

* ຫຸມພັນ ລັດທະນະວົງ

ສູ່ຖິ່ນຊາວໂລໂລໄພ

On the way to the Lolopho Land



ກະຊວງຖະແຫຼງຂ່າວ ແລະ ວັດທະນະທຳ
Ministry of Information and Culture
ສະຖາບັນຄົ້ນຄວ້າວັດທະນະທຳ
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✽ ສະຫງວນລິຂະສິດ ✽

- ▶ ທະບຽນເລກທີ : 77/ພຫປ 300897
- ▶ ພິມທີ : ວຽງຈັນ 2/9/1997
- ▶ ສຳນັກພິມ : ພິມທີ ໂຮງພິມ ແຫ່ງລັດ
- ▶ ຈຳນວນ : 1000

◆ ຂໍອຸທິດຄວາມຮັກ ແລະ ຄວາມຄິດເຖິງມາຍັງພໍ່ແມ່ພີ່ ນ້ອງ
ບ້ານອູເປົ້າ ເມືອງຍອດອູ.

* ຂໍຂອບໃຈມາຍັງພະແນກວັດທະນະທຳແຂວງຜົ້ງສາລີ ຄະ
ນະເມືອງ ແລະ ຄະນະຕາແສງ ທີ່ເມືອງຍອດອູ.

* ພິເສດ ຂໍສະແດງຄວາມຂອບໃຈມາຍັງ ທ່ານ ຈ່າສຸ້ຍ ມາ
ຍັງພໍ່ບ້ານ ແລະ ແນວໂຮມ ຕາແສງອູເປົ້າ ທີ່ໄດ້ໃຫ້ຄວາມຊ່ວຍ
ເຫຼືອ ແລະ ຄວາມສະດວກທຸກຢ່າງ ເວລາຄະນະພວກຂ້າພະ
ເຈົ້າໄດ້ມາຢ້ຽມຢາມທີ່ນີ້.

◆ For the people of Oupao, Ngot Ou district, whom
I dearly miss and for whom I experience a warm feeling
of friendship.

* My indebtedness to the Cultural Service of
Phongsaly province, the administrative committees of
Ngot Ou district and tasseng.

* My special thanks to Mr. Cha Soui, the village
chief, and the Front Organisation of Ban Oupao for
their support and hospitality provided to us during our
visit.

ຄຳນຳ

♠ " ຫາກທ່ານບໍ່ພະຍາຍາມມາເລາະຫ້ວຍປີນເຂົາ ເຫດໃດທ່ານຈະຮູ້
ເຖິງຄວາມກ້ວາງໄກ ຄວາມອຸດົມ ແລະ ຄວາມສູງສະຫງ່າອາລານຕາຂອງ
ປະເທດຊາດເຮົາໄດ້ ເຫດໃດ ທ່ານຈະຮູ້ເຖິງຄວາມລຳບາກຍາກເຂັ້ມ
ຄວາມພາສຸກ ແລະ ຊີວິດທີ່ແທ້ຈິງຂອງພໍ່ແມ່ປະຊາຊົນເຮົາໄດ້ ແລະ ເຫດ
ໃດທ່ານຈະຮູ້ເຖິງຈັ່ງວະເຕັ້ນຂອງໝາກຫົວໃຈຂອງເຂົາເຈົ້າໄດ້? "

ເອີ...ແມ່ນແລ້ວ! ການເດີນທາງແຕ່ລະເທື່ອຂອງຂ້າພະເຈົ້ານັ້ນ ເຮັດໃຫ້
ຂ້າພະເຈົ້າຮູ້ສຶກ "ເປັນຄົນ" ຂຶ້ນຕື່ມເທື່ອລະນ້ອຍກ່ວາເດີມ ຫ້ວຍບາງສາຍ
ຕ້ອງໄດ້ໃຊ້ເວລາຍັ່ງມື້ເພື່ອເລາະ ແລະ ພູບາງໜ່ວຍຕ້ອງໃຊ້ເວລາຍັ່ງມື້
ເພື່ອປີນ ມີຫຼາຍຄັ້ງຂ້າພະເຈົ້າຈຳຕ້ອງຮ້ອງຖາມເພື່ອນຜູ້ພາທາງວ່າ:

- ໃກ້ຈິຣອດແລ້ວບໍ?

- ຍັງ ! ອີກສອງສາມພັກ.

ແລ້ວທຸກໆເທື່ອ ເມື່ອຂ້າພະເຈົ້າໄດ້ພິຊິດຍອດສູງຂອງມັນແລ້ວ ຂ້າພະ
ເຈົ້າຕ້ອງໄດ້ເປັ່ງສຽງຮອ້ງໃຫ້ດັງກິກກ້ອງໄປຕາມເວທາຈົນສຸດວິໄສມັນວ່າ:

"ພວກເຮົາຊະນະແລ້ວ"

ແລ້ວຂ້າພະເຈົ້າຮູ້ສຶກ ເອກອ້າງທະນົງໃຈອິຫລີ ແລະ ມີຄວາມສຸກຢ່າງບໍ່
ສາມາດອະທິບາຍໄດ້ອິຫລີ.

ພໍ່ຂ້າພະເຈົ້າເຖິງບ້ານ ອູເປົ້າ ຫລື ບ້ານໃດບ້ານໜຶ່ງໃນແຖບຖິ່ນນັ້ນ
ແລ້ວ ຂ້າພະເຈົ້າກໍຮູ້ສຶກເຫມືອນດັ່ງຕົກເຂົ້າໄປຢູ່ເມືອງໃນຝັນ ເຊິ່ງບໍ່ຢາກ
ເຊື່ອເລີຍວ່າ ຕົນເອງຈະສາມາດໄປຮອດມາເຖິງທີ່ນັ້ນໄດ້.

ຊາວ "ສ້ວນ", ຊາວ "ກົວລໍ" ຫລື "ຊາວໂລໂລໂພ" ນັ້ນແມ່ນໃຜ ? ມາ
ແຕ່ໃສ ?

ຫນັງສື "ຂົນ ຖ່າງຊູ" ຮຽບຮຽງຂຶ້ນໃນຕົ້ນສະຕະວັດທີ່ 11 (ຮາຊະວົງຖັງ) ໄດ້ຂຽນໄວ້ວ່າ: ເຜົ່າ "ສ້ວນ" ເປັນເຜົ່າພື້ນຖານຂອງແຂວງຢຸນນານ. ຫລັງສະໄຫມມື່ງແລ້ວ ພວກ "ສ້ວນ" ໄດ້ປ່ຽນຊື່ມາເປັນ ລໍ ລໍ. ສ່ວນໃນຫນັງສື "ນ່ານເຈົ້າເຢີເຈີ" ຮຽບຮຽງຂຶ້ນສະໄຫມ ຄ.ສ ທີ 16 ຂຽນໄວ້ວ່າ:

"ພວກກົວລໍ (ກົວໂລ) ແມ່ນພວກ "ສ້ວນ" ອັນມີເຊື້ອສາຍມາຈາກພວກ "ລູ ລູ" (ໂລໂລ) ຄຳວ່າ "ກົວລໍ" ນັ້ນແມ່ນຊື່ໄດ້ມາຢ່າງບໍ່ຖືກຕ້ອງຈາກຄຳວ່າ "ລູ ລູ" ນັ້ນເອງ".

ຫນັງສືດັ່ງກ່າວຍັງແຈ້ງໃຫ້ຮູ້ອີກວ່າ ມີເຖິງ 11 ແຊກເຜົ່າ "ກົວລໍ" ດ້ວຍກັນເຊັ່ນ: ກົວລໍຂາວ ກົວລໍດຳ ກົວແຫ້ງ ກົວລໍນ້ຳ ມ້ຽວກົວລໍ ກໍກົວລໍ ອາຈໍ ກົວລໍ ອາວູ້ກົວລໍ ລູວູ້ກົວລໍ ສາມີກົວລໍ ລາວວູກົວລໍ.

ນັກຄົ້ນຄວ້າຫລາຍທ່ານ ໄດ້ລົງຄວາມເຫັນວ່າ ຊາວໂລໂລ ຫລື "ສ້ວນ" ນີ້ ເປັນເຜົ່າພື້ນຖານຮ່ວມກັນກັບເຜົ່າລາວ (ລາວ-ໄຕ) ຢູ່ທີ່ແຂວງຢຸນນ່ານຂອງຈີນ ປັດຈຸບັນໄດ້ຮ່ວມກັນສ້າງອານາຈັກນ່ານເຈົ້າຂຶ້ນມາ.

ທີ່ລາວເຮົາສະໄຫມກ່ອນ ຄຳວ່າ ໂລໂລ ນັ້ນ ເປັນຊື່ຮຽກຮ່ວມກັນຂອງບັນດາເຜົ່າຕະກຸນ ຕິເບດ ນັບທັງ "ລາວກໍ" ນຳດ້ວຍ. ຕົກມາໄລຍະຫລັງໆ ນີ້ ໄດ້ເກີດມີຊື່ຮຽກຊາວໂລໂລອີກຊື່ຫນຶ່ງຮຽກວ່າ "ອາລູ" ອັນເປັນຊື່ທີ່ມີຄວາມຫມາຍໄປໃນທາງຕໍ່ຕ້ອຍ. ຊື່ຮຽກນີ້ເອງ ຂ້າພະເຈົ້າໄດ້ຂໍໃຫ້ທາງແຂວງຜົ້ງສາລີຢຸດໃຊ້ ແລະ ລົບລ້າງອອກໄປແລ້ວເວລາສຳຫລວດຊຸດນີ້ ແລະ ຂໍໃຫ້ເອົາຊື່ແທ້ຂອງເຂົາເຈົ້າຄືນມາຄື "ໂລໂລໂພ" ອັນເປັນຊື່ດັ້ງເດີມທີ່ເຂົາເຈົ້ານິຍົມກັນ.

ປັດຈຸບັນເນື່ອງຈາກວ່າເຂົາເຈົ້າເປັນພົນລະເມືອງເຕັມຕົວຂອງວົງສາຄະນາຍາດແຫ່ງຊາດລາວ ພວກເຮົາອາດຈະຮຽກວ່າ "ລາວໂລໂລໂພ" ເຫມືອນດັ່ງ "ລາວກໍ" ກໍອາດຈະໄດ້ ເພາະເປັນຄວາມເອກອ້າງແກ່ເຂົາເຈົ້າທຸກຄົນ.

"ເມື່ອຂ້າພະເຈົ້າໄດ້ມາຢືນຢູ່ແປບູສູງຊັນແລ້ວຂ້າພະເຈົ້າກໍສາມາດກວາດ
ແສງຕາໄປໄກແສນໄກຈົນສຸດຂອບຟ້າ ທະລຸມ່ານຫມອກ ແລະ ຫລືບເມກ
ຫມັ້ງຜ່ານພູເຂົາລຳເນົາໄພ ຍາມແສງສ່ອງພະອຸໄທ ຫລື ຍາມຄັ້ອຍຄຳ
ແຫ່ງອັດສະດົງ ທ່າມກາງຄວາມບໍລິສຸດຂອງທຳມະຊາດ ຄວາມຫລາກສີ
ຂອງດອກໄມ້ນາງພັນ ຄວາມເຢັນສະຫງັດ ແລະຄວາມຫອມຫວນ ຄວາມ
ມ່ວນແມ້ງອອນຊອນ ແລະ ຄວາມມະຫັດສະຈັນຂອງສວງສະຫວັນ ເວລາ
ນັ້ນ ຂ້າພະເຈົ້າຮູ້ສຶກຖືກປິດເປື້ອງອິຫລີ ສົດຊື່ນ ອີ່ມເອີບ ແລະ ເປົາເນື້ອ
ເປົາກາຍອິຫລີ ເຫມືອນດັ່ງຈະສາມາດເຜັ່ນບິນທະຍານເວີ່ນເວຫາອັນໄພ
ສານນັ້ນໄດ້ທັນທີທັນໄດ ແລ້ວຂ້າພະເຈົ້າຈຶ່ງສຳນຶກໄດ້ວ່າ ນີ້ເອງຄືຍອດ
ຄວາມລັບແຫ່ງຊີວິດຈາກຖິ່ນສູງ".

ວຽງຈັນ, ວັນທີ 8/8/97.
ຫຸມພັນ ລັດຕະນະວົງ.

foreword



❖ It was pointed out to me: “ If you don't trek ravines, climb mountains, how could you know for sure how pristine and how magnificent are some remote territories of our country; how could you claim to have fathomed the hardship or the joy that our people experience in their daily life; how could you really know their hearts' desire”.

This is true! I feel that each journey, which I have made, has given me an added sense of worth as a “human being”. There were some streams which took a whole day to trek; and no less than an entire day was spent to climb a mountain slope. Often time, I asked my travelling companion: “Is it still far to go?” The answer might be still a few climbs to go.

When we finally reach the top of the mountain, however, I could not help but to let it be known to mostly to myself that I have made it. Often, I cried out at the top of my lungs: “We succeed!” It was an exhilarating and proud experience that words could hardly match.

Once I finally arrived at Oupao village or any other communities, I felt dazed as if I was in a state of dream. It was hard to believe that I physically was among them.

Who are these *Lao Suan*, *Kua Lor* or *Lolopho* ? According to the literature called *Sin Thang Zsu*, compiled around the beginning of the 11 century (Thang Dynasty), “*Suan*” was an indigenous ethnic group of Yunnan province. After the Ming Dynasty, the name *Suan* was changed to “*Lolo*”.

Nanchao Yeucheu records, written in the 16th century indicated that: “ the *Kualo* people are *Suan*, and their ancestors were “*Lolo*”. These people should have been called *Lolo*, but they were wrongly referred to as “*Kualo*”.

The same record also indicates that there were 11 subgroups of *Kualo*, namely *White Kualo*, *Black Kualo*, *Dry/Upland Kualo*, *Water/river Kualo*, *H'mong Kualo*, *Kor Kualo*, *Acho Kualo*, *Awoo Kualo*, *Loowoo Kualo*, *Sami Kualo* and *Laowoo Kualo*.

Many researchers believe that *Kualo* people or *Suan* were the indigenous people of the Chinese Yunnan province as much as Lao (Lao-Tai) people are at the moment. Together, they built the Nan chao kingdom.

In the long time past, the term *Lolo* was a common name used to refer to all the tibetan ethnic groups, including *Lao Kor*. Later, the *Lolo* was called *Aloo* which is a pejorative term. I have asked the authority of Phongsaly to stop using this term. Subsequently, the name *Aloo* was not used in the last census. Instead of using the pejorative name, the original commonly known name *Lolopho* should be used instead.

Since, they are full-fledged citizens as much as any within the great Lao family, we may refer to them as *Lao Lolopho* as we call *Lao Kor*, for example.

Standing at the summit of mountains in this part of Laos, it was with such a strangely magnificent emotion that I scanned the horizon from above. At dawn or dusk, the view was memorable: a symphony of colours and lights filtered through or reflected from the clouds. The crisp and pure air, the colours of plants and wild flowers could just transport one to another life's dimension. I remember feeling so liberated and free. In such an expansive mood that I felt something like a bird that could just fly away high in the sky. With such a state of emotion, I came to realise what must have been something that one may call the secret of life in the land high above on the mountain top.

Vientiane, July 8, 1997

Houmphanh Rattanaavong

ສູ່ຖິ່ນລາວໂລໂລໂພ

● ຫຸມພັນ ລັດຕະນະວົງ

● ຄະນະຂອງພວກເຮົາ ປະກອບດ້ວຍ ອາຈານ ສິມ ພະໄຊຍະມຸງຄຸນ ອາຈານ ສິມທອນ ລໍ່ເບຼ້ຍຢາວ ແລະ ຂ້າພະເຈົ້າເອງເຊິ່ງສັງກັດອະດີດ ຄະນະກຳມະການວິທະຍາສາດສັງຄົມ ແລະ ປັດຈຸບັນເປັນສະຖາບັນຄົ້ນຄວ້າວັດທະນະທຳທ່ານ ຄຳເພົ້າ ຄະນະພະແນກວັດທະນະທຳສັງຄົມ ແຂວງຜົ້ງສາລີ ໄດ້ເດີນທາງດ້ວຍລົດຈີບລັດເຊັງ ຈາກເມືອງບຸນເໜືອ ມາຮອດບ້ານງາຍເໜືອ ໃນວັນທີ 11 ເມສາ ປີ 1992 ເວລາບ່າຍ 1 ມ 30 ຫົນທາງແຕ່ບຸນເໜືອ ມາຮອດງາຍເໜືອນັ້ນ ເປັນຫົນທາງດົນທຳມະດາ ເຊິ່ງຂຸດຂຶ້ນດ້ວຍມືຄົນເອງ ອັນແມ່ນສີມີປະຊາຊົນແຖບນັ້ນຮ່ວມໃຈກັນເຮັດ ແບບປະຖົມປະຖານ ພໍໃຫ້ໄປໄດ້ມາໄດ້ ໂດຍສະເພາະແມ່ນໃນລະດູແລ້ງ. ເສັ້ນທາງດັ່ງກ່າວ ເຊິ່ງສ້າງມາໄດ້ເກືອບ 10 ປີແລ້ວນັ້ນຊຸດໂຊມໜັກ ເປັນເຫດໃຫ້ການສັນຈອນໄປມາດ້ວຍລົດເຊິ່ງກໍມີໜ້ອຍເຕັມທີ ໃນແຖບນັ້ນຕ້ອງຢຸດສະຖິກລົງເປັນເວລາດົນພໍສົມຄວນ. ທາງການແຂວງຜົ້ງສາລີ ມອງເຫັນຄວາມຈຳເປັນ ໃນສາຍທາງສາຍນີ້ ຈຶ່ງໄດ້ອອກເງິນງົບປະມານມາສ້ອມແປງບ່ອນທີ່ຈຳເປັນ ເຊິ່ງສ້າງຫາກໍສຳເລັດເສັດສິ້ນໄປຫວ່າງບໍ່ເທິງມານີ້ເອງ ອັນອຳນວຍໂຊກດີໃຫ້ພວກເຮົາໄດ້ຂີ່ລົດເດີນທາງ ແຕ່ເມືອງຜົ້ງສາລີມາຮອດບ້ານງາຍເໜືອຢ່າງບໍ່ຍາກຊາຫຍັງເລີຍ. ແຕ່ກໍໜ້າເສຍດາຍທາງທີ່ເປັນສາຍເລືອດເສັ້ນດຽວ ຕິດຈອດກັບເຂດຍອດອູ ອັນເປັນເຂດສຳຄັນ ບໍ່ວ່າທາງດ້ານມະນຸດຊາດ ເຜົ່າພັນຕ່າງໆຢູ່ເຂດເໜືອສຸດຂອງປະເທດລາວນັ້ນ ໄດ້ຈົບສິ້ນລົງພຽງຄ່າຮອດງາຍເໜືອທໍ່ນັ້ນ ຈາກນັ້ນເມືອກໍຈະຕ້ອງໄດ້ເດີນຢ່າງ ປົນເປາະເລາະຫ້ວຍ ແລະ ພູສູງສັນຫຼາຍຫລຸບຫຼາຍລັ້ນ ດ້ວຍຄວາມທໍລະຫົດ ແລະ ກິນເວລາຫຼາຍວັນກວ່າຈະເຖິງຈຸດທີ່ຫມາຍໃດໜຶ່ງໄດ້ ໃນແຖບເໜືອສຸດຂອງລາວແຖບນັ້ນ.

ບ້ານງາຍເໜືອເປັນບ້ານລາວລື້ ມີຫລັງຄາເຮືອນຢູ່ດ້ວຍກັນທັງຫມົດ 88 ຫລັງ. ຊື່ຂອງບ້ານນັ້ນ ໄດ້ມາຈາກຊື່ຂອງນ້ຳງາຍ ຄືມັນຕັ້ງຢູ່ແຄມນ້ຳງາຍຕອນເໜືອ ກໍເລີຍໄດ້ຊື່ວ່າ ງາຍເໜືອ ມັນຍັງມີບ້ານໜຶ່ງ ເຊິ່ງເປັນບ້ານຂອງຊາວລາວແຊງ ຕະ

ກຸນເຜົາ-ພາສາຕິເບດພະມ້າ ຕັ້ງຢູ່ທາງຕອນໃຕ້ຂອງນ້ຳງາຍ ກໍເລີຍໄດ້ຊື່ວ່າ ງາຍ
ໃຕ້. ຄຳວ່າ ງາຍນີ້ ສັນນິຖານກັນວ່າ ໄດ້ມາຈາກຄຳທີ່ຫມາຍເຖິງ ການກຳນົດໄລ
ຍະເວລາຄື ຄາວງາຍ ເຊິ່ງຫມາຍເຖິງຕັ້ງແຕ່ເຂົ້າໄປເຖິງທ່ຽງວັນ. ນ້ຳຫ້ວຍງາຍທີ່
ເວົ້າອອກນີ້ ອາດຈະເປັນຈຸດທີ່ນັກເດີນທາງມາເຖິງ ໂດຍໄດ້ເວລາພໍດີຄາວງາຍ
ໜຶ່ງ ກໍເລີຍໄດ້ຊື່ວ່າ ນ້ຳງາຍ ດັ່ງນີ້ກໍອາດເປັນໄປໄດ້.

ພວກເຮົາໄດ້ເດີນທາງໄປເຖິງບ້ານງາຍເໜືອ ໃນຄະນະທີ່ຊາວບ້ານ ກຳລັງຊຸ້ນ
ຊ້ຽວປຸກຢ້າວແປງເຮືອນຢູ່ພໍດີ ເພາະແມ່ນລະດູທີ່ຫວ້າງວຽກໄຮ່ ການນາ. ເປັນ
ເຮືອນຮ້ານຕັ້ງແຂ່ງຫຼັງໃຫຍ່ ແລະ ກວ້າງຂວາງດີ ຢ່າງໜ້ອຍແຕ່ລະຫຼັງມີ 4 ຫ້ອງ
ຂຶ້ນໄປ ອັນສາມາດບັນຈຸໄດ້ສອງສາມຄອບຄົວ ພໍ່ແມ່ລູກເຕົ້າດ້ວຍກັນ. ເກືອບທັງ
ຫມົດຍັງຮັກສາຮູບຊົງເດີມຄື ເປັນເຮືອນຮ້ານແບບລື້ ມີຮ່າງຫົມຫລ່າ ມີແປຊ້ອນ
ແງບອ້ອມຮອບຕົວເຮືອນ ມຸງຫຍ້າ ປາສະຈາກສີໝ້າ. ສາຍຄາແງບເຮືອນຕົກ
ລ່າມ ບໍ່ມີເບິ່ງ ມີເຕົາໄຟຢູ່ໃນເຮືອນ ແລະ ຕະລ່າງເຮືອນບັນຈຸທຸກຢ່າງເປັນຕົ້ນ
ແມ່ນພື້ນ ຄົກມອງ ເຕົາຮ່າງໃຫຍ່ສຳລັບໃຊ້ວຽກສາລະພັດປະໂຫຍດ ເບິ່ງແລ້ວ
ຕົວເຮືອນມີຮູບມີຊົງໜັກເທົ່ບ ແຕກຕ່າງກັບ ພວກລື້ລາວຊາວທົ່ງພຽງ ເຊິ່ງມີຮູບ
ຊົງໜັກຮຽວສະຫງ່າ. ເຮືອນເກືອບທຸກຫຼັງປຸກລຽນລາຍ ອົບສີກັນໂດຍປາສະ
ຈາກເດີນບ້ານ ແລະ ຕົ້ນໄມ້ກິນຫມາກເຫມືອນດັ່ງພວກທົ່ງພຽງ. ສາຍທາງຫລວງ
ເຊິ່ງສ້າງຂຶ້ນ ແບບຫຍາບໆຫຼືກໆດ້ວຍກ້ອນຫີນທີ່ນ້ຳຫ້ວຍພັດມາ ເນັ່ງຜ່ານຕັ້ງແຕ່
ທາງບ້ານຈົນເຖິງວັດ ອັນເປັນບ່ອນສັກກາລະຂອງບ້ານ. ວັດດັ່ງກ່າວມີຕ້າຍຫີນ
ອ້ອມຮອບມີສິມແບບວັດລາວລື້ທົ່ວໄປຄື ມີຝາອ້ອມຮອບເຄິ່ງດຽວ ເຊິ່ງສາມາດ
ປ່ອຍໃຫ້ອາກາດ ຫລື ຄົນເຂົ້າໄປໄດ້ທຸກເມື່ອຕາມສະບາຍ ໃນສິມມີພະພຸດທະ
ຮູບໃຫຍ່ ທີ່ສ້າງຂຶ້ນດ້ວຍຊາວບ້ານເອງ ດ້ວຍປະທາຍທຳມະດາ ນອກນັ້ນກໍມີຕູ້
ຄຳພີ ມີຫນັງສືສຳຄັນຫລາຍໆເລື່ອງເປັນໂຕທຳລື້ທັງນັ້ນ. ທີ່ຂ້າງໆວັດກໍມີຫໍກອງ
ແລະ ກອງຫລວງ (ໃຫຍ່ອີຫລີ) ໜ່ວຍໜຶ່ງ ເຂົ້າໃຈວ່າ ໃຫຍ່ບໍ່ຕຳແຕ້ມໃຫ້ແກ່ກອງ
ຫລວງຂອງວັດປາກແບງ ແຂວງອຸດົມໄຊເລີຍ. ວັດນີ້ບໍ່ມີເຈົ້າຫົວຈັກອົງ ເພື່ອເບິ່ງ
ແຍງ ແລະ ບຳເພັນທຳມະໃຫ້ແກ່ສາສະນິກະຊົນ ຈົນກະທັ່ງເມື່ອເຖິງກຸດສົງການ
ອັນເປັນວັນຂຶ້ນປີໃຫມ່ປີນີ້ສາສະນິກະຊົນ ຈຳຕ້ອງໄດ້ເດີນທາງໄປນິມົນສົງທີ່ປະ
ເທດຈີນ ມາໃຫ້ສິນ ແລະ ເທດສະໜາສະແດງທຳ.

ບ້ານງາຍເໜືອເປັນບ້ານທີ່ງົດງາມ ແລະອາດຕາບ້ານໜຶ່ງ ຕັ້ງຢູ່ລຽບນ້ຳງາຍ ແລະ ທົ່ງນາອັນກວ້າງ ມີຄວາມອຸດົມສົມບູນຊະນິດທີ່ວ່າ "ເຂົ້າເຫລືອນາ ປາ ເຫລືອນາ". ນອກນັ້ນ ຍັງເປັນບ້ານທາງຜ່ານ ອັນເປັນຈຸດໂຮມເຕົ້າເຂົ້າແວ່ຂອງ ແຂກຄົນ ທີ່ເດີນທາງສັນຈອນໄປມາບໍ່ຂາດ. ແຕ່ເຖິງປານນັ້ນກໍດີ ການກຸ້ມຕົນ ເອງທາງດ້ານການບໍລິໂພກ ອຸປະໂພກຂອງປະຊາຊົນ ເຊິ່ງເປັນຮີດເກົ່າຄອງເດີມ ມາຕັ້ງແຕ່ໃດໆ ບໍ່ວ່າທາງດ້ານພຶດພັນທັມຍາຫານ ເຄື່ອງນຸ່ງຂອງຖືກຄືພັດສະດຸ ການກໍ່ສ້າງເຮືອນຊານ ສະຖານທີ່ຕ່າງໆນັ້ນເລີ່ມຈະຄອນແຄນສາແລ້ວ ເພາະຄະ 2 ນະທີ່ລົດຂອງພວກເຮົາໄດ້ໄປເຖິງບ້ານ ມວນຊົນບໍ່ວ່າ ເຖົ້າແກ່ຊຸ່ມຮາມ ຕະ ຫລອດຈົນເດັກນ້ອຍ ລູກຫລານພາກັນມາຫຸ້ມຫໍ່ ເພື່ອຈະໄດ້ເຄື່ອງຄ້າຂອງຂາຍ ເຍື່ອງໃຫມ່ໆຈາກບ້ານອື່ນເມືອງໄກ. ຂ້າພະເຈົ້າໄດ້ສັງເກດເຫັນວ່າ ການເຮັດຫູກ ທໍ່ໄຫມຂອງຊາວບ້ານຫລຸດຫນ້ອຍລົງ ການນຸ່ງຖືເລີ່ມໃຊ້ແຜ່ນແພທີ່ມາຈາກຈີນ ແລະ ປະເທດອື່ນໆຫລາຍຂຶ້ນ ອັນສະແດງວ່າ ຄວາມຈະເລີນທາງດ້ານວັດຖຸຈາກ ພາຍນອກກຳລັງທະຍອຍກັນເຂົ້າໄປ ປ່ຽນແປງຂະນີບຊີວິດໃນແຖບນັ້ນ. ແຕ່ເຖິງ ປານນັ້ນກໍດີ ສິ່ງໜຶ່ງທີ່ບໍ່ທັນໄດ້ປ່ຽນແປງກໍຄືທາງດ້ານການສຶກສາສຳລັບອະນຸ ຊົນ. ທົ່ວທັງບ້ານມີຄູປະຖົມຢູ່ 4 ຄົນທັງຫມົດເປັນຊາວຫນຸ່ມເຊິ່ງມາຈາກເຜົ່າຜູ້ ນ້ອຍ ເປັນຍິງ 3 ຄົນ ຊາຍໜຶ່ງ. ເຂົາເຈົ້າເອົາຕູບນ້ອຍເປັນຫໍພັກໃນສະພາບທີ່ ລຳບາກເຕັມທີ່ ໂຮງຮຽນທີ່ເຂົາເຈົ້າສິດສອນຢູ່ນັ້ນ ກໍເປັນຕູບນ້ອຍ ຫລື ຈະເອີ້ນ ວ່າ ຄອກຮຽນກໍວ່າໄດ້ ເພາະສະພາບທີ່ພວກເຮົາເບິ່ງຢູ່ນັ້ນເຫັນແລ້ວສະເໜີອນ ໃຈ. ດັ່ງນີ້ເອງທີ່ບໍ່ມີຊາວຫນຸ່ມງາຍເໜືອຄົນໃດ ຢາກເປັນຄູ ແລະ ກໍດັ່ງນີ້ເອງທີ່ ເດັກນ້ອຍ ອາຍຸ 12-13 ເລີ່ມທຳເພດເປັນສາວຫມ່າຍບ່າວ ແລະ ລົມບ່າວ ເພື່ອ ກຽມເອົາຜົວ ຈົນບາງກໍລະນີເມື່ອອາຍຸໄດ້ 14-15 ປີ, ກໍແຕ່ງແປງເອົາຜົວແລ້ວກໍ ມີ.

ປະຊາຊົນຊາວບ້ານມີຄວາມສາມັກຄີກັນດີ ລະບອບແບບວານກັນເຮັດວຽກ ຫລືເອົາແຮງກັນ ຍັງປະກົດພໍມີໃຫ້ເຫັນປະຈຳມື້ປະຈຳວັນ. ເຂົາເຈົ້າວານກັນ ຫລື ເອົາແຮງກັນຈະແມ່ນເຮັດໄຮ່ໄຖນາ ບຸກຢ້າວແປງເຮືອນ ຫລືວຽກອື່ນກໍເຊັ່ນກັນ. ມື້ທີ່ພວກເຮົາໄດ້ໄປຮອດນັ້ນ ກໍພໍດີເຂົາເຈົ້າຊຸ່ນຊຽວບຸກເຮືອນຫລັງໜຶ່ງ ເຊິ່ງ ຕອນກາງຄືນມາເຂົາເຈົ້າກໍຈັດພາເຂົ້າແຈກເຫລົ້າ ແລະ ຄົບງັນກັນຈົນຂ້ອນແຈ້ງ ຈິ່ງ ເລີກລາກັນ ວັນນີ້ເຂົາເຈົ້າຢູ່ຮອດແຈ້ງບໍ່ໄດ້ ເພາະມື້ໃຫມ່ມາ ຍັງຈະພາກັນສືບ

ຕໍ່ໜ້າວຽກບຸກເຮືອນຂອງເຂົາເຈົ້າໃຫ້ແລ້ວໄວ ເພາະຍັງຈະຕ້ອງໄດ້ປຸກອີກ 4 ຫລັງ. ການປຸກເຮືອນນີ້ ເຈົ້າຂອງເຮືອນບໍ່ໄດ້ເສັງຄ່າຈ້າງຮາງວັນຫຍັງເລີຍ ມີແຕ່ ຫຸງເຫຼົ້າສຽວໃຫ້ຫຼາຍໆແດ່ ຫ້າງຫາເຄື່ອງຄົວຂອງກິນໄວ້ສູ່ພື້ນ້ອງບ້ານຊ່ອງມາ ຊ່ອຍປຸກເຮືອນກໍພໍ. ການຊ່ອຍກັນປຸກເຮືອນ ຫຼື ດຳເນີນກິດຈະການໃດໜຶ່ງນັ້ນ ຖືເປັນຮິດຄອງ ທັງເປັນໜ້າທີ່ ທີ່ຕ້ອງປະຕິບັດດ້ວຍກັນ ເພາະຖ້າບໍ່ໄປຊ່ອຍຫມູ່ ເທື່ອໜ້າເມື່ອເຖິງຮອບຕົນແລ້ວ ຫມູ່ກໍບໍ່ຕ້ອງມາຊ່ອຍຕົນເລີຍ. ຊາວບ້ານງາຍ ເໝືອໃນອະດີດນັ້ນ ກໍບໍ່ຕ່າງຫຍັງກັບຊາວບ້ານອື່ນໆໃນແຖບນັ້ນເລີຍ ຄືມັກຈະ ຖືກເສີກສິງຄາມບຽດບຽນ ແລະ ເຜົາຜານຢູ່ເປັນເນື້ອງນິດ. ຊາວບ້ານເຫລົ່າກັນ ວ່າ ກ່ອນໜ້ານີ້ປະມານ 70 ປີ ຊາວບ້ານໄດ້ພາກັນອົບພະຍົບເດີນທາງໄປຫລັບ ລີ້ຢູ່ຝັ່ງຂອງເບື້ອງດິນໄທຄືບ້ານຫ້ວຍໂຫຼງ (ຫ້ວຍຫລວງ) ບໍລິເວນຕໍ່ແງເມືອງຫ້ວຍ ຊາຍຝັ່ງລາວ ຍ້ອນເສີກເຊິ່ງເຂົາເຈົ້າເອີ້ນວ່າ "ເສີກຫໍ່ທຸງດຳທຸງແດງ" ຈາກນັ້ນມາ ປະມານ ສິບກ່ວາປີຊາວບ້ານດັ່ງກ່າວ ຈຶ່ງໄດ້ພາກັນອົບພະຍົບຄືນມາບ້ານເດີມ ແລະ ໄດ້ຕັ້ງຫມັ້ນຢູ່ບ້ານນີ້ຈົນເຖິງປັດຈຸບັນ.

ປະກົດວ່າ ທຸກສິ່ງທຸກຢ່າງເປັນໄປຕາມວົງວຽນຂອງຊີວິດ ເຊິ່ງເຄີຍປະຕິບັດມາ ຕັ້ງແຕ່ຍຸກເດີກດຳບັນໃນຫມູ່ຊາວລາວຈະແມ່ນລີ້ ພວນ ຍວນ ກະເລີ ກໍເຊັ່ນກັນຄື ຕົ້ນເຂົ້າມາ ຕັ້ງແຕ່ເດີກ ແມ່ຍ່າແມ່ຍິງ ຈະຕ້ອງລຸກມາໜຶ່ງເຂົ້າເປົ່າໄຟ ຕັກນ້ຳຕຳ ເຂົ້າ ຜູ້ຊາຍໄປຢາມແຮ້ວຢາມຂ່ວງ ຂວ່າງແຫຼ່ງແຖມອງ ຫລື ຊອກມາຫາກິນແນວ ອື່ນ. ຖ້າແມ່ນຍາມໄຮ່ຍາມນາ ພາຍຫລັງທີ່ກິນເຂົ້າເຂົ້າແລ້ວ ເຂົາເຈົ້າກໍຈະພາກັນ ໄປສູ່ໜ້າວຽກໃນໄຮ່ນາຮົ່ວສວນ. ແຕ່ເວລານີ້ແມ່ນເວລາຫວ້າງວຽກໄຮ່ການນາ ເຊິ່ງນອກຈາກເຂົາເຈົ້າຈະຕ້ອງຫ້າງຫາດາແຕ່ງເຄື່ອງມືກຽມຂອງຂົບຂອງກິນແລ້ວ ວຽກໃຫຍ່ຂອງເຂົາເຈົ້າກໍແມ່ນປົວແປງຢ້າວເຮືອນ ປຸກເຮືອນປຸກຊານ ແລະ ເຮັດ ບຸນທຳທານດ້ວຍຄວາມມ່ວນຊື່ນລື່ນເລີງ.

ພວກເຮົາໄດ້ຈາກບ້ານງາຍເໝືອ ເວລາເຂົ້າຕູ່ຂອງມື້ໃໝ່ ເພື່ອຈະເດີນທາງ ໄປໃຫ້ເຖິງບ້ານສົບສຸມ ຫລື ຖ້າພໍເປັນໄປໄດ້ກໍໃຫ້ໄປຮອດບ້ານທ່າທີ່ຕັ້ງຢູ່ແຄມ ນ້ຳອູ ເຊິ່ງໄກຈາກສົບສຸມໄປປະມານ 5-6 ຫລັກ. ໄລຍະທາງແຕ່ບ້ານງາຍເໝືອ ເຖິງສົບສຸມປະມານ 20-25 ຫລັກ ເປັນອັນວ່າ ນັບຕັ້ງແຕ່ນີ້ໄປ ພວກເຮົາຕ້ອງໄດ້ ເລີ່ມບັນທົດສອບການເດີນທາງດ້ວຍຕົນ. ເປັນເສັ້ນທາງລະອິດລະອ້ຽວ ຂຶ້ນພູລົງ ຫ້ວຍອີຫລີ ເຊິ່ງແຕ່ເດີມເປັນເສັ້ນທາງມ້າ ແລະ ຕໍ່ມາໃນລະບອບໃໝ່ ປະຊາຊົນ

ໄດ້ລະດົມກັນຂຸດ ເພື່ອໃຫ້ລົດສາມາດແລ່ນໄດ້ຈົນຮອດສົບສຸມ ແຕ່ກໍໜ້າເສັງ
ດາຍ ທີ່ເມື່ອຂຸດແລ້ວ ເສັ້ນທາງດັ່ງກ່າວເລີຍໃຊ້ການບໍ່ໄດ້ ຈະໃຊ້ໄດ້ກໍແຕ່ດ້ວຍ
ມ້າ ແລະ ການເດີນທາງດ້ວຍລ່າແຂ່ງຂອງຄົນທໍ່ນັ້ນ. ເປັນໜ້າອັດສະຈັນອິຫລີ
ໃນແຜນທີ່ ທີ່ພວກເຮົາຖືເມື່ອ ເຊິ່ງແມ່ນແຜນທີ່ມາດຕາສ່ວນ 1:200.000 ພິມ
ອອກໃຊ້ປີ 1982 ໄດ້ຫມາຍໄວ້ວ່າ ມີສາຍທາງລົດແຕ່ງາຍເໜືອຈົນຮອດອູເໜືອ
ແລ້ວເນັ່ງຕໍ່ຈົນຈຳຊາຍແດນຈົນ ຄວາມຈິງແລ້ວມີແຕ່ທາງມ້າທໍ່ນັ້ນ.

ຕາມເສັ້ນທາງເດີນຂອງພວກເຮົາ ພວກເຮົາໄດ້ໄປເຖິງບ້ານສົບຂົງ ທີ່ຢູ່ປະມານ
ເຄິ່ງທາງ ລະຫວ່າງງາຍເໜືອ ແລະ ສົບສຸມ ເປັນບ້ານລາວທີ່ ມີ 16 ຫລັງຄາ
ເຮືອນ ແລະ ມີປະຊາຊົນ 82 ຄົນເທົ່ານັ້ນ. ພວກເຂົາເຈົ້າໄດ້ອົບພະຍົບມາແຕ່
ບ້ານຈໍກ້າ ທີ່ຂຶ້ນກັບເມືອງຜົ້ງສາລີ ກ່ອນໜ້ານີ້ 16 ປີ ດ້ວຍເຫດຜົນທີ່ບໍ່ຮູ້ຈັກ
ແນ່ນອນ. ການດຳລົງຊີວິດຂອງຊາວບ້ານນີ້ ຍັງຢູ່ໃນສະພາບທີ່ລຳບາກ ແລະ
ທຸກຫລາຍ. ຢ້າວເຮືອນຍັງຢູ່ໃນສະພາບຂາດເຂີນ ອາໄສການເຮັດໄຮ່ ແລະ ເຮັດ
ນາບາງເຫລັກໜ້ອຍຄູ່ໄຖຊີວິດໄປ.

ຊາວບ້ານມີສີໜ້າລ່າເຫລືອງດ້ວຍໄຂ້ຍຸງ ເຊິ່ງຂາດຍຸກຢາປິ່ນປົວ ສ່ວນໃຫຍ່ບໍ່
ຮູ້ໜັງສື ແລະ ເດັກໜ້ອຍກໍບໍ່ມີໂຮງຮຽນສຳລັບຮຽນເລີຍ ອາດຈະມີຍິງຄົນໜຶ່ງ ທີ່
ສາມາດຮູ້ໜັງສືໄດ້ ແຕ່ກໍບໍ່ແນ່ນອນ ນາງຊື່ ລູເມີຍ ເຄີຍເປັນເມຍແພດປະຈຳຢູ່
ງາຍເໜືອ. ແຕ່ນາງກໍຢູ່ໃນສະພາບແບບເອົາຕົວບໍ່ລອດ ເພາະກ່ອນໜ້ານີ້ 6 ປີ
ຜົວຜູ້ເປັນແພດໄດ້ຫາຍໄປໃນກາງປ່າ ໂດຍຖິ້ມລູກໜ້ອຍທີ່ເກາະຫ້ອຍໄປນຳຢູ່
ກາງປ່າໃຫຍ່ຜູ້ດຽວ ໂຊກດີທີ່ຊາວບ້ານໄປພໍ້ ບໍ່ດັ່ງນັ້ນກໍຄົງເປັນເຫຍື່ອ ຂອງ
ເສືອສາງນາງຮ້າຍໄປແລ້ວ ດຽວນັ້ນນາງ ແລະ ລູກຕົກຢູ່ໃນສະພາບຂາດທີ່ຂຶ້ນຫົວ
ນອນ ເຂົ້າຂາດແລງແກງຂາດຫມໍ້ອິຫລີ ແຖມຍັງເປັນຕົນໃຄ່ ບໍ່ສາມາດຍ່າງຍ້າຍ
ໄປປະກອບວຽກງານໃດໆໄດ້ເລີຍ.

ພວກເຮົາໄດ້ຈາກບ້ານສົບຂົງໄປ ພາຍຫລັງທີ່ໄດ້ພັກເຊົາເອົາແຮງກິນນ້ຳກິນໄນ
ແລະ ຫັກທາຍ ຮູ້ຈັກກັບຊາວບ້ານ ທີ່ສູ້ແຂກຄົນ ແສງແດດນັບໂມງນັບກ້າ ແລະ
ເຄື່ອງທີ່ຖືໄປຕິດໂຕ ກໍນັບໂມງນັບໜັກເຂົ້າຊັກໄຂ້ເຊັ່ນກັນ ອັນເຮັດໃຫ້ຈັງຫວະ
ເດີນຂອງບາດຕົນຊ້າລົງ ແລະ ການພັກເຊົາກໍມີຂຶ້ນເລື້ອຍກວ່າເດີມ.

ຕາມທີ່ພັກເຊົາແຫ່ງໜຶ່ງແຄມຫ້ວຍນ້ຳໃສເຢັນດີ ກາງພິງໄພອັນໜາທົບ ພວກ
ເຮົາໄດ້ພົບລາວກໍຜູ້ໜຶ່ງ ແບກປົນພະລາມາ ພວກເຮົາໄດ້ຫັກທາຍກັບລາວ ແລ້ວ

ກໍຮູ້ວ່າ ລາວກຳລັງເດີນທາງໄປຢາມຍາດພີ່ນ້ອງ ຢູ່ທີ່ຈອມພູໜ່ວຍໜຶ່ງ ບໍ່ໄກຈາກ
ສະຖານທີ່ພັກເຊົາເອົາແຮງຂອງພວກເຮົາພໍທີ່ໃດ.

ລາວຖາມຫາຢາດູດນຳພວກເຮົາ ຄົງຫມາຍເຖິງຢາຊອງ ພວກເຮົາຕອບວ່າພວກ
ເຮົາບໍ່ສູບຢາຈັກຄົນ ແລະ ບໍ່ໄດ້ມີເຄື່ອງຄ້າຂອງຂາຍຫຍັງ ລາວບອກວ່າ ລາວ
ຢາກໄດ້ຂອງເມື່ອຕ້ອນເດັກນ້ອຍລູກຫລານບ້ານນັ້ນ ພວກເຮົາເລີຍເອົາເຂົ້າໜົມ
ອົມມອບໃຫ້ລາວທໍ່ນ້ອຍໜຶ່ງ ລາວຈູ້ຈີ້ເອົາເງິນໃຫ້ພວກເຮົາ ພວກເຮົາປະຕິເສດບໍ່
ຮັບເອົາ ພ້ອມທັງບອກວ່າ "ເອົາໃຫ້ເພື່ອນເພື່ອຄວາມຮັກແພງ" ແຕ່ລາວປະຕິເສດ
ບໍ່ຮັບເອົາ ຖ້າຫາກວ່າ ພວກເຮົາບໍ່ຮັບເອົາເງິນນຳລາວ ເພື່ອແກ້ສະຖານະການ
ຂ້າພະເຈົ້າຈຶ່ງບອກວ່າ "ພວກເຮົາຝາກທ່ານເມື່ອຕ້ອນລູກຫລານທາງພຸ້ນ". ໃນທີ່
ສຸດລາວຈຳເປັນຕ້ອງຮີບເອົາ ພ້ອມທັງກົມຫົວຍໍ່ມືນິບ ສະແດງຄວາມຂອບໃຈນຳ
ພວກເຮົາຫລາຍເທື່ອ.

ຂ້າພະເຈົ້າໄດ້ສອບຖາມນຳຜູ້ພາທາງພວກເຮົາ ໄດ້ຄວາມວ່າ ລາວກໍເປັນຄົນ
ທີ່ມີນ້ຳໃຈບໍລິສຸດຜຸດຜ່ອງ ມີຄຸນສົມບັດໄປໃນທາງທີ່ຊື່ສັດສຸດຈະຫລິດ ແລະ ສູ້
ແຂກຄົນ ອັນຫາທີ່ປຽບປານໄດ້ຍາກ. ຄວາມຈິງ ເມື່ອພວກເຮົາເດີນທາງໄປອີກ
ຈັກໜ່ວຍກໍພົບເລົ່າເຂົ້າ ປຸກລຽນລາຍກັນໄປຕາມແຄມຫ້ວຍນ້ຳກາງປ່າແດ່ນແດ້.
ຜູ້ພາທາງບອກວ່າ ບໍ່ມີໃຜລັກຂອງໃຜເລີຍໃນແຖບນີ້. ຕໍ່ໄປອີກປະມານ 20 ນາ
ທີ ພວກເຮົາກໍພົບບ້ານຮ້າງຂອງພວກເຂົາເຈົ້າ ເຂົາເຈົ້າພວກນີ້ປະສົບຊາຕາ
ກຳອັນໜ້າສົງສານເປັນເລິງໆ ເຫມືອນດັ່ງຖືກສາບຈາກພະເຈົ້າ ຄືຕ້ອງຍ້າຍຖິ່ນ
ຖານເຮືອນໄປຢູ່ສະຖານແຫ່ງໃໝ່ ເປັນເນື່ອງນິດ ຍ້ອນເຊື້ອຄວາມດູມໍ່ ຫລື ຄຳ
ຕັດທ້າຍຂອງມໍ່ແອ (ຫມໍ່ມິດ ຫມໍ່ມໍ່ຂອງເຜົ່າລາວກໍ່) ຫມໍ່ແອຂອງເຜົ່າລາວກໍ່ ເປັນ
ຜູ້ທີ່ມີອິດທິພົນກ່ວາເພິ່ນໃນບ້ານໜຶ່ງໆ ເຂົາເປັນຜູ້ເບິ່ງດູກໄກ່ ຄາງໄກ່ ຫົວໄກ່ ເວ
ລາເຮັດພິທີກຳໃດໜຶ່ງ ແລ້ວຈະຕັດວ່າ ອານາຄົດຂອງບ້ານ ຫລື ຂອງໃຜຜູ້ໜຶ່ງຈະ
ເປັນແນວໃດ ເຊັ່ນ ປີໜ້າຈະອິດເຂົ້າຫລືບໍ່ ເຫດຮ້າຍຈະເກີດຂຶ້ນ ຫລືບໍ່ ຄົນຈະລົ້ມ
ຕາຍ ຫລືບໍ່ ດັ່ງນັ້ນ ຖ້າຫມໍ່ແອຕັດວ່າ ຕ້ອງຍ້າຍບ້ານ ເພື່ອຫລີກໄໝພິບັດໃດໜຶ່ງທີ່
ເວົ້າມານັ້ນ ປະຊາຊົນພາຍໃນບ້ານ ໃຜໆກໍຕ້ອງປະຕິບັດຕາມໂດຍບໍ່ຕ້ອງຂັດຂຶ້ນ
ເຖິງແມ່ນຫມໍ່ແອຈະເປັນຄົນຫນຸ່ມນ້ອຍແນວໃດກໍຕາມ. ຂໍ້ສັງເກດອັນໜຶ່ງກ່ຽວ
ກັບຫມໍ່ແອ ກໍຄືການສືບຕະກຸນກັນ. ເມື່ອພໍ່ເປັນຫມໍ່ແອ ລູກກໍເປັນຫມໍ່ແອໂດຍ

ອັດຕະໂນມັດ ເມື່ອພໍ່ເຖິງແກ່ອະສັນຍະກຳໄປ ເຖິງວ່າລູກຈະເປັນເດັກນ້ອຍກໍ
ຕາມ ລູກຕ້ອງເປັນຫມໍ່ແອ ແລະ ທຸກຄົນກໍຕ້ອງຟັງຄວາມຫມໍ່ແອຕັດທາຍ.

ການຍ້າຍບ້ານເຮືອນ ເປັນເນື່ອງນິດນັ້ນ ສ່ວນຫລາຍເກີດຈາກອັດຕະວິໄສ ຫລື
ຜົນປະໂຫຍດຂອງຫມໍ່ແອເອງແທ້ໆເຊັ່ນ ເມື່ອຊາວບ້ານຫມົດປ່າຖາງໄຮ່ແລ້ວ
ຫມໍ່ແອກໍຕັດໃຫ້ໄປຕັ້ງຖິ່ນຖານຢູ່ບ່ອນໃໝ່ ຄື ບ້ານທີ່ມີປ່າໄມ້ອຸດົມສົມບູນ ເພື່ອ
ຖາງໄຮ່ ແລະ ລ່າເນື້ອ. ຄວາມອຸດົມສົມບູນແບບນີ້ ເຮັດໃຫ້ຫມໍ່ແອຜູ້ໄດ້ປະ
ໂຫຍດຈາກຊາວບ້ານນັ້ນໆ ພອຍມີຄວາມອຸດົມສົມບູນ ຍຸທ່າງຢູ່ທ່າງກິນນຳດ້ວຍ.

ໄຮ່ຂອງພວກເຂົາເຈົ້າ ທີ່ພວກເຮົາໄດ້ພົບເຫັນ ໃນເວລາຕໍ່ມາ ເນັ່ງຢຽດກິນ
ຫຼາຍເປັນພູ ດ້ວຍກັນ ມີຫົນທາງເລີ່ມແຕ່ແປພູລົງມາຫາແຄມຫ້ວຍ ເພາະບ້ານ
ຂອງພວກເຂົາເຈົ້າ ຢູ່ແປພູ ແລະ ພວກເຂົາເຈົ້າພາກັນມາໄຮ່ ໂດຍເລີ່ມຈາກແປພູ
ລົງມາ. ຂະນະທີ່ພວກເຮົາເດີນທາງໄປ ພວກເຮົາກໍພົບເຫັນພວກບ່າວສາວພໍ່ເປັນ
ເງົາ ເດີນແຕ່ຫົວໄຮ່ລົງມາສູ່ຕີນໄຮ່ ພ້ອມທັງສົ່ງສຽງຂັບລຳອັນສະເນາະເພາະ ພຶ້ງ
ຕໍ່ແຍກັນຕະຫຼອດທາງ .

ທຳມະຊາດແຖບນີ້ ເຖິງວ່າຈະຖືກຖາງ ແຕ່ກໍຍັງພໍມີປ່າໃຫຍ່ເຫຼືອຢູ່ ເຮັດໃຫ້
ຊຸ່ມເຢັນ ມີນົກນາໆພັນຮ້ອງສະຫນັ່ນນັ້ນເນືອງ ແຕ່ກໍຖືກລ່າຍິງເອົາໄປເປັນອາ
ຫານປະຈຳມື້ປະຈຳວັນຂອງຄົນເຊັ່ນດຽວກັບເນື້ອປະເພດຕ່າງໆ. ຕາມທາງເດີນ
ຂອງພວກເຮົາ ນອກຈາກຈະເຫັນຂົນນົກຕ່າງໆ ເຮັ່ງຮວາຍໄປແລ້ວ ຍັງເຫັນຂົນ
ນົກປະເພດ ທີ່ຫາຍາກ ແລະ ງົດງາມພິເສດເຮັ່ງສະໄປຕາມທາງອີກດ້ວຍເຊັ່ນ ຂົນ
ນົກກ່ອງກ່ອຍ ເຊິ່ງຜູ້ຄົນເຊື່ອວ່າ ສຽງຮ້ອງຂອງມັນໃນຕອນກາງຄືນ ແມ່ນສຽງ
ຮ້ອງຂອງຜີກ່ອງກ່ອຍແລະເຊິ່ງຂົນຂອງມັນເປັນລາຍ ມີຮູບດອກດວງຢູ່ສ່ວນປາຍ
ທາງ ເຫມືອນກັນກັບນົກຍຸງ ຕ່າງແຕ່ນ້ອຍກວ່າທໍ່ນັ້ນ. ນົກປະເພດນີ້ ຄວນຈະຢູ່
ໃນບັນຊີ ຕ້ອງຫ້າມການລ່າເນື້ອເຫມືອນດັ່ງນົກພັນຫາຍາກອື່ນໆ ທັງນີ້ກໍເພື່ອ ຮັກ
ສາພັນມັນໄວ້ ແລະກໍເພື່ອບໍ່ໃຫ້ສູນພັນໄປເຫມືອນດັ່ງນົກບາງປະເພດ ເປັນຕົ້ນ
ແມ່ນນົກຍຸງ. ຕາມແຖບນີ້ຜູ້ຄົນຍັງບອກວ່າ ແຕ່ກ່ອນມີຊ້າງຫຼາຍ ແຕ່ພວກຫົວດີມີ
ອຳນາດໄດ້ສົ່ງເສີມການລອບລ່າເພື່ອເອົາໆໄປຂາຍ ໃນທີ່ສຸດຊ້າງກໍພາກັນພ່າຍ
ກນີຫມົດ.

ຕາມສາຍທາງເດີນລະອິດລະອ້ຽວ ແລະອິດເມື່ອຍຂອງພວກເຮົານັ້ນ ພວກເຮົາ
ມີຄວາມສະອອນຕາ ສະອອນໃຈ ເມື່ອເຫັນດອກເອື້ອງແລະ ດອກເຜິ້ງນາໆສະ

ນິດ ພວມບານເຮືອງເຮືອ ຕັ້ງແຕ່ຕົ້ນຈຳປາຍ ຂອງຕົ້ນໄມ້ໃຫຍ່ຕາມດົງ. ໃນຈຳ
ນວນພັນຕ່າງໆຂອງດອກເອື້ອງນີ້ ຊາວບ້ານກຳລັງທຳການຂຸດຄົ້ນຢ່າງໃຫຍ່
ເພື່ອເອົາໄປຂາຍໃຫ້ຈີນ ເຊິ່ງບາງຊະນິດກໍໄດ້ລາຄາ ກິໂລລະ 8 ຢວນ ເຊິ່ງປະ
ມານ 700 ກີບ. ພວກເຮົາໄດ້ມາພົບຢູ່ທາງແຄມຂອງໃກ້ທ່າເຮືອເມເມືອງຫຼວງພະ
ບາງ ເຫັນກອງກ້ານ ດອກເອື້ອງກອງມະຫຼົກ ເຫັນຈະໄດ້ຫຼາຍໂຕນ ກຽມທີ່ຈະ
ຖືກສົ່ງ ຂາຍໃຫ້ຈີນ ຊາວຫຼວງພະບາງບອກວ່າ ດອກເອື້ອງນີ້ຖືກຂຸດຄົ້ນນຳໄປ
ຂາຍໃຫ້ຈີນມາດົນສົມຄວນ ເຊິ່ງຊຸດນີ້ເປັນພຽງໜຶ່ງໃນຈຳນວນຫຼາຍສິບຊຸດ ສິ່ງ
ອອກຂອງຫຼວງພະບາງທີ່ນັ້ນ.

ຂະບວນຢ່າງຂອງພວກເຮົາ ໄດ້ພາກັນໄປເຖິງບ້ານສົບສຸມ ດ້ວຍຄວາມອິດ
ອ່ອນ ໂຮຍແຮງເຕັມທີ່ໃນເວລາທີ່ປະຊາຊົນ ຊາວບ້ານກຳລັງພາກັນລົງນຳລົງທ່າ
ອາບນຳສີໄຄ ຕັກນຳຕັກໄນ ພາຍຫຼັງທີ່ກັບມາຈາກວຽກໄຮ່ການນາ ຫຼືການຂອກຢູ່
ຫາກິນ ເປັນບ້ານຂອງລາວຢັ້ງ ຕັ້ງຂຶ້ນປີ 1945 ຈາກຊາວບ້ານທ່າ ອັນເປັນບ້ານ
ເກົ່າເດີມຂອງພວກເຂົາເຈົ້າ ຕັ້ງຢູ່ແຄມແມ່ນ້ຳອູ່ທ່າຈາກສົບສຸມປະມານ 5-6
ຫຼັກທີ່ນັ້ນ. ຊາວຢັ້ງເປັນແຊກເຜົ່າຕະກູນລາວ-ໄຕ ເຊິ່ງມີກິດເຄົ້າເຫງົ້າກໍມາຈາກ
ຊົນຊາດອ້າຍລາວ ເຊັ່ນກັນກັບແຊກເຜົ່າລາວ-ໄຕອື່ນໆ ຊາວຢັ້ງຢູ່ໃນກຸ່ມຂອງ
ພວກລາວນ້ອຍເຊັ່ນກັນກັບພວກລື້ເຊິ່ງຈີນບູຮານເອີ້ນວ່າ ຈິວລ່ຽວ ຕ່າງແຕ່ພວກລື້
ຖືສາສະໜາພຸດ ສ່ວນຊາວຢັ້ງນັ້ນ ພຸດທະສາສະໜາຍັງບໍ່ທັນໄດ້ໄປເຖິງ ເພາະ
ສ່ວນໃຫຍ່ດຳລົງຊີວິດຢູ່ເຂດແດນລະຫວ່າງຊາຍແດນຈີນ ແລະ ພາກເໜືອ
ຫວຽດນາມ.

ຊາວຢັ້ງທີ່ບ້ານສົບສຸມ ມີປະເພນີການຕັ້ງບ້ານເຮືອນ ການດຳລົງຊີວິດຢູ່ກິນ
ຕະຫຼອດຮອດມີການຂັບລຳຂັບອ່ານແບບລາວລື້ ເຊິ່ງກໍແຕກຕ່າງໄປຈາກແຊກ
ລາວ-ໄຕກຸ່ມອື່ນໆພຽງເລັກນ້ອຍ. ເປັນບ້ານທີ່ມີຄວາມອຸດົມສົມບູນດີພໍສົມຄວນ
ເພາະຕັ້ງຢູ່ເຂດທີ່ອຸດົມດ້ວຍເຂົ້າໃນນາປາໃນນ້ຳ ແຕ່ເນື່ອງຈາກການຂະຫຍາຍ
ຕົວ ຂອງຈຳນວນປະຊາກອນພາຍໃນບ້ານເພີ່ມຂຶ້ນຊັກໄຊ້ ດິນນາກໍນັບມື້ນັບຫົດ
ເຂົ້າເຊັ່ນກັນ ອັນຫມາຍເຖິງການທີ່ຈະຕ້ອງມີການດື່ມຮົນຫາທີ່ບຸກເບີກນາກັນ
ເປັນການໃຫຍ່. ພວກເຮົາໄດ້ພົບດິນບຸກເບີກເພື່ອເຮັດນາ 3-2 ແຫ່ງ ກ່ອນຈະເຖິງ
ບ້ານສົບສຸມ ການແຍ່ງດິນນາກໍມີຂຶ້ນເຊັ່ນກັນ ແຕ່ກ່ອນຊາວບ້ານສົບສຸມໄດ້ສະ
ຫຼະດິນນາຈຳນວນໜຶ່ງເພື່ອຊ່ວຍພີ່ນ້ອງລາວກໍລົງມາເຮັດນາ ແຕ່ມາຕະການນັ້ນ

ດຽວ ເລີ້ = sub group

ບໍ່ປະສົບຜົນ ຄືຊາວກໍ່ ຍັງບໍ່ທັນເຫັນຄວາມຈຳເປັນຈິ່ງບໍ່ເອົາຫົວໃສ່ໃຈຊາໃນການ
ເຮັດນາ. ມາດຽວນີ້ພວກລາວກໍ່ເລີ່ມເຫັນຄວາມຈຳເປັນທີ່ຕ້ອງຫັນມາເຮັດນາ
ເພາະປ່າທີ່ຖືກຖາງນັບມື້ນັບຫມົດໄປ ແຖມທາງການມີມາດຕະການຫ້າມການ
ຖາງປ່າເຄັ່ງຄັດເຂົ້າຊັກໄຊ້. ແຕ່ກວ່າຈະເຫັນຄວາມຈຳເປັນເມື່ອຫັນກັບມາຫາດິນ
ນາ ເຈົ້າຂອງເກົ່າເດີມກໍ່ເອົາດິນຄືນໄປຫມົດແລ້ວ ແຖມດິນເປົ່າຫວ່າງເຊິ່ງສາ
ມາດເຮັດນາໄດ້ນັ້ນ ຍັງຖືກຢຶດຈ່ອງ ແລະບຸກເບີກເປັນນາຂອງພວກລາວຍັງຫມົດ
ເຊັ່ນກັນ. ການຕັ້ງບ້ານເຮືອນເປັນລະບຽບສວຍງາມພໍສົມຄວນ ສະອາດດີ ເຮືອນ
ຂອງພວກເຂົາເຈົ້າກໍ່ໃຫຍ່ ແລະກ້ວາງຂວາງດີ ມີ 4-5 ຫ້ອງ ມີເຕົາໄຟສອງເຕົາຢູ່
ກາງເຮືອນ ແລະແງບອ້ອມກ້ອງສາຍຄາ. ເສົາເຮືອນສ່ວນໃຫຍ່ແມ່ນໄມ້ຫຼຽມຫມົມ
ດີ ມີກ້ອງຕະຫຼ່າງບັນຈຸຫຼົວຝົນມີອຸປະກອນທຳມາຫາກິນ ມີເຕົາຮາງສຳຫຼັບສາພັດ
ປະໂຫຍດ. ແມ່ຍິງຍັງຮັກສາປະເພນີຕຳຫຼຸກທຳໄຫມຢູ່ດັ່ງເດີມ ສິນຄ້າອຸດສາຫະກຳ
ຈາກພາຍນອກນັ້ນ ຍັງບໍ່ມີຫຼາຍ ຖືງຢາງປັດສະຕິກ ແລະ ກະປອ້ງເບັງ ຍັງບໍ່ທັນ
ປະກົດເຫັນມາເປີຍເປື້ອນທ້ອງຖິ້ນແຖບນີ້ເທື່ອ. ທຸກຢ່າງຍັງອາໄສທຳມະຊາດ
ແລະ ເປັນໄປຕາມປະເພນີ ທີ່ໄດ້ປະຕິບັດກັນມາຕັ້ງແຕ່ບູຮານທວດພຸ້ນ. ນະທີ່ນີ້
ຊາວບ້ານມີປະເພນີທີ່ຫນ້າສັບສະເສີນອັນຫນຶ່ງ ນັ້ນກໍ່ຄືການເຮັດຄຶກນ້ຳຕຳເຂົ້າ
ຢ່າງບໍ່ໄດ້ເສັງເຫືອແຮງ ຕ່າງກັບຊາວບ້ານງາຍເຫນືອເຊິ່ງຕຳເຂົ້າດ້ວຍແຮງຄົນ ຄື
ພໍ່ຮຸ່ງພຸພະມາແລ້ວ ຊາວບ້ານເປັນຕົ້ນແມ່ນພວກສາວໆ ຈະພາກັນຕຳເຂົ້າດ້ວຍ
ຄຶກມອງ ສຽງດັງພົດສະນັ້ນຫວັ່ນໄຫວໄປທົ່ວທັງບໍລິເວນ. ປະເພນີເຮັດຄຶກນ້ຳນີ້
ຍັງພົບເຫັນຫຼາຍຢູ່ທີ່ ບ້ານ ນ້ຳແງ້ນ ເມືອງຫຼວງນ້ຳທາ ເຊັ່ນກັນ.

ປະຊາຊົນຊາວບ້ານສົບສຸມພາກັນກິນນ້ຳຫ້ວຍລິນ ອັນເປັນເຫດໃຫ້ຈຳນວນຜູ້
ທີ່ເປັນຄຳຫນຽງນັ້ນສູງຫຼາຍ. ບ່າວນ້ອຍແລະສາວນ້ອຍເລີ່ມຂຶ້ນໃຫຍ່ ກໍ່ເລີ່ມເປັນຄຳ
ຫນຽງກັນແລ້ວ ແລະກໍ່ຕ່າງກັບພວກງາຍເຫນືອ ເຊິ່ງບໍ່ມີໃຜເປັນຄຳຫນຽງເລີຍ.
ເປັນທີ່ສັງເກດວ່າ ຊາວງາຍເຫນືອພາກັນກິນນ້ຳຫ້ວຍໃຫຍ່ ອາດຈະມີປະລິມານ
ທາດອີອົດຫຼາຍກວ່ານ້ຳຫ້ວຍລິນທີ່ຊາວສົບສຸມເອົາມາບໍລິໂພກກໍ່ເປັນໄດ້. ດັ່ງນີ້
ເອງ ຂ້າພະເຈົ້າຈິ່ງບອກໃຫ້ຊາວບ້ານນັ້ນ ຫັນມາເຮັດນ້ຳສ້າງໃສ່ແຄມຫ້ວຍໃຫຍ່
ແລ້ວດື່ມນ້ຳນັ້ນຈະດີກວ່າ.

ຊາວບ້ານສົບສຸມກໍ່ຄືເກືອບທຸກໆບ້ານໃນແຖບນີ້ ເປັນຜູ້ທີ່ມີຄຳແຂງມັກດື່ມເຫຼົ້າ
ແລະ ມ່ວນຊິນຮ້ອງລຳທຳເພັງ ສິ່ງທີ່ແຕກຕ່າງກັບບ້ານງາຍເຫນືອທີ່ພວກເຮົາ

ຜ່ານມານັ້ນ ກໍແມ່ນຄວາມເຕັມກະສຽນສາວຂອງຜູ້ເປັນສາວ ຄືສາວພາຍໃນບ້ານ ນີ້ລ້ວນແລ້ວແຕ່ເປັນຜູ້ໃຫຍ່ມີອາຍຸເຖິງ 20 ປີ ຍັງບໍ່ທັນເອົາຜົວກໍມີ ເຂົາເຈົ້າເປັນຜູ້ ສູ້ແຂກສູ້ຄົນດີມີໃຈກວ້າງຂວາງເອື້ອອາລີ ເວລາພວກເຮົາໄປຮອດໄປເຖິງເຂົາ ເຈົ້າມັກຈະເຊີນພວກເຮົາໄປຢາມເຮືອນກິນເຂົ້າກິນນ້ຳຫຼືເຊີນໃຫ້ພັກເຊົາເຮືອນ ຕາມຮີດຄອງອັນດີທົ່ວໄປຂອງຊາວລາວ .

ຄະນະພວກເຮົາໄດ້ຈາກບ້ານສົບສຸມໄປໃນເວລາເຊົ້າຕູ່ ຂອງມື້ໃຫມ່ຄື ວັນທີ່ 13/4 ແລະ ໄດ້ມາເຖິງບ້ານທ່າ ເຊິ່ງເປັນບ້ານທຳອິດທີ່ຕັ້ງຢູ່ແຄມນ້ຳອູ ໃນເຂດ ເມືອງຍອດອູທີ່ພວກເຮົາໄປເຖິງ. ບ້ານທ່ານີ້ເປັນບ້ານເກົ່າເດີມ ຂອງຊາວຢັ່ງທີ່ອົບ ພະຍົບມາແຕ່ແຂວງໄລ່ເຈົ້າ ປະເທດຫວຽດນາມ ກ່ອນໜ້ານີ້ປະມານ 5 ເຊັ່ນ ຄົນ. ມາເຖິງປີ 1945 ປະຊາກອນຈຳນວນໜຶ່ງ ຈຶ່ງໄດ້ຍ້າຍບ້ານໄປຕັ້ງຢູ່ສົບສຸມ ຈົນເທົ່າທຸກມື້ນີ້ ປັດຈຸບັນບ້ານທ່າ ມີປະຊາກອນ 56 ຄົນ ແລະ ແບ່ງເປັນ 9 ຫຼັງ ຄາເຮືອນ .

ນ້ຳອູຕອນເໜືອ ມີລັກສະນະຄືກັບຫ້ວຍນ້ຳໃຫຍ່ ຫຼື ແມ່ນ້ຳນ້ອຍໆສາຍໜຶ່ງ ມີກະແສນ້ຳໃສ່ໄຫຼແຮງ ເປັນຫາດ ເປັນແກ້ງ ມີຄວາມອຸດົມໄປດ້ວຍປານາງຊະ ນິດ. ຕາມປົກກະຕິແລ້ວ ນ້ຳອູຕອນນີ້ ບໍ່ສາມາດທີ່ຈະເດີນເຮືອໃຫ້ໄປຈອດກັບ ຫາດສາ ເຊິ່ງແມ່ນທ່າເຮືອສຸດທ້າຍຂອງລຳແມ່ນ້ຳອູ ເຊື່ອມຕໍ່ແຜ່ນດິນໃຫຍ່ກັບ ຜັງສາລີ ອັນເປັນເມືອງເອກຂອງແຂວງໄດ້ ຍ້ອນຫາດ ແກ້ງທີ່ດັ່ງຂັ້ນແລະ ຮ້າຍ ຂາດ ຂວາງຂັ້ນຢູ່ຫຼາຍຢ່ານ. ຈະເດີນໄດ້ກໍແຕ່ບາງຕອນທ່ານີ້ ແຕ່ເຖິງປານນັ້ນກໍ ດີ ຍາມນ້ຳລົງມາຈະຕ້ອງໄດ້ແກ່ເຮືອທັງຂັ້ນ ແລະ ທັງລ່ອງດ້ວຍ.

ພວກເຮົາພາກັນຂ້າມໄປຍັງຝັ່ງກົງກັນຂ້າມກັບບ້ານທ່າ ເພື່ອຈະເດີນທາງຕໍ່ ໄປດ້ວຍຂົວໄມ້ໄຜ່ ເຊິ່ງຊາວບ້ານສ້າງຂຶ້ນເອງ. ເປັນຂົວທີ່ສ້າງຂຶ້ນແບບງ່າຍໆ ໂດຍບໍ່ມີສີມັງ ແລະ ເຫຼັກຕາປູປະກອບຢູ່ນຳພໍດອກເລີຍ ແຕ່ກໍສ້າງຄວາມສະ ດວກສະບາຍໃຫ້ແກ່ຊາວບ້ານເດີນຂ້າມໄປມາໄດ້ເປັນຢ່າງດີ ຄືເຂົາເຈົ້າເອົາໄມ້ ຊາງມາຈັກເປັນປ່ຽງແລ້ວສານເປັນແບບກະທະໃຫຍ່ສູງ ແລ້ວກໍເອົາໄປຕັ້ງລຽນ ກັນເປັນຢ່ານໆ ຂ້າມແມ່ນ້ຳ ເອົາຫມາກຫີນໃສ່ໃຫ້ເຕັມກາຍເປັນເສົາຂົວຈາກ ນັ້ນກໍເອົາໄມ້ຫົກເປັນລຳໆ ປ່ອງສິ້ນປ່ອງຫົວເອົາໄມ້ສອດລັດໄລ ກ່າຍຕາມຍອດ ເສົາຈົນຈອດກັນທັງສອງຝັ່ງ ແປງໄມ້ຮາວໃສ່ ສຳລັບໃຫ້ຄົນໄດ້ຈັບ ແລະ ຊາວໄປ ເວລາເດີນຂ້າມເທົ່ານີ້ເອງກໍສະດວກສະບາຍດີ ສຳລັບຄົນເດີນທາງດ້ວຍຕົນ.

ເສົາຫິນກະທະດັ່ງກ່າວແນ່ນອນສາມາດທົນຕໍ່ກະແສນຳ ເວລານຳນອງປານໃດ
ປານໜຶ່ງໄດ້.

ພວກເຮົາຢ່າງລຽບນຳອຸລົງໃຕ້ປະມານໄລຍະໜຶ່ງ ກໍໄປເຖິງບ້ານຕັ້ງ ອັນເປັນ
ບ້ານຂອງຊາວລາວແຊງມີ 27 ຫຼັງຄາເຮືອນດ້ວຍກັນ. ພວກລາວແຊງກໍຈັດຢູ່ໃນ
ຕະກູນເຜົ່າ-ພາສາຕິເບດພະມ້າ ເຊິ່ງມີສ່ວນຄ້າຍໆຄືພູມ້ອຍແຕ່ຫາກບໍ່ຖືສາສະ
ຫນາພຸດຄືພູມ້ອຍ. ທີ່ບ້ານດັ່ງກ່າວພວກເຮົາໄດ້ພົບເຮືອກູນ ສຳຫລັບໃຊ້ທຳມາຫາ
ກິນໃນແຖບນີ້ ເຮືອກູນແມ່ນເຮືອທີ່ໃຊ້ທ່ອນໄມ້ໃຫຍ່ທ່ວງຍາວ ປະມານ 10-15
ແມັດ ມາເຈາະແບບຮາງຫມູ ແລ້ວແປງທ້າຍແປງຫົວໃສ່ແລ້ວກໍເປັນເຮືອກູນ.
ເຮືອປະເພດນີ້ມີຢູ່ໃນແຖບຫຼວງພະບາງໃນ ເມື່ອກ່ອນ ແຕ່ກໍມີຮູບຊົງງາມກວ່າ
ເພາະມີການຕັ້ງຕົວເຮືອອອກ ໃຫ້ເບິ່ງແລ້ວໃສ່ຂຶ້ນ. ສ່ວນເຮືອກູນທາງຍອດອູ ຈະ
ຍັງຄົງຮູບຊົງເດີມ ຂອງທ່ອນໄມ້ຢູ່ເປັນສ່ວນໃຫຍ່ ແລະ ມີຄວາມໜາແໜ້ນຫລາຍ
ເພາະຈະຕ້ອງໃຊ້ແກ່ໄປຕາມຫວ່າງແກ້ງຫິນຂອງນຳແມ່ນ້ອຍ ແລະ ກັນດານ.
ບ້ານຕັ້ງ ເປັນບ້ານທາງແຍກຂອງພວກເຮົາ ຄື ເສັ້ນທາງໜຶ່ງເຕັກຂຶ້ນເໜືອເມື່ອສູ່
ອູໃຕ້ ອັນເປັນສຳນັກເມືອງຍອດອູ ແລະ ອີກເສັ້ນໜຶ່ງເຕັກຂຶ້ນເມື່ອຕາມນຳນາດ
ເພື່ອໃຫ້ເຖິງບ້ານອູເປົ້າ ບ້ານຂອງຊາວໂລໂລ ຫລື ໂລໂລໂພ ອັນເປັນຈຸດຫມາຍ
ປາຍທາງຂອງພວກເຮົາ. ຈາກນັ້ນແລ້ວ ຈິ່ງຈະເດີນທາງຕໍ່ໄປເຖິງຖິ່ນກໍ່ ຖິ່ນຫໍ້ ຖິ່ນ
ສີລາ ຮາຍີ່ ແລ້ວວຽນມາຫາອູເໜືອ ແລ້ວຈິ່ງເລາະລົງມາສູ່ອູໃຕ້ ເປັນເສັ້ນທາງ
ເດີນຮອບວຽນ.

ຄະນະຂອງພວກເຮົາ ເດີນທາງເລາະຂຶ້ນເມື່ອຕາມສາຍນຳນາດ ອັນເປັນນຳ
ຫ້ວຍນ້ອຍ ແຕ່ກໍມີປາພໍໃຫ້ຊາວບ້ານແຖບນັ້ນ ມາໃສ່ມອງຫາກິນໄດ້. ຕາມເສັ້ນ
ທາງເດີນອັນທໍລະຫົດຂອງພວກເຮົາ ຄອນໆ ພວກເຮົາກໍເຫັນນັກຫາປາຊາວໂລ
ໂລໂພ ກຳລັງໃສ່ມອງຢູ່ ພົບນາທີ່ມີຊົນລະປະທານຢ່າງດີ ຂອງພວກເຮົາ ພົບຕູບ
ຖຽງທີ່ເຂົາເຈົ້າລົງມາເຮັດນາ ພົບເລົ້າເຂົ້າລຽນກັນປະໄວ້ແຄມນາ ແລະ ຂະ
ບວນງົວຕ່າງ ຂອງນັກເດີນທາງຊາວທ້ອງຖິ່ນ ທີ່ເອົາສິນຄ້າ ເກືອ ແຜ່ນແພ ແລະ
ພັດສະດຸອື່ນໆໄປຂາຍ ຫລື ແລກປ່ຽນສິນຄ້າຂອງທ້ອງຖິ່ນແຖບນີ້ໄປຂາຍຕໍ່ໃຫ້
ຖິ່ນອື່ນໆ ງົວທີ່ເຂົາເຈົ້າໃຊ້ຕ່າງເຄື່ອງນັ້ນ ສ່ວນຫລາຍເປັນເປັນງົວເຖິກ ໂຕໃຫຍ່
ກົດ ແຂງແຮງ ບາງໂຕກໍມີຂົນດຳເຫລື້ອມ ແລະ ບາງໂຕກໍມີຂົນສີແດງເຂື່ອງ
ການຕ່າງເຄື່ອງດ້ວຍມ້າ ແລະ ງົວໃນເຂດພູດອຍແຖບນີ້ ໄດ້ເປັນປະເພນີມາແຕ່

ສະໄໝເດີກດຳບັນ ຕາມສາຍທາງການຄ້າ ແລະ ການໄປມາຫາສູ່ກັນທີ່ ເຄີຍມີ
ມາຢ່າງເປັນປະຫວັດການ ຕັ້ງແຕ່ຍຸກໃດໆມາ. ມີສາຍທາງການຄ້າບູຮານຜ່ານ
ແຖບນີ້ຫລາຍສາຍເຊັ່ນ:

ສະໄໝຝະລັ່ງພວກຄາລາວານ ມ້າຕ່າງ ຂອງພວກທີ່ ເຊິ່ງບາງຂະບວນມີມ້າ
ຮອດສອງຮ້ອຍໂຕ ໄດ້ນຳເອົາຊາໄປຂາຍທີ່ຫວຽດນາມ ແລະ ໃນຂາກັບກໍຊື້ຢຸກ
ຢາປົວພະຍາດ ເຊິ່ງໄດ້ລາຄາທົບເທິງ ໃນເມືອງທີ່ພ້ອມດ້ວຍຢາຝິນ ແລະ ເຄື່ອງ
ຄ້າຢ່ອຍຕ່າງໆ ໄປຂາຍໃນເມືອງທີ່ ຊາວທີ່ເຫລົ່ານີ້ ຍັງພາກັນນຳຂະບວນມ້າ ໄປ
ຮອດເມືອງພະມ້າ ຫລື ໄທ ໂດຍຜ່ານດິນດອນຕອນນີ້ ຫລື ຕອນຫົວຂອງ
ຂອງລາວດ້ວຍ. ໃນສະໄໝດັ່ງກ່າວ ກ່ວາຈະເດີນທາງດ້ວຍມ້າ ຫລື ດ້ວຍເຮືອ
ເຖິງແຫ່ງໃດແຫ່ງໜຶ່ງນັ້ນ ນັບວ່າເປັນຄວາມລຳບາກຢ່າງເຫລືອຫລາຍ ແມ່ນຈະ
ລ່ອງເຮືອ ຕັ້ງແຕ່ບ້ານຫາດສາ ເຖິງເມືອງຫລວງພະບາງ ຕ້ອງກິນເວລາ 8 ມື້ ແຕ່
ຖ້າຈະນັບຂາກັບແລ້ວ ຈະຕ້ອງນັບເປັນເດືອນ.

ອູເປົ້າ ບ້ານຂອງຊາວໂລໂລ ຫລື ໂລໂລໂພ

ໃນທີ່ສຸດ ບ້ານອູເປົ້າ ອັນເປັນຈຸດຫມາຍປາຍທາງຂອງພວກເຮົາໃນມື້ນັ້ນ ກໍ
ຍັບໃກ້ເຂົ້າມາຊັກໄຊ້ ຄື ຕ້ອງປົນອີກສອງພັກໜ່ວຍພູຈຶ່ງຈະເຖິງ. ຜູ້ພາທາງຂອງ
ພວກເຮົາໄດ້ປະກາດໃຫ້ຂະບວນຢຸດພັກເຊົາເອົາແຮງ ພ້ອມທັງອາບນ້ຳ ລ້າງໂຕ
ກ່ອນຈະເລີ່ມປົນພູຂຶ້ນສູ່ບ້ານອູເປົ້າ ເພາະຈະບໍ່ໄດ້ມີໂອກາດພົບນ້ຳຫ້ວຍອີກ
ແລ້ວ ແລະ ຈະບໍ່ໄດ້ມີໂອກາດອາບນ້ຳແມ່ໃສເຢັນແບບນີ້ອີກ ໃນແປພູສູງເຖິງ
1400 - 1500 ແມັດ ປຽບກັບລະດັບນ້ຳທະເລ. ມັນເປັນການປົນພູອີຫລີ
ອີຫລໍ່ ຄັ້ງທຳອິດໃນການເດີນທາງຕີນ ຂອງພວກເຮົາຖ້ວນນີ້ ເພາະຕ້ອງປົນດິ່ງ
ຕາມທາງທີ່ຊັນແຕ່ 60 ເຖິງ 70 ອົງສາ. ມັນເປັນການຫັດສອບກາຍຍະພາບ ທີ່ວິ
ເສດທີ່ສຸດ ແຕ່ກໍຕ້ອງຍອມຮັບວ່າ ອິດເມື່ອຍອ່ອນເພັງ ເໝືອຄວາມອິດເມື່ອຍສາ
ມັນທຳມະດາທີ່ຜູ້ຄົນທົ່ວໄປຍອມຮັບເອົາໄດ້. ຂ້າພະເຈົ້າໄດ້ຕັ້ງຄຳຖາມຂຶ້ນໃນໃຈ
ວ່າ ເຫດໃດຜູ້ຄົນເຫລົ່ານີ້ ຈຶ່ງຍອມຮັບເອົາຄວາມອິດເມື່ອຍຢ່າງທໍລະຫົດ ແລະ
ຄວາມທຸລະກັນດານແບບນີ້ ແລກກັບທີ່ຢູ່ສູງຂອງພວກເຂົາ ເຊິ່ງໃນເບື້ອງຕົ້ນນັ້ນ

ທຸກຄຳຕອບໃດໆກໍປະກົດວ່າ ບໍ່ສົມເຫດສົມຜົນ ແລະ ບໍ່ເປັນຕາໜ້າເຊື່ອວ່າ ຈະເປັນໄປໄດ້ເລີຍ.

ອູເປົ້າກາງ ເປັນຊື່ຄົບຖ້ວນຂອງບ້ານ ທີ່ພວກເຮົາໄດ້ໄປເຖິງ ໃນເວລາທີ່ຕາເວັນໃກ້ຈະລັບລ່ຽມແປພູ ເຊິ່ງສູງຫລຸດລາຍກັນກັບແປພູທີ່ພວກເຮົາຢືນຢູ່ໃນສະໝະນີ້ ມັນເປັນພາບທີ່ຕະການຕາ ເອກອ້າງ ແລະ ເບິກເບີຍຄວາມນິກົດຂອງຜູ້ຄົນ ເມື່ອໄດ້ໄປຮອດໄປເຖິງ ແລະ ໄດ້ໄປຢືນຢູ່ໃນນະທີ່ນັ້ນ. ຢູ່ທີ່ນັ້ນ ຂ້າພະເຈົ້າຮູ້ສຶກເຫມືອນກັບຕົນເອງເກາະຕິດຢູ່ກັບເວຫາ ທີ່ແສນທະນົງກຽດ ແສງຕາຂອງຂ້າພະເຈົ້າ ສາມາດແນມທະລຸເມກເຜື້ອ ມອງເຫັນໂລກອັນແສນໄກ ແສນງາມ. ໃນກະໂຕຂອງຂ້າພະເຈົ້າແລ້ວ ຂ້າພະເຈົ້າມີຄວາມຮູ້ສຶກເອກອ້າງ ແລະ ພູມໃຈໃນຖານະຂອງຜູ້ພິຊິດ.

ຄຳວ່າ ອູເປົ້າ ນັ້ນ ເປັນຄຳທີ່ ແປວ່າ ຫ້າຄົນຫານ ເຊິ່ງຖືກເລົ່າຕິດປາກກັນມາ ເປັນນິຍາຍເລື່ອງຈິງ ໃນຖານະທີ່ເປັນວິລະບຸລຸດ ປາບຫົວເສິກທີ່ຮຸກຮານທ້ອງຖິ່ນ ນີ້ໃນເມື່ອກ່ອນ. ການທີ່ມີອູເປົ້າກາງນັ້ນກໍເພາະວ່າມີຢູ່ດ້ວຍກັນ 3 ອູເປົ້າຄື: ອູເປົ້າໃຕ້ ອູເປົ້າກາງ ແລະ ອູເປົ້າເໜືອ. ອູເປົ້າໃຕ້ນັ້ນ ຕັ້ງຢູ່ທາງທິດໃຕ້ໃກ້ກັບອູເປົ້າກາງ ແຕ່ສູງກ່ວາລະດັບຂອງອູເປົ້າກາງ ອູເປົ້າໃຕ້ນັ້ນມີຊື່ໜຶ່ງຄື ຕາເປີຊູ ເຊິ່ງແປວ່າ ຕົ້ນໄມ້ຂາວໃຫຍ່ ມີປະຫວັດເຫລົ່າສືບກັນມາວ່າ ອູເປົ້ານັ້ນ ເດີມແຕ່ກ່ອນ ເປັນບ້ານດຽວ ຕັ້ງຢູ່ຈອມພູເຂົ້າສານ ຫລື ຈອມພູທີ່ຮູ້ກັນໂດຍທົ່ວໄປ ຕາມເລກລະດັບຄວາມສູງຂອງແຜນທີ່ວ່າ ພູ 1742 ແຕ່ກ່ອນພູແຖບນີ້ມີຊາວຢ້າວ ແລະ ຊາວໂລໂລ (ຫລື ໂລໂລໂພ) ຢູ່ປະປົນກັນ ຕໍ່ມາຊາວລາວຢ້າວ ໄດ້ພາກັນອົບພະຍົບໄປສູ່ເຂດອູໃຕ້ ຍັງເຫລືອແຕ່ຊາວໂລໂລໂພ. ມາຮອດປີ 1930 ຊາວຫໍມາແຕ່ອູເໜືອ ໄດ້ພາກັນມາຢູ່ແທນຊາວຢ້າວ ແລະ ໄດ້ໃສ່ຊື່ບ້ານນີ້ວ່າ "ອູເປົ້າ" ເຊິ່ງແປວ່າ "ຫ້າຄົນຫານ" ຫລື "ຫ້າຄົນຄົງ" ດັ່ງທີ່ໄດ້ວ່າໄປແລ້ວ ເຊິ່ງກ່ອນໜ້ານີ້ ບ້ານຂອງຢ້າວ ແລະ ໂລໂລໂພ ມີຊື່ຮຽກບໍ່ແນ່ນອນ ເພາະຍ້າຍຖິ່ນຖານບ້ານຊ່ອງຢູ່ເນື່ອງນິດ ຢູ່ຕໍ່ມາຊາວບ້ານອູເປົ້າ ໄດ້ໜີຈາກບ້ານເດີມທີ່ພູເຂົ້າສານ ມາຕັ້ງຢູ່ອູເປົ້າກາງປັດຈຸບັນ ແລະ ບ້ານອູເປົ້າໃຕ້ ຫລື ຕາເປີຊູ ເຫດທີ່ຮຽກຊື່ວ່າ "ຕາເປີຊູ" (ຕົ້ນໄມ້ຂາວໃຫຍ່) ນັ້ນ ກໍເພາະວ່າຈາກຈອມພູເຂົ້າສານ ຜູ້ຄົນຈະມອງເຫັນຈອມພູ ບ່ອນຕັ້ງບ້ານຕາເປີຊູ ມີຕົ້ນໄມ້ສີຂາວໃຫຍ່ຕົ້ນໜຶ່ງຕັ້ງຢູ່ ປັດຈຸບັນຕົ້ນໄມ້ດັ່ງ

ກ່າວບໍ່ຍັງໃຫ້ເຫັນອີກແລ້ວ. ຕາເປີຊູນັ້ນ ປັດຈຸບັນມີຊາວໂລໂລໂພຢູ່ລ້ວນ ສ່ວນອູ
ເປົ້າກາງນັ້ນ ມີຊາວທີ່ຢູ່ປະປົນຮ່ວມກັນ.

ສົງຄາມເປີຈີ (ເຈັດຂາວ)

ເປີຈີ ແມ່ນຊື່ຂອງຄົນທີ່ ຂອງກອງທັບຢຸນນານທີ່ເຮັດສົງຄາມ ແຜ່ເຂົ້າລາວ
ໂດຍຜ່ານແຖບນີ້ ເວລານັ້ນລີ້ເປີຈ່າງ ແລະ ຈຸ່ງເປ່ເລ່ ເຊິ່ງແມ່ນລູກຫລານຊາວໂລ
ໂລໂພ ໄດ້ທຳການເຕົ້າໂຮມປະຊາຊົນ ສະກັດລັດຕີ ຈົນເຮັດໃຫ້ສົງຄາມຄັ້ງນັ້ນ
ແຕກຖອຍໄປ.

ລີ້ເປີຈ່າງ ໄດ້ໃຊ້ຍຸດທະວິທີແບບພື້ນເມືອງຕີ ຄື ໃຊ້ຫອກຫ່າວຫລາວແຫລມ
ໂຈມຕີ ສ່ວນຈຸ່ງເປ່ເລ່ ນັ້ນ ໃຊ້ນາດປົນໂຈມຕີທຳລາຍຂ້າເສິກຄື ເຂົາໄດ້ໃຊ້ກົກ
ເຂືອງເປັນເລົາປົນໃຫຍ່ ອັດດ້ານໃຕ້ດີໆ ແລ້ວເອົາເຊືອກພັນແໜ້ນໆ ຍັດຫມີ້
ແລະ ລູກຫວ່ານລົງໄປ ແລ້ວກໍນຳເອົາໄປຕັ້ງຜັກຈອບຍິງສັດຕູ ເວລາເຂົາຂຶ້ນມາ
ຕາມສາຍທາງເປັນແຖວຍາວຍືດ. ນອກນັ້ນ ຈຸ່ງເປ່ເລ່ ຍັງໄດ້ຄິດຄົ້ນກະຕຳຫິນ (ອູ່
ຫິນ) ດັກຕີສັດຕູດ້ວຍ.

ສົງຄາມເຊິງຊີເຢັ

ເຊິງຊີເຢັ ແມ່ນຊື່ຂອງຊຸນເສິກນັກປຸ້ນໜຶ່ງ ຂອງພວກທີ່ຢຸນນານ ຕີເຂົ້າມາດິນ
ລາວ ເວລານັ້ນຫວັງຈຸ່ງກວ້າງ ເຊິ່ງເປັນຫົວໜ້າເຜົ່າຢ້າວທີ່ອູ່ເປົ້າ ຄ້ອມພໍ້ໄດ້ລູກ
ຊາຍນ້ອຍ ຂະນະທີ່ຂະບວນເຊິງຊີເຢັ ໄດ້ມາຮອດເຮືອນເຂົາພໍ້ດີ ເພື່ອຫາວິທີເອົາ
ໂຕລອດຈາກຄວາມຕາຍ ເຂົາເລີ້ມຂ້າຫມູ ຈັດພິທີສູ່ຂ້ວນຂຶ້ນ ມັດຂໍ້ຕໍ່ແຂນໃຫ້ລູກ
ຊາຍນ້ອຍ ຂອງເຂົາ ພ້ອມກັນນັ້ນກໍມັດແຂນເອົາເຊິງຊີເຢັໃຫ້ເປັນພໍ້ລ້ຽງຂອງລູກ
ຊາຍນ້ອຍຂອງເຂົານຳ ອັນເປັນຮີດຄອງ ເມື່ອມີແຂກມາຮອດບ້ານເຮືອນເວລາ
ເກີດລູກ. ຂະບວນຂອງເຊິງຊີເຢັ ຕີໄປຮອດເມືອງຫລວງພະບາງ ແລະ ຖືກປະລາ
ໄຊທີ່ຫລວງພະບາງຈຶ່ງຖອຍທັບກັບຄືນ ແຕ່ເຂົາກໍຖອຍດ້ວຍການຂ້າຟັນຫັນແທງ
ປະຊາຊົນ ແຕ່ເມື່ອຖອຍມາຮອດແຖບນີ້ ຂ້າເສິກກໍເລີຍຍົກເວັ້ນອູ່ເປົ້າ ໂດຍບໍ່ໄດ້
ທຳລາຍ ແຕ່ປະການໃດ ອັນເປັນເຫດໃຫ້ຊາວບ້ານຊາວເມືອງອົບພະຍົບມາອາ

ໄສ ບາລະມີ ເປັນຕົ້ນແມ່ນສອງບ້ານໂລໂລໂພທີ່ຢູ່ໄກຈາກໜີ້ພໍ່ປະມານເຊັ່ນ
ບ້ານລືຈາ ແລະ ໂລພູລູ.

ສົງຄາມພວກປຸ້ນ ທີ່ລະບາດຂຶ້ນໃນແຖບນີ້ຊ້ຳແລ້ວຊ້ຳເລົ່າ ໄດ້ເປັນເຫດໃຫ້ປະ
ຊາຊົນແຕກຕົ້ນລະຖິ້ມຖິ້ມຖານບ້ານເດີມໄປຢູ່ຄົນລະແຫ່ງລະຫົນ. ດັ່ງນີ້ເອງ
ພວກເຮົາຈຶ່ງເຫັນອູເປົ້າອີກແຫ່ງໜຶ່ງ ຢູ່ໃນແຜນທີ່ໃຕ້ລົງໄປຈາກອູເປົ້າປັດຈຸບັນ
ປະມານ 8 ຫລັກ ທາງນົກບິນ. ມາເຖິງປີ 1963-64 ປະຊາຊົນທີ່ອົບພະຍົບໜີ
ເສິກພວກປຸ້ນໄປ ກໍໄດ້ກັບມາຢູ່ສະຖານທີ່ເກົ່າເດີມ ອັນເປັນເຫດໃຫ້ບ້ານອູເປົ້າທີ່
ຕັ້ງຢູ່ 8 ຫລັກທາງໃຕ້ລົງໄປນັ້ນ ເປັນບ້ານຮ້າງມີໄວ້ແຕ່ໃນແຜນທີ່ນັ້ນ.

2-3 ປີຕໍ່ມາ ເລີຍເກີດເສິກກອງປຸ້ນຂຶ້ນອີກ ເຊິ່ງວ່າກັນວ່າ ແມ່ນພວກກົກມິງຕັ້ງ
ໃນປີ 1967-68 ເມື່ອປາບກອງປຸ້ນສຳເລັດແລ້ວ ອຳນາດການປົກຄອງພ້ອມ
ດ້ວຍປະຊາຊົນ ໄດ້ຕົກລົງຫັນລົງເຮັດນາ ແລະ ໄດ້ພາກັນຍ້າຍ 4 ບ້ານ ໄປເຕົ້າ
ໂຮມກັນຢູ່ເຂດຮາບບວມຕີນພູ ຂອງບ້ານອູເປົ້າປັດຈຸບັນ ເພື່ອຕັ້ງເປັນບ້ານໃຫຍ່
ຂຶ້ນບ້ານດຽວ ແຄມນ້ຳນາດຫັນ. ໃນເບື້ອງຕົ້ນປະຊາຊົນມີຄວາມຊື່ນຊົມຍິນດີ
ເພາະວ່າເປັນສະຖານທີ່ຮາບບວມສະຫວາດສະເຫວີຍ ແລະ ສະດວກ ສະບາຍ
ປະຊາຊົນມີເນື້ອທີ່ ສາມາດບຸກເບີກນາໄດ້ທົ່ວເຖິງກັນ ແຕ່ຢູ່ມາບໍ່ພໍທີ່ໃດຄື
1970-71 ເລີຍເກີດອຸບັດຕິໄພ ໄຟໄຫມ້ບ້ານ ແຖມຍັງມີຜູ່ປ່ວຍຕາຍປີນັ້ນເຖິງ
80 ຄົນ, ຍ້ອນໄຂ້ມາເລ່ເລຍ ເຫດຮ້າຍສອງຢ່າງນັ້ນເອງ ພາໃຫ້ປະຊາຊົນອົບພະ
ຍົບກັບຄືນມາຢູ່ບ້ານເດີມບິນແປພູສູງອີກຈົນເທົ່າປັດຈຸບັນ.

ຕາແສງອູເປົ້າ.

ສະຫາຍຈ່າສຸຍ ຄະນະພັກເມືອງຍອດອູ ລົງມາກຳຕາແສງອູເປົ້າໂດຍກົງ ສະ
ຫາຍມີເຊື້ອສາຍມາຈາກເຜົ່າທີ່ຄົນອູເປົ້ານີ້ເອງເປັນຄົນໜຸ່ມແຫນ້ນ ເດັດດ່ຽວ
ແລະ ມີຄວາມຕັດສິນໃຈສູງ. ສະຫາຍເປັນຜູ່ທີ່ມີອິດທິພົນດີໃນໜຸ່ມປະຊາຊົນເຜົ່າ
ຕ່າງໆແຖບນັ້ນ ສາມາດເຂົ້າເຖິງຊີວິດຈິດໃຈຄວາມທຸກສຸກຂອງເຜົ່າຕ່າງໆໄດ້ດີ
ສະຫາຍບໍ່ສະເພາະແຕ່ຮູ້ 4 ພາສາເຜົ່າຕ່າງໆໃນແຖບນີ້ທໍ່ນັ້ນ ແຕ່ຍັງສາມາດຂັບ
ລຳ ເປັນພາສາເຜົ່າຕ່າງໆເຫລົ່ານັ້ນໄດ້ດີອີກດ້ວຍ. ໃນຄະນະປົກຄອງຂອງສະ
ຫາຍກໍມີເຊັ່ນ: ສະຫາຍຊວງພູ ຮອງປະທານປົກຄອງຕາແສງ ນອກນັ້ນຍັງມີປະ

ທານບ້ານ ຊື່ ລາວສິງ ແລະ ແນວໂຮມບ້ານ ຊື່ ໂລເປົ້າ ເຖົ້າເປັນຜູ້ຊ່ວຍວຽກ
ຂອງສະຫາຍຕາແສງອູເປົ້າ ປະກອບດ້ວຍ 14 ບ້ານໃນນັ້ນມີ 361 ຫຼັງຄາເຮືອນ
ມີປະຊາກອນທັງໝົດ 2515 ຄົນ ຍິງ 1221 ຄົນ ມີບ້ານຂອງລາວກໍ 9 ບ້ານ 177
ຫຼັງຄາເຮືອນ ແລະ 1119 ຄົນ ເຊັ່ນ:

1. ພັງໄຮ່ໃຫມ່, 2. ພັງຈັງເກົ້າ, 3. ພັງຈາງກາງ, 4. ພັງຈັງໃຫມ່, 5. ປັດ
ເຈົ້າລິງ, 6. ກົງຈິ, 7. ຊິງໄຈ້. 8. ຊິຈ່າເກົ້າ, 9. ຊິຈ່າໃຫມ່. ມີບ້ານໂລໂລໂພ (ໂລ
ໂລ) 2 ບ້ານ 95 ຫຼັງຄາເຮືອນ 670 ຄົນ ເຊັ່ນ:

1. ຊຽວລີຊູ, 2. ອູເປົ້າໃຕ້ ຫຼື ຕາເປີຊູ ມີບ້ານລາວທໍ 3 ບ້ານ 9 ຫຼັງຄາ
ເຮືອນ 816 ຄົນ ເຊັ່ນ:

1. ບ້ານອູເປົ້າເໜືອ 2. ອູເປົ້າໃຕ້ 3. ລາວແມ້ວ.

ອູເປົ້າໃຕ້ ຫຼື ຕາເປີຊູ

ຕາເປີຊູເປັນບ້ານຂອງຊາວໂລໂລໂພລ້ວນຕັ້ງຢູ່ແປພູຂຶ້ນໄປ ເຊິ່ງໃຊ້ເວລາຍ່າງ
ປະມານ 30 ນາທີ ມີບ້ານເຮືອນຢູ່ 36 ຫຼັງຄາ ແລະ ມີປະຊາກອນທັງໝົດ 244
ຄົນ ຕາມສະທິຕິປີ 1991 ບ້ານດັ່ງກ່າວມີເນື້ອທີ່ນາ 10 ເຮັກຕາ 335 ໃນນັ້ນນາ
ຊ່າວໃຫມ່ 4 ເຮັກຕາ 775 ແລະ ມີໄຮ່ 15 ເຮັກຕາ 675 ປະຊາກອນ ມີສັດລ້ຽງ
ເຊັ່ນຄວາຍ 87 ໂຕ ງົວ 35 ໂຕ ຫມູ 198 ໂຕ ໄກ່ 435 ໂຕ ແລະ ມ້າ 1 ໂຕ ບ້ານ
ນີ້ຕັ້ງຂຶ້ນປີ 1954 ແຕ່ໄດ້ອົບພະຍົບໄປຢູ່ອູເປົ້າ ທາງທິດໃຕ້ ໃກ້ໆກັບແຄມນ້ຳອູປີ
1968 ແລະ ໄດ້ກັບຄືນມາຢູ່ບ້ານເດີມປີ 1983.

ທຸກໆຄອບຄົວເຮັດໄຮ່ແລະນາເຂົ້າ ໃນນັ້ນເຮັດນາລ້ວນ 6 ຄອບຄົວ ແລະ ເຮັດ
ໄຮ່ລ້ວນ (ໄຮ່ຫມູນວຽນ) 6 ຄອບຄົວ. ສະໄຫມເກົ້າຊາວໂລໂລໂພທີ່ຕາເປີຊູ (ອູ
ເປົ້າໃຕ້) ພາກັນເຮັດໄຮ່ຢາຝິນເປັນແຫຼ່ງລາຍໄດ້ປະຖັງຊືບເຖິງ 100% ປີໃດດິນ
ຟ້າອາກາດດີ ບາງຄອບຄົວກໍໄດ້ຜົນຜະລິດສູງເຖິງ 200 ຫ່ອງ ເຊິ່ງເທົ່າກັບປະ
ມານ 7-8 ກິໂລກຣາມ ຖ້າຄິດເປັນເງິນປັດຈຸບັນກໍປະມານ 600.000 ກີບ ຕໍ່
ປີແຕ່ຖ້າເຮືອນໃດກິນຝິນນໍາກໍຈະຫລຸດລົງປະມານເຄິ່ງຫນຶ່ງ. ລາຍໄດ້ດັ່ງກ່າວນັ້ນ
ຫມາຍເຖິງການປະຖັງຊືບທຸກໆດ້ານຂອງສະມາຊິກທຸກໆຄົນໃນຄອບຄົວເຊິ່ງ

ບາງຄອບຄົວມີຈຳນວນເຖິງ 14-15 ຄົນ ຈະເປັນເຂົ້າກິນ ເຄື່ອງນຸ່ງຫົ່ມ ເຄື່ອງ
ຍ້າວຂອງເຮືອນຢຸກຢາທານັງເກືອກິນ ນ້ຳຕານ ແລະ ລາຍຈ່າຍອື່ນໆ ເປັນຕົ້ນ
ແມ່ນການເຮັດບຸນສິນກິນທານ ການແຕ່ງດອງຂອງລູກເຕົ້າ ດັ່ງນີ້ເປັນຕົ້ນ. ມາ
ຮອດດຽວນີ້ບ້ານດັ່ງກ່າວຍັງມີຜູ້ຕິດຢາຝິ່ນຢູ່ປະມານ 26-30 ຄົນ ເປັນຕົ້ນແມ່ນຜູ້
ເຖົ້າອາຍຸຫຼາຍ ເຊິ່ງກໍ່ບວກຢູ່ໃນອັດຕາທີ່ສູງ.

ປັດຈຸບັນນີ້ເນື່ອງຈາກມາດຕະການຈຳກັດການປູກຝິ່ນ ແລະ ຄ້າຝິ່ນ ເພື່ອຫັນ
ລົງມາເຮັດນາຄົງທີ່ແທນ ແລະ ປົກປັກຮັກສາປ່າໄມ້ທີ່ອຳນາດການປົກຄອງຖືປະ
ຕິບັດຕາມນະໂຍບາຍຂອງລັດຖະບານນັ້ນ ການປູກຝິ່ນ ກໍ່ຫຼຸດຫນ້ອຍລົງຫຼາຍ
ເທົ່າ ເຊິ່ງຍັງເຫຼືອໄວ້ພຽງການບໍລິໂພກພາຍໃນບ້ານທໍ່ນັ້ນ ມັນມີຢູ່ 3 ປະເພດ
ການບໍລິໂພກດ້ວຍກັນເຊັ່ນ: ການບໍລິໂພກໃນຮູບນ້ຳນົມຈາກແກ່ນ ເຊິ່ງເປັນອາ
ຫານປະເພດໃຫ້ໂພເຕອິນຫຼາຍ ແລະ ບໍລິໂພກກັນໃນທຸກໆຄາບເຂົ້າເລີຍ. ການບໍ
ລິໂພກປະເພດຫຼາຍລະດັບສອງ ແມ່ນການບໍລິໂພກໃນຮູບຢາປົວ ຄວາມເຈັບໄຂ້
ໄດ້ພະຍາດ ແລະ ການບໍລິໂພກປະເພດທີ່ 3 ແມ່ນການບໍລິໂພກໃນຮູບຢາເສບ
ເດີດ ເຊິ່ງມີຢູ່ 26-30 ຄົນ ດັ່ງທີ່ໄດ້ກ່າວມາໃນນັ້ນມີເພດຍິງ 7 ຄົນ.

ສະພາບຊີວິດການເປັນຢູ່ຂອງ ຊາວໂລໂລ ນັບວ່າລຳບາກຫຼາຍ ສ່ວນຫລາຍຍັງ
ດຳລົງຊີວິດ ຢູ່ໃນສະພາບທຸກຍາກເຕັມທີ່ ສະໄຫມກ່ອນການປະຕິວັດ ຍິ່ງເປັນ
ໜ້າສັງເກດຄື: ທັງສັງຄົມຕ້ອງຕົກຢູ່ພາຍໃຕ້ການບັນຊາຂອງເຈົ້າກົກທ້ອງຖິ່ນ ທີ່
ຍຶດເອົາອຸປະກອນການຜະລິດທັງຫມົດມາເປັນຂອງຕົນ ນັບແຕ່ພ້າດວງດຽວ
ຊາວບ້ານກໍ່ບໍ່ມີສິດທີ່ຈະມີຂອງຕົນເອງເລີຍ ພວກເຂົາຕ້ອງໄດ້ໄປຢືມຈາກເຈົ້າກົກ
ທີ່ຄອຍເກັບເອົາຄ່າບໍລິການ ຂອງເຂົາຢູ່ເປັນປະຈຳ. ພາຍຫລັງທີ່ໄດ້ບຸກເບີກນາ
ຂັ້ນໄດ ປະລະການເຮັດໄຮ່ ເຊິ່ງຊາວໂລໂລ ນັບວ່າ ເປັນຜູ້ຂະຫຍັນ ປະຕິບັດໃນ
ເລື່ອງນີ້ ຄຽງຄູ່ກັບຊາວຫໍ້ ໄດ້ອຳນວຍໃຫ້ສະພາຍຊີວິດ ມີການປ່ຽນແປງດີຂຶ້ນ
ເທື່ອລະນ້ອຍ ເປັນຕົ້ນເຂົາເຈົ້າມີເຂົ້າກິນ ກຸ້ມຫລາຍເດືອນໃນໜຶ່ງປີ ລາງຄອບ
ຄົວກໍ່ກຸ້ມປີ ຫລື ເຫລືອໄວ້ສ່ວນໜຶ່ງ ແຮງງານທີ່ຫລຸດຜ່ອນ ການຕິດຝິ່ນກໍ່ເລີ່ມມີ
ຄຸນນະພາບດີຂຶ້ນ ແລະ ປ່າໄມ້ ເຊິ່ງໃນເມື່ອກ່ອນ ຖືກຖາກຖາງ ດຽວນີ້ກໍ່ເປັນປ່າ
ຄົນ. ບ້ານຕາເບີຊູ (ອູເປົ້າໃຕ້) ກໍ່ຄືບ້ານອື່ນໆ ຂອງຊາວໂລໂລໂພ ທີ່ ກໍ່ ເຄີ ສີລາ
ໃນແຖບນີ້ຄື: ເກືອບ 100% ບໍ່ມີໂຮງຮຽນ ໃນບ້ານດັ່ງກ່າວ ມີຜູ້ອ່ານ ແລະ ຂຽນ
ຫນັງສືໄດ້ 4 ຄົນທໍ່ນັ້ນ, ສາເຫດທີ່ບໍ່ມີໂຮງຮຽນນັ້ນ ນາຍຄູທີ່ມາຈາກເຂດທົ່ງພຽງ

ບໍ່ສາມາດຈະສູ້ຊົນທົນ ກັບການດຳລົງຊີວິດເຂດພູດອຍ ທີ່ທຸກຍາກ ແຕກຕ່າງກັບ ທົ່ງພຽງນັ້ນໄດ້ ໃນສະພາບທີ່ເປັນຢູ່ປັດຈຸບັນ ເຊິ່ງອັນໃດກໍຕ້ອງຫຍຸ້ງຍາກ ກໍບໍ່ຕ່າງ ຫຍຸ້ງກັບຄົນພູດອຍ ບໍ່ສາມາດລີ້ກັບ ການດຳລົງຊີວິດ ແບບທົ່ງພຽງໄດ້ງ່າຍ ດາຍ.

ທາງເມືອງຍອດອູກໍຄືຕາແສງອູເປົ້າ ໄດ້ໃຊ້ຄວາມພະຍາຍາມໃນເລື່ອງນີ້ຫຼາຍ ເທື່ອແຕ່ໃນທີ່ສຸດກໍຕ້ອງຈຳນົນ. ວິທີແກ້ໄຂຂອງເມືອງໃນເລື່ອງນີ້ປັດຈຸບັນເຫັນວ່າ ເຫມາະສົມທີ່ສຸດນັ້ນຄື: ທາງເມືອງໄດ້ຕັ້ງໂຮງຮຽນພິເສດຂຶ້ນເພື່ອສ້າງຄູຊົນເຜົ່າ ຕ່າງໆ ເພື່ອຈະສົ່ງກັບມາຮັບຜິດຊອບ ການສິດສອນລູກຫຼານ ໃນບ້ານຊ່ອງແຖບ ນີ້ຕໍ່ໄປ. ພວກເຮົາໄດ້ມີໂອກາດພົບນັກຮຽນມັດທະຍົມສອງຄົນທີ່ພັກຮຽນມາຢາມ ບ້ານ 3 ວັນ ເປັນຊາຍໜຸ່ມຮູບງາມໜ້າຕາສະຫຼຽວສະຫຼາດ ແລະ ແຈ່ມໃສດີ.

ຄວາມຝັນຂອງຈ່າສູ້ຍ ປະທານຕາແສງ

ສະຖານທີ່ຮາບພຽງ ມີບວມ ແລະ ສາຍຫ້ວຍປ່ອງກັນ ທີ່ແຄມນ້ຳນາດ ຕົນພູ ອັນເປັນທີ່ຕັ້ງຂອງບ້ານອູເປົ້າໃຕ້ ແລະ ອູເປົ້າກາງນີ້ເອງ ທີ່ຈ່າສູ້ຍພາພວກເຮົານັ້ງ ພັກຊົມຂະນະໜຶ່ງ ເວລາເດີນທາງແຕ່ອູເປົ້າກາງ ໄປສູ່ອູເປົ້າເຫນືອ. ແມ່ນສະ ຖານທີ່ແຫ່ງນີ້ເອງ ທີ່ປະຊາຊົນສີ່ບ້ານ ເຄີຍພາກັນມາຕັ້ງຊຸມຊົນແຫ່ງໃໝ່ເພື່ອລົງ ເຮັດນາ ແຕ່ໂຊກບໍ່ດີໄຟໄຫມ້ບ້ານ ແຖມຄົນຍັງເປັນມາເລເລຍຕາຍຈິ່ງ ໄດ້ຍ້າຍ ກັບໄປຕັ້ງຢູ່ສະຖານທີ່ເກົ່າທີ່ແປພູເຫມືອນເດີມ.

ສະຫາຍວ່າ: " ຄວາມຝັນຂອງເຮົາແມ່ນຢາກກັບມາຕັ້ງບ້ານເຮືອນເປັນຊຸມຊົນ ໃຫຍ່ຢູ່ທີ່ນີ້ ໂດຍຫຼາຍບ້ານມາໂຮມກັນ ເຊິ່ງມັນມີຂໍ້ດີຢູ່ຫຼາຍຢ່າງ:

1. ເປັນສະຖານທີ່ໃຈກາງ ລະຫວ່າງຕາແສງອູເປົ້າ ບໍ່ທ່າງໄກຈາກນາ ຂອງຊາວບ້ານທີ່ມີກະແຈກກະຈາຍກັນຢູ່ຕາມລ້ອງນ້ຳນາດ.

2. ເປັນສະຖານທີ່ຮາບ ສາມາດບຸກເບີກເປັນນາເຂົ້າ ແລະ ຫນອງປາ ເພື່ອໃຫ້ປະຊາຊົນມີບ່ອນເຮັດກິນຄົງທີ່ ປະລະການປູກຝົນ ແລະການເຮັດໄຮ່ຖາງ ປ່າ.

3. ແກ້ໄຂຄວາມລຳບາກຢ່າງສາຫັດຂອງການຄົມມະນາຄົມ ທີ່ຕ້ອງໄດ້
ປຶນພູໄຕ່ຜາ ກ່ວາຈະເຖິງບ້ານປະຊາຊົນ ອັນທ່ວງຄວາມຈະເລີນ ແລະ ໂດດດ່ຽວ
ຕົນເອງຈາກຄວາມຈະເລີນ.

4. ສະຖານທີ່ແຫ່ງໃຫມ່ນີ້ ໃນອະນາຄົດສາມາດສ້າງທາງຫລວງມາໄດ້
ຕາມສາຍນ້ຳນາດ ນອກນັ້ນ ຍັງສາມາດສ້າງສະໜາມບິນເອລີກົບໄດ້ດ້ວຍ.

5. ເມື່ອທີ່ຊຸມຊົນໃຫຍ່ເກີດຂຶ້ນ ກິດຈະການທາງດ້ານວັດທະນະທຳ ການ
ມ່ວນຊື່ນລື່ນເລີງ ຕະຫລອດການຄ້າຂາຍ ແລະ ການໄປມາຫາສູ່ກັນກໍຈະເກີດ
ຂຶ້ນຕາມມາ ເປັນການເປີດສັກກະລາດໃຫມ່ ໃຫ້ແກ່ການພັດທະນາຊີວິດໃຫມ່
ຂອງຊາວບ້ານຊາວເມືອງ.

ສະຫາຍຈຳສຸ່ຍກຽມຜັງບ້ານ (ພັດທະນາ) ຂອງສະຫາຍໄວ້ຫມົດເຊັ່ນ ສະຫາຍ
ໄດ້ຊີ້ໃຫ້ພວກເຮົາເຫັນບ່ອນເສັ້ນທາງຫລວງຈະໄປ ບ່ອນປຸກສະໂມສອນໃຫຍ່
ບ່ອນປຸກເຮືອນຂອງຊາວບ້ານ ບ່ອນນຳລິນທີ່ຈະມາ ບ່ອນເຮັດນາ ແລະ ຫນອງ
ໃຫຍ່ລ້ຽງປາ ນັບວ່າເປັນຜັງລະອຽດດີພໍສົມຄວນ ຂ້າພະເຈົ້າເຫັນວ່າ ທາງແຂວງ
ຫລື ທາງລັດຖະບານ ຄວນສະໜັບສະໜູນໃນຄວາມຝັນທີ່ຈະເປັນຈິງໄດ້ອັນນີ້
ໂດຍສົ່ງນັກວິຊາການຂຶ້ນໄປ ທຳການວິເຄາະວິໄຈເງື່ອນໄຂດ້ານຕ່າງໆ ແລະ ຂົນ
ຂວາຍຫາທຶນຮອນ ຈາກອົງການສະຫະປະຊາຊາດ ຫລື ໂຄງການອື່ນທີ່ສົນໃຈ
ໃຫ້ຄວາມຊ່ວຍເຫລືອດ້ານທຶນຮອນ ເປັນຕົ້ນແມ່ນເສັ້ນທາງຄົມມະນາຄົມ ໂຮງ
ຫມໍ ໂຮງຮຽນ ຕະຫລອດເງື່ອນໄຂທຳມາຫາກິນເບື້ອງຕົ້ນ ໃຫ້ແກ່ຊຸມຊົນນັ້ນ.

ຫ້າມຈຳໜ່າຍ

ນິທານນ້ຳຖ້ວມໂລກ ຫລື

ນິທານຫມາກນ້ຳເຕົ້າປຸງຂອງຊາວໂລໂລ

ເຜົ່າຊົນຊາວໂລໂລ ຫລື ໂລໂລໂພ ເຄີຍເລົ່າສືບກັນມາວ່າ ແຕ່ກີ້ແຕ່ກ່ອນ ຍັງ
ມີພະຍາອົງໜຶ່ງ ອັນເປັນເຈົ້າຊີວິດແຫ່ງຝູງໄພ່ຟ້າຂ້າແຜ່ນດິນທັງຫລາຍ ປົກຄອງ
ບ້ານເມືອງສະຫງົບສຸກຕະຫລອດມາ. ມາວັນໜຶ່ງ ພະອົງໄດ້ໃຊ້ໃຫ້ຝູງຂ້ອຍຂ້າ
ຂອງພະອົງໄປຖາງໄຮ່ ໃສ່ປ່າໃຫຍ່ດົງເລິກແຫ່ງໜຶ່ງ ພວກເຂົາພາກັນຖາງໄປຈົນ
ໄດ້ບໍລິເວນກວ້າງຂວາງ ແຕ່ກໍຍັງບໍ່ທັນແລ້ວຕາມຄາດຫມາຍ ເຊິ່ງຈະຕ້ອງຖາງ

ກວ້າງອອກໄປອີກ ຕົກມື້ໃຫມ່ມາ ພວກເຂົາກໍພາກັນມາອີກ ວ່າຈະຊໍ້າຜົນໄຮ່ຂອງ
ພະຍາໃຫ້ແລ້ວ ແຕ່ພວກເຂົາກໍຕ້ອງປະຫລາດໃຈ ເມື່ອເຫັນໄມ້ທີ່ພວກເຂົາປັກ
ລ່າວລົມລົງໄປແລ້ວນັ້ນ ຕັ້ງເປັນປ່າຂຶ້ນຄືນ ພວກເຂົາຈຳຕ້ອງໄດ້ລ່າວອີກ ແຕ່ມີ
ຫລັງມາກໍມີປະກົດການແບບເກົ່ານັ້ນອີກ ເມື່ອເປັນດັ່ງນັ້ນ ພວກເຂົາຈຶ່ງໄດ້ພາກັນ
ທູນເຫດການ ຕໍ່ອົງພະຍາຂອງພວກເຂົາ ພະຍາມີຄວາມໂກດກ້າວເຫລືອທີ່ສຸດ
ຈຶ່ງຕັດສິ່ງໃຫ້ພວກເຂົາໄປຖາງອີກເຊິ່ງພະຍາກໍສະເດັດໄປເບິ່ງດ້ວຍຕາຕົນເອງວ່າ
ປ່ານັ້ນຖືກຖາງແທ້ຫລືບໍ່ ແຕ່ພໍຕົກມື້ໃຫມ່ມາ ປ່າກໍເລີຍລຸກເຈື້ອມເພື່ອມຂຶ້ນຄືນ
ເມື່ອເຫັນດັ່ງນັ້ນ ພະອົງຈຶ່ງຕັດສິ່ງໃຫ້ເອົາງ່ອນໄຖໄປເຮັດເກັດແຮ້ວ ແລະເອົາສາຍ
ໄຖເຮັດສາຍແຮ້ວ ໄປຫ້າງໄວ້ທີ່ປ່າແຫ່ງນັ້ນ ຕົກມື້ໃຫມ່ມາ ເຈົ້າພະຍາໄດ້ໄປປະ
ພາດປ່າລ່າເນື້ອ ພໍດີໄລ່ຟານໄປໂຕໜຶ່ງ ຟານໄດ້ຜ່ານໄປບ່ອນໄຮ່ທີ່ມີແຮ້ວຫ້າງ
ຢູ່ ເຫັນຮຸ້ງໃຫຍ່ໂຕໜຶ່ງຖືກແຮ້ວຢູ່ ຮຸ້ງອ້ອນວອນໃຫ້ຟານຊ່ອຍປ່ອຍຮຸ້ງອອກ
ຈາກບ້ວງແຮ້ວ ແຕ່ຟານກໍຕອບວ່າຊ່ອຍບໍ່ໄດ້ ເພາະຫມາກຳລັງໄລ່ຕາມຂໍ້ອຍມາ
ເວົ້າແລ້ວຟານກໍຮັບຜ່າຍ ພໍດີຫມາມາຮອດ ຮຸ້ງຈຶ່ງເວົ້ານຳຫມາຊ່ອຍແກ້ ຫມາ
ຕອບວ່າຊ່ອຍບໍ່ໄດ້ ເພາະມີລູກຊາຍຂອງເຈົ້າຊີວິດຕາມຫລັງມາເຂົາເປັນນາຍ
ເມື່ອລູກຊາຍຂອງເຈົ້າຊີວິດມາຮອດ ນົກເລີຍກໍມຂາບ ຂໍອ່ອນຂໍຍອມ ແຕ່ລູກ
ຊາຍເຈົ້າຊີວິດກໍວ່າ ແມ່ນມືງນີ້ບໍ່ ທີ່ປ່ຽນໄຮ່ກູ່ໃຫ້ເປັນປ່າຄືນ ເວົ້າແລ້ວເຂົາກໍເອົາ
ມືຕິບ ຕົນເຕະຮຸ້ງແລ້ວກໍຫນີໄປ. ຈັກຫນ່ອຍລູກຊາຍຫລ້າ ແລະລູກສາວຫລ້າມາ
ຮອດ ນົກກໍອ້ອນວອນໃຫ້ປ່ອຍວ່າ: ຈະເອົາຫຍັງກໍຈະໃຫ້ຫມິດ ລູກຊາຍຫລ້າບໍ່
ປາກ ສ່ວນລູກສາວຫລ້າອ້ອນວອນໃຫ້ອ້າຍປ່ອຍນົກສາ ເພາະສົງສານ ໃນທີ່ສຸດ
ສອງອ້າຍນ້ອງຈຶ່ງພາກັນປ່ອຍນົກນັ້ນໄປ ນົກກໍມີຄວາມຮູ້ບຸນຄຸນຕໍ່ເຂົາທັງສອງ
ແຕ່ກໍເວົ້າຂຶ້ນວ່າ: "ກູຈະເອົາຊີວິດມະນຸດໃຫ້ພິນາດ" ແລ້ວຮຸ້ງກໍສັ່ງຕໍ່ສອງເຂືອ
ອ້າຍນ້ອງວ່າ: "ໃຫ້ເອົາແກ່ນຫມາກຕາວ ຈີ່ແທ້ໆເນີ ເມື່ອຮອດເດືອນເພັງມາໃຫ້
ເອົາປູກໃສ່ລານເຂົ້າ ຢ່າໃຫ້ໃຜຮູ້ໃຜເຫັນ ພໍຮອດເດືອນເຈັດ 14 ຄ່ຳ ແລ້ວໃຫ້ໄປ
ເບິ່ງ ພ້ອມທັງເອົາຂີ້ເຜິ້ງໄປນຳສາມຫ່ອງ ເມື່ອໄປຮອດແລ້ວ ຈະເຫັນຕົ້ນຫມາກ
ຕາວມີໃບໃຫຍ່ຫໍ່ກະດັງ ແລະ ມີຫມາກໃຫຍ່ຫໍ່ເລົ່າເຂົ້າ ຢ່າປາກຢ່າເວົ້າຫຍັງ ຄະ
ລຳ ຫມາກຕາວນັ້ນຈະມີຮູຫນູນ້ອຍກັດເປັນປ່ອງ ເຂືອເຈົ້າຈຶ່ງພາກັນເຂົ້າໄປຢູ່ໃນ
ຫມາກຕາວຫັ້ນ ຢ່າປາກ ໃນຫມາກຕາວຈະມີຂອງກິນທຸກຢ່າງ ແລ້ວໃຫ້ພວກເຈົ້າ
ເອົາຂີ້ເຜິ້ງ 3 ຫ່ອງນັ້ນອັດຮູສາ ເພາະມັນນ້ອຍເອງມີຂຶ້ນ 14 ຄ່ຳ ເດືອນເຈັດ ນ້ຳຈະ

ຖ້ວມ" ເມື່ອໄດ້ຮັບສິ່ງແລ້ວ ສອງອ້າຍນ້ອງກໍປະຕິບັດຕາມທຸກປະການ ໃນມື້ 14
ຄ່ຳ ເດືອນ 7 ນັ້ນເອງ. ນ້ຳເລີຍຖ້ວມໂລກ ຫມາກຕາວກໍຟຸ່ງຢູ່ຫນ້ານ້ຳ ໂຍກພຸ່ງຂຶ້ນ
ຕາມຟອງຈິນຈຸຟ້າສາມເທື່ອ ແລະ ຍວບລົງຈຳດິນສາມເທື່ອ ເມື່ອຮອດເດືອນ 8
ເພັງມາ ນ້ຳຈຶ່ງແຫ້ງ ແລ້ວສອງອ້າຍນ້ອງຈຶ່ງພາກັນອອກມາ ແລະ ພາກັນໄປຕັ້ງ
ຕູບຢູ່ນຳກັນແຄມແມ່ມະຫາສະຫມຸດ ການທັງມວນແນວອື່ນ ສອງອ້າຍນ້ອງບໍ່ມີ
ຫຍັງ ຍັງມີແຕ່ແກ່ນຜັກກາດຕິດໂຕມານຳ ສອງອ້າຍນ້ອງຈຶ່ງພາກັນປູກຜັກກາດ
ກິນເປັນອາຫານ. ຢູ່ຕໍ່ມາ ເທວະດາຮູ້ຂ່າວວ່າ ຍັງມີມະນຸດສອງຄົນລອດຊີວິດ
ຈາກນ້ຳຖ້ວມໂລກ ຈຶ່ງທະຍານລົງມາສູ່ໂລກຄືນ ເພື່ອຊອກຫາເຂືອເຈົ້າສອງອ້າຍ
ນ້ອງ ເລີຍໄປພົບແມ່ເຜິ້ງ ແມ່ເຜິ້ງຈຶ່ງບອກບ່ອນຢູ່ແຄມມະຫາສະຫມຸດໃຫ້ແກ່
ເທວະດາ ເມື່ອເທວະດາພົບແລ້ວ ຈຶ່ງຈຳໃຫ້ອ້າຍນ້ອງເອົາກັນເປັນຜົວເມັງສອງ
ອ້າຍນ້ອງບໍ່ເຫັນດີ ເມື່ອເປັນດັ່ງນັ້ນ ເທວະດາຈຶ່ງຄິດອຸບາຍ ແລ້ວເວົ້າກັບເຂືອເຈົ້າ
ທັງສອງຄົນວ່າ: "ຖ້າໄມ້ໂຕຜູ້ປ່ອຍ ກຶ້ງລົງຈາກພູຫນ່ວຍຫນຶ່ງ ແລ້ວໄມ້ໂຕແມ່
ປ່ອຍກຶ້ງລົງຈາກພູອີກຫນ່ວຍຫນຶ່ງ ຫາກສອງໄມ້ດັ່ງກ່າວກຶ້ງມາຈັບເຂົ້າກັນໄດ້ ສູ
ເຈົ້າກໍຈະເອົາກັນເປັນຜົວເປັນເມັງບໍ່ ?" ສອງອ້າຍນ້ອງຕອບວ່າ "ເຫັນດີ" ແຕ່ພໍ
ເມື່ອເທວະດາກຶ້ງໄມ້ລົງມາຈັບເຂົ້າກັນແລ້ວ ສອງອ້າຍນ້ອງກໍຍັງປະຕິເສດຄືເກົ່າ
ບໍ່ຍອມເອົາກັນເລີຍ ເທວະດາຈຶ່ງຫາອຸບາຍອີກ ໃຫ້ຜູ້ອ້າຍປ່ອຍກະດັງຈາກພູ
ຫນ່ວຍຫນຶ່ງ ແລະ ໃຫ້ຜູ້ນ້ອງປ່ອຍກະດັງອີກຈາກພູຫນ່ວຍຫນຶ່ງ ສອງກະດັງເລີຍ
ກຶ້ງລົງມາງວຳກັນ ດັ່ງນີ້ເອງ ສອງອ້າຍນ້ອງຈຶ່ງຈິນຕາແຈ ບໍ່ສາມາດປະຕິເສດໄດ້
ແລະ ຈຶ່ງໄດ້ຍອມເອົາກັນເປັນຜົວເມັງ.

ພໍດີໄດ້ປີຫນຶ່ງ ຜູ້ເປັນເມັງຈຶ່ງຖືພາ ເທວະດາລົງມາເບິ່ງເຂືອສອງຜົວເມັງມື້ລະ
ເທື່ອ ຜູ້ເປັນເມັງມານລູກໄດ້ 3 ປີແຕ່ບໍ່ເກີດ ມາມື້ຫນຶ່ງ ເທວະດາຈຶ່ງໄດ້ປະຊຸມ
ກັນຕົກລົງໃຫ້ເກີດລູກ ແຕ່ເປັນຫມາກນ້ຳເຕົ້າປຸງ 99 ຫນ່ວຍ (ລາງຄົນເວົ້າວ່າ 77
ຫນ່ວຍ) ເມື່ອເຫັນແປກປະຫລາດດັ່ງນັ້ນ ສອງຜົວເມັງອ້າຍນ້ອງຈຶ່ງພາກັນຈົມ
ສ້າມ ເຊື່ອວ່າເຂັດຂວາງ ຈຶ່ງພາກັນເອົາຫມາກນ້ຳເຕົ້າໄປຖິ້ມລົງນ້ຳສະຫມຸດ ເມື່ອ
ເທວະດາລົງມາຖາມຫາ ສອງຜົວເມັງຈຶ່ງລາຍງານຕາມເຫດການ ແລ້ວເທວະດາ
ກໍໄປຊອກທິນ້ຳສະຫມຸດ ເຫັນໄຫລຜ່ານເກາະຄ້າງຢູ່ແຫ່ງຫນຶ່ງ ຈຶ່ງເອົາກັບຄືນມາ.
ຊາວໂລໂລເຊື່ອວ່າ ມະນຸດເຮົາກຳເນີດຢູ່ໃນຫມາກນ້ຳເຕົ້າປຸງນັ້ນເອງ ແຕ່ລະ
ຫນ່ວຍໄດ້ໃຫ້ກຳເນີດແກ່ກຸ່ມຊົນເຜົ່າຫນຶ່ງ ສ່ວນເຜົ່າໂລໂລນັ້ນ ເມື່ອເກີດມາແລ້ວ

ໄດ້ໄປອາໄສກິນນົມນໍາຫມາ ດັ່ງນັ້ນຈຶ່ງນັບຖືຫມາ ແລະບໍ່ກິນຊີ້ນຫມາ ຈົນເທົ່າ
ປັດຈຸບັນ.

ຊາວໂລໂລ ແລະ ບຸນປະເພນີ

ຊາວໂລໂລ ຫລື ໂລໂລໂພ ມີບຸນປະເພນີປີຫນຶ່ງໆຫລາຍບຸນດ້ວຍກັນເຊັ່ນ:

1. ບຸນກິນຈຽງ ເຊິ່ງແມ່ນບຸນປີໃຫມ່ຂອງພວກເຂົາຈັດຂຶ້ນໃນເດືອນ 12 ຕາມ
ປະຕິທິນຈັນທະຣະຄະຕິ ເປັນເວລາ 3 ວັນ ລະຫວ່າງ ວັນອອກໃຫມ່ ຄ່ຳຫນຶ່ງ
ຮອດມື້ເພັງ.

2. ກິນຈຽງນ້ອຍ ຈັດຂຶ້ນໃນມື້ 8 ຄ່ຳເດືອນຍີ່.

3. ບຸນເດືອນສາມ ຈັດຂຶ້ນພາຍໃນເດືອນ 3 ເປັນບຸນບູຊາປ່າຊ້າ.

4. ບຸນເດືອນຫ້າ ຈັດຂຶ້ນໃນມື້ 5 ຄ່ຳ.

5. ບຸນເດືອນຫົກ ເມື່ອສໍາເລັດການປູກພືດຜົນ ລົງໄຮ່ລົງນາແລ້ວກໍເລີ່ມເຮັດ
ບຸນຮຽກວ່າບຸນປູກພືດ.

6. ເດືອນເຈັດຂຶ້ນ 14 ຄ່ຳ ມີບຸນບູຊາຜີເຮືອນ ເຊິ່ງນໍາເອົາຜົນຜະລິດທີ່ເກັບກ່ຽວ
ໄດ້ຊຸດທໍາອິດເຊັ່ນ: ເຂົ້າ ຝ້າຍ ສາລີ ຫມາກອີ ຫມາກແຕງ ແລະ ພືດຜົນຕ່າງໆ
ມາບູຊາຜີເຮືອນ.

7. ບຸນເດືອນແປດຄືໃນມື້ເພັງ ເປັນບຸນບູຊາພະຈັນ ເພາະວ່າເດືອນແປດເພັງນັ້ນ
ເປັນມື້ທີ່ນໍາຖ້ວມໂລກແຫ່ງລົງ ທັງເປັນມື້ແຫ່ງການກໍານົດຄືນຂອງມະນຸດສະ
ໂລກເຜົ່າພັນຕ່າງໆ ນັບທັງເຜົ່າໂລໂລໂພດ້ວຍ.

ຊາວໂລໂລໂພ ແລະ ແຊກເຜົ່າ

ຊາວໂລໂລໂພມີສາມແຊກເຜົ່າດ້ວຍກັນເຊັ່ນ:

1. ຕົ້າເທົ່າໂລໂລໂພ ແປວ່າ ໂລໂລໂພຫົວໃຫຍ່ ເຊິ່ງຫມາຍເຖິງຊາວໂລໂລໂພທີ່
ໃສ່ຜ້າພັນຫົວໃຫຍ່.

2. ຕົ້າສິງໂລໂລໂພ ແປວ່າ ໂລໂລໂພຂຽວໃຫຍ່ ເຊິ່ງຫມາຍ
ຄວາມວ່າ ຊາວໂລໂລໂພໂສ້ງຂຽວໃຫຍ່.

3. ຮວາງໂຈະໂລໂລໂພ ແປວ່າ ໂລໂລໂພຂຸນນາງ.

ມີນິທານເຫຼົ່າກັນວ່າ: ມີແມ່ຫມ້າຍຜູ້ໜຶ່ງໄປເຮັດໄຮ່ເອົາຫມາໄປນຳ ພໍເວລາ
ພັກຜ່ອນຫມາເລີຍຫຍຸ້ງໃສ່ ...ແມ່ຫມ້າຍຜູ້ນັ້ນເລີຍຖືພາ ເວລານັ້ນມີນິກແອ່ນ
ບິນມາແລ້ວຮ້ອງໃສ່ວ່າ : " ຈູສ່ຽວໂທ ຈູສ່ຽວໂທ" ແປວ່າ : ຕະກຸນເຈົ້ານ້ອຍ ຕະ
ກຸນເຈົ້ານ້ອຍ " ຊຶ່ງຍິ່ງທວນເຍັ້ງ"ແປວ່າພັນໆປີຫມື່ນໆປີ ແລ້ວແມ່ຫມ້າຍກໍຕອບ
ວ່າ: "ຊີວິດເຮົາຍືນໄດ້ແຕ່ 800 ປີ ທໍ່ນັ້ນ" ພໍເກີດລູກມາແລ້ວ ລູກກໍເລີຍມີຖານະ
ເປັນເຈົ້າແຫ່ງຊາວໂລໂລໂພ ດັ່ງນີ້ເອງທີ່ຊາວໂລໂລໂພຈຶ່ງມີຕະກຸນໜຶ່ງຮຽກວ່າ "
ຮວາງໂຈະໂລໂລໂພ" ແລະ ກໍອາດຍ້ອນເຈົ້າຂອງຊາວໂລໂລໂພຖືກຳເນີດມາ
ຈາກຫມານັ້ນເອງຊາວໂລໂລໂພຈຶ່ງນັບຖືຫມາ ແລະ ບໍ່ກິນຫມາເປັນເຫດຜົນ
ໜຶ່ງ.

ຊາວໂລໂລໂພ ແລະ ຮີດແຕ່ງດອງ

ຕາມຮີດເກົ່າຄອງເດີມຂອງຊາວໂລໂລໂພນັ້ນ ຜູ້ຈະໄດ້ເປັນຄູ່ຜົວເມັງກັນ
ຈະບໍ່ໄດ້ລົມກັນ ຫຼື ມັກຮັກກັນມາກ່ອນເລີຍ ຜູ້ຈະເປັນເຂີຍກໍບໍ່ຮູ້ເລີຍວ່າຜູ້ຈະມາ
ເປັນເມັງໂຕນັ້ນມີຫນ້າຕາແນວໃດ ກໍເຊັ່ນດຽວກັນກັບຜູ້ເປັນໃພ້ຈະບໍ່ຮູ້ວ່າ ຜູ້ຈະ
ມາເປັນຜົວຂອງຕົນນັ້ນເປັນຄົນແນວໃດ ທຸກຢ່າງເປັນເລື່ອງຂອງພໍ່ແມ່ທີ່ຈະຊອກ
ຫາໃຫ້ ມັນແມ່ນພໍ່ແມ່ຂອງຝ່າຍຊາຍທີ່ຈະໄປຫາເລືອກເອົາເອງ .

ບາດກ້າວທີ່ໜຶ່ງ: ເມື່ອພໍ່ແມ່ຂອງຝ່າຍຊາຍເຫັນວ່າລູກສາວຂອງໃຜເປັນ
ທີ່ຈັບອີກຈັບໃຈແລ້ວກໍໄປຫາພໍ່ຊື່ ແມ່ຊື່ມາສອງຄົນເຊິ່ງຮຽກວ່າ "ພູຈູມາ" ໄປຕິດຕໍ່
ທາບທາມ.

ບາດກ້າວທີ່ສອງ: ພູຈູມາ ຈະຕ້ອງມີເຫຼົ່າກ້ອງໜຶ່ງເພື່ອສູ່ ແລະ ເຫຍັ້ນ
ໃຫ້ພໍ່ແມ່ຜູ້ສາວກິນ ພ້ອມກັນນັ້ນກໍກ່າວສູ່ຂໍລູກສາວ ໃນຕອນນີ້ຖ້າວ່າ ພໍ່ແມ່ຂອງ
ຜູ້ສາວຍັງບໍ່ຕົກລົງເທື່ອກໍບອກໃຫ້ມາເທື່ອໃຫມ່ອີກ ແຕ່ຖ້າບໍ່ເຫັນດີກໍປະຕິເສດໄປ
ເລີຍ.

ບາດກ້າວທີ່ສາມ: ກ່ອນພໍ່ຊື່ຈະໄປສູ່ຂໍເປັນຄັ້ງສຸດທ້າຍ ກັບພໍ່ແມ່ຂອງຜູ້ສາວ
ນັ້ນ ພໍ່ຊື່ຕ້ອງແຈ້ງຈຸດປະສົງອັນແນວແນ່ຂອງຕົນ ໄປໃຫ້ພໍ່ແມ່ຂອງຜູ້ສາວຮູ້ລ່ວງ

ໃນເທ
28
ເວີ
ປາວ
ອາ
48
ລາ

ຫນ້າ 5 ມີ ຖ້າວ່າພໍ່ແມ່ຂອງສາວເຫັນດີ ກໍບອກຂ່າວໃຫ້ຮູ້ວ່າ ກຽມການຕ້ອນຮັບ ແຕ່ໃນກໍລະນີພໍ່ແມ່ຂອງສາວເຫັນດີ ແຕ່ພີ່ນ້ອງບໍ່ເຫັນດີພໍ່ແມ່ຂອງສາວຕ້ອງໄດ້ຂໍ ໂທດໂພຍຊື່ວ່າຮັບບໍ່ໄດ້ດ້ວຍເຫດຜົນດັ່ງນັ້ນເອງ ແຕ່ຖ້າທຸກຢ່າງຮຽບຮ້ອຍກໍຕົກ ລົງແຕ່ງດອງກັນ .

ບາດກ້າວທີ່ 4: ເມື່ອຕົກລົງຈະແຕ່ງດອງກັນແລ້ວ ພໍ່ຊື່ຈະຕ້ອງໄປຕົກລົງມື້ ງາມຍາມດີຕະຫຼອດຄ່າຫົວ ແລະ ພິທີແຕ່ງດອງຕາມຮີດຄອງຂອງຊາວໂລໂລໂພ ແລ້ວການແຕ່ງດອງຈະຕ້ອງມີສອງຂັ້ນຮຽກວ່າ ແຕ່ງດອງນ້ອຍ ແລະ ແຕ່ງດອງ ໃຫຍ່ ໃນແຕ່ລະຂັ້ນນີ້ ພໍ່ຊື່ຈະຕ້ອງເປັນຜູ້ຕາງຫນ້າຄອບຄົວຝ່າຍຊາຍໄປຕົກລົງ ກັບພໍ່ແມ່ຂອງເຈົ້າສາວ.

ການແຕ່ງດອງນ້ອຍ

ການແຕ່ງດອງນ້ອຍຈະມີພໜງເຫຼົ່າສອງຖ້ວຍ ຊັ້ນຫມູສອງກ້ຽນຄືປະມານ 1 ກິໂລ ພໍ່ຊື່ທັງສອງຈະເປັນຜູ້ເຮັດຫນ້າທີ່ຕາງພໍ່ແມ່ຂອງຝ່າຍຊາຍ ພໍ່ຊື່ນຳເອົາເຫຼົ່າ ແລະ ຊັ້ນໄປຮອດເຮືອນເຈົ້າສາວ ແລ້ວກໍຈັດການທຸງເຂົ້າທຸງນ້ຳຄົວກິນຢູ່ເຮືອນ ຂອງຝ່າຍຍິງເອງ ຈາກນັ້ນ ກໍຫາພາເຂົ້າມາສູ່ພໍ່ແມ່ຂອງເຈົ້າສາວພ້ອມທັງເຊີນພໍ່ ແມ່ຂອງເຈົ້າສາວກິນ ເມື່ອກິນເຂົ້າແລ້ວກໍເອົານ້ຳຊາມາເຫຍັ້ນສູ່ກິນແມ່ນຂະນະນີ້ ເອງທີ່ພູຈູມາ ຈະຕົກລົງຄ່າດອງຂອງຝາກກັບພໍ່ແມ່ຜູ້ສາວເຊັ່ນ ເປັນເງິນຕັ້ງແຕ່ 8-20 ທ່ອນ ແລ້ວແຕ່ຈະຕົກລົງກັນນອກນັ້ນຍັງມີເຫຼື້ຢາປາແປ້ງ ແລະ ຊັ້ນໄຂ ຕ່າງໆອີກດ້ວຍ.

ພິທີກຳ ຂອງການແຕ່ງດອງໃຫຍ່

ຝ່າຍຊາຍ: ກ່ອນຈະເຖິງມື້ລຶກງາມຍາມດີ ທີ່ນັດຫມາຍກັນລະຫວ່າງສອງຝ່າຍ ແລ້ວ ພູຈູມາ ຈະຕ້ອງໄປແຈ້ງໃຫ້ເຈົ້າໂຄດຝ່າຍຍິງຮູ້ ເຖິງຄວາມແນ່ນອນຂອງ ງານເປັນຄັ້ງສຸດທ້າຍ ພ້ອມກັນນັ້ນກໍຈັດການຕັ້ງຕູບຂຶ້ນເປັນສອງຫ້ອງຢູ່ຕໍ່ຫນ້າ ປະຕູເຂົ້າເຮືອນຂອງເຈົ້າໂຄດຝ່າຍຊາຍ ເພື່ອຮັບເອົາສາວໃໝ່ກ່ອນຈະເຂົ້າໄປຢູ່ ໃນເຮືອນນຳພໍ່ປູ່ແມ່ຢ່າ. ຕາມທຳມະດາແລ້ວຕູບນ້ອຍໆດັ່ງກ່າວນັ້ນເຂົາເຈົ້າບຸກ ໄວ້ກ່ອນຫນ້າມື້ແຕ່ງດອງສອງອາທິດ ແລະ ກ່ອນຈະເຖິງມື້ແຕ່ງດອງມື້ຫນຶ່ງ ເຈົ້າ

ບ່າວຈະຕ້ອງຕັດຜົມ ອາບນ້ຳ ຜັດເນື້ອແຕ່ງກາຍໃຫ້ສະອາດ ຈົບງາມ ພໍຕົກມື້
ໃຫມ່ມາຄືມື້ແຕ່ງດອງອີຫຼີ ເຈົ້າບ່າວຈະຕ້ອງເລີ່ມດ້ວຍການແຕ່ງກາຍດັ່ງນີ້ :

ເອົາຜ້າພັນຫົວສີດຳຍາວສາມວາຂຶ້ນໄປພັນຫົວເປັນສີ່ແຈ ໃສ່ເສື້ອປ້າຍສີດຳມີ
ສາມລັ່ນຢູ່ປາກແຂນ ແລະ ໃສ່ໂສ້ງສີດຳເຊັ່ນກັນ ມີແພແດງຈັບກະດູມເງິນພັນ
ແອວ ແລະມີຜ້າບ່ຽງສີແດງຍາວວາປາຍພາດບ່ານຳດ້ວຍ.

ພ້ອມກັນນັ້ນເຈົ້າໂຄດຝ່າຍຊາຍກ່ຽມສິນຝາກມີ: ເສື້ອເພັງໂລຍາວຫນຶ່ງຊຸດ
ຈັບຫມາກກະດູມເອັຄິບຊຸດ ເຊັ່ນ: ຢູ່ຄໍສອງຫນ່ວຍ ປ້າຍກາງສອງຫນ່ວຍ ລຸ່ມຕີນ
ເສື້ອຫນຶ່ງຫນ່ວຍ ແລະ ແຈຕີນເສື້ອສອງຫນ່ວຍ ຜ້າພັນຫົວຫນຶ່ງຜືນສີດຳ ຍາວ
ສາມວາ ຂຶ້ນໄປ ປອກແຂນເງິນສອງວົງ ປອກມືເງິນແປດອັນ ເຕັງຫູເງິນເປັນວົງ
ໃຫຍ່ມີຍອຍລົງຫນຶ່ງຄູ່ ເຫລົ້າສອງແກ້ວ ເງິນບີ້ໃສ່ແພແດງອັດປາກແກ້ວ ເຊິ່ງຮຽກ
ວ່າ "ແກ້ດໂຕ" ແປວ່າ ເຫລົ້າຂຶ້ນຜື ມີຜັກທຽມສອງຄູ່ ຄູ່ລະສອງຫົວ ເອົາໄຫມ
ແດງມັດ ມີທ່ອນອ້ອຍທ່ອນດີງສີ່ທ່ອນຕັດສະເຫມີກັນ ມີທູບສອງຄູ່ໃຫຍ່ທຶມດີ
ເກືອກ້ອນຕັດເປັນສີ່ທ່ອນຊຳກັນ ມີເຂົ້າສານປະມານສອງໂລ. ເຄື່ອງຍ່ອຍເຫລົ້າ
ນີ້ ຈະເອົາໄວ້ຫ້າງ ເພື່ອຄອບໄຄວ່ຜືເຮືອນຂອງພໍ່ເຖົ້າແມ່ເຖົ້າ ຈະໄດ້ເລືອກເອົາ
ເດັກນ້ອຍຊາຍງາມງ່າຍໆນ້ອຍໃຫຍ່ຊຳກັນ ມາຖືກະຕ່າຂອງຝາກເຫລົ້ານີ້ໄປນຳ ຂະ
ບວນແຫ່ເຂີຍ.

ການແຫ່ເຂີຍຈະຕ້ອງແມ່ນຟູຈູມາ(ພໍ່ຊື່) ສອງຄົນນຳຫນ້າເຂີຍ ພ້ອມດ້ວຍເຂີຍ
ສຳຮອງຖັດໄປ ສາວສອງຄົນຖັດໄປ ເດັກນ້ອຍສອງຄົນຖືຂອງຝາກຖັດໄປອີກ
ແລ້ວຈຶ່ງແມ່ນຂະບວນເຖົ້າແກ່ເຈົ້າໂຄດລຸງຕາ ແຕ່ກ່ອນຈະໄປ ຟູຈູມາທັງສອງ
ຕ້ອງໄປຄອບໄຄວ່ຜືເຮືອນກ່ອນເພິ່ນ ຕໍ່ມາແມ່ນບ່າວເຂີຍຕ່ຽງກັນໄປ ໃນຂະບວນ
ແຫ່ນີ້ ເຂີຍຈະຕ້ອງໄດ້ຖືຄັນທຶມກັງໄປພ້ອມ ຖ້າບໍ່ມີຕ້ອງຊອກຫາໃຫ້ໄດ້.

ຝ່າຍຍິງ: ກ່ອນບ່າວເຂີຍຈະມາແປງນັ້ນ ຝ່າຍຍິງກໍຕ້ອງໄດ້ກຽມການເຊັ່ນກັນຄື:
ຕັ້ງຕູບນ້ອຍສອງຫ້ອງຂຶ້ນຢູ່ບ່ອນປະຕູເຮືອນ ຂ້າຫມູກຽມອາຫານ ເຊິນເຈົ້າໂຄດ
ລຸງຕາແປດເຖິງສິບຄົນ ຫລື ຢ່າງຫນ້ອຍສີ່ຄົນ ມາຮັບປະທານລໍຖ້າການມາຮອດ
ມາເຖິງຂອງຂະບວນແຫ່ເຂີຍ.

ສ່ວນສາວໃພ້ນັ້ນກໍໄດ້ອາບນ້ຳ ຜັດເນື້ອແຕ່ງຕົວ ຫລືກຂົນບົວຕາມຫນ້າຕາມ
ຕາໃຫ້ກັງງອ່ອຍທ່ອຍດີ ແລ້ວກໍເຂົ້າໄປລີ້ຢູ່ຫ້ອງນອນ. ເມື່ອຂະບວນແຫ່ເຂີຍມາ
ເຖິງແລ້ວ ພໍ່ເຖົ້າແມ່ເຖົ້າຈະຮີບເອົາຈອກເຫລົ້າຫນຶ່ງຈອກ ນ້ຳຊາຫນຶ່ງຈອກ ອອກ

ມາຮັບເອົາເຂີຍ ແລະຂະບວນແຫ່ທັງມວນ ເຂົ້າໄປລໍຖ້າໃນຕູບນ້ອຍທີ່ໄດ້ປຸກໄວ້. ພາຍໃນຕູບນັ້ນ ບໍ່ມີຫຍັງເລີຍນອກຈາກແຕ່ໂຕະ ແລະ ແປ້ນມ້າ. ທາງຝ່າຍພູຈູມາກໍເຫຍັ້ນເຫລົ້າ ເພື່ອເປັນການບອກເລົ່າການມາຮອດມາເຖິງ ຂອງເຂີຍໃຫ້ພໍ້ເຖົ້າແມ່ເຖົ້າຮູ້ ແລ້ວພໍ້ເຖົ້າແມ່ເຖົ້າຈະເລົ່າຂ່າວໃຫ້ຮູ້ເຖິງຜູ້ແຕ່ງກິນໃນພິທີນີ້. ຈາກນັ້ນ ພູຈູມາ ກໍຈະບອກວ່າ ເຂີຍຫົວເຂົ້າ ແລ້ວພໍ້ເຖົ້າແມ່ເຖົ້າກໍຈະບອກໃຫ້ແມ່ຄົວຈັດການຫາພາເຂົ້າມາສູ່ເຂີຍ ແລະເຈົ້າໂຄດຝ່າຍຊາຍກິນ.

ໃນຂັ້ນຕໍ່ມາ ເມື່ອຂະບວນແຫ່ເຂີຍຍ້າຍອອກຈາກຕູບ ກ່ອນຈະກ້າວເຂົ້າປະຕູເຮືອນ ສາວໃໝ່ກໍມີຍິງສາວຜູ້ໜຶ່ງມາປິດແພບ່ຽງຂອງເຂີຍ ເອົາຫ້ອຍໄວ້ປະຕູເຮືອນ ແລ້ວຜູ້ເປັນເຂີຍກໍກ້າວເຂົ້າເຮືອນໄປຄາລະວະຄອບໄຄວ່ທັງຜີເຮືອນ.

ມື້ນັ້ນ ເຈົ້າສາວຈະຕ້ອງປ່ຽນເຄື່ອງເກົ່າ ຂອງຄອບຄົວຂອງຕົນອອກ ແລ້ວເອົາເຄື່ອງທີ່ຜູ້ເປັນຜົວມາໃຫ້ນັ້ນໃສ່ແທນ ແລ້ວກໍໄປນອນຢູ່ຫ້ອງຜີເຮືອນ ຈາກນັ້ນຜູ້ເປັນພີ່ຊາຍກໍຈະເຈັ່ງເອົາອອກມາເຮັດພິທີບູຊາຜີພໍ້ຜີແມ່ ແລ້ວກໍເຈັ່ງຍອອກເຮືອນໄປຕາມຂະບວນແຫ່ ພ້ອມດ້ວຍເຂີຍ ເພື່ອເອົານ້ອງໄປສົ່ງເຮືອນພໍ້ປູ່ແມ່ຍ່າ ເວລາຈາກເຮືອນໄປ ເຈົ້າສາວຈະຖືໄມ້ຖູ່ເບື້ອງລະຄູ່ ແລ້ວຈະຖືໄມ້ຖູ່ນັ້ນຄົນຫລັງ ອັນເປັນສັນຍາລັກແຫ່ງການອຳລາຄາຈາກພໍ້ແມ່ ແລະ ບໍ່ເອົາບຸນຄຸນຂອງພໍ້ແມ່ຕິດຕົວໄປນຳ ເມື່ອຂະບວນແຫ່ເຂີຍໄປເຖິງເຮືອນຂອງເຈົ້າບ່າວ ຫລືພໍ້ປູ່ແມ່ຍ່າແລ້ວ ຜູ້ເປັນອ້າຍຈະປົງນ້ອງລົງຕູບຫໍ ທີ່ປຸກໄວ້ຕໍ່ໜ້າປະຕູເຮືອນ ເພື່ອນັ່ງລໍຖ້າພິທີກຳຕໍ່ໄປ. ຈາກນັ້ນ ເພິ່ນກໍຈະເຊີນເອົາອະເພມາ (ຫມໍ້ຮິດຫມໍ້ຄອງ) ມາຈັກອວຍພອນສູດຂວັນ ພິທີຈະເປັນແບບສູ່ຂວັນ ຄືມີດອກໄມ້ທູບທຽນ ມີໂຕະຕັ້ງໜ່ວຍໜຶ່ງ ມີເຂົ້າເປືອກປະມານຫ້າໂລໃສ່ກະບູງ ເຂົ້າສານປະມານໜຶ່ງໂລວາງໄວ້ເທິງເຂົ້າເປືອກ ມີເງິນບີ້ໃສ່ໄວ້ໃນຖ້ວຍນ້ຳ ນອກນັ້ນ ກໍມີຊິງສັ່ງ ມີຂົນຫມູທີ່ຈະຕ້ອງມອບໃຫ້ອະເພມາ ປະມານຫ້າໂລ ຕໍ່ຈາກນັ້ນ ອະເພມາກໍເອົາຊິງ ເອົາເຂົ້າເປືອກເຂົ້າສານໄປບູຊາໄວ້ໃນຫ້ອງນອນຂອງໃໝ່ເຂີຍໃໝ່ ແລ້ວຜູ້ເປັນອ້າຍຂອງເຈົ້າສາວກໍເຈັ່ງເອົານ້ອງເຂົ້າໄປໃນເຮືອນໃຫຍ່ ເພື່ອມອບໃຫ້ພໍ້ປູ່ແມ່ຍ່າ ແລະ ເພື່ອສົມບັດສົມມາຄອບໄຄວ່ຜີຢ່າວຜີເຮືອນ ຜູ້ເປັນອ້າຍຍັງໄດ້ມອບຫມາຍຜູ້ເປັນນ້ອງໃຫ້ປູ່ຍ່າວ່າ: "ບັດນີ້ ນ້ອງຂອງຕົນຕັດຂາດຈາກເຮືອນຊານພໍ້ແມ່ພີ່ນ້ອງທາງພຸ້ນແລ້ວ ເປັນຄົນອື່ນໄປແລ້ວ ໃຫ້ພໍ້ແມ່ທາງພີ່ຮັກຫອມເອົາ". ເຖົ້າແກ່ລຸງຕາທັງຝ່າຍຍິງຝ່າຍຊາຍ ໄດ້ຜັດປ່ຽນກັນມາຄາລະວະບູຊາຜີເຮືອນ ພ້ອມທັງອວຍພອນ

ໃຫ້ຄູ່ສົມລົດໃຫມ່ ຈຶ່ງປະສົບກັບຄວາມສຳເລັດໃນຊີວິດທຸກປະການ. ເມື່ອພິທີນີ້
ສຳເລັດແລ້ວ ກໍມາເຖິງບັນແຈກເຫລົ້າໃຫ້ບ່າວເຂີຍ ແລະສາວໃພ້ ຄືຜູ້ແຈກຈະ
ຕ້ອງປະຕິບັດໄວເທົ່າທີ່ຈະໄວໄດ້ ເພາະພາຍຫລັງແຈກເຫລົ້າແລ້ວໃພ້ ແລະ ເຂີຍ
ຈະພາກັນແຍ່ງເຂົ້າສົ່ມ ຖ້າວ່າໃຜເຂົ້າກ່ອນໄດ້ ຜູ້ນັ້ນຈະມີໜ້າມີຕາ ຖືວ່າເປັນຜູ້
ມີອຳນາດວາດສະໜາກວ່າ ດັ່ງນັ້ນຜູ້ເປັນພີ່ນ້ອງທັງສອງຝ່າຍ ຈຶ່ງພະຍາຍາມ
ຊ່ວຍແຍ່ງຊຶ່ງກັນ ເພື່ອໃຫ້ຄົນຂອງຕົນໄດ້ເຂົ້າໄປໃນສົ່ມກ່ອນ.

ພິທີບັນນີຈົບລົງແລ້ວ ໃພ້ຈະໄດ້ອອກມາຈັດພາເຂົ້ານ້ຳຮ້ອນນ້ຳອຸ່ນ ໃຫ້ພໍ່ແມ່ພີ່
ນ້ອງແລະແຂກຄົນກິນ ພ້ອມທັງແຈກເຫລົ້າຢາປາແປ້ງ ໂອ້ລົມກັນຢ່າງມີບັນຍາ
ກາດມ່ວນຊື່ນ ເມື່ອພາເຂົ້າສຳເລັດແລ້ວ ທຸກຄົນກໍສັ່ງລາກັບບ້ານໃຜເຮືອນມັນ.

ມື້ຕໍ່ມາ ໃພ້ແລະເຂີຍຈຶ່ງພາກັນມາຢາມເຮືອນພໍ່ເຖົ້າແມ່ເຖົ້າ ພ້ອມທັງນອນຢາມ
ຄົນໜຶ່ງ ແລ້ວຈຶ່ງກັບຄືນມານອນເຮືອນພໍ່ປູ່ແມ່ຢ່າຕາມເດີມ.

ສິ່ງທີ່ເປັນຂໍ້ສັງເກດ ໃນການແຕ່ງດອງຂອງຊາວໂລໂລໂພບາງຢ່າງກໍຄື:

- ເວລາແຫ່ບ່າວເຂີຍມາເຮືອນສາວໃພ້ ຖ້າຫາກມີລາງຮ້າຍເກີດຂຶ້ນ ເຂີຍມີສິດ
ປະໃພ້ໄດ້ ໂດຍທີ່ບໍ່ຕ້ອງຖືກປັບໃຫມເລີຍ ແຕ່ຖ້າເປັນກໍລະນີດຽວກັນນີ້ ແມ້ງຈະ
ຕ້ອງຖືກປັບໃຫມທັນທີ.

- ຫາກແມ້ງຫລິ້ນຊູ້ຈາກຜົວ ຖ້າຈັບໄດ້ໄລ່ຄາຕິນຄາມີ ຜົວສາມາດທຳຮ້າຍແມ້ງ
ແນວໃດກໍໄດ້.

- ພິທີແຕ່ງດອງຂອງຊາວໂລໂລນັ້ນ ສາມາດຂ້າໄດ້ແຕ່ຫມູ່ນັ້ນ ສັດຢ່າງອື່ນ
ຂ້າມາປະກອບພິທີບໍ່ໄດ້.

ຊາວໂລໂລ ແລະ ການເກີດ

ຕາມປະເພນີແລ້ວ ແມ່ມານຊາວໂລໂລໂພ ຈະຕ້ອງເຮັດວຽກປົກກະຕິຈົນຮອດ
ມື້ໃຫ້ກຳເນີດແກ່ລູກຈຶ່ງເຊົາເຮັດວຽກ ຈົນບາງຄັ້ງບາງກໍລະນີເກີດລູກຕາມໄຮ່ຕາມ
ສວນກໍມີ ເມື່ອລູກເກີດມາແລ້ວ ເຂົາເຈົ້າກໍຕັດສາຍແຮ່ແຜ່ສາຍປີ ແລະ ເອົາ
ສາຍແຮ່ໄປຖິ້ມໃນປ່າ ຈະຕ້ອງແຖຜົມລູກອ່ອນອອກໃສ່ຖົງໄວ້ ອັນມີຄວາມ
ຫມາຍວ່າ ບໍ່ໃຫ້ຂວັນລູກໜີໄປອື່ນໄກ. ສ່ວນຜູ້ເປັນແມ່ ຈະຕ້ອງອາບນ້ຳຮ້ອນ

ນ້ຳອຸ່ນຕັ້ງແຕ່ນັ້ນມາເປັນໄລຍະເດືອນປາຍ ຄືອາບນ້ຳມື້ໜຶ່ງສີ່ຫາຫ້າເທື່ອ ນັບວ່າ ເປັນໄລຍະຢູ່ກຳກິນນ້ຳຕົ້ມຢາຮາກໄມ້ ຂາງໄຟ ແລະ ນອນຢູ່ຂ້າງໆເຕົາໄຟ ສ່ວນ ການກິນນັ້ນ ເວລາຢູ່ກຳເຂົາເຈົ້າຈະບໍ່ກິນເຂົ້າຈ້າວ ແລະ ກິນໄກ່ ຫລື ກິນໄຂ່ເປັນ ອາຫານປະຈຳ ເມື່ອຄົບເດືອນໜຶ່ງແລ້ວພໍ່ແມ່ກໍເຮັດຂວັນໃຫ້ລູກ ຖືວ່າເປັນມື້ ອອກກຳ ຄືຈະຕ້ອງຂ້າໄກ່ໄຫວ້ຜີພໍ່ຜີແມ່ ແລະ ໃສ່ຊີ້ໃຫ້ລູກ ໂດຍແມ່ນເຖົ້າແກ່ຫລື ພໍ່ແມ່ເປັນຜູ້ໃສ່ໃຫ້ ຖ້າຊີ້ພໍ່ມີນາມສະກຸນ ເຊັ່ນ: "ກຸ່ຍ XX " ລູກຈະຕ້ອງຂຶ້ນຕົ້ນ ດ້ວຍນາມສະກຸນ "ກຸ່ຍ xx" ເຊັ່ນກັນ.

ເມື່ອລູກໃຫຍ່ເປັນບ່າວເປັນສາວມາ ຜູ້ເປັນບ່າວມັກຈະຂັບກ້ຽວສາວເວລາໄປ ບ່າໄປພູ ຖ້າສາວມັກ ສາວຈິ່ງຂັບຕອບ ຖ້າບໍ່ມັກກໍມີໄປເລີຍ. ຕອນກາງຄືນມາ ຜູ້ບ່າວມັກຈະໄປແອ່ວສາວ ຫາກມັກກັນກໍສາມາດນັດຫມາຍກັນໄປໃສກໍໄດ້ ແຕ່ ຖ້າພໍ່ແມ່ຮູ້ກໍຖືວ່າຜິດຮີດ ໃນກໍລະນີສາວມີລູກທາງ ຖ້າພໍ່ແມ່ເຫັນດີກໍໃຫ້ເອົາກັນ ກັບຊາຍຊູ້ ຖ້າບໍ່ເຫັນດີກໍປັບໃຫມ ຕາມຮີດຕາມຄອງ ໃນກໍລະນີທີ່ຊູ້ຜູ້ຍິງ ຫລືຊາຍ ໄປມັກຄືນອື່ນນອກໃຈ ກໍບໍ່ມີການແກ້ແຄ້ນ ຫລື ອາຄາດບາດຫມາຍກັນ ເປັນທຳ ມະດາເຫມືອນສັງຄົມທົ່ວໆໄປ.

ຜີເຮືອນ

ຕາມທຳນຽມເກົ່າເດີມ ເຮືອນຂອງຊາວໂລໂລໂພຈະຕ້ອງມີສອງຜີເຮືອນຄື: ຜີ ລວມ ແລະ ຜີສະເພາະ ຜີສະເພາະນັ້ນຈະມີຫ້ອງນ້ອຍໃຫ້ສະເພາະ ດຽວນີ້ມີແຕ່ຜີ ລວມໂຕດຽວ ໄປລ່ວງລຳຫ້ອງນ້ອຍນັ້ນ ຈະຕ້ອງຖືກປັບໃຫມເຫລົ່າກ້ອງໄກ່ໂຕ ແຕ່ກ່ອນເພິ່ນຍັງສະຫລັກຮູບພໍ່ແມ່ໄວ້ບົນຫ້ອງດ້ວຍ ແຕ່ດຽວນີ້ບໍ່ຈຳເປັນ ຜີເຮືອນ ສະເພາະນັ້ນ ມີຫນ້າທີ່ຮັບຜິດຊອບຂວັນເງິນຂວັນຄຳ ແລະ ຄວາມຮັ່ງຄວາມມີ ເຊິ່ງຖືວ່າແມ່ນຜີໂຕສຳຄັນ ຫ້ອງບູຊາຜີໂຕນີ້ຮຽກວ່າ "ເນດີໂຢ" ແປວ່າຜີໂດດ ດຽວ.

ການເຈັບເປັນ

ກໍລະນີທີ່ມີຄົນເຮືອນເຈັບເປັນ ເຂົາເຈົ້າຈະເອົາຫມໍ່ມາດູ ເຊິ່ງແນ່ນອນທີ່ສຸດ ຕ້ອງບອກວ່າ "ຜີຂົບ" ຕ້ອງໄດ້ເຮັດຮີດເຮັດຄອງໃນໄລຍະສາມວັນ ແລະ ໃນໄລ

ຍະດັ່ງກ່າວ ເຂົາເຈົ້າຈະເອົາໃບໄມ້ມາເຫນັບໄວ້ປະຕູເຮືອນ ເພື່ອຫ້າມຄົນນອກ
ເຂົ້າໄປ.

ການປູກພືດຜົນ

ຕາມປະເພນີແລ້ວ ຊາວໂລໂລໂພຈະຕ້ອງຊອກມ້ຽງາມຍາມດີ ເພື່ອຕົກກັກ
ເຂົ້ານາ ຄືເຂົາຈະເລືອກເອົາມ້ຽງທີ່ເຂົາເກີດເປັນມ້ຽງດີ. ເຂົາເຈົ້າຄະລາມ້ຽງແມ່ຕາຍ
ການກ່ຽວເຂົ້າກໍຕ້ອງເລືອກມ້ຽງເຊັ່ນກັນຄື ບໍ່ເອົາມ້ຽງເກີດແລະມ້ຽງຕາຍ ແຕ່ເອົາມ້ຽງໃຫຍ່
ມ້ຽງ ມ້ຽງນ້ອຍ ເປັນມ້ຽງເລີ່ມຖືວ່າເປັນສິລິມຸງຄຸນ ການຕີເຂົ້າຟາດເຂົ້າ ແລະຂົນເຂົ້າ
ນັ້ນ ຖືເປັນວຽກຜູ້ຊາຍ ແມ່ຍິງພຽງແຕ່ຊ່ວຍຕົນຊ່ວຍມືທໍ່ນັ້ນ.

ລາງຮ້າຍ

ເວລາໃດງົວຂຶ້ນແປເຮືອນ ອັນຖືວ່າ ເປັນລາງຮ້າຍທີ່ສຸດນັ້ນ ຕ້ອງເອົາງົວນັ້ນ
ໄປຂ້າເຮັດຜີ ແຕ່ຖ້າວ່າເຂົ້າໃນເຮືອນ ເຊິ່ງກໍຖືວ່າຂວງເຊັ່ນກັນນັ້ນ ເຂົາເຈົ້າຈະໄດ້
ເອົາຂົນໄກ່ ເຂົ້າເຢັນ ເຫລັ້າ ຖ້າມໄຟ ໃສ່ກະໂປະໄປເຮັດຜີ ເວລາເດີນທາງໄປຄ້າ
ຂາຍກໍຕີ ຖ້າພົບນົກຂວາ ໄກ່ປ່າ ງູ ຟານ ກາງທາງຕ້ອງຖືວ່າເປັນລາງຮ້າຍ ໃຫ້ຢຸດ
ການເດີນທາງທັນທີ.

ຫ້າມຈໍາໜ່າຍ

ຫໍຜີຂອງບ້ານ

ແຕ່ກ່ອນ ແຕ່ລະບ້ານມີຫໍຜີບ່ອນໜຶ່ງຕັ້ງຢູ່ຫົວຫລືເທິງບ້ານ ບ່ອນຫັ້ນເພິ່ນຫ້າມ
ຕັດໄມ້. ຫໍຜີນັ້ນເປັນຕູບນ້ອຍໆ ເຊິ່ງປີຫນຶ່ງ ເຂົາເຈົ້າຈະທໍາການພິທີບູຊາສອງ
ເທື່ອ ຄື ເອົາຫີນນ້ອຍໆບູຊາ ພາຍຫລັງກິນຈຽງແລ້ວເທື່ອໜຶ່ງ ແລະຫລັງຈາກ
ນັ້ນຫົກເດືອນອີກເທື່ອໜຶ່ງ ການບູຊາກໍຂ້າໄກ່ສາມໂຕໄປໄຫວ້ຫໍຜີ.

ພາຍຫລັງຄົນເສັງຊີວິດໄປແລ້ວ ເຂົາເຈົ້າຈະຕ້ອງໄດ້ເອົາໄຟເຜົາຢູ່ທີ່ປ່າແຫ່ວ
ປ່າແຫ່ວນັ້ນຕັ້ງຢູ່ຫ່າງຈາກບ້ານໄປເບື້ອງຕາເວັນຕົກພໍປະມານ ເປັນບ່ອນທີ່ມີປ່າ
ໄມ້ດົງຫນາ ເຊິ່ງເພິ່ນຫ້າມການຕັດ ຫລືທຳລາຍ ເຂົາເຈົ້າຕັດພື້ນໂດຍແທກເອົາ
ໃຫ້ຍາວກ່ວາລວງສູງຂອງຜູ້ຕາຍຈັກຫນ່ອຍ ແລ້ວເອົາມາກໍ່ກອງຟອນເປັນຮູບ
ທາດ ຄືທາງພື້ນໃຫຍ່ ທາງເທິງນ້ອຍ ແລ້ວກໍ່ເອົາໂລງປົງໃສ່ທາງເທິງ ເອົາໄມ້ລຳ
ໃຫຍ່ມາເຕັງຂະຫນາບໄວ້ແຕ່ລະຂ້າງ ແລ້ວຈຶ່ງຈູດ ການຈູດນັ້ນໃຫ້ສອງຄົນຈູດຄື:
ຄົນຫນຶ່ງຈູດທາງຫົວ ແລະອີກຄົນຫນຶ່ງຈູດທາງຕີນພ້ອມກັນ ຖ້າຜູ້ຕາຍຫາກມີລູກ
ມີຫລານ ຈະເອົາບ່ຽງປົກເສື້ອຂອງຕົນວີໄຟ ແລ້ວຍ່າງອ້ອມກອງຟອນໄປສາມ
ຮອບ ອ້ອມກັບມາສາມຮອບ ພ້ອມທັງສົ່ງຄວາມອວຍພອນໃຫ້ພໍ່ ຫລືແມ່ ຈຶ່ງ
ຈາກໄປດ້ວຍຄວາມສະຫງົບ ແລະໄປເກີດທີ່ດີເຖິງສຸກ ຂໍກອງຟອນຈຶ່ງໄຫມ້ດີ ຢ່າ
ໃຫ້ລູກຫລານໄດ້ມາເບິ່ງຫລາຍເທື່ອ.

ເມື່ອທຸກຢ່າງຮຽບຮ້ອຍລົງແລ້ວ ທຸກຄົນກໍ່ກັບເມືອບ້ານເຮືອນໃຜມັນ ຈົນມື້ອື່ນ
ຈຶ່ງກັບມາເບິ່ງ ຖ້າຫາກວ່າຂອນຍັງບໍ່ທັນໄຫມ້ດີ ກໍ່ພາກັນຈູດອີກໃຫມ່ຈົນໃຫ້ໄຫມ້
ດີ ເຊິ່ງກໍ່ບໍ່ມີການຄະລຳແຕ່ຢ່າງໃດເລີຍ. ຖ້າຫາກແມ່ນລະດູຝົນ ເຂົາເຈົ້າຈະພາ
ກັນຕັ້ງຕູບປົກ ບໍ່ໃຫ້ຝົນຮຳ ແລ້ວຕ້ອງໄດ້ຮັກສາດູກໄວ້ກັບທີ່ ເປັນ 2-3 ເດືອນ ຈຶ່ງ
ກັບໄປເຮັດພິທີຝັງ ເມື່ອຮອດເດືອນສາມມາ ພາຍຫລັງກິນຈຽງແລ້ວ ຊາວໂລໂລ
ຈະເອົາເຂົ້ານ້ຳໄປບູຊາປ່າແຫ່ວ ບ່ອນຫລຸມຝັງສືບພໍ່ແມ່ຜູ້ລ່ວງລັບໄປ ຕາມຮີດ
ຄອງຂອງເຂົາເຈົ້າແລ້ວ ລູກຈະຕ້ອງບົວລະບັດຂັດສີ ເຄົາລົບບູຊາຜີພໍ່ແມ່ນີ້ ໄປ
ຈົນຮອດຫລານເຫລັ້ນ ຕະຫລອດສາມເຊັ່ນຄົນ ເມື່ອຮອດເຊັ່ນຄົບຖ້ວນສີ່ແລ້ວ
ເຂົາເຈົ້າຈະປະຜືເກົ່າເລີ່ມບູຊາຕະກຸນຜີໃຫມ່ຄື ເລີ່ມຜູ້ຕາຍປີທຳອິດ ໄປຈົນຕະ
ຫລອດສາມເຊັ່ນຄົນເຫມືອນເດີມ. ປະເພນີເຜົາສືບນີ້ປະຕິບັດນຳທຸກຄົນຜູ້ທີ່ມີ
ແຂ້ວແລ້ວ ສ່ວນເດັກນ້ອຍທີ່ຍັງບໍ່ທັນອອກແຂ້ວນັ້ນ ຫາກເສັງຊີວິດໄປກໍ່ເອົາຝັງ
ດິນທຳມະດາ ເວລາເຜົາເມື່ອຄວັນໄຟດົ່ງຂຶ້ນຟ້າແປວ່າຂວັນຂອງຜູ້ຕາຍ ຈະໄດ້
ຂຶ້ນສະຫວັນ ຖ້າຫາກກິງກັນຂ້າມຂວັນຈະຕ້ອງເຫນົ້າເຫມັ້ນຢູ່ດິນບໍ່ໄດ້ໄປເກີດນຳ
ເພິ່ນ ສ່ວນຄົນຕາຍຫຼາຍກໍ່ເຜົາໄດ້ ແຕ່ບໍ່ໃຫ້ຮ່ວມປ່າແຫ່ວ ຄົນຕາຍຢູ່ນອກເຮືອນ
ເອົາເຂົ້າເຮືອນບໍ່ໄດ້ ລູກເຕົ້າຕາຍຢູ່ບ້ານອື່ນ ກໍ່ໃຫ້ເຜົາຢູ່ປ່າແຫ່ວບ້ານອື່ນ ເອົາ
ດູກຝັງໃສ່ໃສກໍ່ໄດ້ ແຕ່ເອົາເຂົ້າເຮືອນບໍ່ໄດ້.

ຕໍ່ຜູ້ຕາຍ

ຫາກຜູ້ຕາຍເປັນພໍ່ແມ່ ລູກຈະເອົາເງິນມາຕັດເປັນຕ່ອນນ້ອຍໆຊໍາເລັບມື ໃຫ້ຄົບຈໍານວນລູກ ແລ້ວເອົາໄຫມແດງພັນ ຝາກໃຫ້ພໍ່ແມ່ ເພື່ອຈັບຈ່າຍກິນເມື່ອຂຶ້ນສະຫວັນຂຶ້ນຟ້າ ແລ້ວພວກລູກຈະພາກັນເຮັດພິທີ ຕໍ່ລົມຫາຍໃຈຄື ພາກັນມາດູດສອກສາມທີ ເປົ່າສາມທີ: "ເອື້ອຍມາຍີຊົວາອິນເນັງໂງເຍັເສັເຈເກີນ" (ແມ່ເປັນມະນຸດຕາຍໄປແລ້ວ ແຕ່ພວກລູກຕໍ່ລົມຫາຍໃຈ ໃຫ້ແມ່ເປັນມະນຸດຢູ່ເມືອງຜີ).

ການຈັດສັນບ້ານເຮືອນ

ຊາວໂລໂລໂພປຸກເຮືອນຢູ່ແບບຊາວຫໍ້ຄື ເປັນເຮືອນຊູດິນແບບຜາມ ຕ່າງແຕ່ຝາເຮືອນເຮັດດ້ວຍດິນຫນຽວ ໃສ່ຮາງຕໍາຫນາປະມານ 40 ເຊັ່ນ ກໍ່ກັນຂຶ້ນຈົນສູງເປັນຝາແຫນ້ນຫນາ ແລະທົນທານ ຂະຫນາດເຮືອນຍາວແຕ່ 10 ແມັດ ຂຶ້ນໄປເຖິງ 20 ແມັດ ແລ້ວແຕ່ຖານະຄອບຄົວ ແລະ ຈໍານວນຄົນໃນຄອບຄົວ. ເຮືອນດັ່ງກ່າວຈະສູງພໍປະມານ ມີຄ່ວນສໍາລັບໄວ້ເຄື່ອງຂອງ ແລະ ເຂົ້າປາອາຫານ ສ່ວນແປເປັນແປເທົບມຸງຫຍ້າທໍາມະດາ ປະຕູເຮືອນຈະຢູ່ເຄິ່ງກາງຂອງເຮືອນ ເມື່ອພວກເຮົາເຂົ້າໄປ ກໍ່ຈະພົບເບິ່ງຊູດິນ ເປັນທັງບ່ອນຮັບຕ້ອນແຂກຄົນ ທັງເປັນບ່ອນກິນເຂົ້າ ຢູ່ແຈຫນຶ່ງຂອງເບິ່ງ ຈະມີເຕົາໄຟສໍາລັບໄວ້ຕົ້ມນໍ້າ ແລະ ຝັງ ຢູ່ເຊິ່ງປະຕູເຂົ້ານັ້ນເອງ ຖັດຈາກເບິ່ງໄປກໍ່ຈະມີປະຕູເຂົ້າຫ້ອງອີກຫ້ອງຫນຶ່ງ ເປັນຫ້ອງຜີເຮືອນ. ຢູ່ແຕ່ລະຟາກຫ້ອງຜີເຮືອນເຊິ່ງຢູ່ລະຫວ່າງກາງ ເຊິ່ງຫ້ອງເບິ່ງດ້ານຊ້າຍມື ກໍ່ຈະມີຫ້ອງຂອງແມ່ຍິງ ແລະດ້ານຂວາມືກໍ່ຈະແມ່ນຫ້ອງຂອງຜູ້ຊາຍ. ຖັດຫ້ອງແມ່ຍິງໄປຄືທາງສິ້ນເຮືອນ ກໍ່ຈະແມ່ນເຮືອນຄົວ ເຊິ່ງຈະປະກອບດ້ວຍເຕົາຮາງໃຫຍ່ສອງເຕົາໄວ້ຕົ້ມສາລະພັດຂອງກິນ ເຂົ້າຫມູເປັນຕົ້ນ ມີໄມ້ສໍາລັບໄມ້ເຂົ້າ ແລະ ແກ່ນ "ຫມາກສະເໝ" ເພື່ອເຮັດເຂົ້າໂຫລ້ງໄວ້ກິນເປັນອາຫານປະຈໍາ. ນອກນັ້ນ ຈະມີຮາງໃຫຍ່ເຮັດດ້ວຍໄມ້ ເພື່ອສູ້ນໍ້າ. ຊາວໂລໂລໂພ ພາກັນເຮັດຮາງລິນດ້ວຍໄມ້ຊາງ ຕໍ່ກັນມາຈົນຈໍາເຮືອນກໍ່ມີ. ແຕ່ຖ້າເຮືອນໃດບໍ່ມີ ເຂົາເຈົ້າກໍ່ຈະເອົາບັ້ງທົງ ໄປຕັກເອົານໍ້າມາໃສ່ຮາງໄວ້ໃຊ້. ອ້ອມຮອບເຮືອນ ຍັງມີຮົ່ວອ້ອມ ເພື່ອ

ປ້ອງກັນສັດລ້ຽງ ບໍ່ໃຫ້ເຂົ້າມາໃນເຮືອນ. ບາງເຮືອນຈະເຮັດຜາມຢູ່ຂ້າງເຮືອນ ເພື່ອໄວ້ພື້ນດັງ ໄວ້ອານແລະຕ່າງໆມ້າ. ຢູ່ຕາມຕົ້ນໄມ້ຂ້າງເຮືອນ ເຂົາເຈົ້າມັກເອົາ ຮວງສາລີແນວໄວ້ ເພື່ອຮັກສາຄຸນນະພາບຂອງແນວປູກ. ອ້ອມຮອບບ້ານເຊັ່ນ ບ້ານອູເປົ້າໃຕ້ ກໍຈະມີກຳແພງ ເຊິ່ງກໍ່ດ້ວຍຫີນຢອງກັນຂຶ້ນ ແຕ່ບາງບ້ານກໍບໍ່ມີກຳ ແພງອ້ອມເລີຍ.

ການທຳມາຫາກິນ

ຊາວໂລໂລໂພ ກໍບໍ່ຕ່າງຫຍັງກັບຊາວພູດອຍເຜົ່າອື່ນໆ ແຕ່ລະມື້ລະວັນຕ້ອງ ອອກບ້ານຕັ້ງແຕ່ເຊົ້າ ແລ້ວກັບມາບ້ານເຮືອນເມື່ອເວລາຕາເວັນຄ່ອມລັບຫລ່ຽມ ຕົກດິນ. ເຂົາເຈົ້າເຫລົ່ານັ້ນ ບາງຜ່ອງກໍໄປເຮັດນາ ບາງຜ່ອງກໍໄປເຮັດໄຮ່ ບາງ ຜ່ອງກໍໄປຊອກມາຫາກິນ ຊອກເນື້ອລ່າສັດຕາມທຳມະດາ. ເຂົາເຈົ້າເຄື່ອນຍ້າຍ ໄປມາຕາມພູຜາ ບ່ອນສູງຂຶ້ນຢ່າງວ່ອງໄວ ເຫມືອນກັບວ່າພວກທົ່ງພຽງເຄື່ອນ ໄຫວໄປມາຕາມທົ່ງພຽງ ປະກົດວ່າ ເຂົາເຈົ້າບໍ່ຮູ້ຄວາມອິດເຫມືອຍ ຫລືຄວາມ ອ່ອນແອແຕ່ຢ່າງໃດ ກົງກັນຂ້າມ ແສນເສັ້ນທາງຈະຂຶ້ນດັ່ງສູງຂຶ້ນ ຫລືຂຶ້ນປົກຕົກ ຫ້ວຍກໍດີ ເຂົາເຈົ້າມາອາລົມເບີກບານສະເຫມີ ຖ້າເປັນທີ່ສູງຂຶ້ນ ຕາມໄຮ່ຂອງເຂົາ ເຈົ້າແລ້ວ ພວກຊາວໜຸ່ມຍິງສາວ ມັກຈະແລ່ນຫລິ້ນ ຢອກໄຍກັນດ້ວຍຄວາມ ມ່ວນຂຶ້ນລື້ນເລີງ.

ສິລະປະວັນນະຄະດີ

ຫລາຍທ່ານເຄີຍຕັ້ງບັນຫາຖາມຕົນເອງວ່າ ເປັນຫຍັງຊາວພູດອຍຖິ່ນສູງ ຈຶ່ງ ມັກເອົາເຄື່ອງສີແຈ້ງແຈດ ຫລືສີເຫລື້ອມບາດຕາ ຄຳຖາມນີ້ຄົງຈະຕອບບໍ່ໄດ້ຍາກ ທໍ່ໃດ ຫາກພວກເຮົາໄດ້ຂຶ້ນໄປຢູ່ໃນບັນຍາກາດຖິ່ນສູງ ທ່າມກາງທຳມະຊາດອັນ ພິດສະດານ ແລະບັນຍາກາດຂອງຜູ້ຄົນໃນສັງຄົມຊາວຖິ່ນສູງ.

ມະນຸດບຸບພະການທຸກພັນ ທຸກສາຂາ ເມື່ອເລີ່ມມີຄວາມເປັນມະນຸດສະພາບ ຂຶ້ນມາ ກໍມີຄວາມຮູ້ສຶກຕໍ່ຄວາມງາມ ເຫັນໂລກເຫັນທຳມະຊາດມີຄວາມງາມ ແລະຢາກປະດັບຕົນໃຫ້ມີຄວາມງາມ ຕາມແບບທຳມະຊາດ ແຂ່ງກັບທຳມະຊາດ

ແລະເພື່ອໃຫ້ເດັ່ນກ່ວາທຳມະຊາດ ຂະນະທີ່ມະນຸດເຮົາບໍ່ທັນພົບໂລຫະ ຫລືແກ້ວ
ນິນຈິນດາ ເຂົາກໍເອົາເປືອກຫອຍ ຂົນນົກ ດອກໄມ້ມາປະດັບ ຂໍ້ພຽງແຕ່ເຄື່ອງປະ
ດັບນັ້ນ ມີແສງສີໂດດເດັ່ນ ຫລື ເຫລື້ອມເປັນເງົາແວວວາວທີ່ນັ້ນກໍພໍ ຄັນຕໍ່ມາ
ເມື່ອພົບໂລຫະທີ່ເປັນແສງສີ ເຂົາກໍເອົາມາປະດິດເປັນເຄື່ອງເອ້ ໃຫ້ມີແສງສີ
ເຫລື້ອມຍິບຍັບສະທ້ອນແສງ ເວລານີ້ຄຸນຄ່າຂອງໂລຫະ ຈະຂຶ້ນກັບການໃຫ້ແສງ
ສີເຫລື້ອມສະທ້ອນແສງຫນ້ອຍຫລາຍທີ່ນັ້ນ ໃນເຄື່ອງປະດັບ ຫາກບໍ່ແມ່ນຄຸນຄ່າ
ແທ້ຂອງໂລຫະ. ໂລຫະໃດທີ່ບໍ່ສະທ້ອນແສງສີໄດ້ດີ ນັບທັງຄຳ ຄຸນຄ່າກໍຈະບໍ່ມີທີ່
ໃດ ເວັ້ນເສຍແຕ່ໂລຫະທີ່ຜະລິດເຄື່ອງມື.

ສັງຄົມຂອງຊາວພູດອຍຍັງແມ່ນສັງຄົມທຳມະຊາດ ເຮັດການຜະລິດແລະການ
ກິນແບບທຳມະຊາດ ມັນຍັງແມ່ນສັງຄົມເຄິ່ງບຸບພະການ ແລະ ດຳລົງຊີວິດຢູ່
ໃນທ່າມກາງບັນຍາກາດ ທີ່ປະດັບປະດາດ້ວຍພູເຂົາຫລາຍຫລັ່ນ ມີດອກໄມ້
ເຮືອງເຮືອນາງພັນ ມີແສງສຸຣິຍາ ແຈ້ງແຈດສົດໃສເຮືອງເຮືອອະລານຕາ. ຈາກ
ແປພູສູງທີ່ເຂົາເຈົ້າດຳລົງຢູ່ເຂົາເຈົ້າຈະກວາດແສງຕາໄປໄດ້ໄກແສນໄກເຫມືອນ
ດັ່ງເຈົ້າເວຫາ ຫລືເຈົ້າແຫ່ງພິພົບ ໂດຍຕັດຂາດກັບໂລກອັນສັບສົນ ຂອງເຂດທີ່ງ
ພຽງ ແລະໂຕເມືອງທັງຫມົດ ໃນທ່າມກາງຄວາມເຮືອງເຮືອ ຂອງທຸກສິ່ງ ໃນທຳ
ມະຊາດແບບນີ້ ຈະຫາອັນໃດມາແຂ່ງຄວາມງາມຂອງມັນໄດ້ ນອກຈາກແຕ່ເຄື່ອງ
ປະດັບເອ້ອັນແຈດແຈ້ງ ເຮືອງເຮືອ ແລະເຫລື້ອມຍິບຍັບສະທ້ອນແສງ ດັ່ງນັ້ນເອງ
ທີ່ເຄື່ອງແຕ່ງກາຍ ເຄື່ອງປະດັບຕົກແຕ່ງເນື້ອກາຍຂອງຊາວພູດອຍ ຈຶ່ງເນັ້ນໃນສີ
ແຈ້ງ ແສງເຫລື້ອມ ເພື່ອແຂ່ງຂັນກັບທຳມະຊາດເປັນຈຸດຫນັກ ແລະກໍດັ່ງນີ້ເອງ ທີ່
ໃນເຄື່ອງປະດັບຂອງເຜົ່າໂລໂລໂພ ພວກເຮົາຈະເຫັນໄດ້ທຸກຢ່າງ ທີ່ສະທ້ອນແສງ
ນັບທັງກັບໄຟ ມີດແຊມນ້ອຍ ມີດຕັດເລັບ ຫລືຕະຫລອດຝາແກ້ວ ກໍເປັນເຄື່ອງ
ປະດັບໄດ້ເຊັ່ນກັນ. ສິ່ງທີ່ຫນ້າສັງເກດອີກອັນຫນຶ່ງ ກໍຄືໃນເຄື່ອງປະດັບຂອງເຂົາ
ເຈົ້ານັ້ນ ເຂົາເຈົ້າຈະບໍ່ນິຍົມຄຳ ເພາະແສງຈະບໍ່ໂດດເດັ່ນກວ່າເງິນ.

ໃນທ່າມກາງພູຜາຫລາຍຫລັ່ນຫລາຍແປ ພ້ອມທັງມີສຽງນົກຮ້ອງ ທະນີກຸ່ຍໃສ່
ກັນແຕ່ໄກ ການຂັບລຳຂອງຊາວໂລໂລໂພ ຫລືຊາວພູດອຍເວົ້າທົ່ວໄປ ກໍມີແບບ
ຂັບລຳ ເຊິ່ງເຂົ້າກັນກັບທຳມະຊາດ ຫລືຮຽນແບບທຳມະຊາດ ເຊິ່ງເຂົາເຈົ້າຮຽກ
ວ່າ "ແມໂຄແອ" ຄືເຂົາເຈົ້າ(ບ່າວສາວ) ຈະຂັບໃສ່ກັນຢູ່ຄົນລະຟາກພູ ສິ່ງສຽງ
ຮ້ອງໃຫ້ດັງກ້ອງໄປໄກ ພໍໃຫ້ໄດ້ຍິນເປັນສຽງອອນຊອນ ດັ່ງສ່ວນໄປຕາມຫລິບ

ເຂົາ ແລະ ບັນຍາກາດອັອມຮອບບໍລິເວນ ແລ້ວສຽງຂັບຂອງອີກຝ່າຍໜຶ່ງ ຈະດັງ
ແວ່ວມາແຕ່ໄກເຊັ່ນກັນ ຈາກແປພູອີກໜ່ວຍໜຶ່ງ ຫລືແຄມຫ້ວຍນ້ຳແຫ່ງໜຶ່ງ.
ຕາມທຳນຽມປົກກະຕິແລ້ວ ຊາວໂລໂລໂພ ຈະບໍ່ມັກຂັບເຊິ່ງໜ້າກັນເລີຍ ເຂົາ
ເຈົ້າຕ້ອງຂັບຕອບກັນຢູ່ປ່າ ໂດຍບໍ່ໃຫ້ເຫັນໜ້າກັນ ການຂັບແບບນີ້ ຈົນມີບາງຄັ້ງ
ເກີດມີກໍລະນີ ເຊິ່ງເວົ້າຕະຫລົກກັນມາວ່າ: ແມ່ເຖົ້າກັບລູກເຂີຍຂັບຖ້ອງກັນ ຫລື
ປ້າເອື້ອຍເມັງກັບນ້ອງເຂີຍຖ້ອງກັນກໍມີ ເພາະຈາກຄວາມໄກ ບໍ່ສາມາດຈະຈຳ
ແນກສຽງໃຜເປັນສຽງໃຜໄດ້ ພໍແຕ່ໄດ້ຍິນເປັນສຽງແວ່ວມາທໍ່ນັ້ນ.

ຊາວໂລໂລໂພຍັງມີແບບເຕັ້ນມວນຊົນແບບໜຶ່ງຮຽກວ່າ "ເຕັ້ນ 12 ຈັງຫວະ"
ເຊິ່ງເປັນເອກະລັກຂອງເຂົາເຈົ້າ ເປັນການເຕັ້ນແບບສາມັກຄີກັນ ມີຈັງຫວະດິດ
ເຕັ້ນ ຫຍັບເຂົ້າ ເພີກກັນຕາມຈັງຫວະຂອງສຽງແຄນນ້ຳເຕົ້າ "ແຄນເບີ" ເປົ່າ
ເພັງ "ກູເບ" ການມ່ວນຊື່ນຂັບລຳ ແລະເຕັ້ນ 12 ຈັງຫວະນີ້ ມັກຈັດຊື່ນໃນເວລາ
ກິນຈຽງຂຶ້ນປີໃຫມ່ພິທທສຳບຸນສຳຄັນອື່ນໆ. ແຄນນ້ຳເຕົ້າເປັນແຄນສັ້ນໆມີ 4 ຫາ
5 ລູກຍາວປະມານຄືບປ່າຍລົງທາງກັນ ເພື່ອເປັນຮູສຽງອີກທາງໜຶ່ງ ເຕົ້າຂອງ
ແຄນນັ້ນເອົາຫມາກນ້ຳເຕົ້ານ້ອຍມາເຮັດ ເຂົາເຈົ້າຈະເປົ່າໃສ່ຂັບ ແລະ ເປົ່າເພື່ອ
ເຕັ້ນລຳ.

ນັບວ່າເປັນສິລະປະທີ່ມີລິລາເດັ່ນດີແບບໜຶ່ງຂອງລາວ ເຊິ່ງຄວນຈະໄດ້ຮັບ
ການສົ່ງເສີມແລະເຜີຍແຜ່ໃຫ້ຄົນລາວພາຍໃນຊາດ ແລະ ສາກົນໄດ້ຮູ້ຈັກ ນອກ
ຈາກແຄນແລ້ວ ຊາວໂລໂລໂພຍັງມີ "ປີ່ໄມ້" ເຊິ່ງຊາຍ ແລະ ຍິງພາກັນເປົ່າເວລາ
ໄປໄຮ່ໄປນາ.

ພວກເຮົາໄດ້ຈາກບ້ານອູເປົ່າທັງສອງ ໄປດ້ວຍຄວາມຫວັງທີ່ຈະໄດ້ກັບມາຮ່ວມ
ຊີວິດນຳກັນອີກຄັ້ງໃດຄັ້ງໜຶ່ງ ແລະ ທີ່ຈະໄດ້ບຳເພັນປະໂຫຍດແກ່ການພັດທະ
ນາຊີວິດໃຫມ່ໃຫ້ສົດໃສກ່ວານີ້.

ຈາກບ້ານຊາວໂລໂລໂພ ໄປສູ່ ບ້ານລາວກໍກົງຈິ ປັດເຈົ້າລິງ ພິງຈັງ ໄປສູ່ບ້ານ
ລາວຫໍ້ ຕາຫົວຊູ ແລະ ບໍ່ຊາວ ລາວສີລາທິນາຣິກ ແລະ ຊາວເມືອງອູເຫນືອ ອູໃຕ້
ຍັງມີຮ້ອຍອັນພັນຢ່າງ ທີ່ໜ້າສົນໃຈ ເຊິ່ງພວກເຮົາຂໍຝາກໄວ້ໃນໂອກາດໜ້າ
ດ້ວຍ.



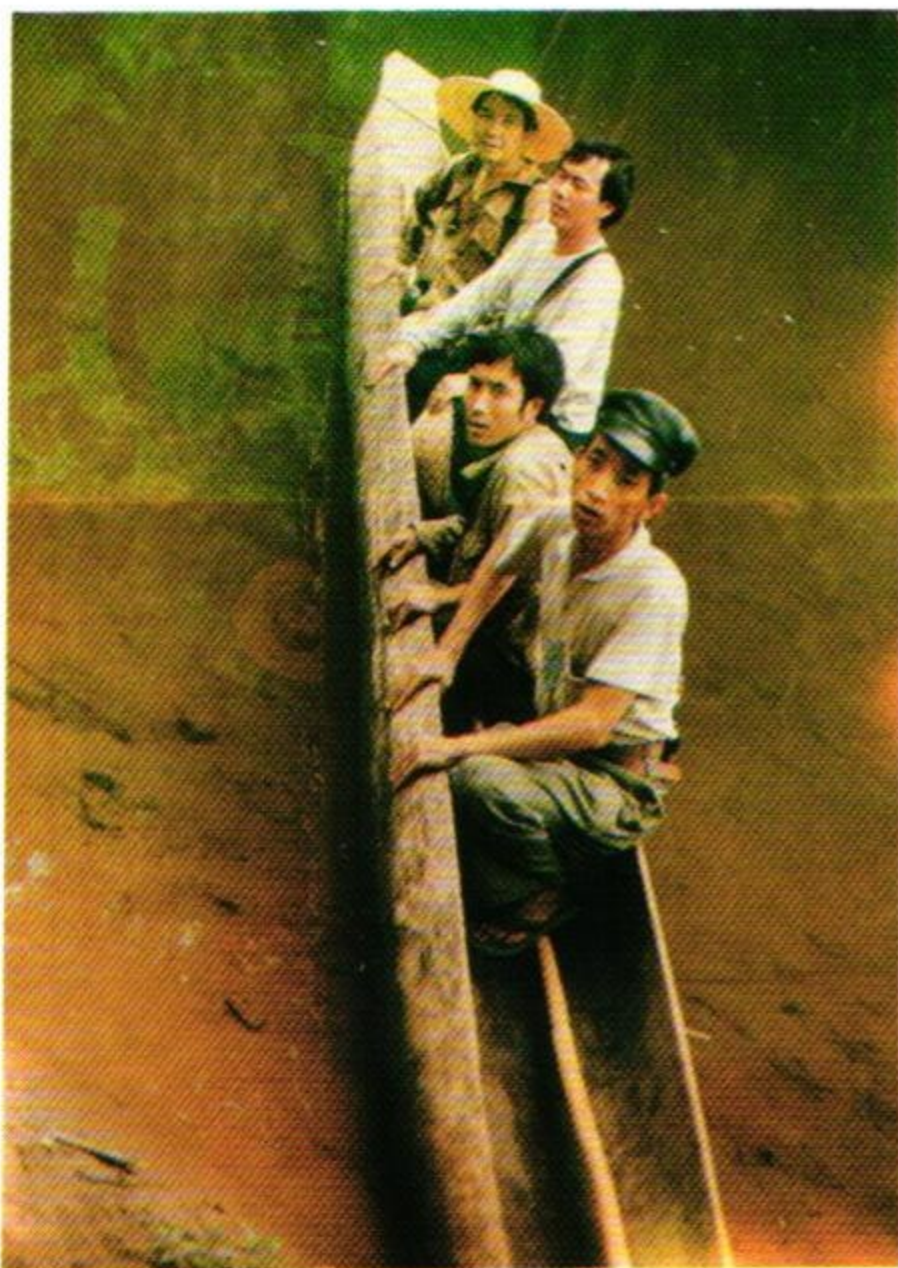
ບານງາຍເໝືອ Ngay Nua Village. Photo R. Houmphanh



ຂົວນ້ຳອູຕອນເໝືອ Nam Ou River Bridge. Photo L. Somthon

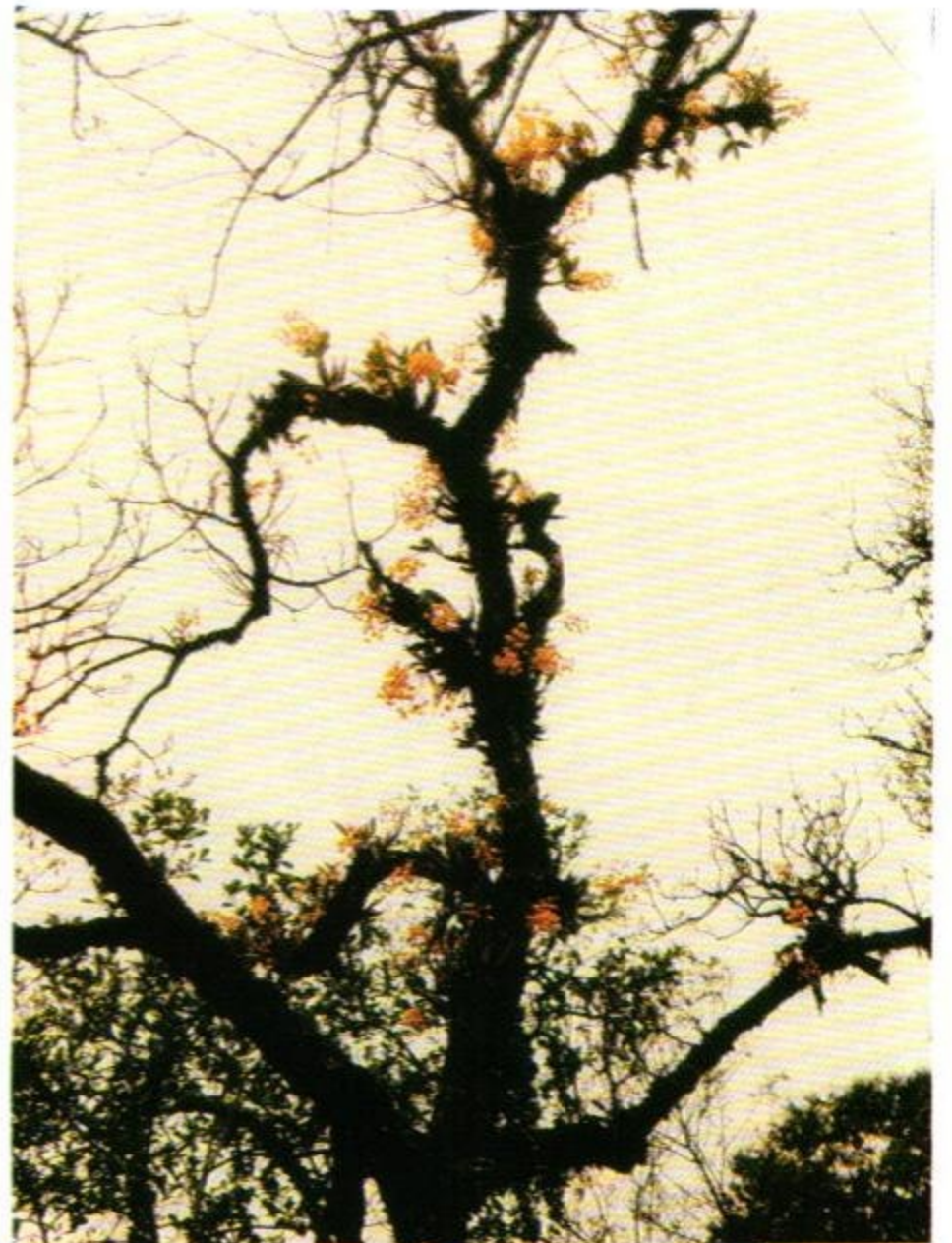


ແຄນບູ Kèn Beu Instrument



ເຮືອກູນ(ເກງເຮືອ)

The Canoe. Photo L. Somthon

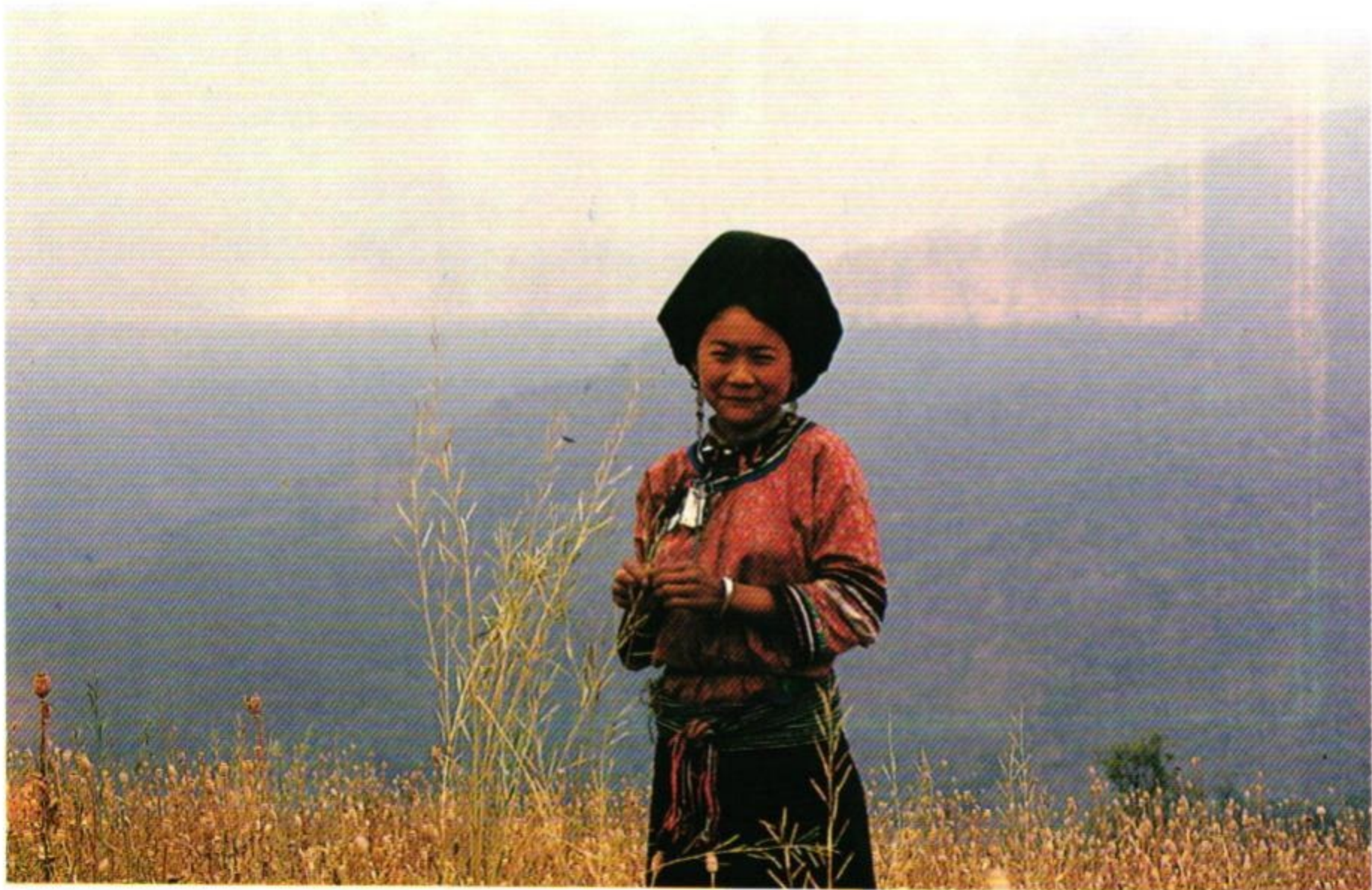


ໄມ້ອອກຜົງກາງດົງ

The Tree of Orchids. Photo R.H



ທິດຄຳເພົາ Thit Khamphao
 ຫຸມພັນ R. Houmphanh
 ຈາສຍ Chasouy
 ສົມ ພະໄຊຍະນຸງຄຸນ Som Phaxayamoungkhoun



ມົນສເນບົນເຂົາສູງ

The charm of High Mountain. Photo R. Houmphanh



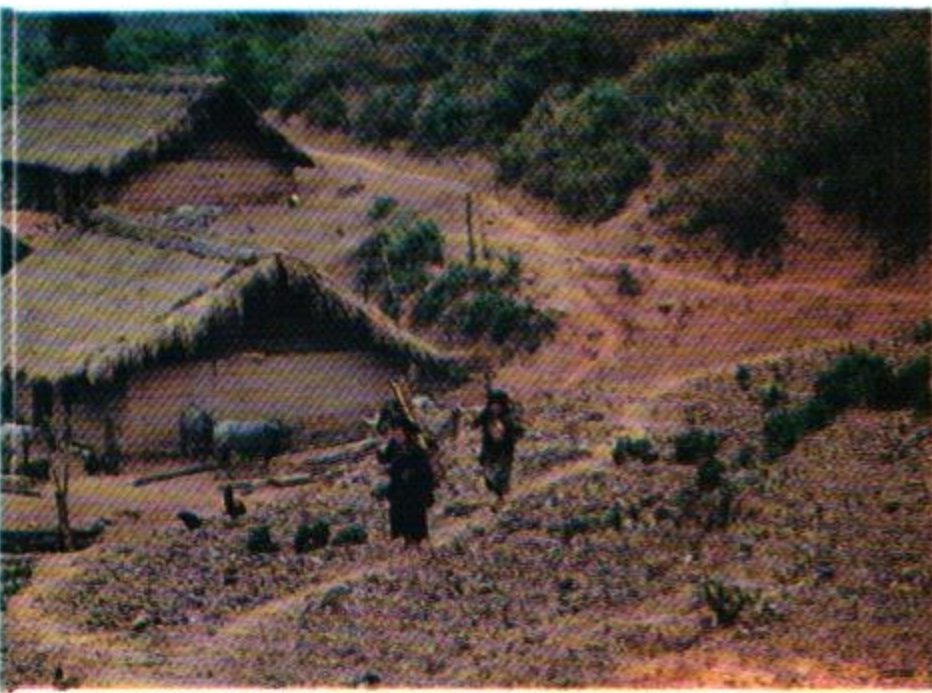
ກາງບານ

In the village. Photo R. Houmphanh



ກິດຈະວັດປະຈຳວັນຂອງແມ່ເຮືອນ ຊາວໂລໂລ

" LOLO Weaving " Photo R. Houmphanh



ກັບຈາກໂຮ່ນາຍາມແລງ

From the rice field . Photo R. H



ພາແລງ

The dinner . Photo R. Houmphanh



ເປົ່າປີ່

The Flute Player. Photo R. H



ຝ້ອນສິບສອງຈັ່ງຫວະ

The Dance of 12 Rythms. Photo R. H

On the way to the Lolopho Land

by Houmphanh Rattavong

◆ Our team consisted of Mr Som Phasaignamongkhoun, Mr Somthone Lobliayao and myself, who are from the Institute for Cultural Research, formerly known as the Committee for Social Sciences. Accompanying us was Mr Khamphao, member of the Cultural and Social Committee of Phongsaly province. We travelled by Russian jeep from Bounneua district and arrived in Ban Ngai-neua at 1:30 pm, on April 11, 1992.

The road from Bounneua to Ngai-neua was an earth track which was built 10 years before by the people of the area themselves. This rather primitive road was meant to be used only during the dry season. At one point, despite a low volume of traffic, the condition of the road was so bad that it was not used for a long time. Realising the road's strategic role, the Phongsaly administration allocated a budget for repair work which was completed not long before our trip. Hence we could consider ourselves lucky, since travelling from Phongsaly town to Ngai-neua village was not too bad. It is rather a pity, however, that there is no road reaching the source of the Ou river, this northernmost part of Laos which is rich with Lao ethnic groups and their cultural heritage. The road stops at Ban Ngai-neua. From there on, we had to trek a number of steep mountain ranges which took many days before we reached from one peak to the next.

Ban Ngai-neua is a Leu village with 88 households. The name of the village derives from the river Ngai. The community is on the upper reach of the river, therefore it is called Ngai-neua (meaning Ngai-north). Another village called Ngai-tai (Ngai-south) is situated further down stream. This is a Tibeto-Birman language speaking community.

The word Ngai is believed to be a measurement of time, the period from morning to noon. It might have referred to the time it took travellers to reach the Ngai river.

When we arrived in Ngai-neua, villagers were busy building and repairing houses. It was the time when they were free from working in their rice fields. They were large houses on stilts, each having at least four rooms which could accommodate about two or three families of parents and siblings. Almost all still keep their original Leu architecture: the two-tier thatched roof surrounds the whole structure of the house. The houses have no gables and no verandas. The fire place is located inside. Underneath the house is a multi-purpose place for storing firewood, the mortar for husking rice, and a fire place dug into the ground for all purposes. These houses look heavy, different from Leu houses on the plains, which tend to have a more slender form.

Almost all the houses are closely clumped together. There are neither courtyards nor fruit trees nearby as is the case of villages on the plains. A crude road built with pebbles and stones from the streams, cut through the village. At one end there is a place of worship, a Leu wat (Buddhist temple) with stone walls. Inside these walls, the wat's temple for housing the big Buddha (like most Lao Leu wats), is only half enclosed with walls. This makes the temple airy and provides an easier access to the hall of the temple.

Inside the temple sits a big Buddha statue, built with common mortar by local people. There is also a box where religious literature is kept. Many of the written texts, all in ancient Lao Leu scripts, are quite priceless. Not far from the temple there is a drum tower. The drum here is as impressive as the one at Pakbeng wat in Oudomsay province.

There is no monk to take care of the wat and to carry out religious duties. At the time of Lao New Year, villagers had to travel to China to invite monks to perform services.

Ngai-neua is an idyllic village, located on the banks of the Ngai river. Its paddy fields are extensive and it used to be known as a community with plentiful rice and fish, more than the needs of the villagers. It is also a junction where people pass through and meet. However, lately the state of self-sufficiency in terms of rice and other commodities such as clothes and construction materials has started to dwindle.

When our car entered the village, young and old people approached us, expecting some needed commodities from faraway towns. I noticed that

there were few weaving activities in the village. More people wore clothes imported from China and other countries, an indication that foreign materialistic cultures have already infiltrated this community.

However, one heartening thing we witnessed was schooling for children. There were four teachers - three girls and one man - from the Phounoi ethnic group. A rudimentary hut was where they lived and slept. The place where they taught could only be described as another pitiful looking hut.

This might well be a reason why the career of teaching is not so attractive among the village's young men and women. It could also be a reason why adolescents get married at a very young age. Girls and boys aged 12 or 13 start to dress and speak like adults, courting one another. It is not uncommon to see 14 or 15 years old girls already married.

The village people enjoy a close unity among themselves. A system of mutual help was commonly observed. This system of helping one another applied during rice planting activities, house construction, and other chores. On the day of our arrival people were busy trying to finish building a house. When night fell, it was not unusual for them to celebrate the completion of the collective work by eating, drinking and entertaining themselves until the early hours. But that day eating and drinking did not last long because there were still four more houses to be built on the following days.

The owners of the houses do not pay anything. They only need to prepare more home made alcohol and food than usual for the helpers. Mutual help, whether in building houses or in any other forms, is not only considered to be a tradition that needs to be observed, but is also viewed as a responsibility one has for his fellow villager. This time it is one's turn to help others, and the next time round it will be the time for others to return one's effort.

As in the case of other villages in this part of the country, the people of Ban Ngai-neua were subject to a life of hardship due to wars. A series of past wars caused their houses to burn down many times.

Villagers retold a story that some 70 years ago wars caused a migration as villagers had to move to Ban Houai Long (Houai Luang) which is on the

other side of the Mekong, inside Thai territory. It is in area, facing Lao Houaisay town. The villagers referred to it as the "Ho Toung Dam Toung Daeng war" (Black and Red flags Ho war). Some ten years later the people returned to their native village where they have stayed until the present time.

It seems that for Lao people, no matter what their ethnic origin may be, Leu, Phouane, Youane, or Kaleu, life follows its usual cycle as it has done for generations. When it is still dark women get up very early to cook rice and to prepare other food. It is also their duty to fetch water and to husk rice. Meanwhile men inspect their fish and land traps or use other means of finding food.

If it is rice planting season, after breakfast they head straight for the fields. But this was the time of the year when rice cultivation was over. In addition to finding food for their daily needs, people prepare their tools for the following production season. One of the major tasks at this time is to repair or build houses. It is also the time for conducting traditional and religious activities which are performed in an atmosphere of great fun.

We left Ban Ngai-neua in the early hours of the following morning. The next destination was Ban Sobsoum, although we hoped to get to a village about five to six kilometres from Sobsoum. This village is on the banks of the Ou river. The distance from Ban Ngai-neua to Ban Sobsoum is between 20 to 25 kilometres. But from there on it was to be a test for us because we had to proceed on foot.

The path, winding up and down mountain slopes, was once a horse track. Since the new regime, people tried to upgrade it so that cars could pass as far as Sobsoum. That was a hope that was never realised. As before only horses and donkeys can use the track, or like in our case, we had to walk.

It was a big surprise for us: our 1:200,000 scale map, printed in 1982 indicated that there was an access road from Ngai-neua to Ou-neua which continued to the Chinese border. But in reality there was only a horse track.

On our way we passed through Ban Sob Khing, a community half way from Ngai-neua to Ban Sobsoum. It is a Lao Ho village which has 16

households and 82 people. Previously they were from Ban Choka, Phongsaly district. For no definite reason they decided to settle here 16 years ago, but life was a hardship and insecure. The community practised swidden cultivation and there were limited paddy fields so it was a hand-to-mouth existence.

The villagers looked pale most likely due to malaria, and medicines were lacking. People were illiterate and there was no school for the children. There was one woman who could possibly read, whose name was Lu Meu. Her husband used to be a medical worker at Ngai-neua. This woman's life was one of misfortune. One day six years ago her husband just disappeared in the forests. His child who accompanied him on that day, survived. Some villagers discovered the young child alone, crying desperately. People said that only his good fortune prevented him from becoming a tigers' meal. Since then, she has led a destitute life having little to eat. To make things worse her legs were swollen and walking caused her pain.

Having met and talked to some villagers who were not shy of strangers, we decided to continue our journey. We had sufficiently rested to recuperate our strength. The sun was getting stronger and hot now. As the hours passed, the few belongings we had felt heavier and heavier. Not only our walking pace slowed, but we found ourselves resting more often.

At one resting point by a clear cool stream in the midst of dense forest, we saw a man carrying a gun. We greeted him, and found out he was a Lao Ko. He was making a journey to visit his relatives who lived not far away from there on the next mountain top.

He asked us for tobacco. Presumably he meant regular cigarettes. We told him that none of our group smoked. We assured him that we had nothing to trade. He said that he would like some sweets as presents for his relatives' children, so we gave him a small packet of candies. He insisted on giving us money, but we said that it was for him because he was our friend. Still he refused to take the sweets unless we took the money. I thought of a way out by saying "this is a present I would like to ask you to give to the children." He seemed to have no alternative but to take the candies. He raised his clasped hands to the level of his head in a gesture of gratitude, and repeated words of thanks many times.

According to our guide, the Lao Ko people are known for their good moral code. Very few others are as sincere and hospitable toward strangers as the Ko people. As we walked further, we saw granaries along streams in the forests, with no sight of owners. Our guide told us that in this area there was no plundering, stealing and the like.

We walked for about another 20 minutes and saw their deserted village. As if they are cursed, the Ko people have to continually move to new settlements because of the prophecies of their shamans, known as "Mor-air". A shaman of a Ko community is a very powerful person. At some special rites he pronounces predictions by studying the beak and head bones of cooked chickens killed for the purpose. From these he reads the future of the village and individuals. He may say that next year in the village there will be famine, or some misfortune will befall the village, or some one will have an accident or die. He may predict that the village needs to move to another place lest some disaster occur. His words are final and no-one in the village can do otherwise. Mor-air, whose title is passed from father to son, can be young or old, it does not matter. Once the father dies, the son assumes the same role, and his decisions must be respected and obeyed.

Decisions for moving to other settlements are most of the time subjective and serve the interest of Mor-air. When there is no more forest for swidden cultivation, the shaman makes a prediction. The new settlement would have plenty of forest for swidden cultivation and hunting. When villagers' lives are bountiful it also means that the shaman is better off.

Not far away we could see their swidden plots. They were extensive, covering some mountain slopes. The tracts stretched from the mountain tops down to the streams below. Their houses were built on the tops of mountains. They start swidden cultivation from the top. As we were walking, we could see human forms in the distance, young men and women trekking down the path. We could hear them singing folk songs of courtship.

Even though swidden cultivation was practised here, thick forests still remained. The temperature was cool, and the forest was continually ringing with the songs of various kinds of birds. This was despite the fact of being daily threatened by hunters of other wild animals. On our way we

often saw bird feathers strewn about. Some of these feathers belonged to some rare and beautiful birds, such as the *kongkoe*. When their calls are heard in the evening, they are thought to belong to some kind of bad spirit (*phi kongkoe*). The *kongkoe's* plumage at the tail section has beautiful colours and patterns like peacocks. The difference is that *kongkoes* are smaller in size. This variety of bird as well as other rare birds, should be included in the list of protected animals in order to preserve them before it is too late like the case of peacocks. We were told that once a lot of elephants used to roam this part of the jungle, but they all escaped to other parts because there were some ruthless people who poached them for ivory.

Our long and strenuous trip was often compensated by the sight of many kinds of wild orchids. Sometimes the trees were all blooming with orchids, almost from the ground to their tops. Villagers picked these myriad kinds of orchids as commodities to be sold to China. Some were sold for 8 yuan, or about 700 kip per kilogram. As a matter of fact we found tons of orchids on the banks of the Mekong near Luang Prabang port, which were to be exported to China. The Luang Prabang people told us that orchids were being sold to China for some time already. What we saw was only one of dozens of shipments to China.

With intense exhaustion we finally reached Ban Sobsoum. It was the time when villagers were taking their baths after the long day's work at the fields or doing other daily chores. This was a Lao Yang community whose village was established in 1945. The villagers were from Ban Tha which is on the Ou river. Ban Tha is only about 5 - 6 kilometres from Ban Sobsoum. Yang ethnically belongs to the Lao-Tai group whose origin is Ai Lao like other Lao-Tai ethnic groups. The Yang people are of the Lao-Noi ethnic group, just like the Leu who were called Cheo-leo by the Chinese in ancient time. The only difference is that the Leu are Buddhists. Buddhism has not reached the Yang communities which are mostly located along the border between China and northern Vietnam.

The Yang people of Ban Sobsoum are similar to the Leu in terms of their houses and way of life, including their singing. The differences between this ethnic group and other Lao -Tai groups are only minimal. Life in this village was not bad at all since it has rich soil and plenty of fish in the rivers. But the increasing population created pressure on the land

available for rice production, so people had to expand areas for rice cultivation. Before we reached Ban Sobsoum we saw a few newly cleared plots. Villagers started to look for paddy fields. Previously Sobsoum villagers gave the Ko people some paddy fields to cultivate rice, but at that time the Ko people did not see the need for planting rice using such a method. But now forests for swidden cultivation were depleting and the state had more and more strict measures with regard to destroying forest, so they started to turn to paddy rice plantation. However, the owners of the paddy fields had already taken their paddy fields back. Worse than that, land that could be turned into paddy fields were also all taken by the Yang people.

Houses are built in good order and aesthetically quite attractive. They are large, containing 4 - 5 rooms. There are two fire places inside the house, and there is a veranda surrounding the main structure. The columns are mainly rectangular. Underneath the house is a place where firewood and tools are kept, and there is a big all purpose fire place dug into the ground. Women still practise the traditional craft of weaving. Commodity goods from outside were limited. We did not see plastic bags or beer cans littering this community. Every thing still depended on nature and tradition as practised by their ancestors. In this village, people created water-powered rice husking mortars. It was unlike the situation in Ngai-neua where the rice husking chore was still performed by people. There girls husked paddy in the morning when it was still dark. The noise of pestles hitting mortars was heard throughout the village. This type of water-powered rice husking implement could be seen in a number of villages, such as in Nam Ngeen in Luang Namtha province.

The people of Sobsoum drank water from springs and many people developed goitres. This problem could be seen even among young adolescents of both sexes. But there were no cases of goitres in Ban Ngai-neua where people drank from large streams. Possibly there was more iodine in the water than in the spring water the people in Sobsoum consumed. I said to the villagers that it might be a better idea to dig wells near the stream and to drink water from the wells.

Sobsoum villagers like others in this region, have a habit of drinking alcohol. They like entertaining themselves by singing and dancing. One thing which made this community different from Ban Ngai-neua, was that

here women were still single even at the age of twenty. They were hospitable to strangers. Seeing us, they invited us to visit their houses and even to stay the night in their homes.

Our team left Sobsoum quite early the next day which was April 13. We reached Ban Tha which was the first village on a bank of upper ridge of the Ou river in the district of Ou. Ban Tha is an old village. Its population came from Lai Chao province of Vietnam. The present generation is the fifth one since the village was first settled. In 1945, a number of these villagers migrated to Ban Sobsoum where they remain until the present time. At present there are 56 people in Ban Tha in nine households.

The upper section of the Ou river resembles a large stream in size. The water is clear, the current is fast, and there are a number of rapids. The water is full of many kinds of fish. Normally, one cannot use this section of the Ou river as a transport route and one cannot travel as far as Hardsa, the last port facility that links this region with Phongsaly, the chief town of the province. Rapids at a few places are ferocious obstacles. Only a few sections are navigable, but not without difficulties. At the time when the water level is down, boats have to be hauled, both when travelling up and down stream.

At Ban Tha, we conveniently crossed to the other side of the river by a simple bridge made of bamboo with no single nail or cement, which the villagers themselves had ingeniously built. Big and tall meshing made of bamboo and filled with heavy rocks, were made to stand the width of the stream. These served as pylons for the bridge. The walking board was made of bamboo cut into short sections which were fastened by pieces of wood inside the bamboo sections, holding the bamboo pieces together. These pieces of bamboo were laid on top of the pylons from one side of the river to the other. To facilitate the way for pedestrians, they put up a rail along the length of the bridge. These pylons were sturdy enough even to withstand normal current during the rainy season. We walked along the bank of the Ou river for a distance, and before long we reached Ban Tang, a Lao Seng ethnic community consisting of 27 houses.

This ethnic group is classified as one that uses a Tibeto-Birman language. They are similar to the Phounoi group, but the former are not Buddhists. In this village we saw pirogues which are made of long dug out trees.

These boats, with their length ranging from 10 - 15 metres, are used for their daily livelihood. In the past these kinds of boats were seen in Luang Prabang and there they were more elegant. The shape of dug out boats in this part of the Ou river still looked like thick tree trunks. The boats' thickness was probably needed since they had to be hauled through rough rocky rapids on this section of the river.

Ban Tang is located at a junction - the northbound direction leading to Ou-tai, Gnot Ou district's centre, the other, along the Nam Nad stream, leading to Oupao village, a Lolo community, or Lolopho which is our final destination. From there we will continue our way to the lands of Ko, Ho, Sila, and Hayi. From that point we will come round to Ou-neua then make our way down to Ou-tai. It is a winding journey.

Our team trekked along Nam Nad, a small stream. However fish were abundant and a good source of food for villagers in the vicinity. Now and then we saw Lolopho fishermen at work, and paddy fields with proper irrigation systems, huts which were used during rice planting season, and granaries strewn among the fields. We also saw ox or horse drawn convoys which brought commodities such as salt, fabrics etc. to be sold or exchanged with other goods found in this area. Oxen used as draught animals were robust and strong, having shiny black or reddish skin. Using oxen and horses as a means of transportation and for carrying merchandise, is known to be traditional in this area. There are also a number of ancient trading routes.

During the time of the French, horse drawn caravans of the Ho people, some made up of no less than two hundred horses, used this route to sell tea to Vietnam. On the way home, Ho traders brought back medicines which could be sold at double the price in the land of Ho. Along with that they also sold opium and other consumer goods. Throughout this land and other northern regions of Laos, Ho caravans reached as far south as Burmese or Thai towns. At that time travelling by horse or boat was a trial. Going down stream by boat from Ban Hadsa to Luang Prabang town would take eight days, and the time needed for a round trip would take several months.

Oupao, Lolo, or Lolopho village

That day Ban Oupao, our final destination was at last within reach, only two more mountain slopes away. Our guide announced that we should rest a while to recuperate our strength. It was suggested that we take our bath before taking another climb since there were no streams on the mountain top with an altitude between 1,400 to 1,500 metres above sea level.

It was a real test of physical strength. The slopes we climbed were about 60-70 degrees. We were so drained of energy that exhaustion did not seem to be sufficient to describe our physical state. I was asking myself the question why these people should chose the roof of the mountains, which were so dangerous and difficult to reach as a place to live. All the answers that I could think of at that time did not seem reasonable enough to me.

Oupaokang is the full name of the village that we reached. At that time the sun was sinking down beyond other mountain ranges as we were standing on top of another mountain top. What a magnificent sight: the beauty of nature in her dignified grandeur, the beauty beyond words, that made one's soul fill with humility, yet pride and happiness for having won the prize of hardship and determination.

The term Oupao in Ho language, means the five brave men. It is a story which has been retold for generations, that long ago there were five brave heroes who defeated the aggressive invaders of this region. The word Oupao kang, means "middle" Oupao. There are three Oupao communities. The other two are Oupao Tai (south) and Oupao Neua (north). Oupao Tai as the name implies, is to the south, but on a higher altitude than Oupao Kang. Oupao Kang is also known by another name, Tapeusou, which means a big white tree. According to the story, told down through generations, at one time there was only one Oupao which was located on top of Phoukhaosane mountain, or at 1742 metres, the highest mountain top on the map.

In earlier times this part of the country used to be a home for both the Yao and Lolo, or Lolopho. Later on the Yao moved out to settle in Ou-tai area, and only the Lolopho remain. In 1930 the Ho people of Ou-neua moved in to replace the Yao, and the village was renamed "Oupao" which means

"Five brave men" who could not be injured by weapons. At the time when the Yao and Lolopho lived together, there was no specific name for the village because they kept moving.

Some time later the Oupao villagers moved away from their original village and resettled on Phoukhaosane mountain where they still live at the present time. The new settlement is called Oupao Kang or Oupao Tai or Tapeusou which means "A big white tree". The reason for naming it as such was because looking at Tapeusou village from the top of Phoukhaosane, they could see a tall white tree. However now this tree has already gone. At present only the Lolopho live in Tapeusou, but in Oupao Kang, Ho people live together with the Lolopho.

The Peucheu War (Seven White)

Peucheu is the Ho name for the Yunnan army which invaded Laos through this area. At that time there were two men, known as Lipeuchang and Chungpele, both Lolopho, who rallied people to successfully fight back the invaders.

Lipeuchang used the traditional weaponry, such as spears and other pointed weapons to fight the invaders, whereas Chungpele used guns to attack the enemy. He used "mortars" whose barrels were made of vines, wrapped tightly with special ropes. Mortars were positioned at strategic points, and were fired at specific moments as the enemies' columns were walking up the path. Chungpele ingeniously created a rock trapping system to kill the invaders.

The Seungseuye War

Seungseuye is the name of a Ho warlord from Yunnan who led his men to plunder Lao territory. When this warlord reached the house of Wangchoukouang, the Yao leader of Oupao, a son was born. To find a peaceful way out, Wangchoukouang thought of a celebration, a baci, to welcome the new born. Pigs were slaughtered and food were prepared for the big occasion. Wangchoukouang invited Seungseuye to tie cotton

strings around the wrists of his new born son and declared Seungseuye as his son's "godfather". After the celebration Seungseuye and his troops continued their journey of plundering and killing in other towns until they were defeated in Luang Prabang. As the bellicose troop withdrew, innocent citizens were killed, but it did not touch the Oupao villagers. Hearing this, people from all over came to the two villages of Lolopho, namely Ban Leucha and Lophoulou.

Wars which frequently occurred in this part of the country, made people move out and settle in other parts of the country. That was why we could see another Oupao community on the map, eight kilometres south as the crow flies from this village. In 1963-64, people, who tried to save their lives from wars, came back to their native village, leaving the Oupao community to the south deserted.

About two years after that, in 1967-68, remnants of Kuakmington troops raided and plundered this community. The administration together with people of four villagers decided to move down to the valley where one big village was established on the Nard river. At first people were happy with their new settlement because there was plenty of land for cultivation. But in 1970-71, fires destroyed the village. As if that misfortune was not enough, some 80 people died due from malaria. These two incidents made people move back to their original villages on top of the mountains, where they still live at the present time.

Tasseng Oupao

Comrade Chasui, a member of the Party committee of Gnot Ou district, is directly in charge of Tasseng Oupao. He is a Ho descendant of Oupao origin. He is young and resolute with a strong will. He gets along well with local people of all ethnic groups because he cares for their well-being. Not only can he speak the languages of four ethnic groups, but he can also sing their traditional folk songs. The other members of his administrative committee include Comrade Suangphou, deputy head of the tasseng committee, the village head called Sing, and a member of the village's Lao National Front called Lopao, an assistant of Chasui.

There are 14 villages (or ban) in Tasseng Oupao, made up of 361 houses. In all, there are 2,515 people including 1,221 women. There are nine Ko villages comprising 177 houses and 1,119 people. These villages include Phanghaimai, Phingchangkao, Phingchangkang, Phinchangmai, Patchaoling, Kongchi, Singchai, Sichakao, and Sichamai. There are two Lolopho villages made up of 95 houses, with a population of 670. The villages are called Siaolisou and Vupao-tai. In Vupao-tai there are three Ho villages made up of 90 houses and 816 people. The villages include Ban Vupao-neua, Vupao-tai and Laomeo.

Oupao-tai or Tapeusou

Tapeusou is entirely a Lolopho community. The village is situated on top of the mountains, and to reach there on foot takes 30 minutes from Oupao. It is made up of 36 houses and there are 244 people living there. According to the 1991 statistics, the village has 10,335 metres of paddy fields of which 5 hectares are newly cleared, and 16 hectares of swidden land plots. The local people have 87 buffaloes, 35 oxen, 198 pigs, 435 chickens and one horse. This village was founded in 1954, but the people moved southward to Oupao and settled on the banks of Nard river in 1968, then moved back to their original village in 1983.

Most families practise rice cultivation on both paddy fields and swidden plots. But only six families cultivated rice on paddy fields, and an equal number of families only practised rotating swidden cultivation. In the old days, all Lolopho in Tapeusou (Oupao-tai) cultivated poppy since opium production was the only means of survival. In good years some families harvested as much as 7-8 kilograms of opium which meant an annual income of 600,000 kip. But the income would be reduced by half if the families concerned were opium addicts. It was a life of scarcity since the size of the family could be as many as 14-15 members. There were needs for rice, clothes, necessary household items, medicines, salt, sugar and other expenses to cover events such as religious and traditional festivals and weddings. There are currently about 26-30 opium addicts in the village who are mainly elderly people.

These days, due to the government's policy of restricting poppy plantation and the selling of opium, and encouraging fixed farming on paddy fields and fruit tree plantation to protect forests, opium production has reduced a lot. Opium is only produced for the village's own consumption. There are three ways of consumption: in "milk" form from the poppy pods, which are quite rich in protein. This can be consumed at every meal. The second and most popular way is to use opium as medicine. The third is to use opium as an addiction, as is the case of 26-30 people in this village. Of this number, seven were women.

Life for the majority of the Lolopho is one of hardship. Their life was even worse before the revolution when the entire Lolopho community was under the command of feudal lords who owned all the production tools. An ordinary Lolopho person did not have the right to own even a single knife. Common villagers would need to borrow everything from these patriarchs whose services to villages were paid back in one form or another.

Having given up the practice of swidden cultivation, the Lolopho people as in the case of the Leu, have adopted terraced rice plots. Their life is improving slowly thanks to their own hard work. They have rice to last many months of the year, some families have enough for their own consumption, and some even have a surplus. The health of those who stopped taking opium has been restored, and the forests which were once destroyed have now been regenerated.

Tapeusou, like the villages of Ho, Kor, Kheu, and Sila in this area, does not have schools. In the entire village there are only four literate persons. The reason is that teachers who come from the low plain region could not share the hardship of the villagers. The teachers could not readily adopt the mountainous region's way of life, and similarly the latter could not easily adopt the former's.

Gnot Ou district's authority as well as Oupao, had unsuccessfully tried to solve this problem many times. The district has thought of a solution: establishing a special school for the students of ethnic groups. Once these students complete their study, they can go back to their own communities to teach people of their own ethnic groups. We had a chance to meet three junior high school students who attended this special school because the

school had let them off to visit the village for three days. I remember them as being pleasant and intelligent.

Village chief Cha Soui's dream

The area, at the foot of the mountain is a flat plain. Oupao-tai and Oupao-kang used to be located on the banks of the Nard river. Here, on our way from Oupao-kang to Oupao-neua, we rested a little while. At this place people from four villages resettled where they could cultivate rice in paddy fields. Luck was not on their side: a fire destroyed their new home, and people died of malaria. Finally, villagers decided to go back to their original villages on the top of the mountains.

Comrade Cha Soui said: "My wish is to come back here to establish a big community. There are many advantages to having a number of villages settled here together. For one thing, this would serve as a centre for tasseng Oupao. Paddy fields scattered along the bank of the river, are nearby. "Secondly, because this is a plain area, we can clear more paddy fields and there will be ponds to raise fish. This place would be a good alternative to growing poppy and swidden cultivation. It is a solution to a life of hardship. Up there on top of the mountains communication is difficult. The inaccessibility of the mountains slows down progress. Up there we live in isolation. Here we can build a road along the length of the Nard river. We can even build a landing strip for helicopters.

Another thing is that once there is a big community, there will be cultural and entertainment activities. Trade will be developed and people will come and go. The people will enjoy a new and better life and will experience progress and development."

Comrade Cha Soui had his town planning map in his head. He pointed to the place where the road would be cut, where the village's club house would stand, and where the gravity feed water system, paddy fields and fish ponds would be located.

It was quite a detailed plan. I thought it would be a good idea if the provincial or central government could support this man's dream. Some technical teams might be sent to the place to research in various fields,

and funds might be sought from United Nations organisations or other donors who could be interested in helping with building the road, dispensary, school, or other facilities for the community.

The tale about the flood that inundated the world, or The Lolopho gourd

The Lolopho people have a tale that has been repeated for generations. According to this story, once upon a time there was a king who ruled the land in peace and harmony. One day he told his subjects to cut down forests deep in the jungle where swidden cultivation could be carried out. That day they cut down quite an extensive plot, but not as large as they planned. Night fell and the people retired, but planned to come back the next day to finish the job as their lord wished. The new day arrived and they could not believe their eyes: the trees which they felled the day before, were all standing again as if the forest had never been touched.

Then the people went to their master and reported the news to him. The king was very furious, and ordered them to go back to their job of felling trees. This time, the king himself also went to see his men at work. However the next morning the trees that were down on the ground stood up again. Seeing this, the king ordered his men to make a big trap. The snare was made of a ploughshare and a plough rope was used as its loop. This trap was placed in the middle of the forest.

The next morning, the king went on a hunting excursion. He was following a deer which was heading toward the spot where the trap was placed. A big phoenix of rainbow was caught in the snare. The bird pleaded with the deer for help. The deer said he could not do so, because he was being chased by a dog. When the dog arrived, the big bird begged the dog to help release him from the loop. The dog's answer was that he could not help because his master, a son of the king, was right behind him.

When the king's son arrived, the bird pleaded with the prince and asked for forgiveness and for his life to be spared. The young prince looked at the bird with hatred. He said: "It is you, then, who tricked us all!" He kicked and slapped the bird then continued his hunting excursion. Not

long after that, the other members of the royal hunting team arrived. This time the youngest son and daughter of the king arrived. Once again the bird pleaded for help: "Whatever you two wish to have, I will grant that wish." The youngest prince did not say a word, but his sister had pity and begged her brother to help free the bird. Finally the two released the bird.

Once free, the bird being full of gratitude, announced: "I will revenge and kill all humans! But you two will be spared. Do not forget what I will instruct you. On the full moon day, you will plant a seed of "*mak tao*" (arenga pinnata) on a rice thrashing ground. Take care that no one sees you. Then on the 14th day of the waxing moon of the seventh month, you will see a miracle."

The bird told the young man and woman that on that day they were to inspect the site. They should not forget to bring along three pieces of wax. They would see the tree with enormous leaves with a fruit as big as a granary. It was taboo to talk. Inside the fruit there would be plenty of food of all kinds. Once inside the fruit, they would need to close the hole with the wax. That very day, the 14th day of the waxing moon of the seventh month, there would be a grand flood.

The young prince and princess followed the bird's instruction. The earth was inundated on the 14th day of the waxing moon of the seventh month, as the bird had prophesied. The fruit floated on the surface of the water. Enormous waves carried the fruit up high three times till it reached the sky, and down it came so low that it touched the land.

On the full moon day of the following month the flood subsided, then the brother and his sister came out. They built a hut on the shore of the ocean. They only had some cabbage seeds with them. With these seeds they grew vegetables which became their main staple.

A goddess heard that there were two surviving humans on earth. She came down with a queen bee and asked the whereabouts of the young couple. Following the bee's instruction, the goddess finally saw the young prince and princess. The goddess tried to persuade the couple to become husband and wife, but they refused.

The goddess proposed a solution. If the "male" part of the stone mill was to roll down a mountain slope, and simultaneously let the "female" part of the mill roll down from an opposite slope, and should the two parts of the milling instrument meet and neatly join each other, the couple would become husband and wife. The couple agreed. But when the result was in favour of the goddess, the young man and woman refused to comply.

The goddess thought of another trick. This time the young man was to throw a circular bamboo disk (used for getting dust from rice grains) down from a mountain top, and let his sister do the same with another disk from another mountain top. Should the two bamboo disks join as one, the two must become husband and wife. The test was carried out, and the result was exactly as the goddess wanted it to be. The man and his sister had no choice but to comply to the wish of the goddess.

One year passed, and the young wife became pregnant. The goddess visited the young couple once a day. Three years went by, and the baby was still not born. The Goddesses convened a conference which decided that the young mother was to give birth. When the time came however, she gave birth to 99 gourds (some said 77). Seeing these astonishing things, the couple thought that they were damned, and decided to release all the gourds to the open sea.

The goddess, on her next visit to the couple, was told of the event and what followed. Hearing that the goddess looked all over the ocean to retrieve the gourds which were carried by the waves and grounded on islands.

The Lolopho people believe that human beings have their origin from gourds, each one giving birth to one ethnic group. As for the Lolopho, when they were first born they were fed with the milk of female dogs. As a result, they love and respect dogs and do not eat dog meat up to the present time.

The Lolopho people and their traditional festivals

The Lolo or Lolopho people annually celebrate a number of festivals which include the following:

Boun kin chieng. This is the new year festival. It is celebrated for three days in the 12th month of the lunar calendar, between the first day of the waxing moon till the day of the full moon.

Boun kin chieng noi (*noi* means small). This event takes place on the 8th day of the second lunar calendar month.

The third month celebration, held to venerate the cemetery.

The fifth month celebration, held on the fifth day of the month.

The sixth month celebration, conducted after rice planting is finished.

The seventh month celebration, held on the 14th day of this lunar month to venerate house spirits. On this occasion, the first produce of their planting is harvested. Rice, cotton, corn, pumpkins, and melons are brought to the house to offer for the feast for house spirits.

The Moon veneration festival held on the full moon of the 8th month, is to mark the day when the flood on the planet earth was over. It is also the day of the birth of the human race, including the Lolopho group.

The Lolopho ethnic group and its sub-groups

The Lolopho group is divided into three sub-groups, which include the following:

Tatheu Lolopho. The term means "Big Head Lolopho". This refers to the turban wrapping around their heads.

Tasing Lolopho. The term means "Big Green Lolopho", referring to their baggy trousers that they wear.

Houangcho Lolopho. This group refers to the Lolopho nobles.

The tale says that one day a widow went to work on her swidden plot. The dog that accompanied her, urinated on her and that caused her pregnancy. High in the sky at that time there was a swallow which called out: "*Chou siao tho, chou siao tho!*" This means the Little Prince Descendant. The bird went on to say: "*Sin yi thuan yia*", meaning many thousands of years and dozens of years. The widow answered back: "Our lives cannot last more than 800 years." The baby born to her became the Lolopho king. There is a family whose name is Houang cho Lolopho. The reason that Lolopho people do not eat dog may be connected with the belief that they come from dogs.

Lolopho weddings

Traditionally, those who are to be married have not talked to each other before. The man has no idea what the potential wife is like and what she looks like, and vice versa. Marriage is arranged by parents. It is the man's parents who will seek a wife for their son.

The First Step: When the parents of the young man find a potential daughter-in-law, they look for two middle-persons, a man and a woman. They are called Fou chou ma. These two persons will act as the intermediaries.

The Second Step: The Fou chou ma need to have a bottle of alcohol which will be consumed with the parents of the girl when they first approach them. At this first encounter, if the girl's parents need time to think, they tell the Fou chou ma to come back another time. But if they do not like the idea, they can refuse the offer.

The Third Step: Before the intermediaries arrange the last meeting with the girl's parents, they must clearly indicate the objectives of the latter five days in advance. If the girl's parents agree to the idea presented, they prepare for the meeting. If the parents like the idea but their relatives do not, the girl's parents must apologise to the intermediaries and give reasons for such a deadlock. But if everything goes well, the parents of the girl will agree to the wedding.

The Fourth Step: Once the marriage is agreed to, the intermediaries seek for the auspicious day and negotiate about the dowries and arrange the wedding according to the Lolopho tradition. The wedding itself is to be performed in two stages referred to as great and small weddings. At each phase the intermediaries will act on behalf of the groom's parents in discussing the wedding arrangement with the girl's side.

The small wedding

For the small wedding the tradition only requires two small bowls of alcohol and two *kiane* of pork (about one kilogramme). At this moment, the intermediaries would act on behalf of the groom's parents. Once the intermediaries arrive at the bride's house, they will start cooking at her house. When the meal is prepared they invite the girl's parents to eat. After that tea is served. It is at this moment that the Fou chou ma discuss

the dowries with the bride's parents. The dowries may be between 8-20 pieces of silver, in addition to food and alcohol.

The great wedding rite

The groom's side:

Before the arrival of the auspicious day which both sides have agreed on, the Fou chou ma must make the final visit to the girl's house to reconfirm the certainty of the marriage. Then, a two-room hut is to be put up in front of the groom's house. This is the place where a welcome ceremony is to take place before the bride can enter the in laws' house. Ordinarily, they would build this small hut some two weeks before. One day before the wedding the groom cuts his hair, takes a bath, and grooms himself. The following day he puts on the wedding dress. He wraps three arms' lengths or more pieces of black cloth around his head. Care must be taken that the final shape of the head dress is square. Then, he puts on a black "double breasted shirt with sleeves' ends which have "three layers". The pyjama pants are also black. The red cloth studded with silver buttons, is wrapped around the waist. On one shoulder there a red sash the length of one arm.

The groom's patriarch also prepares some presents. They include a *phialo* suit, three-arms-length black cloth for head dress, two silver arm bangles, eight silver wrist bangles, one pair of large circular silver earrings, a small pair of chopsticks, two bottles of alcohol, coins wrapped in red cloth for covering bottle openings called *kedto*, which is used for offering alcohol to the spirit. There are also two bunches of garlic each having two bulbs, tied with red silk. There are four pieces of sugar cane cut the same length, two pairs of thick joysticks, four blocks of salt cut in equal size, and about two kilogrammes of polished rice. The *phialo* suit is to be decorated with a full set of buttons: two buttons at the neck of blouse, two half way down the flap that covers the breast, one in front at the waist, and two at the side of the blouse. Good looking young boys of the same size are selected to carry these presents and to join the groom's procession.

Both Fou chou ma will lead the procession. Next in line is the groom accompanied by his best man. Then two young girls follow and next in line are the two boys who carry the presents. Elderly people are at the end

of the procession line. Before the procession starts, the two fou chou ma must pay respect and inform the spirit of the house. This is to be followed by the groom and the rest. The groom must have an umbrella.

The Bride's Side:

As the case of the groom, the bride's side also needs to prepare for the event. A two-room hut is erected at the front door of the house. Pigs are slaughtered and food prepared. Eight or ten, no less than four, elderly people on her side must be invited to dine after the arrival of the groom's procession.

The bride also takes her bath, makes herself pretty, and hides herself in the bedroom. Once the procession arrives, the elderly on the girl's side must quickly go out to welcome the groom with a glass of alcohol and a cup of tea. All are then settled in the welcoming hut. There is no furniture in the hut except for a table and a bench. The Fou chou ma will pour alcohol signifying the arrival of the groom. Having informed of the arrival, the parents of the girl tell the cooks for this wedding. Then the Fou chou ma will say that the groom is hungry. Having heard that, the parents of the girl will tell the cooks to bring out the food for the groom and his side to eat.

When the groom's procession moves out from the hut, before stepping into the house of the bride, a girl approaches and takes a sash from the groom's shoulder and hangs it at the door. Only then can the groom go into the house and proceed to pay respect to the spirit of the house.

On that day the bride is not allowed to wear her old clothes. She puts on the clothes given to her by her husband and will lie down in the room belonging to the spirit of the house. Then her older brother carries her on his back to another place in the house to pay respect to the spirit of the ancestors. When this is finished, he carries his sister out of the house and follows the groom's procession, accompanying her to the house of the girl's parents-in-law.

When leaving the house the girl holds a pair of chopsticks in each hand, and throws the chopsticks backwards. This is a symbol of saying farewell to her parents. It also means that she will not carry with her the burden of

the deeds done to her by her own parents. When the procession reaches the groom's or his parents' house, the brother puts his sister down at the hut built in front of the house, and waits for the next rite. The master of the ceremony (*aphema*), then starts the string tying ceremony by performing a blessing chant.

The rite requires flowers, joysticks, and candles. There is a table and a chair, and a basket of paddy on top of which there is polished rice. There are coins in a bowl of water, a scale, and about five kilograms of pork which will be presented to the master of the ceremony. Then he will take the scale, paddy, and polished rice to the room of the newly weds. The bigger brother of the bride carries the girl to the house and presents her to her parents-in-law and pays respect to the spirit of the house. Then the brother says to the girl's in laws that now his sister has been cut off from her parents and family. She is now a stranger to them, so he asks the parents-in-law to take and love his sister.

Members of both sides will then take turn to pay respect to the spirit of the house and to bless the newly weds. This is followed by alcohol offering to the bride and groom. This is performed speedily so that once the bride or groom finishes taking the spirit, he or she rushes to the room. It is believed that whoever gets to the room first will be blessed. Consequently, each side tries to ensure that it will be the first to get into the room.

After this event, the bride will come out to prepare food and hot tea for family members and guests. Lively conversation, laughter and fun take place as alcohol is being distributed. Once eating is over, relatives and guests leave.

The following day the newly weds visit the girl's family. They stay there for one night before returning to the the husband's family.

Some special features about the Lolopho wedding are as follows:

Should there be a sign of a bad omen taking place during the procession to the bride's house, the groom has the right not to get married, and he can do so without having to pay any penalty. However, should the bride side experience the same, the girl will be immediately fined.

If the wife is caught red-handed in an act of adultery, the husband can punish her in whatever way he wishes.

Only pigs, no other animals, are slaughtered.

The Lolopho and birth

Ordinarily a pregnant Lolopho woman will carry on with her work until the day she gives birth. Many times babies are born at the swidden plots or orchards. They cut the umbilical cords which are to be left in the forest. They shave the hair of the new born and keep it in a pouch, which means that the soul of the new born will stay around and not wander away. From that day on the women will take hot baths for over one month during which time they drink hot herb tea and sleep over hot charcoal. They take hot baths four or five times a day. They are not to eat long grain rice, chicken, or eggs. After one month a string tying will take place, marking the end of the post partum rite. On this occasion chickens will be killed to pay respect to the ancestors, and the names of the new born will be given by elderly people or the new born's parents. If the name of the parents starts with Kouï X + X, the baby's name will start with Kouï also.

When they reach adolescence, young men would sing and serenade the girls as they work in the forest or swidden plots. If the girls like the men, they would respond by singing back, and if they do not like the boys, they remain quiet. Young men visit girls at night time. If the pair likes each other, they may have a rendezvous. However the parents may claim that it is contrary to the tradition. In an instance where the girl becomes pregnant before being properly married, if the girl's parents agree, the couple may be allowed to live as husband and wife. If the girl's parents do not agree, a fine will be imposed. However, the young man or girl may change his/her mind and turn to someone else. This act is not punishable, and neither side is allowed to take revenge.

The house spirit

According to the old belief, there are two types of spirits dwelling in the house: general and specific types. A special room must be reserved for the specific spirit. But these days there is only one kind and that is the general spirit. Any stranger who should walk into this special room, will be

penalised. The fine includes one bottle of alcohol and a chicken. In the past they carved the pictures of the dead parents and kept them in this special room. But nowadays this is not observed anymore. The specific spirit has a duty to keep the "soul" of money, silver and gold, and to provide wealth. Therefore it is regarded as an important spirit. The place in the house where this kind of spirit is worshipped, is called Nedigno. The word means "the lone spirit."

Sickness

When someone in the house is not well, they seek the advice of a soothsayer who will very likely say that the sick person has been "bitten by a spirit". A special rite must be performed within three days. During this period they leave leaves hanging on the door, signalling that no outsiders should go into the house.

Planting

According to the tradition, Lolopho people chose an auspicious day for rice broadcasting. The day they were born is considered to be a good day, while the days their parents died are considered to be bad days. The day to start harvesting is also selected in a similar way, but the days of birth or death are not selected in this way. The days of big snake, monkey, and small snake are considered as good days to start the event. Rice thrashing and collecting are considered to be men's chores. Women only take the role of a helping hand.

Bad omens

When an ox gets onto the roof of the house, it is considered an inauspicious sign. The bovine must be slaughtered to feed the spirit. It is also considered a bad omen if the animal gets into the house. They would put chicken feathers, cold cooked rice, alcohol and charcoal into a coconut shell, and present them to the spirit. While on a business trip, seeing white feathered birds, wild hens, snakes and deers is considered a bad omen. The trip must be postponed immediately.

The house of the village spirit

In the past each village had a house reserved for the village spirit, which is situated at the upper end of the village. It is only a small hut. Each year two feasts are organised for this spirit. One is held after Kin Chieng (new year celebration) and the other six months after that. Each time three chickens are sacrificed.

Death

The Lolopho cremate their dead at the funeral ground which is situated outside the village. The funeral ground, which is to the west of the village, is in the forest. Here it is forbidden to cut or destroy trees. The firewood, the length of which should be longer than the dead person, is cut to make the funeral pyre. The pyre has a broad base and the coffin is put on top of it. Big pieces of wood will be placed on each side of the coffin before it is set on fire.

Two persons are needed to set the pyre on fire. These two will set it alight at the same time, one from the head position and the other from the feet. If the dead person has a child or grandchild, this person would be selected to walk around the pyre three times in one direction and then three more times in the opposite direction. While walking, the person would make a movement of fanning with the side of his shirt, while wishing that the dead person would attain peace and be reincarnated in a good place. He/she would also wish that the pyre would burn well so as not to create difficulties for others.

When everything goes as expected, people return to their own homes. The following day they would inspect the site. If the pyre did not burn well, people would fetch additional firewood to add to the fire. There is no taboo about this matter. If the funeral takes place in the rainy season, they build a roof structure over the pyre. The ashes will be kept there for two to three months, then they will be collected to be buried in the third lunar month, following the new year feast. The Lolopho visit the burial sites of their parents and ancestors for three generations. The fourth generation will not pay respect to them anymore, but start to pay respect to the next group of ancestors, counting from the first dead and the rest of the family

for three generation as in the previous case.

The dead who started having teeth, are cremated. Infants with no teeth are buried. At the cremation time, if the smoke goes upward it is believed that the soul of the dead person will go to heaven. The contrary case means that the dead will not be reborn.

People who die in accidents or meet sudden violent kind of death, can also be cremated, but it must be at a separate cremation ground. The bodies of those who die outside their houses cannot be brought inside the houses. Members of the family who die outside their houses are not allowed to be cremated at the village's cremation ground, but elsewhere. Their ashes can be buried anywhere, but must not be brought into the house.

Attitude to the dead

If the dead person is a father or mother, the children would cut a silver sheet into small pieces, the size of fingernails, equal to the number of the dead person's children. Then these pieces are tied by red silk thread. The silver is to be spent in paradise. The children would then perform a rite of "extending the breath" of the dead person. They would suck and blow air on the dead person's elbow and say for instance: "Mother, you were a human being who died on this earth. Your children are gathered here to extend your breath so that you can become a human being in the spirit world."

Lolopho housing

The Lolopho house is similar to that of the Ho people in that it is on the ground. The solid strong walls are made of kneaded earth about 40 cm. thick. The length of the house is between 10 to 20 metres depending on the size of the family and their financial status.

Underneath the roof there is an open shelf like place where food and other household utensils are kept. The thatched roof is not steep. The door is located in the middle of the house. Upon entering the door, one sees a raised platform. This is where guests are received and the meals are eaten. At this raised platform there is a fire place for boiling water and to keep

people warm. It is aligned with the door. Next to this platform there is another door to the room of the house spirit. On either side of this spirit room there are rooms, the left hand side being for women and the right hand side for men. Next to the women's room at the far end of the house, there is a kitchen. Here one can find two fire places dug into the ground. One is for cooking all sorts of things, including food and pig's feed. There is a manual rice mill and opium seeds to prepare a kind of rice porridge which is a regular dish. In addition, there is a wooden vessel for storing water.

The Lolopho use bamboo called *mai sang* for a gravity fed water system which is close to individual houses. Fences are put up around the house to stop domestic animals from entering. Some houses have a small shed next to them. Here firewood and horse saddles are kept. Near the house underneath the trees, they like to keep corn seeds. Some houses have walls made of stone slabs, one piled on top of the other.

Livelihood

Lolophos, as other mountain dwellers, leave their houses early in the morning to carry out their daily chores, and will not return until the time the sun is about to set. Some go to their rice fields, others go to their swidden plots, and some go into the forest with bows and arrows and hunting dogs to find food. They move swiftly in the forest and rugged terrain. They do not seem to get tired and even manage to stay in good humour as they trek up steep mountain slopes. Young people can fool around, running and chasing each other on these steep slopes.

Arts and literature

Many people may wonder why inhabitants of the mountains like wearing bright and shiny clothes. Perhaps one answer may have to do with the bountiful beauty that nature at these high altitude places, offers to them.

As man opens his eyes, the first thing he sees is the beauty of nature that surrounds him. He may instinctively like to make himself as beautiful as mother nature. Before shiny metals and precious stones were discovered, people make themselves beautiful by using beautiful shells, colourful

feathers, flowers and the like. They like bright, colourful, and shiny things. The value of metal which is used for jewellery, depends on how bright it is, not on the real value of the metal. Those metals that are not shiny including gold, are not as valuable, except metals that are used for production implements.

Human society in the mountains has its foundation on nature. The mode of production as well as the rest of the way of life depends on nature which is in its pristine form, adorned with high ranges of mountains covered with all kinds of beautiful vegetation. For the people living up high on the roof of the world, nothing can compete with nature. Their preferences for clothes and jewellery reflect the colour of this beauty because usually they are bright and shiny. Many things are shiny and colourful, including little things such as lighters, scissors, fingernail clippers. Even bottle tops are colourful pieces of decoration. One noticeable thing about the Lolopho is that they do not like wearing gold, perhaps because it is not as shiny as silver.

Amidst mountain ranges of pristine forests, one can hear continuous symphonies of nature played by a variety of birds and gibbons. Songs sung by the Lolopho as well as by most other mountain dwellers, are like the sound of nature, or one can say an attempt to imitate the sounds of nature, called Mekho-ai. Young men sing from one mountain top, and women sing back from another mountain. The musical sound is heard in turn, carried through the thin mountain air from one mountain top to another, or down the valley somewhere near a mountain stream.

Normally the Lolopho people do not sing face to face. They only do so far from each other, for example wide mountains serve as a stage where two singers perform duo. There are jokes about women and their sons in law, or men court sisters in law in this manner because coming from far away, the singers cannot distinguish the owners of the songs.

The Lolopho have a fun dance called "the 12 rhythm dance." This unique dance is a "unity" dance that everyone - old and young, men and women - joins in. To the changing tune of wind instruments, the dancers hop and jump with fun and energy, they approach each other then turn away in a graceful manner. The song is called *koupe*. The wind instrument is called *khen beu*. The wind instrument is made from a small size gourd and four

to five small lengths of bamboo. It is no longer than one foot. When played, the sound comes through the open end at the bottom of the pipes. This musical instrument is used to accompany singers or to provide rhythm for dancers. The 12 rhythm dance is performed at the celebration of their new year and at other important celebrations.

It is indeed a unique artistic expression that should be maintained along with other dances of the diverse ethnic groups of the Lao P.D.R.. In addition to this instrument, the Lolopho have a flute like instrument which is played by both young men and women as they rest from heavy chores in the rice fields or orchards.

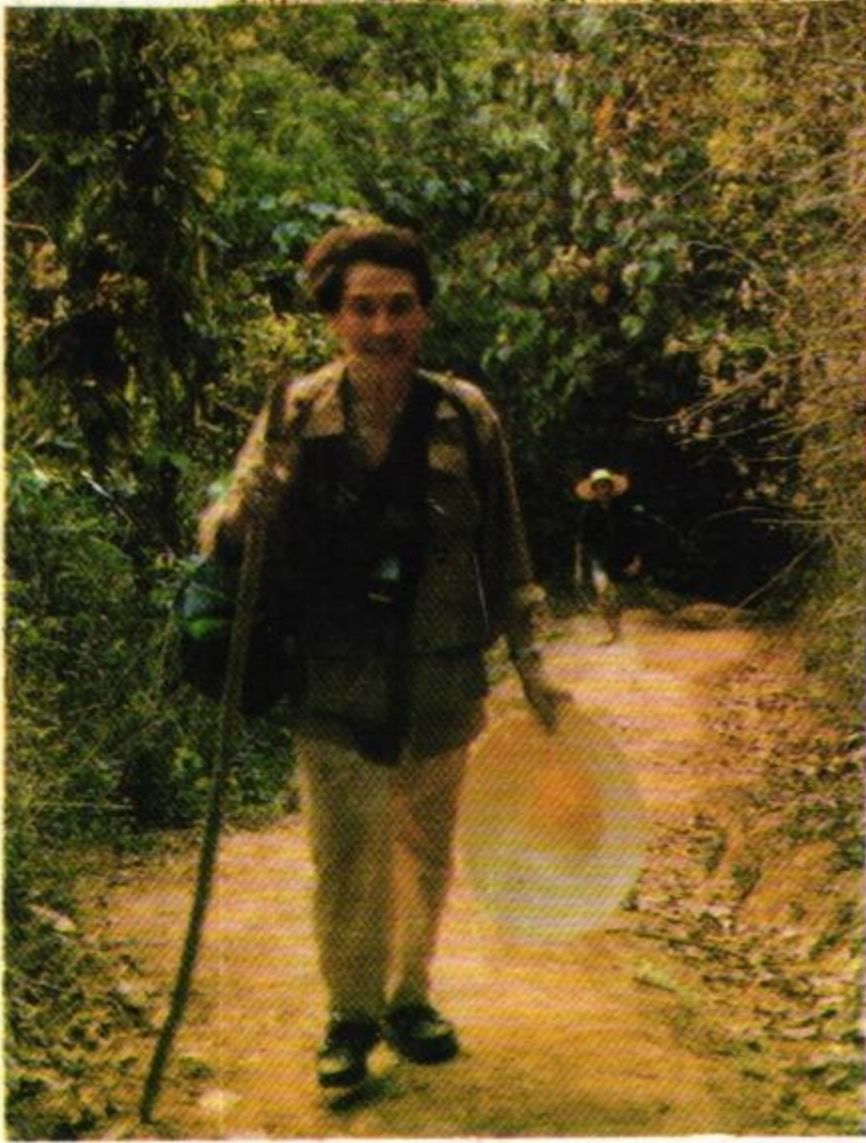
We left Oupao villages with the hope of returning one day. From there we passed through the villages of Kor, Kongcheu, Patchaoling, Pingchang, then we reached the Hor villages of Tahouaseu and Bosao, Laosila in Nahok. We met with people of Ou-neua and Ou-tai districts. Therefore there are yet many more stories to be told.






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ຫ້າມຈຳໜ່າຍ

ອູປາ ເມືອງຍອດອູ
 OUPAO, GNOT OU DISTRICT
 PHONGSALY PROVINCE



 ອູປາ OUPAO
 ທາງເຮືອແລະລົດ
 By boat and car
 ທາງຍາງ Walking Track

ມາຕາ Scale 1:1 000 000