

The purposes of the study of the folk-tale, Tao Hoikhong, are to analyze the techniques in altering other tales to be Tao Hoikhong, the aesthetics in writing, and the social reflection occurring in the story. The method used in the study is the documentary research. The primary source written in Thai Noi letters of Nonhom, Thambol Nonhom, Mueng, Sakolnakorn is employed in this research. The results are reported in the analytical description form as the followings.

The author has integrated other tales, namely Tao Kakadam, Suwansungkumarn, and Srithon-Manora in to Tao Hoikhong by altering the details of the three tales, omitting their contents, situations and some characters; whereas, adding other contents, situations and characters to make the tale, Tao Hoikhong.

Regarding the aesthetics in writing, there is a rhyme, including assonance, and alliteration employed in the tale. Moreover, the sound shortening and the sound lengthening, the adaptation of consomants and vowels, and the pum of tone have been used in writing the tale, There are also added words, euphonic words, complex words, repetitions, synonyms, and Isaan attributive words and proverbs used by the author. Furthermore, the author has been employed narration, descriptive language, figuers of speech consisting of simile, metaphor, hyperbole, and rhetorical question in writing.

In addifion, the tale reflects a simple way of life in the agricultral society surrounded by abundant natural resoures. The people living in the society are very friendly, that is they can go to trade with other cities. They believe in deeds, fortune, magic power and superstition; they esteem ones who have moralty, a lot of property and a strong feeling in loving their tribe. Furthemore, they firmly hold in both public and local traditions.