

Kamlong Sayachak

Lue from Ban Poung, one of oldest
Lue villages of Houa Khong Province (now Bokeo P)

- a teacher who worked with WWS
- ethnic Lue

(Info from WWS June 2002)

Handwritten text in a South Indian script, likely Grantha or Tamil, on lined paper. The text is arranged in approximately 12 horizontal lines. The characters are densely packed and include various diacritics and symbols. The script is written in a cursive style. The text appears to be a form of religious or philosophical discourse, possibly a sutra or a commentary, given the use of certain symbols and the structured layout. The lines are roughly as follows:
1.
2.
3.
4.
5.
6.
7.
8.
9.
10.
11.
12.

ຄືວ່າ ພາຍວ່າ ລາ ມີ ເຕມ ຊື່ ແມ່ນ ພວກທ່
ຊື່ ຈື່ ຄວາມວິ ລິ ມີ ເຕມ ແມ່ນ ບ່ອນ ຈັດ ກຳ ກຳ
ມີ ກ່ອນ ເພາະ ສິ ພາ ມີ ເຕມ ຈັດ ເດີ ຈັດ ພາ ພາ
ບໍ່ ມີ ສິ ພາ ມີ ກ່ອນ (ສິ ພາ)

INTRODUCTION

According to what I have asked the elders of the Leu in the area of Ban Pong 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.

K.L. thinks Thai as in Thai Leu, Thai Dam, Thai Neua means those people who live below or on flat lands. They are also called "tai." None of the highland groups are called "tai."

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

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 contribute 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:

"Over Dummarnas berg" "Over The Cloudy hills"
by Karl Zeikowitz

More than a hundred years ago, Thai 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 story 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.

panna - a fiefdom

not sure what it means and ~~you~~ not sure what it means.

Muong Xieng Houng in Southern Yunnan and was the largest of 12 muongs.

While Chao Muong Ou was in power, he classified the 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 Dèng, Bo Sao, and Bo Ngè. These were the present day Leu who lived in Houei Meng, Nam Ngao (Thong Sammone), Tha Fa, Ban Poug, Phimonsinh, and Ban Xieng Ngam. They are called Thai Bo.
- One group of people was rearing cattle and keeping and maintaining the buildings in the area of the

Salt wells at Ban Baw Hè

Nam Ngao, Thong Sammone on Thai side.

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.

Khoun same as Boloven or area.

During the reign of Chao Tipavongsa in the Buddhist Era 1220 and the Christian Era 1858, there were a group of people known as Ho Khouangma or Ho Kheua Lueuang (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 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 Khanekhan in the area of Muong Sirigna Nanthapapousiromphomchackpata (Ampheu (district) Xieng Khong of today), that is the Chao Muong was named as Chao Sirichayanatha.

1874 - Prior 1874 under Burmese rule. 1874 Chiang Tung Chinese attached and got control.

Muong La in southern Yunnan they migrated by way of route 3 Phao Kout, Muong Khame in Xieng Khong Ampheu.

Before it was called Xieng Khong, it was called Sirigna Nanthapapousiromphomchackpata.

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

*1858
66
1929*

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.

Note
forgotten paragraph.

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 before. Some of them returned; some remained in Ban 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 Meng, Dong Sam Thone... About 66 years later Ban Tha Fa was being established and the history runs as follows.

gp

the meaning of Muong Ou was like a cradle. There was always someone attacking and conquering Muong Ou and sometimes it was in China, and sometimes in Laos.

Leu Thai Bo in a small number, about 30 houses, remained 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. Sometimes they took their dogs with them and when the dogs saw that there were a lot of fish they barked like anything. Today there are still some fish but are not as many as before.

Best guess this was year 1907. because KL grandfather was in that first group which left he was 6 yrs old and is now 73 yrs old. That would make the yr 1907 when Th Fa founded. They settled there because of rumo of salt pit and fertile ground.

The elders said at first fish abundant and they would put a pot of steamy water on with one cast of the net they had more than enough to eat thru the fish in the pot and ate.

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 grain 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

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 Gngang 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 egg-plant 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

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.