

ດົງຄວາຍ

Dongkhuai Water buffalo Forests

ແຄນອິຈິ ໂນນາກະ
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ຮຽນ ທຸກໆທ່ານ ບ້ານດົງຄວາຍ

To all residents of Dongkhuai village

ອີກຕື່ມເທື່ອໜຶ່ງຂ້າພະເຈົ້າຂໍຂອບອີກຂອບໃຈຕໍ່ທຸກທ່ານ ທີ່ໄດ້ໃຫ້ໂອກາດມາພົບພໍ້ກັນແບບກະທັນຫັນ ໃນຄັ້ງນີ້. ຂ້າພະເຈົ້າເຄີຍຖືກຊາວບ້ານເຮົາບາງຄົນຖາມວ່າ “ເປັນຫຍັງຈຶ່ງເລືອກມາເຮັດວຽກຢູ່ບ້ານນີ້, ພວກທ່ານຢາກເຮັດຫຍັງຂ້າພະເຈົ້າບໍ່ຄ່ອຍຮູ້ເລື້ອງ. ແຕ່ວ່າພວກທ່ານຄືຈະເຮັດສິ່ງທີ່ດີ, ດັ່ງນັ້ນ ຊາວບ້ານ ກໍຄົງຈະໄດ້ຮັບສິ່ງດີໆແນ່ນອນ.” ອັນນີ້ແມ່ນຮູບຖ່າຍ, ມັນແມ່ນຮູບຊີວິດການເປັນຢູ່ຂອງພວກທ່ານຊຶ່ງອາດຄິດວ່າເປັນເລື່ອງທຳມະດາ. ແຕ່ວ່າຕໍ່ກັບຜູ້ທີ່ບໍ່ແມ່ນຊາວບ້ານເຮົານັ້ນມັນເປັນສິ່ງທີ່ປະເສີດ, ມັນປະເສີດຊຳໃດ ຂໍໂທດຫຼາຍໆທີ່ຂ້າພະເຈົ້າບໍ່ສາມາດທຽບເປັນຕົວເລກໄດ້. ແຕ່ວ່າ ພຽງແຕ່ທ່ານເຫັນຮູບແລ້ວ ກໍດີໃຈນຳເທົ່ານັ້ນ ຂ້າພະເຈົ້າກໍດີ ໃຈແລ້ວ. ມັນເປັນຮູບພາບການດຳລົງຊີວິດ, ການດຳລົງຊີວິດຂອງພວກທ່ານແມ່ນສ່ວນໜຶ່ງຂອງໂລກ ໜ່ວຍນີ້ ແລະທາຍາກທີ່ຄົນອື່ນຈະໄດ້ເຫັນແນວນີ້, ແຕ່ວ່າມັນຍັງຄົງຢູ່ກັບພວກທ່ານເປັນຢ່າງດີ.

ເບິ່ງຮູບແລ້ວ, ຄິດວ່າພວກທ່ານຄົງເຂົ້າໃຈວ່າມັນມີຄຸນຄ່າການດຳລົງຊີວິດຂອງພວກທ່ານໄດ້ດີຂຶ້ນ.

I would like to take this opportunity to thank you all sincerely for your kind hospitality during our visits to your village. I remember the day we arrived there for the first time. You must have been apprehensive at first, wondering what on earth these strange visitors could want and why we had chosen your village for our research. You kindly accepted us and treated us very well throughout our stay. Our visits to your village and the precious time spent in your warm hospitality have been instrumental in helping us to understand the way you live.

What the photos in this collection represent is perhaps for you just normal daily life but, for others around the world, it is a source of fascination and wonder. Your way of life serves as a model and inspiration to us all, and it is with the utmost respect and admiration that I dedicate this photograph collection to you. I hope that our continued friendship will enable an even greater understanding between us and our respective worlds.

ແຄນອິຈິ ໂນນາກະ

Kenichi Nonaka



Photo: Khouanethong Phoummathep



ການຢ້ຽມຢາມບ້ານ

ເລີ່ມແຕ່ 10/07/2004 ພວກເຮົາໄດ້ລົງສຳຫຼວດແລະຊັກຖາມບັນດາບ້ານຕ່າງໆຢູ່ເມືອງໄຊທານີ, ສ່ວນ ຫຼາຍກໍເປັນການຖາມກັບທ່ານນາຍບ້ານ, ບາງເທື່ອກໍໄດ້ຮັບການບອກເຫຼົ່າຈາກຊາວບ້ານທີ່ມາຮວມກັນຫຼາຍໆ ຄົນ. ຊາວບ້ານມີອັດທະຍາໄສດີ, ມີຄວາມອົບອຸ່ນກັບແຂກທີ່ມາຢາມ, ບາງຄົນກໍກຳລັງເຮັດວຽກໃນສວນ ບາງຄົນກໍສາມເຄື່ອງຫາປາຢູ່ກໍມີ, ບາງຄົນກໍໄດ້ກີບໄດ້ຂຽດມາໃຫ້ເບິ່ງ. ຢູ່ໜ້າບ້ານກໍມີທົ່ງນາອັນກວ້າງໃຫຍ່, ຜູ້ຫາ ປາສ່ອນຂຽດ ສ່ອນຮວກກໍມີ, ເຮັດໄຮ່ໄຖນາ ແລະອື່ນໆ. ຍາມຝົນໄດ້ຍົນສຽງກົບສຽງຂຽດຮ້ອງ, ປະສົມປະ ສານກັບສຽງນົກສຽງແມງອື່ນຢ່າງກິມກິນກັນ. ນີ້ລະ [ຄວາມເປັນທຳມະຊາດ ວັດທະນະທຳ], [ຄວາມຫຼາກ ຫຼາຍ], ມັນຈຶ່ງເປັນຄຳຕອບໃນການເລືອກເອົາບ້ານແຫ່ງນີ້.

Visiting the village

On July 10th 2004, I arrived at Dongkhui during a visit to the villages of Xaythani district in Vientiane, Laos. I asked the mayor all sorts of questions about the way of life in the village. Many of the villagers kindly gathered to show me around and explain. They were all very friendly and helpful. In the gardens, there were a variety of basket traps. I was fascinated because I'd never seen ones like these before. The villagers told me that they're used for catching frogs, and showed me how to set them up. Just beyond the houses, there are rice fields where the villagers catch frogs in the small strips of land between them. Fishing implements were also being made in the village. They were very intricate and neatly made.

The sound of the rain in the village was like a natural symphony performance that evoked images of the precious harmony that exists among the villagers, the rice fields, and the creatures that live there. This is the moment I realized that Dongkhui would be the perfect place to discover the region's natural environment and learn about its abundant diversity.



ພວກເຮົາໄດ້ມາເຮັດວຽກຢູ່ບ້ານດົງຄວາຍ ແລະກໍໄດ້ປຸກສ້າງເຮືອນຂຶ້ນ.
 ພວກເຮົາໄດ້ຮາເຮັດວຽກຢູ່ທີ່ນີ້ ບາງເທື່ອກໍມາເຮັດວຽກ 1ມື້, 1ເດືອນ, 1ປີ
 ເພື່ອສຶກສາເບິ່ງຄວາມແຕກຕ່າງໃນການດຳລົງຊີວິດເປັນແຕ່ລະ ໄລຍະ.
 ຊາວບ້ານກໍມີບຸນປະເພນີ ເຮັດທຳອູ່ສູ່ຂວັນໃຫ້ ເຮັດໃຫ້ພວກເຮົາຮູ້ສຶກຄືວ່າ
 ເປັນສ່ວນໜຶ່ງຂອງພວກ ເຂົາເຈົ້າ.

Having gained permission to stay in the village, we promptly
 set about building a house. We wanted see how the villagers
 adapt to the various environmental changes throughout the year.
 The monks prayed for us and many of the villagers gathered to
 celebrate, helping to break the ice and make us feel at home.





ການທຳມາຫາກິນ

ຊາວບ້ານເວົ້າວ່າຕົນເອງແມ່ນຊາວນາ, ຄວາມເວົ້ານີ້ເວົ້າງ່າຍເຮັດຍາກ. ການປູກເຂົ້າແມ່ນວຽກອັນໜຶ່ງ ແຕ່ວ່າ ບໍ່ສະເພາະແຕ່ປູກເຂົ້າການທີ່ຈະຕ້ອງປົກປັກຮັກສາສະພາບແວດລ້ອມທຳມະຊາດເພື່ອໃຫ້ມີນາເຮັດ ໄປອີກ. ການເຮັດນາແມ່ນວຽກລຳບາກ, ພວກເຮົາຈຶ່ງໄດ້ຮຽນຮູ້ຫຼາຍອັນຈາກຄຳເວົ້າຄຳນີ້.

ເຮົາເບິ່ງທຶນນາກໍຈະຮູ້ຄວາມຮູ້ແລະວິຊາການຂອງຄົນ. ຈະໃຫ້ຄົນມີຊີວິດຕໍ່ໄປກໍຕ້ອງປົກປັກຮັກສາຜົນນາ ໃຫ້ຄົງໄວ້. ທຶນນາບໍ່ແມ່ນບ່ອນຜະລິດເຂົ້າເທົ່ານັ້ນ, ມັນຍັງແມ່ນບ່ອນຊຸບຊີວິດຂອງຫຼາຍສິ່ງຫຼາຍແນວ. ເມື່ອເບິ່ງເຂົ້າໄປທີ່ກໍເຂົ້າກໍຈະເຫັນແມງຕັບເຕົ້າ ຢູ່ໃນນ້ຳນາກໍມີປານາງຊະນິດ. ຢູ່ຍີ່ບູນເພິ່ນຖືວ່າຕົນໄມ້ໃບຫຍ້າ ເປັນສັດຕູຂອງຕົນເຂົ້າ, ແຕ່ວ່າຢູ່ບ້ານຂອງພວກເຮົາໃນນາແມ່ນບ່ອນທີ່ມີທຸກສິ່ງທຸກຢ່າງ. ປູກເຂົ້າໄປນຳ, ມີແມງໄມ້ຢູ່ນຳ, ທັງມະນຸດ ສັດແລະທຳມະຊາດຕ່າງກໍຢູ່ຮ່ວມກັນຢ່າງປະສົມກົມກຽວ. ຊາວບ້ານກິນທັງໃບໄມ້ ທີ່ໄດ້ຈາກປ່າ, ແມງໄມ້ທີ່ມາຈັບກໍນຳເປັນອາຫານໄດ້.

Farming

“Farming” is a little difficult to define, here. It does involve growing rice, but that’s by no means all. It involves a sense of assuredness and acute perception that enables the villagers to predict and successfully adapt to the rapid and radical changes in their environment. It’s a kind of unspoken way that continues through successive generations. That’s the real essence of the farming way of life in this village.

The people largely invest their know-how and capabilities in the rice fields. These paddies are vital in terms of subsistence, but are not used exclusively for rice production. They are the source of a great variety of food resources.

A villager showed me that we could get stinkbugs from the trees. In Japan, trees in among the rice fields would be considered an obstacle, but the villagers here know they are a mine of resources. They help to support the rice growing in the fields and attract a whole variety of insects. The villagers eat both the leaves and the fruit of the trees, and even the insects that live there.



ແມ່ງອີ່ເຕົ່າອາດຈະຖືວ່າແມ່ນສັດຕູຕົ້ນເຂົ້າ ແຕ່ກໍນຳມາເປັນອາຫານຄົນໄດ້.
 ແມ່ງໄມ້ທີ່ຈັບຢູ່ຕົ້ນໄມ້ແຄມນາ ກໍນຳມາຂົ້ວເປັນອາຫານເຊັ່ນກັນ,
 ບາງຊະນິດເປັນໄດ້ທັງຢາອີກດ້ວຍ.
 ໂພນປວກຖືວ່າແມ່ນສິ່ງກົດຂວາງຖ້າເກີດຢູ່ໃກ້ຫຼີກງານາ,
 ຄວາມຈິງມັນມີປະໂຫຍດຫຼາຍ. ເພາະມັນຍັງເປັນ ບ່ອນເກີດຂອງຕົ້ນໄມ້ໄດ້ ນອກຈາກ
 ກໍນັ້ນປວກກໍນຳມາເປັນອາຫານໄດ້ອີກດ້ວຍ.

Stinkbugs may be destructive and do a lot of damage to rice plants and fruits trees, but they're good to eat. The villagers found some in the trees at the bottom of the garden and cooked them for me. I can really see why they eat them – they make a great bite-sized snack and they're just brimming with energy and nutrients.

Far from unwelcome guests, termites are a vital addition to the area. Their mounds protect the trees from water saturation, allowing them to grow and flourish. And, of course, you can eat the termites that live in them.



Photo: Khouanethong Phoummatthep

ຄວາຍ

ຫຼັງຈາກເກັບກ່ຽວແລ້ວ ຊາວນາຈະຈົ່ງຕໍ່ເພືອງໄວ້ ໃຫ້ຄວາຍໄປກິນ. ຂີ້ຄວາຍຕາມທົ່ງນາ ກໍມີແມງຈຸດຈີ່ເຂົ້າມາຢູ່ ແລ້ວຄົນກໍນຳແມງຈຸດຈີ່ນັ້ນມາເປັນອາຫານ. ບ້ານດົງຄວາຍໝາຍເຖິງບ້ານທີ່ມີຄວາຍຫຼາຍ, ຄົນກັບຄວາຍແມ່ນດຳລົງຊີວິດ ເຕີບໂຕມານຳກັນ. ທັງລ້ຽງຄວາຍ ທັງຖືກຄວາຍລ້ຽງ. ປະຫວັດສາດຂອງຄົນກໍແມ່ນ ທັງອະນາຄົດຂອງຄົນເຊັ່ນກັນ. ການລ້ຽງຊີບແມ່ນການລ້ຽງຄວາຍ, ພວກຂ້າພະເຈົ້າວ່າມັນເປັນຄຳເວົ້າທີ່ຍິ່ງ ໃຫຍ່ແລະຢາກຖ່າຍທອດໃຫ້ຄົນທົ່ວໂລກໄດ້ຮັບຮູ້.



Water buffalo

The villagers don't remove the rice plant stalks. They leave them for the water buffalo to eat. Dung beetles visit, attracted by the buffalo dung. The villagers eat the dung beetle pupae. This is the kind of food chain that exists here.

Dongkhua is a village of woodlands and water buffalo, and this is reflected both in the name of the village and the lifestyle of the villagers. The water buffalo have always lived alongside the villagers, each providing for the other. It's a mutual relationship that has always existed, and still continues today. These water buffalo are truly guardian deities here. I want to tell people around the world just how wonderful this way of life is.



ການເກັບຫາ

ປາແມ່ນຂອງກິນກັບເຂົ້າ. ທຸກຄົນເຂົ້າຕ້ອງມີອາຫານທີ່ເຮັດຈາກປາ ຢ່າງໜ້ອຍກໍປາແດກ. ປາບໍ່ແມ່ນ ອາຫານສຳລັບຄົນເຂົ້າຕົນເອງເທົ່ານັ້ນ ແຕ່ຖ້າຫາກໄດ້ກາຍກິນ ກໍຍັງນຳເຂົ້າສູ່ຕະຫຼາດເພື່ອເປັນອາຫານແກ່ຄົນອື່ນອີກດ້ວຍ. ບາງຄົນນຳເອົາປາໄປຂາຍນັ້ນ ກໍໄດ້ກາຍເປັນອູ່ປາຂອງຄົນຊາວໃນເມືອງໄດ້ອີກດ້ວຍ. ຮອດລະດູແລ້ງ ກໍຊຸດຫາກົບຂຽດ ຫຼືປູທີ່ຢູ່ໃນເງິບດິນນາ. ຊາວບ້ານຈະໄປຫາເອົາຢູ່ຕາມດິນຊຸມ ຫຼືຕາມຮູ ຊຶ່ງລ້ວນເປັນປະໂຫຍດໃນທາງໄພສະນາການ. ເຮົາອາດຈະເຫັນເດັກຜູ້ຍິງໄປຊອກຫາຊຸດ ແຕ່ຕົວຈິງພວກອ້າຍເອື້ອຍຜູ້ໃຫຍ່ກໍເຮັດຄືກັນ. [ຈະເຮັດໃຫ້ເບິ່ງ] ພວກຜູ້ໃຫຍ່ຂຶ້ນຕາແລ້ວກໍສອນເດັກນ້ອຍ.

Catching and collecting

Rice needs an accompaniment, and fish are an essential part of the diet. The villagers catch fish not only for themselves but for others, too. Traders make daily trips to the markets, providing the townspeople with a regular supply of local fresh fish.

Food is available even in the dry season. Frogs and crabs can be found sleeping underground, and the villagers find them by digging damp ground or where there are holes. The surface may look a bit barren, but there's food below.

The older boys see a young girl digging and come to help. They show her how to dig properly.



ການຊຸດຂຽດ

ບ່ອນດິນເປື້ອນແຄມນ້ຳທີ່ມີຮູ ຫຼືໃນຫຼັບຂອນໄມ້ບ່ອນຊຸ່ມໆນັ້ນ ເປັນບ່ອນທີ່ມີກົບຫຼືຂຽດຢູ່, ຖ້າຈົກຫຼືຊຸດລົງ ໄປກໍຈະພົບຂຽດ ຢ່າງນ້ອຍໆກໍຈະໄດ້ໜຶ່ງຕົວ.

ການຫາໄຂໝິດສົ້ມ

ໃນລະດູແລ້ງ, ຫາໝິດສົ້ມກໍຍາກ, ແຕ່ກໍໃຊ້ໄມ້ສ້າວໄປຊອກຫາແຍ່ຢູ່ເຊັ່ນກັນ. ເຖິງໝິດສົ້ມຈະກັດ ກໍປັດໆ ອອກແລ້ວກໍຫາຕໍ່ໄປ, ໄຂຕົ່ງຂອງມັນເປັນເມັດເໝືອນຫີນຂາວ.



Digging for frogs

Even dried up rivers are damp in the shade of the trees. If you dig a little, you'll find moisture below the surface of river beds, even where the ground is so parched that it's cracked. The villagers find one frog after another.



Collecting weaver ants

In the mid-dry season, the women of the village go out collecting weaver ants. They're really adept at using the long poles and catching the ants while skillfully dodging their vicious jaws. Carefully selected ant larvae and pupae are the pick of the crop.



ການຢູ່ອາໄສ ການອອກໄປເຮັດວຽກ

ບາງຄົນກໍຕ້ອງໄປເຮັດນາຢູ່ໄກ, ແລະເປັນສິ່ງທີ່ແປກໃຈທີ່ເຫັນເຂົາເຈົ້າໄປເຮັດໄກຄືແນວນັ້ນ. ບາງເທື່ອ ກໍໄປທັງຄອບຄົວ, ລ້ຽງສັດໄປນຳກໍມີ. ສ່ວນຂອງກິນກັບເຂົ້າອາດຈະຫາໄດ້ນຳອ້ອມແອ້ມນັ້ນ. ທາງໄປບາງ ຍ່ານກໍມີນ້ຳ, ຍາມນ້ຳແຫ້ງກໍຍ່າງຂ້າມຜ່ານເລີຍ.

Daily life Working away from home

The villagers produce rice in remote fields, and I was surprised to find that they actually live away from the village at times. While living away, the family stay together and even raise livestock. There's plenty of food available, and even running water can be arranged. The villagers find a variety of food along the way. The children can play here, too.



ການກິນ ລາບ

ຈະເປັນຍາມຊຸມແຊວຫຼືບຸນບ້ານ ລາບແມ່ນອາຫານທີ່ຂາດບໍ່ໄດ້. ເພິ່ນເອົາເຄື່ອງປຸງຫຼາຍຢ່າງນັບທັງຊີ້ນ ແລະຜັກຫ້ອມ ອັນຂາດບໍ່ໄດ້ອີກອັນໜຶ່ງນັ້ນແມ່ນເຂົ້າຂົ້ວ ມາປະກອບຄົນໃສ່ກັນ, ກາຍເປັນລົດອັນໃໝ່, ນິວເລິກໆ, ເຜັດຈິ້ວໆແດ່ຈັກໜ້ອຍ. ມັນເໝືອນກັບວ່າ ມັນໄດ້ສະແດງເຖິງ “ມີຄວາມເປັນໄປໄດ້ໃໝ່” ສະເໝີ.

ໄດ້ຮຽນຮູ້ກ່ຽວກັບອາຫານຫຼາຍໆປະເພດ ໃນເວລາຈະກິນເຂົ້າ ກໍມີພິທີເລັກນ້ອຍ. ອາຫານບາງແນວກໍກິນກັບໃບໄມ້ ແຕ່ຊາວບ້ານເອີ້ນວ່າຜັກ ຊຶ່ງມີ ຫຼາຍຊະນິດ, ກິນກັບໄຂ່ແມງດາກໍມີ ແມງໄມ້ຊະນິດອື່ນໆ. ນັ້ນແມ່ນຄວາມຮູ້ກ່ຽວກັບການກິນຂອງຊາວບ້ານ, ພວກເຂົາເຈົ້າຮູ້ຫຼາຍກິນກັບທຳມະຊາດເປັນຢ່າງດີ, ນີ້ນັບວ່າເປັນສິ່ງສຳຄັນອັນໜຶ່ງຂອງໂລກທີ່ຄົນຮູ້ຈັກຢູ່ກັບ ທຳມະຊາດຢ່າງຍິນຍົງ.

Eating Laap

Laap is served on all manner of social occasions such as discussions and celebrations. Apparently, its properties help to keep people feeling amiable. The taste spreads, blending with the various other ingredients to produce unique rich flavors. In this way, it symbolizes potential.

I learned how to make a broad variety of dishes. The food here is very seasonal, and the ingredients can be used in many ways.

Children start to learn from an early age. They must learn how to adapt to the changing environment. They need to be very imaginative and develop a sense of ingenuity. This kind of know-how should be passed on to people in other parts of the world, too.



ປາແດກ

ໃນຄາບເຂົ້າເກືອບທຸກອາຫານແມ່ນປຸງມາຈາກປາແດກ. ມັນແມ່ນສິ່ງທີ່ເຮັດມາຈາກປາທີ່ຫາໄດ້ນຳທ້ອງທົ່ງ ນາແລ້ວນຳມາມັກກັບເກືອ. ຊາວບ້ານຍັງບອກວ່າຖ້າບໍ່ແມ່ນເກືອຈາກບ້ານນີ້ ປາແດກກໍບໍ່ແຊບ. ເວົ້າເລື່ອງ ເກືອຄົນບ້ານອື່ນກໍມາຊື້ຄືກັນ, ຫຼືໄທບ້ານນີ້ນຳໄປຂາຍກໍມີ, ບໍ່ຊັ້ນກໍແລກກັບເຂົ້າ ລະຫວ່າງບ້ານກັບບ້ານ.

Pa Dek

Pa Dek is an essential part of Lao cuisine, and forms the base for all dishes. It's made using fish caught in the village, and pickled using salt that's made there. They say it just doesn't taste the same if you use salt from elsewhere. Salt is an important aspect of mutual relations among the different villages, too. It is sold or exchanged for rice.



ການຜະລິດເກືອ

ພວກເຂົາເຈົ້າເອົາຕົມແຄມນ້ຳມາຜະລິດເປັນເກືອ, ເຫັນທຳອິດກໍແປກປະຫຼາດໃຈ, ມັນຄົງຈະແມ່ນພູມປັນ ຍາ ສະຖານທີ່ ແລະການຮູ້ໃຊ້ເວລາທີ່ສືບທອດມາແຕ່ຄົນຮຸ້ນກ່ອນ. ການຜະລິດຈະວ່າປະຖົມປະຖານກໍບໍ່ ແມ່ນ, ແຕ່ສິ່ງທີ່ມີຄວາມໝາຍທີ່ສຸດຄືພວກເຂົາເຈົ້າເຮັດສືບເນື່ອງມາຈົນເຖິງປັດຈຸບັນ.

Salt making

The villagers here make salt from the mud in dried-up river beds! I was truly amazed when I saw this for the first time. Passed on through successive generations, this kind of know-how involves being in the right place at the right time. So-called “primitive” practices like this are certainly not out of date and it’s very significant that it continues even to this day.



ອາຫານ

ຊາວບ້ານສອນວິທີປຸງອາຫານຫຼາຍແນວໃຫ້ພວກເຮົາ. ບາງເຊົ້າ, ກໍນຳເອົາຊາມແມງໄມ້ທີ່ເຂົາເຈົ້າກ້ານມາ ໄດ້ມາໃຫ້ເບິ່ງ, ຈາກນັ້ນກໍເຮັດແຈ່ວສູ່ກັນກິນ. ສະແດງວ່າອອກບ້ານໄປແມ່ນບໍ່ອິດແຕ່ແນວກິນ. ພວກເຂົາ ເຈົ້າຈະຮູ້ບໍ່ນີ້ ວ່າມັນອຸດົມສົມບູນ.

Cooking

Thanks to the villagers, I was able to experience a broad variety of dishes. One morning, they brought a bowl of insects and used them to make some cheo paste. There's a whole host of food resources right outside the door. You just have to keep your eyes open for them.





ບ້ານໃນຍາມແລ້ງ

ໃນຍາມແລ້ງ ນ້ຳບໍ່ມີ ປູກເຂົ້າບໍ່ໄດ້. ບາງຄົນອາດຈະວ່າ ຍາມນີ້ຊາວບ້ານບໍ່ມີວຽກເຮັດ, ແຕ່ບໍ່ແມ່ນຈະຖ້າ ປູກເຂົ້າຕາມລະດູເທົ່ານັ້ນ ບາງຄົນກໍຈະມີວຽກສວນປູກຜັກອີກດ້ວຍ. ບາງເທື່ອກໍຕ້ອງສ້າງແປງຫິນທາງຂອງ ບ້ານ ກໍບໍ່ແມ່ນຕະຫຼອດ 24 ຊົ່ວໂມງດອກ, ຍາມພັກຜ່ອນກໍມີ.

Dongkhui in the dry season

Rice production stops in the dry season, but that doesn't mean the village comes to a complete standstill. The villagers are busy making tools and farming implements, and they also need to rest. The rhythm of life here is not twenty-four seven like it is back home.



ບໍ່ວ່າຍາມຝົນຫຼືຍາມແລ້ງທຸກສິ່ງທີ່ມີຊີວິດ ຕ່າງກໍປັບຕົວໄປຕາມແວດລ້ອມທາງເວລາ ແລະແຂງແຮງບົກ ບິນເປັນຢ່າງດີ. ມະນຸດເຮົາກໍຮຽນຮູ້ຈາກທຳມະຊາດນັ້ນເອງ.

The moment-to-moment changes in the natural environment through the wet and dry seasons bring a whole variety of creatures to the region. The people that live here have a truly ingenious knowledge of how this ever-changing natural environment can be utilized.

ຄຳຂອບໃຈແລະຮູ້ບຸນຄຸນ

ທີມງານໄດ້ມາຄົ້ນຄ້ວາກ່ຽວກັບການດຳລົງຊີວິດຢ່າງກົມກຽວກັບທຳມະຊາດຢູ່ບ້ານດົງຄວາຍ, ພວກເຮົາຂໍ ສະແດງຄວາມຂອບໃຈມາຍັງ ທ່ານ ບຸນຖອງ ບົວຫອມ ຜູ້ອຳນວຍການສູນຄົ້ນຄ້ວາ ກະສິກຳປ່າໄມ້ແຫ່ງ ຊາດ ທີ່ໄດ້ຊີ້ແນະໃນການເຂົ້າມາເຮັດວຽກທີ່ບ້ານແຫ່ງນີ້. ຂໍສະແດງຄວາມຂອບໃຈຕໍ່ທ່ານເຈົ້າເມືອງ ເມືອງໄຊທານີ ອຳນາດການປົກຄອງ ພາກວິຊາພູມສາດມະຫາວິທະຍາໄລແຫ່ງຊາດ ທີ່ໄດ້ໃຫ້ການຮ່ວມມືໃນການ ຄົ້ນຄ້ວາໃນຄັ້ງນີ້, ແລະ ດຣ ພອນແກ້ວ ຈັນທະມາລີ ມະຫາວິທະຍາໄລແຫ່ງຊາດທີ່ໄດ້ໃຫ້ການປຶກສາຕ່າງໆ. ຂອບໃຈ ທ່ານ ແສງເດືອນ ສິວິໄລ ນັກຄົ້ນຄ້ວາຈະສະຖາບັນຄົ້ນຄ້ວາກະສິກຳປ່າໄມ້ທີ່ໄດ້ຮ່ວມວຽກງານກັບພວກເຮົາຕັ້ງແຕ່ຕົ້ນຈົນເຖິງປັດຈຸບັນ. ທ້າຍສຸດ ກໍຂໍສະແດງຄວາມຂອບອີກຂອບໃຈແລະຮູ້ບຸນຄຸນ ຕໍ່ຊາວ ບ້ານ ບານດົງຄວາຍ ທີ່ໄດ້ໃຫ້ການຕ້ອນຮັບຢ່າງອົບອຸ່ນແລະໃຫ້ການຮ່ວມມືຊີ້ແນະໃຫ້ພັດທະນາພະເຈົ້າ ໃນ ການເຮັດວຽກໃນຄັ້ງນີ້. ຂໍໃຫ້ທຸກທ່ານຕະຫຼອດທັງ ຊາວບ້ານ ຊາວເມືອງໄຊທານີ ກໍຄືຊາວລາວ ຈົ່ງມີແຕ່ ຄວາມສຸກຄວາມສຳເລັດຜົນຢ່າງຂັ້ນ.

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This photograph collection is the culmination of my research in Dongkhuai village, and is intended to illustrate the diverse and multifaceted lifestyle in the rain-fed paddy fields of the Vientiane plain, Laos. I would like to offer my sincere gratitude to Director General Dr. Bouahom Bounthong of the National Agriculture and Forestry Research Institute (NAFRI) for his invaluable help in gaining permission to stay in the village. I would like to thank all those involved in the project, including the mayor of Xaythani district, the teaching staff at the Geography Department of the National University of Laos, and Dr. Chanthamaly Phonekeo, whose collaborative research efforts have been indispensable. Thanks also to Mr. Sivilay Sengdeane, a researcher who has assisted me immensely throughout the project.

Finally, I would like to sincerely thank the villagers themselves, who warmly welcomed the members of our ZUBZUB team. All of the team members who have lived in the village will always treasure the memories and experiences gained there. I pray for the happiness and prosperity of the people of Dongkhuai village, Xaythani district, and the nation of Laos.

Kenichi Nonaka March 1st, 2010



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ດົງຄວາຍ

ພວກເຮົາສູດແຕ່ມີຄວາມຜູກພັນກັບສະຖານທີ່ ແລະການເຮັດວຽກຢູ່ທີ່ນີ້.
ພວກເຮົາຮຽນຮູ້ຫຼາຍຢ່າງຈາກ ທີ່ນີ້. ຍາມນ້ຳມາກໍ່ພາກັນຫາປາ, ຫຍ້າຂຽວງານກໍ່ລ້ຽງງົວຄວາຍໄດ້.
ເກືອກໍ່ຫາໄດ້ເອງ, ວັດວາກໍ່ມີ, ຈະຫາໃສ ໄດ້ອີກຄວາມອຸດົມສົມບູນທາງທຳມະຊາດ
ແລະວັດທະນະທຳເໝືອນດັ່ງບ້ານແຫ່ງນີ້.
ທຳມະຊາດເຮັດໃຫ້ຊາວບ້ານເກີດພູມປັນຍາ ແລະດຳລົງຊີວິດ.
ໂລກໄດ້ຮັບຮູ້ແລະເຂົ້າໃຈຢ່າງໜັ້ນໃຈແລ້ວ ວ່າ ຄົນຕ້ອງເພິ່ງແລະປັດສະຈາກທຳມະຊາດບໍ່ໄດ້.
ໂລກຕ້ອງຄົງຄວາມຫຼາກຫຼາຍ, ມະນຸດເຮົາຕ້ອງຮູ້ໃຊ້ທຳມະຊາດ ຮູ້ຮັກສາ
ແລະເຂົ້າໃຈມັນຢ່າງເລິກເຊິ່ງ ເພື່ອດຳລົງຊີວິດຢ່າງຍືນຍົງ. ມະນຸດມີຄວາມສາມາດ ມີ ຄວາມຮູ້
ແລະກໍ່ຄວນມີຂອບເຂດຂອງຕົນເອງ.

This is a special time and place for me. It evokes so many images. Villagers fishing in the swollen waters, and cattles grazing in the fallow fields. You can even get salt here. All this activity is watched over by the protective eyes of the temples. The place is so full of imagery and creativity, and wonderfully stimulates the imagination.

Knowledge that comes from living alongside nature gives a kind of assuredness that Mother Nature can provide everything we need to live. This trust in nature is somewhat lacking in the modern world, and I'm sure there's much we can learn from it. The world is full of diversity. It's possible for us to learn to accept and use such diversity effectively, and I believe this is the key to understanding human potential and limitations.