



## ປະຫວັດຄວາມເປັນມາຂອງຊົນເຜົ່າກຶມມຸ

ປະຫວັດຄວາມເປັນມາຂອງຊົນເຜົ່າກຶມມຸ ແມ່ນຄ້າຍຄືກັນກັບຊົນເຜົ່າອື່ນໆ ທີ່ຈັດຢູ່ໃນກຸ່ມພາສາປາກເວົ້າ ມອນ-ຂະແມ, ບັນດາຊົນເຜົ່າທີ່ຈັດຢູ່ໃນກຸ່ມນີ້ ລ້ວນແຕ່ມີເຊື້ອສາຍຂອງຊົນຊາດຂອມອອກມາຈາກຊົນເຜົ່າອື່ນ ເດຍແຕງບູຮານ, ຊົນເຜົ່ານີ້ໄດ້ເຄື່ອນຍ້າຍມາຕັ້ງຖິ່ນຖານຢູ່ອິນດູຈີນຕົ້ນຕໍແມ່ນປະເທດລາວ ໃນທ້າຍສັດຕະວັດ ທີ່ 4 ຕໍ່ມາຫຼາຍປີກໍມີຊົນເຜົ່າອື່ນໆເຄື່ອນຍ້າຍເຂົ້າມາຢູ່ຜືນແຜ່ນດິນປະເທດລ້ານຊ້າງຕາມລຳດັບ, ຊົນເຜົ່າກຶມມຸ ທີ່ມາ ຕັ້ງຖິ່ນຖານບ້ານຊ່ອງ ແລະ ດຳລົງຊີວິດຢູ່ ແຂວງ ອຸດົມໄຊ ແມ່ນຢູ່ພຽງດອຍ ເຊັ່ນ: ເຂດ ຈອມອອງ-ຈອມຈັງ.

**ຊື່ເອີ້ນ:** ຊົນເຜົ່າກຶມມຸຢູ່ ແຂວງອຸດົມໄຊ ປະກອບມີຫຼາຍແຊງຄື: ກຶມມຸຮອກ, ກຶມມຸຄຮອງ, ກຶມມຸດີ້, ກຶມມຸ, ກຶມມຸແຄວນ, ກຶມມຸແມ, ກຶມມຸອຳ ແລະ ອື່ນໆ. ແຕ່ລະແຊງຂອງຊົນເຜົ່າກຶມມຸປາກເວົ້າມີຄວາມເຂົ້າໃຈກັນດີແຕ່ຫາກ ມີການຜັນສຽງແຕກຕ່າງ ກັນບາງສ່ວນຮຽງເລັກຫນ້ອຍເຊັ່ນວ່າ: ບໍ່ຮູ້: ຄັດເນີງ, ເບີເນີງ, ອາເນີງ ແລະ ອື່ນໆ. ຄຳທີ່ວ່າ ກຶມມຸ ມີຄວາມຫມາຍວ່າ: ຄົນ ແລະ ຄົນໃນນີ້ມີຄວາມ ຫມາຍເຈາະຈົງເຖິງຊົນເຜົ່າຂອງກຶມມຸນີ້ເອງ.

**ພາສາ:** ຊົນເຜົ່າກຶມມຸເວົ້າລວມ ຊົນເຜົ່າກຶມມຸທີ່ຢູ່ແຂວງອຸດົມໄຊເວົ້າສະເພາະມີພາສາປາກເວົ້າເປັນຂອງຕົນເອງ, ບໍ່ມີຕົວ ຫນັງສືຂອງຊົນເຜົ່າຕົນເອງ, ແຕ່ມາຮອດຊຸມປີ 1980 ມານີ້ໄດ້ມີນັກອັກສອນສາດ ໄດ້ຄົ້ນຄ້ວາ ແລະ ໃຊ້ຕົວອັກສອນລາວ ແລະ ຕົວອັກສອນລາຕິນເປັນຫນັງສືຂອງຊົນເຜົ່າກຶມມຸ, ແຕ່ຍັງບໍ່ທັນໄດ້ໃຊ້ຢ່າງກວ້າງຂວາງ ເທື່ອ (ພາສາປາກເວົ້າຂອງຊົນເຜົ່າກຶມມຸຈັດ ເຂົ້າໃນກຸ່ມພາສາປາກເວົ້າມອນ-ຂະແມ) ແຕ່ລະແຊງຂອງຊົນເຜົ່າກຶມມຸຈະ ມີພາສາປາກເວົ້າທີ່ແຕກຕ່າງກັນບາງເລັກ ຫນ້ອຍທາງດ້ານສ່ວນຮຽງການຜັນສຽງເທົ່ານັ້ນ, ແຕ່ກໍມີຄວາມເຂົ້າໃຈກັນດີ

**ຄວາມເຊື່ອຖື, ຮີດຄອງປະເພນີ ແລະ ວັດທະນະທຳ-ສັງຄົມຂອງຊົນເຜົ່າກຶມມຸ:** ຄວາມເຊື່ອຖືຂອງ ຊົນເຜົ່າກຶມມຸ ແມ່ນເຄົາລົບນັບຖືບັນພະບູຮານຂອງຕົນເອງຕະຫຼອດມາ, ຢູ່ໃນເຮືອນຂອງຊົນເຜົ່າກຶມມຸຈະ ມີ ຮ້ານຜີ, ຜີທີ່ຊົນເຜົ່າກຶມມຸເຄີຍເອີ້ນຫາເວລາເຮັດພິທີລ້ຽງຜີເຮືອນ, ຜີພໍ່ແມ່, ຜີປູ່ຍາຕາຍຍາຍຊື່ງຖືວ່າແມ່ຜີບັນພະບູຮານທີ່ສັກສິດນອກຈາກນັ້ນຊົນເຜົ່າກຶມມຸຍັງນັບ ຖືຜີບ້ານ, ຜີເມືອງ, ຜີຟ້າ, ຜີແຖນ, ຜີປ່າ, ຜີນ ແລະ ຜີທີ່ຊົນເຜົ່າກຶມມຸຢ້ານທີ່ສຸດ ແລະ ຢ້ານ ກ່ວາຫມູ່ແມ່ນຜີປອບ (ພາສາກຶມມຸ ເອີ້ນວ່າ ໂຮຍກິນ) ແຕ່ມາຮອດປະຈຸບັນນີ້ຊົນເຜົ່າກຶມມຸຈຳນວນຫນຶ່ງໄດ້ຫັນມາເຊື່ອຖືສາສະຫນາຕ່າງໆ. ຊົນເຜົ່າກຶມມຸ ສ່ວນຫຼວງຫຼາຍແມ່ນສືບ ທອດເຊື້ອສາຍຕະກຸນທາງພໍ່, ຖ້າແມ່ນຍິງໄດ້ແຕ່ງດອງມີຄອບຄົວແລ້ວຕ້ອງໄປຢູ່ນພໍ່, ແມ່ຍ່າໃນກໍລະນີຄອບຄົວທາງຝ່າຍຍິງມີຄວາມຈຳເປັນຫຍຸ້ງຍາກເຮືອນບໍ່ມີຜູ້ຊາຍຫຼືວ່າລູກສາວດຽວຜູ້ຊາຍຕ້ອງມາເປັນເຂີຍຊຸຕະຫຼອດຊີວິດ, ຊົນເຜົ່າກຶມມຸມີລະບົບຊື່ງຊາວ ແລະ ຕະກຸນຂອງຕົນເອງຕ້ອງໄດ້ເຄົາລົບ ແລະ ບຸຊາມີສອງປະເພດໄຕສັດ ແລະ ຕົ້ນພືດຄື: ຕະກຸນເສືອ, ຕະຫຼ່ງນ, ຕະກຸນນົກສອນຮອກ, ນົກຕົງລໍ້, ຕະກຸນຜັກກຸດເພື່ອສະແດງຄວາມເຄົາ ລົບນັບຖື ແລະ ບຸຊາຕໍ່ຕະກຸນຂອງຕົນ, ຊົນເຜົ່າກຶມມຸຄະລາບໍ່ຂ້າ, ບໍ່ຈັບ, ບໍ່ບາຍ ແລະ ບໍ່ກິນປະເພດທີ່ເປັນຕະກຸນຂອງຕົນເດັດຂາດ.

**ລັກສະນະເຮືອນຂອງຊົນເຜົ່າກຶມມຸ:** ຄົນມາເຮືອນມີແຕ່ຢູ່ຫ້ອງນອກ, ບໍ່ອະນຸຍາດໃຫ້ເຂົ້າຫ້ອງທາງໃນຂອງ ພໍ່ແມ່ເດັດຂາດ, ໃນເຮືອນຂອງຊົນເຜົ່າກຶມມຸ ຫ້າມບໍ່ໃຫ້ນອນຂອງເຮືອນຢ່າງເດັດຂາດ (ມີແຕ່ຄົນຕາຍຈຶ່ງນອນ ຂອງເຮືອນ) ໃນເຮືອນຂອງຊົນເຜົ່າກຶມມຸແມ່ນບໍ່ອະນຸຍາດໃຫ້ແບກ ຫຼື ຫາມໂຕສັດ ແລະ ໃບໄມ້ຂຽວ ເຂົ້າເຮືອນ ເປັນອັນຂາດ (ມີແຕ່ເວລາເຮັດຜີເຮືອນ ແລະ ພິທີກ່າງຈຶ່ງມີສິດເອົາຂຶ້ນເຮືອນໄດ້) ໃນຮອບຫນຶ່ງປີຊົນເຜົ່າກຶມມຸ ມີຮີດຄອງປະເພນີເຮັດບຸນເຕັດປື້ມ ຫຼື ວ່າບຸນປັດປີ (ບຸນເກືອ) ພາຍຫຼັງສຳເລັດບຸນດັ່ງກ່າວແລ້ວຊົນເຜົ່າກຶມມຸມັກຈະ ມີຮີດຄອງສ້ອມແປງເຮືອນເກົ່າ ແລະ ປຸກເຮືອນໃຫມ່, ມີຮີດຄອງບຸນ ຂຶ້ນເຮືອນໃຫມ່ຢ່າງມ່ວນຊື່ນຄືກັບເຫຼົ່າ ໄຫ, ໄກ່ໄຕ, ຫມູ, ຈົວ ແລະ ຄວາຍ ຂ້າກິນຕາມເງື່ອນໄຂຂອງແຕ່ລະຄອບຄົວເປັນຫຼັກ.

**ດ້ານສິນລະປະວັນນະຄະດີຂອງຊົນເຜົ່າກຶມມຸ:** ແມ່ນອຸດົມສົມບູນທີ່ສຸດ, ແຕ່ລະແຊງຂອງຊົນເຜົ່າກຶມມຸ ລ້ວນແຕ່ມີສຽງຂັບລຳຂອງຕົນເອງຄື: ເຕີມ ຫຼື ເຈີມ ມີຄົນຕິທີ່ປະດິດຄິດແຕ່ງຈາກໄມ້ປອງ ແລະ ວັດຖຸບູຮານ ທີ່ເກົ່າແກ່ເຊັ່ນ: ຄ້ອງບັງ, ຄ້ອງຕູມ, ແຫ່ງ, ກອງຂັນ, ປີ, ຕອດ, ໂຮງຕ່າວງ, ແຄນ 6, ແຄນເຕົ້າ, ຊໍ່, ບັງໄມ້ເຮັຍ ມີຈັງຫວະຟ້ອນລຳໄປຕາມສຽງຂັບເຕີມອ່າຍທີ່ 1 ອອນຊອນທີ່ສຸດ, ເຖົ້າແກ່ປ່າວສາວຈະພາກັນຕົ້ນຢ່າງເບີກບານ ມ່ວນຊື່ນທີ່ສຸດເອີ້ນວ່າຢູນຕົງ (ເຕັ້ນທັງບັງ).

**ປະເພນີການເກີດລູກຂອງຊົນເຜົ່າກຶມມຸ:** ແມ່ນເກີດຢູ່ເຮືອນຢ່າງຄັກແນ່ນິຄົນເຖົ້າ, ຄົນແກ່ທີ່ມີປະສົບການເບິ່ງແຍງຊ່ວຍເຫຼືອ ຜູ້ເປັນຜົວເປັນຜູ້ຊ່ວຍເກີດ, ເຜົ່າກຶມມຸບໍ່ມີຮີດຄອງຢູ່ກຳເປັນເດືອນຄືເຜົ່າອື່ນເຊັ່ນ: ເຜົ່າລາວ, ລື້ ແລະ ເຜົ່າອື່ນໆ. ຢູ່ຄົນສຸດແມ່ນ ອາທິດຫນຶ່ງກໍສາມາດເຈ່ຍລູກໄປໄຮ່, ໄປສວນແລ້ວ.

**ປະເພນີການຕາຍຂອງຊົນເຜົ່າກຶມມຸ:** ແມ່ນງ່າຍດາຍ, ຈະບໍ່ໄດ້ຄືບຸນຄືເຜົ່າອື່ນໆ. ບາງເທື່ອຕາຍມີເຊົ້າມີແລງກໍຈັດ ພິທີໄປຝັງສິບ ເລີຍ, ສິບຜູ້ຕາຍຈະຖືກຫຸ້ມຫໍ່ດ້ວຍສາດແບບງ່າຍດາຍທີ່ສຸດ, ແຕ່ພັດໄດ້ຄະລາ ຫຼື ຄຳເຮືອນເຖິງ 10 ວັນ (ຄອບຍາມຕາຍ) 10 ວັນມີພິທີສູ່ຂັ້ວນໃຫ້ສະມາຊິກໃນຄອບຄົວເປັນການປັດເຄາະປັດນາມຖືວ່າແລ້ວຮີດ ຄອງ ການຄຳເຮືອນ.

**ຊົນເຜົ່າກຶມມຸ:** ພວກເຮົາໄດ້ໃກ້ຊິດຕິດແທດກັບທາມະຊາດມາແຕ່ນ້ອຍຮອດໃຫຍ່, ເຂົາເຈົ້າ ເບີກບານມ່ວນ ຊື່ນ ກັບການ ຫັນປຽນຂອງລະດູການ ຂອງທຳມະຊາດທີ່ກະທົບຊີວິດຈິດໃຈ ແລະ ຄວາມສຳນຶກຂອງເຂົາເຈົ້າຢ່າງສະນິດ ແຫນ້ນກັບທຳມະຊາດເຊັ່ນ: ໄດ້ຍິນສຽງຟ້າຮ້ອງດັງຂຶ້ນ ຮືມໆ ເປັນສຽງປ່າວເຕືອນຈິດໃຈຂອງເຜົ່າກຶມມຸແຕ່ ລະຄົນໂລດ, ສຽງນົກ, ສຽງຫມູ. ສຽງແມງໄມ້ນາໆ ຊະນິດຮ້ອງຂຶ້ນມາລ້ວນແຕ່ແມ່ນສຽງປ່າວເຕືອນລະດູການຜະລິດ ປີໃຫມ່ມາຮອດມາເຖິງແລ້ວກໍລ້ວນແຕ່ກະ ທົບເຖິງຈິດສຳນຶກ ແລະ ການດຳລົງຊີວິດຈິດໃຈຂອງເຜົ່າກຶມມຸໂລດ

**ເສດຖະກິດຕົ້ນຕໍຂອງຊົນເຜົ່າກຶມມຸ:** ແມ່ນປະກອບອາຊີບເຮັດໄຮ່, ເຮັດນາປູກເຂົ້າຫນຽວ, ປູກພືດຕ່າງໆເພື່ອຮັບໃຊ້ການດຳລົງຊີວິດຂອງຄອບຄົວ, ນອກຈາກນີ້ຍັງມີການລ້ຽງສັດເພື່ອຮັບໃຊ້ຊີວິດປະຈຳວັນ, ເຜົ່າກຶມມຸ ມັກລ້ຽງສັດເຊັ່ນ: ໄກ່, ເປັດ, ຫມູ, ຫມາ.. ຈົວ, ຄວາຍ, ແບ້ ແລະ ສັດອື່ນໆນອກຈາກນີ້ຍັງຊອກເກັບເຄື່ອງປ່າ ຂອງດົງ ເພື່ອແລກປ່ຽນເປັນສິນຄ້າຢູ່ທ້ອງຕະຫຼາດ. ສຳລັບຜູ້ຊາຍເຜົ່າກຶມມຸ ແມ່ນມີຄວາມສຳນຶກສຳນານໃນດ້ານຫັດຖະກຳ ຈັກກຂານ ແລະ ຕີເຫຼັກເຊັ່ນ: ຫມາ, ມິດ, ຂວານ, ແຫວກ, ກ່ວງ ອື່ນໆ.

**ຊົນເຜົ່າກຶມມຸ:** ແມ່ນຊົນເຜົ່າດົງເດີມຂອງແຂວງອຸດົມໄຊ ແລະ ມີຈຳນວນພົນຫຼາຍກວ່າຫມູ່, ແຕ່ການນຸ່ງຖືຂອງ ຊົນ ເຜົ່າກຶມມຸເຫັນນັບມື້ນັບຫມົດໄປ. ຈາກການສຶກສາຂໍ້ມູນຂ້າງເທິງນັ້ນພວກເຮົາສາມາດສັງເກດເຫັນໄດ້ວ່າ: ການ ເຊື່ອຖືແບບງົມງວາຍ, ຮີດເກົ່າຄອງເດີມແບບຕາຍຕົວໄດ້ຖືກປ່ຽນແປງໄປຈຳນວນຫນຶ່ງເຫັນໄດ້ຈາກການເຈັບເປັນ ສ່ວນຫຼາຍກໍຈະບໍ່ໄດ້ໃຊ້ການປິ່ນປົວແບບໄສຍະສາດແລ້ວມາຫັນປ່ຽນເປັນການປິ່ນປົວດ້ວຍການເຂົ້າໂຮງຫມໍ ຫຼື ປິ່ນປົວດ້ວຍຢາພື້ນເມືອງແທນ, ແຕ່ຈຸດທີ່ຍັງຕ້ອງໄດ້ມີການຫຼຸດຜ່ອນ ແລະ ປ່ຽນໄປແມ່ນ: ການປັດເຄາະປັດນາມ ທີ່ປະຕິບັດເປັນປະຈຳ.

## History of Khmu Ethnic Group

The background of Khmu ethnic group is as the same as the other tribal groups that have the same speaking language which is identified in the linguistic type of Mone – Khmae. This ethnic group was originally from the ancient Red Indian. They first moved to inhabit in Indo China Zone (Laos – The land of million elephants) at the end of the 4th century. Soon after, there were some other tribes moved into the area more and more. Some of those Khmu people moved to live in Oudomxay province and the leader was “Mr. Taka Sila. He ruled the region during that time and Khmu people had more power than the other tribes. Khmu is said to be the first brother of the others. Later, the king Phayaxay entered and fought for the land. And he finally won at the end and he took his people to live in Chom Ong – Chom Ka zone.

**Name:** There are many different Khmu clans in the province such as Khmu Rok, Khmu Khrong, Khmu Lue, Khmu Ou, Khmu Khuauen, Khmu Mae and Khmu Am. The speaking language is similar, but there are only some dissimilar words or phrases in verbal communication. For instance, “I don’t know” – they say “Cut Nerng, Per Nerng, Am Nerng” and still many more. The meaning of the word “Khmu” is Human.

**Language:** They have their own speaking language, but no linguistic writing pattern in the past. In the year 1980, a Khmu novelist had studied and researched for years on how the Khmu linguistic writing pattern could be created and used. As a result, the linguistic writing pattern was completely done by using some alphabets from the Lao and Latin language.

**Belief, tradition, culture and social life of Khmu ethnic group:** They have been respecting their own ancestors for centuries. A family altar is set and placed on the interior wall of the house. There are some key spirits or natural powers that they will always call for help when having problems such as spirit (Ghost) of the house, spirit (Ghost) of the parents and spirit (Ghost) of the grandparents, spirit (Ghost) of the village, spirit (ghost) of the river, spirit (Ghost) of the forest, spirit (Ghost) of the heaven. The spirits mentioned are their sacred ancestors of all time. The ghost that most of the Khmu people are afraid of the most is vampire (it’s called in Lao language “Pi Pop” and in Khmu is “Raoy Keun”. The majority of the Khmu people are animists and some of them are now stepping into Buddhism as well.

The son has to follow the “surname/family name” of the father for the rest of his life. The daughter has to move out to her husband’s house after marriage. In case of she is the only daughter of the family her husband has to move in to her house, but it’s up to an agreement of both sides. It’s believed that many wild animals and plants are referred or belong to their own race, so they have to respect and worship the ones that they are belong to such as tiger, owston’s palm civet, Son Rok bird, Tang lor bird and Phak Kood “curly” vegetable. They will not kill and eat the animals and vegetables that belong to their race or clan at all.

**House:** People from outside or visitors are not allowed to enter the house as well as bedrooms without permission. Generally, there are 2 rooms – a bedroom and dinning room. There is also a kitchen outside the house for daily cooking. One important thing is people are not allowed to sleep by sided sleeping position against the door (It means only a dead person will be put or placed like that). Moreover, it’s not allowed to take any animals and green leaves into the house at all (You can only do that only when a special spiritual ceremony is held).

Khmu New Year festival “Boon Tep Neum or Boon Kler” is held in February of every year. The main purpose of the occasion is to release all the bad things away with the old year and welcome for the upcoming New Year. And this is the most enjoyable time for all Khmu people. Traditional alcohol and animals like chicken, pig, cattle and buffalo will be killed and served during the New Year festival celebration. After the festival celebration completed, old houses will be rebuilt and reconstructed or is as the best time to build a new house.

**Literature:** Khmu’s literature fulls of abundance, they have their own traditional dancing and singing called “Term and Jerm” as well as various bamboo instruments such as flute, drum, mouth organ, gourd pipe and others. The most famous Khmu traditional dancing of all time is “Term Ai”. Khmu people always enjoy the bamboo water tube dancing called “Yoon Ting”.

**Birth:** Khmu women always give birth at home and some experienced women are in charge of that for assistance. After giving a new born child for only a week, they will start going back to work and will not stay longer.

**Death:** The funeral does not take long like the other ethnic groups, it sometimes spend only one or two days for a funeral. The corps will be covered by a bamboo mat properly and the corps is buried in the forest near the village. All family members have to stay at home for 10 days and also arrange a Baci ceremony at the same time in order to drive bad things and wicked problems away. Khmu people have been living with nature for more than thousand years and they are fit enough for the climate change. Their lives are attached with the nature at all times. For instance, when they hear the thunder from the sky above they believe that this is to remind them to do good things instead of bad things. Singing from animals like birds and insects means the next planting – farming season is coming soon and to remind them to get ready for it.

**Economy:** The main crops for generating daily cash income and family consumption are sticky rice, corn, maize, natural resources and vegetables. Moreover, animal rising is also a cash income generating activity that helps them to carry on each year. Most of the animals that they raise are chicken, duck, goose, dog, pig, cow, cattle, buffalo and goat. They harvest and collect some natural resources like bamboo shoot, cardamom, galangal, wild vegetable and others that can be sold in order to retail to local traders or nearby markets. Most of the Khmu men like to make handicraft products such as basketry and blacksmith.

Khmu is considered as the oldest ethnic group in Oudomxay province and the population is increasing more than the other groups. The traditional costumes are disappeared little by little at the moment. According to what we have found in present time, some moves of beliefs and cultural practice have changed due to the current social and development. Let’s say something about illness, before they treated themselves naturally with traditional herbs and never go to the hospital for treatment. But now they turn to go to the hospital more and more instead of using traditional herbal treatment as before. Some Khmu people who live in town have turned themselves into different religions, but for those who live in remote area are still the same.