Kamlong Sayachak Lue from Ban Poung one of oldest Lue Villages of Nova Khong Province (now Bokes A - a teacher who worked with WWS - ethnic Lue · (Info from WWS gune 2002)

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מת כנש נבינים ב ב המשוע הה ה ב נרוש נט רם ה 9 ສີງ ໃຫ້ ຄວາມອຳດ້ານ ແຄນ ມ ແມ່ນແປອອກ ຟາກາກ ນຳກອບ ເພາະສາດ້ານແຄນ 5 ກເຮດ ເເບັນແມ່ລ. ຍັງມີ ລັດຈະເນັ່ງກ້ອມ (ສີດຳງ. 932

אי בי או בי בי בלא בזי בהם לבהי בי אני א בי של אי בי אלחט עו وله معتمر ولا ما لد: والا والا مدالة ما تدريد: ما في معتم ولا مع الد الد عم 0000 ju de se se ser en ju v sunsa'i Pore lo 67 ans a a ge เพา ภรรกัจ พยา สี่เรอา ใช่มามรรชางรร้างเรื่อมยู่ ในอ่อน ภร พงารกา ลารารามีลาย ลูกต่องเป็นเมืองรรง พระบาอรูป: קיצעליאע הרע התי אר עיצר קיוטר ללי גאיע ובין בין אטטע אטאה שי חורים עעיעע אוק אטליאי אין ນັ້ນ ເມື່ອເຂົ້າ ເຮັ ເຮອນລົງມາ ພື້ອກົມກາວ ບໍ່ກວາ ລາ ອີບ בקש בישעקים אין שי שי שי שישי שעוגיב העול שי שיאאין มา เรื่อเป็นพระ เพื่อภามถิ่มสร้องเสี้ง. ปญมัมเมืองเจ้า เช่อม הן שו אי ע אי א א ש שין שאט א שועי ל ה הי ל הי א הין היו גיא הליקרטיהוסן וטעה רע טוסי קל נע עצויי היין נוש היולינטי נשין נשי נשי היא האושיע ל עעערע רע עליא הר ערכוי 625 21 20 2 662 (6) 625 66 356 35 0 1 2 0 2 663 8 4 2 1 2 653 היה היועה אול העים לאם שונה שונה אל עלא אלא אין אולא שלאהשאלאה היי בייז שלישעוה אונה אלאה בה ההאל blue let me ber the read il read milliou of the add מהיל מושן מהשנה כליקין ליק לבים און להא ההסובים วีปาว่า 625 ควายาๆ ยายนั้น คมเก็บเขายารี่ได้มีวิจ

1 1 6 เสดภัม มี ? 7 พั ส ย 6 สด มี ? 7 ภุล ยี ซาย ลิม พั พลาย ลิ 7 ภ ຄາຍຢາກອກ ລາງຣຫງເຫົາອາຣເສມຢ້ອາພາມັນຢັງມີລູກເຮອຽຊູ້ຊຶ່ງ อเสด วิย ธรวุ เปิด ขาสารย์ บางมีขาวิมพวย สีม้าชาวีย אטערגב קיטולע היקלילת גן ליה אורוטי באסטערא לההלפן לשיל שהם שינט שעש לי גן קיד אבינו לפרי איני לי אינין במשטעהן קיד ואן קיד וני של יצי ליצים לי לי אי אי אין לאו בין לאו בין אע בייט א ואות יכההלאה האינה האינה אין האינה האינה האינה נייני נייניים 20 | 5 2 (6) 2 1 7 0 7 , 5 2 7 1 6 2 0 2 1 2 6 7 7 7 7 5 0 6 9 1 2 7 ののちゃのうであっていてものないというできれていうちのもうちょう ลาดัข ลิจุดา เองมัมมาสู่ เว้ามสู่ ๆ กรรับข้อมาลรีขภาย Paoca vera a case vero non ou ou fara a anous a: n.v. 20 2 6 vio 2 662 602 :

שתי תוצ הבשעהם לשרע תי הי ומי וניך עלי הן פעון א כרצר ההאשונה עם ער ערי לה הרב וכעו שפה וכינו Gorden and the main and the second a aday et a sources reauces i lere a fire e way leter שובר עימרי הכס יצאניי בושרעי ד ערצונר Gisciermaassers regraaktiere est ネーマン ビシン ろう こう いう シン かんこう シンガン しつ ひろう เจ้าบิดมีผีสุดสถองภาพ เรา สีรอันเดี. ののうかのであってのあるいろうでしんののなってものの דר בדיה באים ביום היט אינים בי ביראי היואים בידים און ຢ່ານເໜືອ ຢ່າ ຢູ່ ເພັ ເຈົ້າສູ່ ຢູ່ ເວັ ຢູ່ ເພື່ອງພານກ Giversige un sér is songe un file 202 \$ 627 \$ 20 w 60 60 00 00 12:2:20 4: 2: 11 2: 0 80 2: 0 6 1 5: 01 8 60 0 7 20:0 2 0 00 0 2 on 1 21.1.

22.

INTRODUCTION

According to what I have asked the elders of the Leu in the area of Ban Poung and Tha Fa, the history of the Leu is known only as mere stories that were told from generation to generation. What are found in religious or traditional books of Thai Leu during the past century are not clear or thorough enough.

So the origin of the Leu is not known, and from what is learned from books is only given in the past century because the Leu people are not quite interested in their own history. It is believed, but still doubtful, that the Leu minority originated from the Lao because their customs and traditions, or languages are similar.

Therefore, anyone who knows or hears or sees anything concerning the history of ancient Leu, the background of each era until the present time, should come and tell me so that I can collect and compile and then compose a history (story) for the children of the future to learn.

So I would like to request that each and every Leu try to collect news or stories concerning his own history and

KL. Thinks Thai as in Thai den Thai Dam Thai Neua means Those people who live below or or lands called "tai" None of the highland groups are called 4

brings it to the open or tells it to friends without hiding so that they would learn that Thai Leu used to be a very large race which might have millions of population. But because of disunity the Leu became the people without a country and were scattered to other countries such as China, Laos, Burma, and Thailand.

So whatever we can do to contirubte to the greatness of the Leu minority, to carry on the Leu nationality, and to maintain its fame, we should try to do so. We should take care of each other, that is if a Leu goes to a Leu village he should not be starved.

Thank you to all readers.

Ref. See: Över Demmannas berg "Over The Cloudy hills" by Karl Izikowitz

More than a hundred years ago, Thei Leu lived in Muong Ou or Muong Senevifa in Phongsaly Province. At that time Muong Ou was one of the large cities of Thai Leu and was ruled by Leu Kings, one after another, but we know the sotry only from the reign of King Chao Lammany Mangkarasavanikatha Chao Nom (Chao Nom Tipavongsa or Chao Muong Ou).

At the time Thai Leu had many large cities each of which was ruled by a king. There were 12 such cities altogether. So it was called Sipsongphannaleu which was located in Muong Xieng Houng,

_____Muong Xieng Houng in Southern Yunnan and was the largest of 12 While Chao Muong Ou was in power, he classified the muongs Leu in Muong Ou (the fifth land) as follows:

One group of people was keeping guard of the salt mines named as Bo Lom, Bo Deng, Bo Sao, and at Ban Baw Hê Bo Nge. These were the present day Leu who lived in Houei Meng, Nam Ngao (Thong Sammone), Tha Fa, Ban Poung, Phimonsinh, and Ban Xieng Ngam. They are called Thai Bo.

Salt wells

One group of people was rearing cattle and keeping and maintaining the buildings in the area of the

Nam Ngao, Thong Sammone on Thaiside.

panna-afieldom not some what it means

- means

residence of Chao Muong Ou. These were the Leu of the present day who live in Nam Thoung, Vieng Phoukha and Muong Ngeun and they are called Thai Khoum.

During the reign of Chao Tipavongsa in the Buddhist Era 1220 and the Christian Era 1858, there were a group under Burmese rule of people known as Ho Khouangma or Ho Kheua Lueuang chimese and got con ho (Ho Thoung Lueuang = Ho with yellow flags) who came and attacked Chao Nom Tipavongsa. When the Ho outnumbered them the Leu had to evacuate their families muong da in southern to Muong La. Some of the population evacuated towards Muong Sing, Nam Tha along the road of Tha Fa and then crossed the Mekong river to Houei Meng, Phao Kout, Muong Khanekham in the area of Muong Sirigna Nanthapapousiromphomchackpata (Ampheu (district) Xieng Khong of today), that is the Chao Muong was named as Chao Sirichayanatha.

When the King of Luang Prabang and the French learned about this they led their troops to suppress the Ho and chased them away from Muong Ou. After conquering the Ho, they asked Prachao Tipavongsa to come back and rule

Khown same as Boloven or area.

hiera Tuna

yunnan they migrated by way Phao Kout, Muona Khane in Xing Khong Apphen.

Before it was called liena khong, it was called Siriana Nantha pa pousiromphom chack pata

Muong Ou as before. Then they negotiated with the King of the Ho on the matter of territory and Muong Ou fell on the Lao side until today.

When everything returned to normal, King Tipavongsa called to the people who had been evacuated to the district of Xieng Khong to come back and live in Muong Ou as Some of them returned; some remained in Ban before. Tha Fa, Muong Ngeun, Vieng Phoukha, and Ban Nam Thoung (Nam Tha). Another group of people who did not want to return, remained in Houei Mang, Dong Sam Thone... About 66 years later Ban Tha Fa was being established and the history runs as follows.

Leu Thai Bo in a small number, about 30 houses, remained and is now 73 in Tha Fa, because the land was fertile and suitable for farming which was a means of earning their living. And also there were a great number of fish, as I have learned from the elders that there were a great many fish in Nam Ngao and before going for net fishing, the people could put the pot on fire while waiting for the fish to come. they took their dogs with them and when the dogs saw that and they would put a there were a lot of fish they barked like anything. Today there are still some fish but are not as many as before.

She meaning of Muong Ou Was like a cradle. There was always someone attacking and conques. inc muno on and Sometimes it was in China and sometimes michaos.

Jorgo Heniparagraph.

Bestquest this was year 1907 Decause KI grandfather was in that -grow which He was 6 yrs old yrs old. That would make the yr 1907 when The Far founded They settled there secause of ruma of salt nit and pertile mound

The elders said at Sometimes first fish abundant pot of steaming water on with one cast of the net they had more Than cenauch to eat Thru the fish in the pot and ate.

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WORDS OF BLESSINGS RECITED AT THE RICE BACI CEREMONY

Sathou, Sathou (exclamation of good wishes), rice is the chief born in good places that are full of merits. There was a hen named Sourignamangky, whose transcendent virtues weighed two million eighty four thousand and one hundred and eighty (2,084,180) so she was born as the supreme King who was never somber. At the time a gain of rice was as big as seven fistfuls in the shape of a gourd. The King took the rice to a hermit who lived in a hill called Kirinongtao to learn something about it. The hermit said that it was the rice that Phagna Viroupakha had left for his fairy daughter who would be born later. At that time the population did not have to husk or pound rice; they just chipped off the husk with knives and then cooked it. As it was they did not have to sow rice seeds either; the grains just flew into the storehouses constructed especially for rice. At one time a very old lady could not complete the construction of her storehouse, and there were lots and lots of rice flew into her incomplete storehouse that it was overleaded; so she took a piece of wood and hit the

the grains so hard that they were broken and bounced about and then fell down on different, far away places. After that the grains never returned to that city again and the people had to live without rice. A gain fell into a brook called Nong Houei Tao. A fish in that brook called that rice grain Nang Kosok; and rice called the fish Khao Toktang. As there was a shortage of rice a millionaire's son had to go fishing and caught a fish called Pa Nai Kham which was the lover of Pakang. So Pakang traded a grain of rice with Pa Nai Kham, his lover. He told the millionaire's son to plant the seed in the field and it will reproduce for many generations to come. Rice grew out of that was as small as what we have today.

Recite this three times and take 8-9-10 piculs of rice (approximately a picul is 60 kg, equal to two baskets). If the above amount cannot be obtained, recite three more times and try to get it again. When rice is obtained continue reciting the second verse.

II. Sathou, Sathou, rice is the chief; we are calling back your soul today, wherever you are you must come

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today and at this time. The soul of rice that has been spreading out three months ago should come back today. The soul of rice that has been stranded in the field must come back today and at this moment. The soul of rice that is in a foreign land must come back today. The soul of rice that is in a deep jungle at the end of the city must come back today. The soul of rice in Muong Gnoung, Muong Gnang must come back today. The soul of rice that is hanging on top of the banana leaves in Angvahoungsa must come back today. The soul of rice in Muong Lapoune, Xieng Mai must come back today. The soul of rice that has very strong, big roots in Sadao, Xieng Sene must come back today. The soul of rice that has red stalks in Muong Khoi, Muong Lao must come back today. The soul of rice that has white stalk in Muong Souat, Muong Pho must come back today. The soul of rice in the northern cities must come back today. The soul of rice that has an eggplant shape in Xieng Sene, Xieng Rai must come back today. The soul of rice that is full of flowers in Bo Va must come back today. The soul of rice that is at the whitish-green horizon must fly twistedly together and

- 3 -

turn like a watercourse and come back to us today.

Then recite the third version for ending.

III. When they call you in the south, do not answer; when they call you in the north do not answer. The grandfather of rice in Muong Mane must come back today. The grandmother of rice in Muong Mene must come back today. The father of rice in Muong Che must come back today. The mother of rice in Muong Gnong must come back today. All rice from everywhere must come back today.

And the Baci ceremony begins.