

Research Title	The Sri – Uma Devi in Thailand: Belief and Styles.
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Year	2015

The objectives of the research were to study: (1) the origins and development of beliefs related to the Sri – Uma Devi (2) beliefs and styles of art on the Sri – Uma Devi in the past to the present in Thailand (3) relationships between Thailand and the other sites through the arts of Sri – Uma Devi.

The results founded that The Sri – Uma Devi theism in India come from beliefs about the Mother Goddess that has existed since prehistoric times. In the Vedic Gods and Goddess Representing natural phenomena was developed with more sophisticated features. The late Vedas Uma began a relationship with the Rudra and which is Shiva. The ends of the Vedas beliefs about Uma are many forms of worship her as the mother of fertilities, Victory and wife of Shiva or Shakti. In Gupta, the Uma or Parvati, Durga and Kali are the property of the Devi local to him and were upgraded as a wife or Shakti of Shiva, the empress is the empowerment of the Shiva. In some parts of India, the worship Goddess Durga or Kali cult which was worshiped in the fierce individuality.

In Thailand from past to present the works of art about the Uma divided into 7 groups: the Uma or Parvati, Durga or Durga Mahishamardini, Kali, Umamahesvara, Kalayanasundra, Ardhanarisvara and Sati. Beliefs and styles of art are close to the Cambodian art and Indian art and the influence of nearby source of the art itself. The Khmer influence in Thailand period, the belief in Uma diverse overall is to respect her as a source of energy or Shakti of Shiva, the Hindu god of utmost importance. But in Sukhothai, Ayutthaya and early Rattanakosin elite of Thai regard her as the Hindu goddess who protected the city, enhance the prestige and establish the sanctity of the king's reign. In present day, the Buddhist Thai people as regards the Uma who have the desire to bless.