king and to please him with her stories. When Vijitvijarana takes her to the king, Lady Tantrai recounts a story to the king and all his ladies in waiting. The king listens with great pleasure and grants her a pardon from the death sentence. Lady Tantrai tells 11 more stories, one each night, and gains the reputation as a great raconteur among the lady courtiers and visiting angels. Greatly pleased with her, King Aisuiyapaharaj marries her and appoints her as his First Queen, known by the name of “Lady Tantraiyalok Mahadevi”

After the wedding, Lady Tantrai narrates stories of ancient royal customs. At the end of the 19th story titled Phrachao Traiwat in Nandaka Prakarana (A Collection of Prakaranas Volume 2, 1963, p.125), Lady Tantrai, having been appointed the king’s First Queen, delivers the following statement:

The kings of ancient times all followed these royal customs and brought prosperity and happiness to their peoples. The morals are contained within 360 tales, 90 of which are in Nandaka Prakarana, and all of which are beautifully versed. His Majesty should pay heed to consistently observing these customs.

Concerning the number of tales recounted by Lady Tantrai, Kusuma RakSAMANEE (2004, p.87) states that “In the Tamil and Javanese recensions, each Prakarana also comprises 90 tales, and hence the total of 360 tales from all the 4 Prakaranas.” Thailand’s Tales of Tantrai, nonetheless, features only 3 Prakaranas with none of the Prakaranas containing the complete 90-tale length: 33 tales in Nandaka Prakarana, 24 tales in Paksi Prakarana, and 31 tales in Pisaca Prakarana.

A-Story-within-a-Story Technique in Paksi Prakarana

Paksi Prakarana features a-story-within-a-story technique. According to the story, birds of all kinds have assembled to attend a ceremony blessed by the god Siva to make magic water out of the ocean. The wondrous success of the event brings the birds to a consideration to have their own leader, as stated in A Collection of Prakaranas Volume 1 (1963, p.78):



A powerless person with no lord to protect him is likely to attract danger. This is the same with birds. Strong birds take advantage of weaker birds. We, therefore, should make a lord in one of the birds and entrust him with the power to punish wrongdoers.

A Sampundit bird proposes to have the swan as the president of all birds. A crane expresses objection to the proposal, and, in turn, champions the crow as the king of all birds. Thus goes the frame story or the introductory story. An emboxed story ensues as a moral caution to advocate or oppose the proposal. Other kinds of birds take turns proposing the kinds of birds they think suitable to be their leader. Those who disagree project their objection. Finally, they all vote for the Garuda to be the president of all birds.

From the study, it was found that the emboxed stories are short-length stories with complete plots relaying the logics relevant to the moral objectives of the tales. The emboxed stories can be presented as in the following table.

Table 2 Emboxed Stories in Paksi Prakarana

Introductory Story	First Emboxed Story	Second Emboxed Story
The legend of the making of magic water from the ocean and of the birds choosing their leader with a Sampundit bird championing the swan and a crane objecting and in turn proposing to have the crow as president of all birds (A Crow Testing Its Power against A Swan)	1. A Crow Marrying a Swan 2. Swans Carrying a Turtle 3. A Crow Scooping the Seawater 4. A Brahmin Causing Bad Karma with a Crow 5. Crows Asking to Shelter with Pelicans 6. A Red-breasted Parakeet Volunteering to Get a Cashew 7. A Red-Breasted Parakeet and an Ungrateful Young Man 8. A Corrupt Yogi Enjoying a Pigeon Curry 9. A Country Young Man Helping a Cobra 10. A Quail as a Teacher 11. A Fake Yogi Eating a Quail	

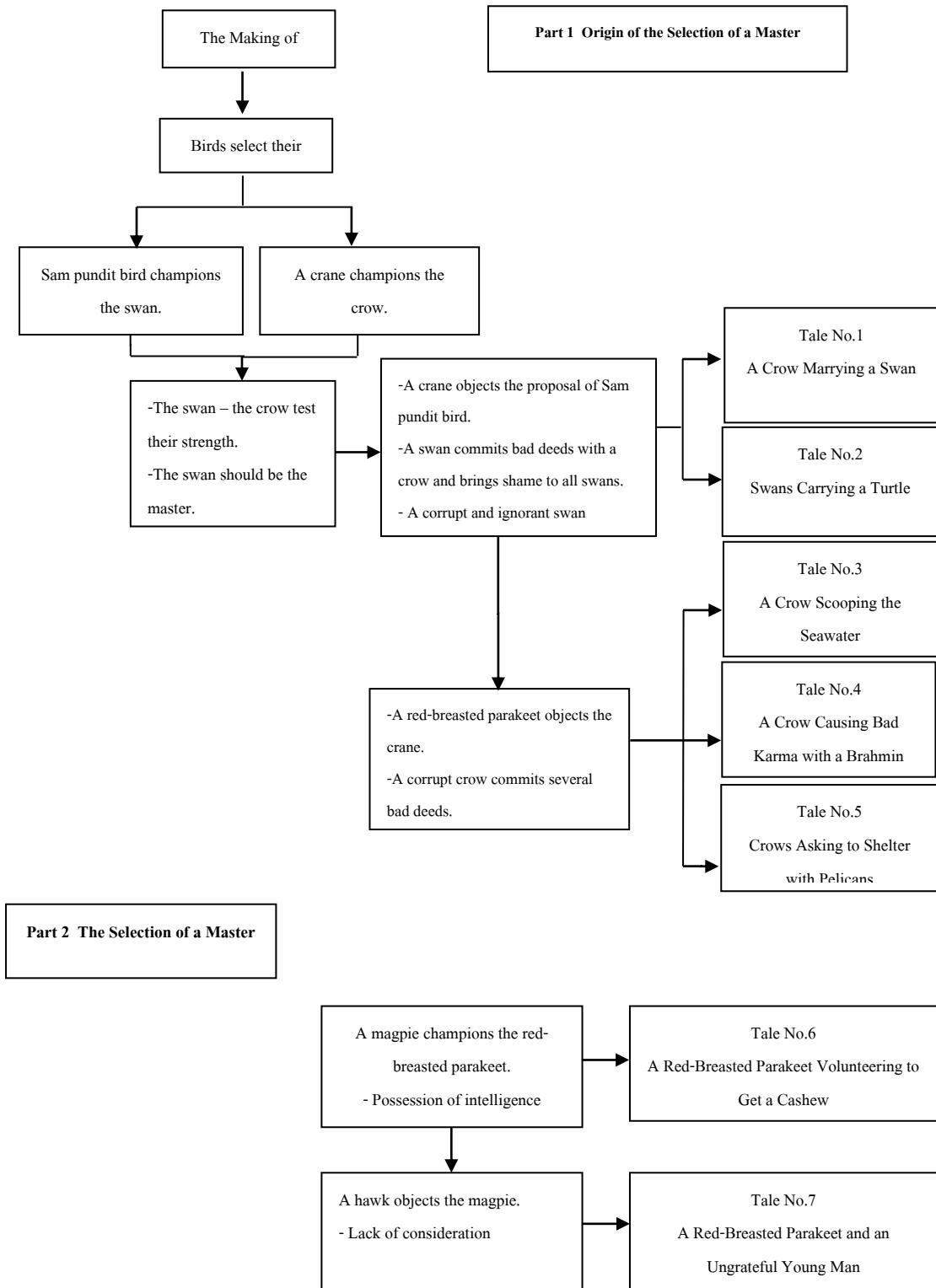


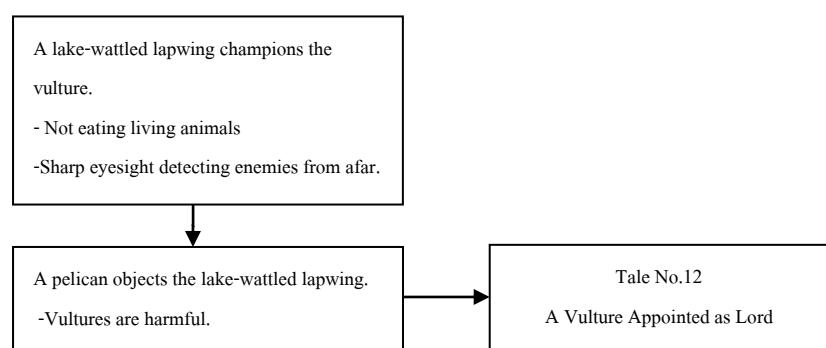
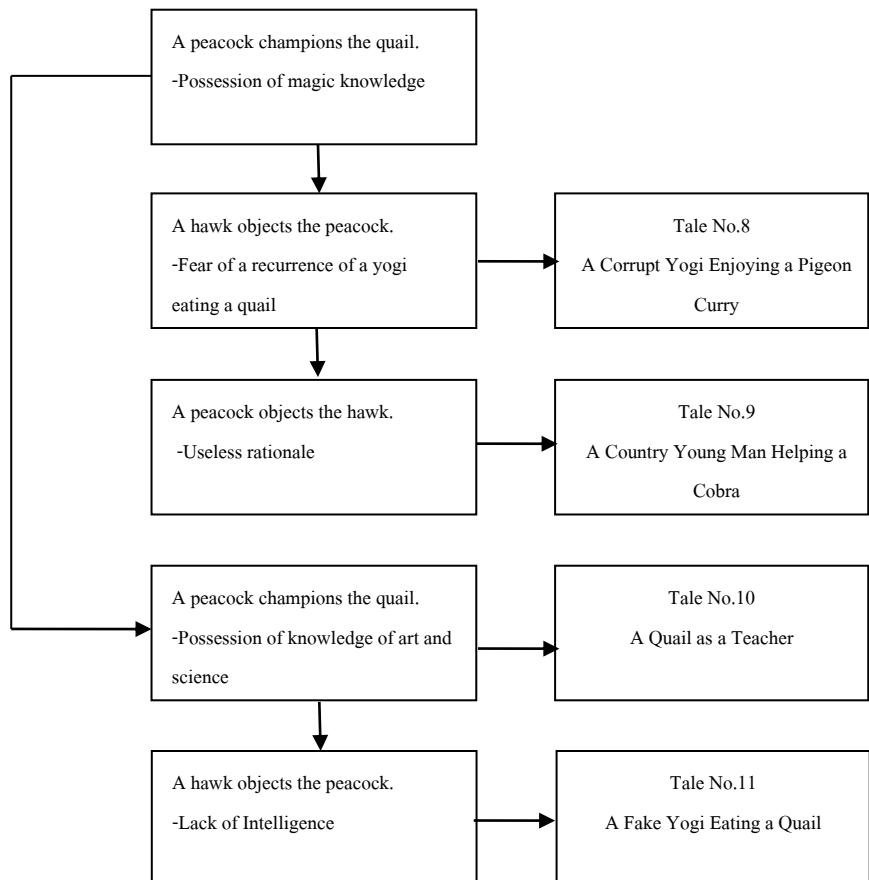
Table 2 (Continuous)

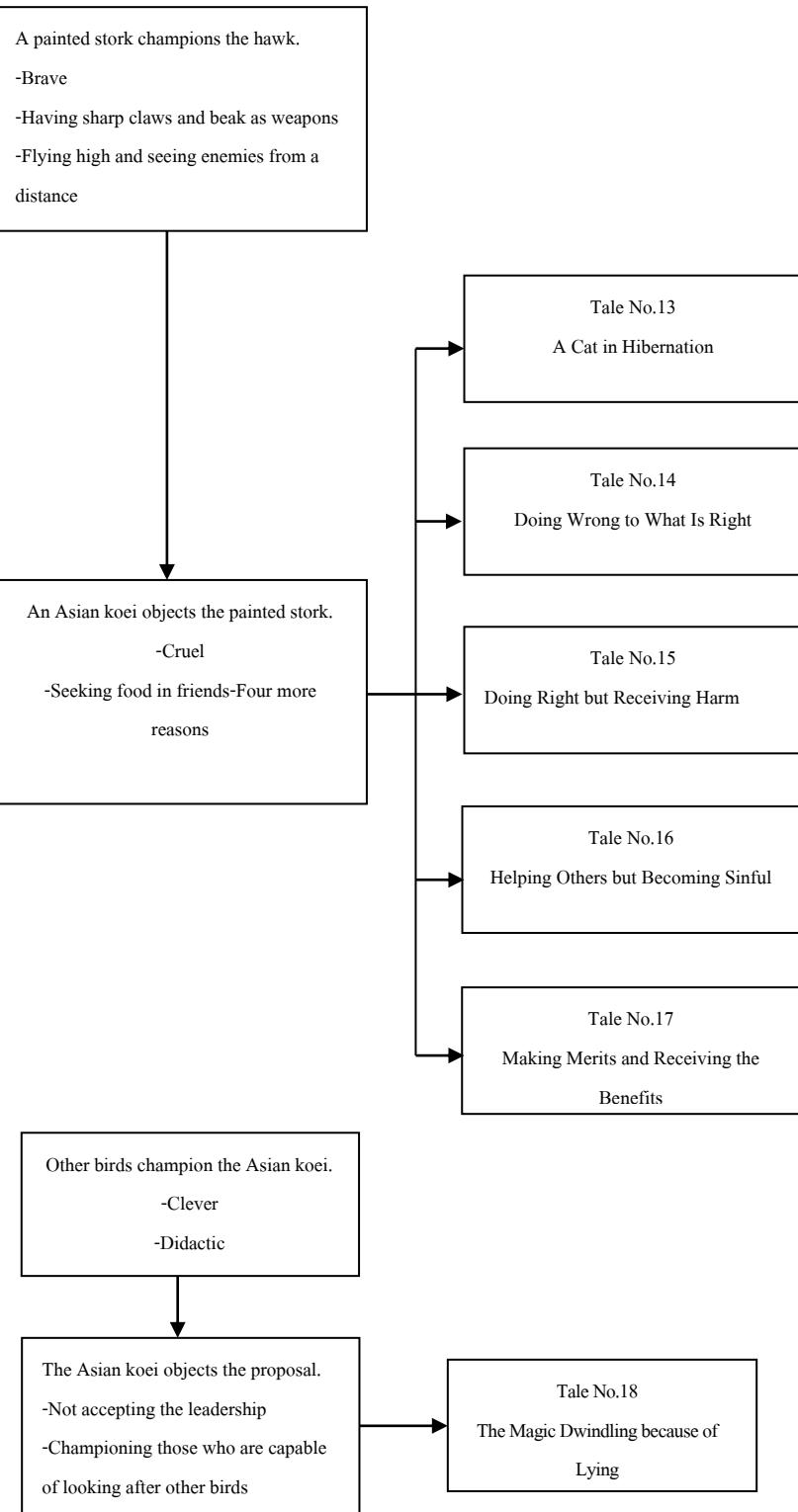
Introductory Story	First Emboxed Story	Second Emboxed Story
<p>* The Garuda is chosen as the king of birds.</p> <p>* The content is not related to the story of the birds choosing their leader.</p>	<p>12. A Vulture Appointed as Lord 13. A Cat in Hibernation 14. Doing Wrong to What Is Right 15. Doing Right but Receiving Harm 16. Helping Others but Becoming Sinful 17. Making Merits and Receiving the Benefits 18. The Magic Dwindling because of Lying 19. A Magpie Robin Laying Eggs on the Beach 20. A Quail and An Elephant 21. A Vulture Marrying a Quail 22. Deva Bhromma and Loka Bhromma</p>	<p>23. The Servant of Rattana Setthi 24. A Forest Wagtail and a Hawk</p>

From the table showing the emboxed stories in Thailand's Paksi Prakarana, it could be observed that the feature of the emboxed stories is found fairly limitedly, and that most stories contain only one emboxed story. Most importantly, the story of Lady Tantrai which was the origin of Thailand's Paksi Prakarana is not featured in this recension. This Paksi Prakarana, therefore, contains characteristics that are distinct from other Prakaranas. Saiwaroon Noinimit (2006, p.53) states that "it might be possible that the Tales of Paksi in the Atthakatha Jataka were included in Paksi Prakarana."

The contents of the 24 tales in Thailand's Paksi Prakarana can be divided into 4 parts: Part 1 Origin of the Selection of a Master; Part 2 The Selection of a Master; Part 3 Consequences of Having a Master; and Part 4 Inserted Stories (not relevant to the main plot). The relations of the tales are summarized in the following chart:







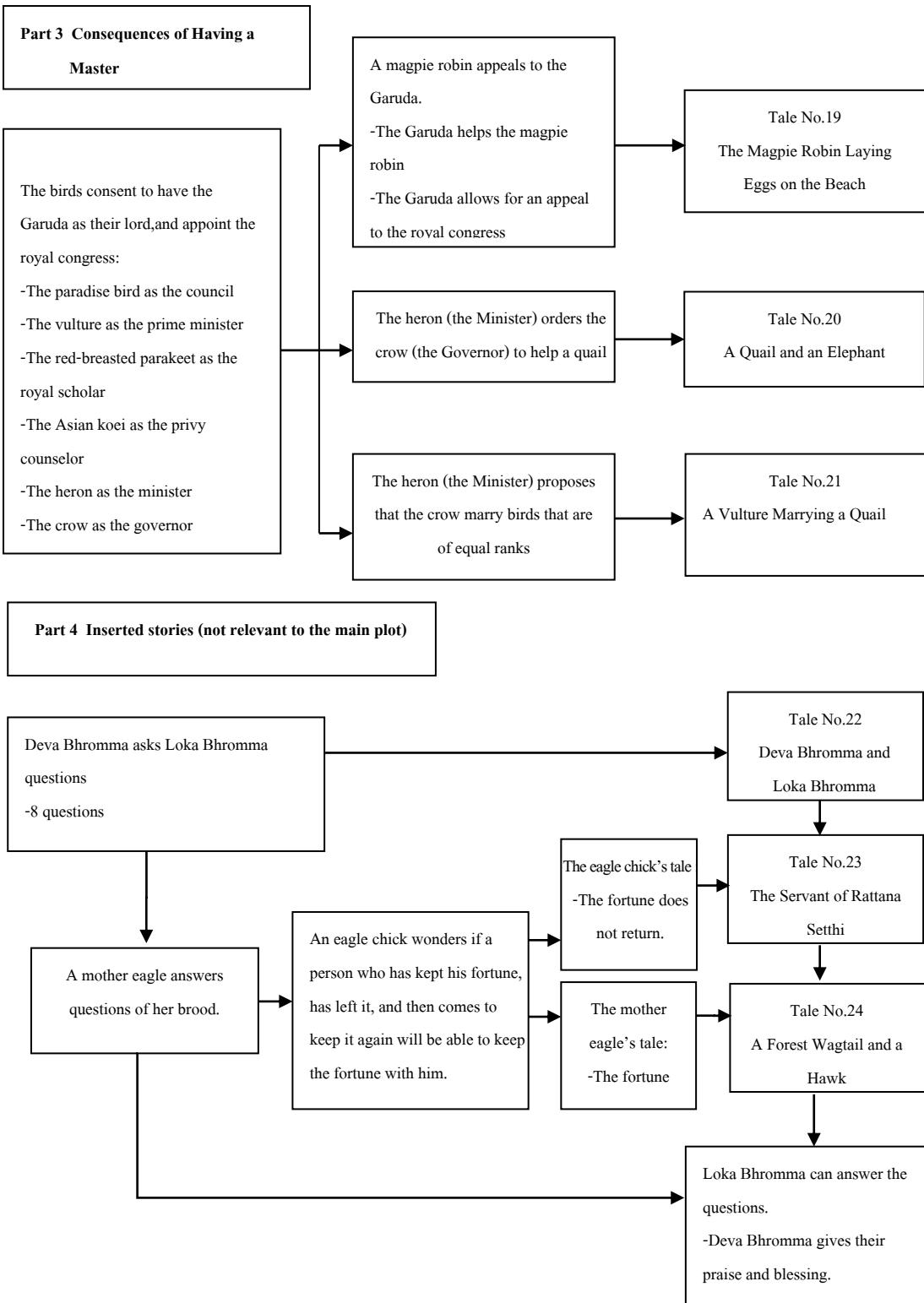


Chart 2 The relations of the emboxed stories in Paksi Prakarana



From the above chart, the relations of the contents of the emboxed stories in Thailand's Paksi Prakarana can be observed. The stories are logically interconnected under one main plot and under their particular circumstances. There are 18 stories related to the selection of a master by the birds, 3 stories related to the consequences of having a master and 3 inserted stories that are not relevant to the main plot. These 3 stories have been assumed to be included because they are also stories of birds and might have been put together with the tales from Paksi Prakarana because of this, despite the fact that the stories are irrelevant to the main plot of Paksi Prakarana.

Human-to-Human Worldview in Paksi Prakarana

Scholars have given various definitions of the term “worldview.” In this article, “worldview” means attitudes and beliefs that a person or a group of people in a society has towards things with which they interact as a result of the cultural perception instilled in that particular group of people. In the study of worldview, there are generally 3 aspects of worldview: human-to-human worldview, human-to-supernatural power worldview, and human-to-nature worldview. This article focuses on only the human-to-human worldview of the tales.

Although Paksi Prakarana projects stories of birds, the birds are personified characters in the literary genre of a “fable”, a didactic story or tale featuring animals as the main characters. A fable can be presented as a legend, a moral tale or a jataka story in which the main animal characters think, feel, act and communicate in the same ways human beings do, but still retain the instinct of that particular type of animal. For example, the vulture can communicate and express rationale in the same way a human being does, but still eats decomposed carcasses. The presentation of the human-to-human worldview in Paksi Prakarana is, therefore, a projection of the story teller's worldview towards humans in different situations though cautionary tales featuring birds as the main characters in order to provide moral guidelines for human conduct. The human-to-human worldview can be presented as follows:

1. The Selection of a Master

Paksi Prakarana is a tale with the main plot about the selection of a master by birds that propose to have different types of birds as their master and provide reasons to support or to object one another's proposals. The emboxed stories, therefore, focus on the presentation of the worldview on this subject, an analysis of which is presented in the following table:



Table 3 An Analysis of the Qualifications of the Candidates to Be Selected as the Master

Qualifications of a Master	Tale	Statement (page number)	The Relevance to the Story
Possession of power	Introductory Story	All of us should appoint one type of bird to be our lord and to have the power to subdue birds that do wrong. (78)	The congress of birds considered that a powerful bird (with power, strength, bravery and greatness) should be selected to govern all the birds. This sentence is the most important because it constitutes the theme of the story.
	A Magpie Robin Laying Eggs on the Beach	The Garuda professes his power, slaps his wings and kills the ocean king. (122)	When the waves swept away the eggs of a magpie robin, the bird made a complaint to her master, the Garuda, who used his power to solve the problem and retrieved the eggs.
Possession of conscience and consideration	A Crow Scooping the Seawater	The crow does not have the intellect for consideration. Everything they do is harmful to themselves. (87)	The Master Crow lacked the intellect. When his wife drowned, he commanded his servants to scoop the seawater to dry the sea and get his wife back.
	A Brahmin Causing Bad Karma with a Crow	Since the crow is lacking in consideration, everything they do brings harm to themselves and they lack the ability to stay out of harm's way. (88)	A crow dropped his droppings on the head of a Brahmin repeatedly. The Brahmin was enraged and had many of the crows killed.
	Crows Asking to Shelter with Pelicans	Crows bring bad luck. Those who make friends with them and listen to their words will bring destruction to themselves, as the pelicans did. (90)	Two crows asked for a shelter with pelicans. In the morning, the crows dropped their droppings. When it rained, the banyan seeds in the droppings grew out of the branch where the pelicans' nest was. This enabled a hunter to climb to the nest and caught the pelicans to be killed and sold to earn his living. This was because the lack of consideration on the crows' side.
	A Red-Breasted Parakeet Volunteering to Get a Cashew	A red-breasted parakeet possesses the intellectual power that has helped him escape from death and bring the cashew for a royal offering, thus gaining a higher rank for himself and happiness for others.	A red-breasted parakeet used his intellect to get Thao Vessuwan's cashew that was carefully guarded in the Himmapan Forest and present it to Phra Chao Phrommathat, gaining both status and wealth.
	A Red-Breasted Parakeet and an Ungrateful Young Man	As you can see, the red-breasted parakeet lacked the intellect. He helped a bully and became food to that young man. (98)	A red-breasted parakeet lacked the intellect. Knowing full well that the young man was a bully, the bird still flew to the man, and was then caught and eaten.



Table 3 (Continuous)

Qualifications of a Master	Tale	Statement (page number)	The Relevance to the Story
	A Country Young Man Helping a Cobra	All the birds appear as if they were bullies who say what they cannot prove. This is like an ignorant young man who helps a cobra because he expects to be benefitted. (100)	Expecting benefits from a cobra, a young man helped a cobra fight against a pheasant. The man slipped and stepped upon the cobra's tail and was bitten to death.
	A Quail as a Teacher	A quail taught the knowledge of art and science to a group of young men. The men let the quail stay under their roof and paid respectful homage to the bird. (103)	An intelligent quail memorized the teaching of a yogi. When the yogi died, the quail conveyed the teaching to a group of young men.
	A Fake Yogi Eating a Quail	An ignorant quail was unaware of what was happening and was finally killed by a wicked yogi. (104)	A quail who was a teacher would not come out of his cage although he could do so. Eventually it was caught and eaten by a fake yogi.
	A Vulture Appointed as Lord	As I am the president of all the others, I should not be foraging for them. (108)	When a vulture was made lord of all birds, it ignored its duty and, consequently, brought unrest to all the birds.
	Introductory Story	At that time, the Garuda was lord of all birds and appointed the eagle as the regent, the paradise bird as the council, the vulture as the prime minister, the red-breasted parakeet as the royal scholar, the Asian koei as the privy counselor, the heron as the minister and the crow as the governor. (123)	Wishing to have the power of the Garuda as their protective shelter, the birds unanimously consented to make the Garuda their lord. The Garuda, then, appointed the royal congress based on the knowledge and ability of the different types of birds so that they could contribute suitably according to their expertise.
	A Magpie Robin Laying Eggs on the Beach	A father magpie robin made a complaint to the crane... The crane, then, brought it to the attention of the royal congress, who reported it to the Garuda. (124)	When the waves swept away the eggs of the magpie robin, it made a complaint to the crow who acted as the governor. The case was processed systematically and was finally received by the Garuda.
	A Quail and An Elephant	From now on, when the birds encounter difficulties that are relatively light, they should consult the congress, not me, because it is difficult to reach me. (125)	After the Garuda helped the magpie robin, he perceived the difficulties derived from the complaints being made and addressed directly to the Garuda. He, then, commanded that the problems be solved systematically and hierarchically based on the consultation of the council.



Table 3 (Continuous)

Qualifications of a Master	Tale	Statement (page number)	The Relevance to the Story
Responsibility for one's duty, and allocation of work according to others' knowledge and ability	A quail went to the crow's shelter and related the case in which he was bullied by an elephant. The crow brought it to the attention of the heron, acting as the minister. The heron, then, investigated and resolved the case.	A quail laid her eggs in an elephant's footprint and asked the elephant not to step on the eggs. The elephant ignored the plea made by the quail and broke the eggs. The quail was bitterly bullied and brought the case to the crow. The crow subsequently reported it to the heron. The heron uses his wit to make revenge on the elephant. Finally, the elephant died.	

2. The Caste System

It has been more than two thousand years that India is socially divided into two obvious groups: the Northern Arayans and the Southern Dravidians. The Arayans considered themselves superior to the others and created a social system called Caste System comprising the Brahmins, the Kshatriyas, the Vaisyas, and the Sudras. The Brahmins are white Arayans believed to be descendants of the gods and consequently to have the power to connect to the gods. This group of people is classed as the highest caste in the Indian society. The Kshatriyas are the warriors and rulers. They are expected to have the quality of bravery, strength, decisiveness, leadership and charitability. The Vaisyas are the civilians, skilled traders and merchants. The Sudras are the farmers, servants and unskilled workers. They are not very well educated and prohibited to study certain academic subjects. It is believed that people in this caste were born from the feet of the god Varu Brahma.

As in other literary works with Indian influence, Thailand's Paksi Prakarana presents a clear idea of the caste system although Thailand is a Buddhist country and several exboxed stories are derived from the Buddhist Jataka tales. An analysis of the caste system in Thailand's Paksi Prakarana is presented in the following table:



Table 4 An Analysis of the Caste System

Situation/ Behavior	Tale	Statement (page number)	The Relevance to the Story
A marriage between those from different social castes	A Crow Marrying a Swan A Vulture Marrying a Quail	Marrying a daughter off to a crow is to cross to a wrong family. (82) The crow is respected by no one. (83) The crow eats dirty things. When the swan sees this, she is utterly disgusted since swans are by nature animals of cleanliness. (83) When the vulture romantically approaches the quail, the quail finds herself utterly miserable. The vulture himself is sorrowed by the thought that their families are of unequal ranks. (127-128) Vulture, you are from a high social rank and should not be wedded to one from such a low social rank as a quail. Big and small animals are of different bloods and tongues. To wed someone from a lower family rank will certainly bring destruction to yourself. (128)	This emboxed story presents an idea that the marriage between a crow and a swan is comparable to that between people of different social castes. The crow symbolizes people from the lower castes, with completely different temperaments. The story points out that people of lower castes invariably seek to mingle in lowly environments. The content reflects the worldview of a society where the caste system is dominant. A marriage between those from different social castes is perceived as inauspicious and utterly inappropriate.
An insult towards those in lower social castes	A Swan Carrying a Turtle	The two swans are completely lacking in consideration. They carried a lowly turtle up in the air and are insulted by a lowly dog as a result. (85)	Two swans were repeatedly asked by a turtle to take it to visit their palace and they finally complied. This made a dog, a lowly animal, laugh at the swans for taking the lowly turtle to their celestial palace.

3. Obedience towards Parents and Teachers

Obedience towards the elders brings prosperity to oneself. A Buddhist proverb states that children who obey their parents are superb children. Being a good child to one's parents, a good student to one's teachers, a good sibling to one's elder brothers and sisters, and a morally good Buddhist will certainly bring happiness and prosperity to one's life as well as protect it from deterioration. On the contrary, being resistant, protestant, ungenerous, disrespectful and disobedient towards any of the respectable ones namely the father, mother, elder brothers, elder sisters, teachers, preceptors, Lord Buddha, and Lord Buddha's disciples is perceived as an inappropriate behavior.



In Paksi Prakarana, consequences of obedience and disobedience towards parents and teachers are related as cautionary insights as presented in the following table.

Table 5 An Analysis of the Obedience towards Parents and Teachers

Situation/ Behavior	Tale	Statement (page number)	The Relevant to the Story
The servant of Rattana Setthi died.	The Servant of Rattana Setthi	When his mother was on her deathbed, she taught him never to have a harmful thought towards those to whom he owed his gratitude. (134)	At first, the servant of Rattana Setthi obeyed his mother's teaching and was trusted by his master. When he abandoned his mother's cautious words, he stole from his master and ran away. When the money ran out, he came back. He was apprehended and locked up by Rattana Setthi. He finally died in his prison cell.
A forest wagtail chick escaped death.	A Forest Wagtail and a Hawk	A forest wagtail taught her chick to forage in places where it was well hidden from its predators to protect itself from harm. (136) A mother hawk taught her chick not to harm those who obeyed their parents' teaching and to beware of the destruction caused by disobeying her words.	The forest wagtail obeyed its mother. Once, however, it abandoned the teaching and was caught by a hawk's chick. When it related the teaching to the hawk, the hawk released the forest wagtail and made it promise that it would continue to obey its mother's words. When the hawk's chick released the forest wagtail, it changed its mind and flew down to recapture the forest wagtail. In the end, the hawk hit the ground and died because it did not obey the teaching of its mother.

4. Gratitude

Gratitude is knowing the source of a favor and returning the favor. Gratitude is not something that will diminish once the favor has been returned. It continues to make us look upon our benefactors with highest regard. We should express gratitude towards the following: **people** who have contributed to our well-being such as our parents, teachers, etc.; **animals** that have helped us with our livelihood such as elephants, horses, cows, buffalos, dogs, etc.; **objects** that have benefitted our lives such as books that provide knowledge, tools that provide means for making a living.



From the analysis of Paksi Prakarana, consequences of gratitude and ingratitude can be presented in the following table:

Table 6 An Analysis of Gratitude

Situation/ Behavior	Tale	Statement (page number)	The Relevance to the Story
A crow accused a swan.	Introductory Story	When they reached the shore, the crow made many accusations against the swan. These verses teach that a weak and arrogant person who seeks a fight with a strong person is comparable to a crow fighting a swan. (80)	A crow defied a swan to a competition. He who could fly across the ocean would be the one deserving to be the master. When both became exhausted, they went down to the ocean. The crow could not swim and asked the swan for help. When they reached the shore, the crow became ungrateful and made accusations against the swan. Because of this, the crow should not be selected as a master.
Because of the crows, pelicans were caught and killed.	Crows Asking to Shelter with Pelicans	The pelicans could not resist the crows' pleas and let him sleep on a branch of the rubber tree. At dawn, the two crows dropped their droppings on the branch and flew away. When it rained, the banyan seeds in the droppings grew until the roots reached the ground. A passing-by hunter saw the roots and used them to climb up to kill all the pelicans and sold them to feed his family. (90)	From the tale, it can be seen that the crows lacked consideration in leaving their droppings at the pelicans' nest and consequently brought destruction upon all the pelicans, as the saying goes: "Crows bring bad luck. Those who make friends with them and listen to their words will bring destruction to themselves, as the pelicans did."
A young man killed and ate a kind-hearted red-breasted parakeet.	A Red-Breasted Parakeet and an Ungrateful Young Man	The red-breasted parakeet advised a young man with a kind heart and flew near him. The man caught the bird and killed it for food. (96-97)	
A young man was bitten to death by a cobra.	Man		
A young man died because he is ashamed of having a man from the untouchable caste as a teacher.	A Country Young Man Helping a Cobra	The young man hit and missed the pheasant. He walked around and stepped on the cobra's tail. The cobra was incensed and bit the man at the foot. The man fell and died from the venom at his country house. (101)	The young man was ungrateful. He killed and ate the red-breasted parakeet who had shown him kindness and assistance.



Table 6 (Continuous)

Situation/ Behavior	Tale	Statement (page number)	The Relevance to the Story
A servant of Rattana Setthi died because he stole from his master.	The Magic Dwindling because of Lying	I studied in the academy of a man from the untouchable caste and I was ashamed of it, so I told Your Majesty that I studied from a distinguished academy. Because of this lie, my spells lost their power. The king was enraged because the man was ungrateful to his teacher and had the man driven out of the city. (122)	The man expected to gain favor from the cobra so he helped the cobra fight with a pheasant. During the fight, he unintentionally stepped on the cobra's tail. Ungrateful for the man's help, the cobra bit and killed the man.
	The Servant of Rattana Setthi	I have been with my master for a long time. What he has gained has never benefitted me. What happiness will it bring me keeping all this treasure that is not mine? Today I shall collect this treasure I am keeping and run away. (134-135)	An ungrateful young man would not admit that he studied how to grow a mango tree and get the fruits within one day from the academy of a man from the untouchable caste because he was ashamed of that fact. As a result of this ingratitude, he was driven out of the city by the king. When he went back to his teacher, his teacher rejected him. On his way home, he was killed by a tiger.

In conclusion, there are 4 aspects of human-to-human worldview found in Paksi Prakarana: the selection of a master, the caste system, the obedience towards parents and teachers and gratitude. The aspect concerning the selection of a master, especially the qualifications of a master, is the most prominent because it constitutes the theme of the tale. In addition, the caste system is presented with the focus on the differences derived from the different origins of birth. The other 2 aspects of the worldview namely the



obedience towards parents and teachers and gratitude are moral issues needed to be instilled in people in the society. All aspects of the worldview are framed within the main story of the selection of a master since they are presented through the cautionary emboxed stories that tell about the suitability or unsuitability to be a master of some particular types of birds proposed to be the master of all birds. The cautionary tales of “Birds Choosing Their Master”, therefore, serve also as cautions for man to choose their “human” master.

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