

This analytical study aims to investigate the elements of lam ruang tor klon performance, to analyze klon lam verses of lam ruang tor klon concerning verse forms and literary art, and to analyze values of lam ruang tor klon. Data are obtained from klon lam verses and the performances of eight troupes of mo lam ruang tor klon that won to the runner-up round in the Annual Lam Ruang Tor Klon Contest for the Trophy Awarded by H.R.H. Crown Princess Maha Chakri Sirinthon, 1990. The field data were obtained through observations of the performances of the troupes of mo lam ruang tor klon from May 1990 to April 1991 and from informal Conversations and interviews given to the troupe heads performers, klon lam composers, and mo lam experts.

The study reveals that the elements of a lam ruang tor klon performance are a story to be performed, performers, dresses, dialogues, lam singing styles and dancing styles, settings, musical instruments, songs accompanying the performance, and hang khruang dancers. The form of lam ruang tor klon in rai isan, "an Isan verse form" called hai in Isan, with limit number of words in each punctuation. The punctuation of five to fifteen words in the preferable form. Rhymes within the punctuation, both assonance and alliteration, which are not not required for the form, are emphasized. The performance begins with wai khru, "paying respect to teachers", followed by performance of the music band, singers, and hang khruang dancers; and then the performance of lam ruang tor klon begins in order of the story. One performer lams, "sings", after another in order of the same story up to the end of the performance. It is found in literary art that the words chosen for usage are pronouns, adverbs,

reduplication of words and words with similar meaning, foreign words, slangs, up-to-date words, and locutions and idioms. It is found in the usage of deeply impressive words that the usage includes words with beautiful sounds and special meanings and usage of poetic eloquence. The words with beautiful sounds and special meanings are used when saying about women, men, and children. It is found in the usage of poetic eloquence that figures of speech and descriptions are used. In the usage of figures of speech in klon lam verses it is found that simliles and metaphors are used by comparing with natural phenomena, plants, animals, and characters in literature; general symbols are used; and symbols of sexual organs and symbols of sexual intercourse actions are also used. Hyperboles or overstatements are employed too. The usage of descriptions can be separated into straight-forward description and interpretative description. It is found in the values of lam ruang tor klon as appearing that it gives emotional value and sociological value in two aspects: inspiration and entertainment from klon lam verses and performances. It is found in the sociological value that it reflects the value of gratitude to parents and teachers. The reflections of values of behaving themselves of the people in the society are behaving themselves of young women, behaving themselves of husbands and wives, and behaving themselves of people in general. The reflections of beliefs in the society are belief in Buddhism concerning past deeds, making merits, and uncertainty; belief in astrology; belief in gods and goddesses; belief in spirits; belief in dreams, belief in swear-words; belief in trust to luck; belief in fate and omens; and belief in dressing in colors. The reflections of teachings are being

knowledge wishers, guarding prestige of women, teaching people to do good intentionally, and forgiving. The reflections of the way of life of people are living conditions and weather conditions of Isan rural people, ordaining, choosing spouses, marriage, funeral, and governing.