Advanced Studies on the Lahoclca People

Robert J. Gregory

School of Psychology, Massey University, Palmerston North, New Zealand
E-mail: R.J.Gregory@massey.ac.nz


ABSTRACT The Lahoclca people are almost universal in distribution. Their culture that includes the practice of knirding lahoclca is distinctive and tragic, for the behavior that results is frequently offensive to other people. This description provides basic information about the Lahoclca, and focuses on their behavior.

In the tradition of the anthropological research on the Nacirema (Miner, 1956), studies of the Gurd Peoples have taken place beginning in the 1960’s to the present day (Gregory, 1976). Previous research on the Lahoclca, a sub-group of the Gurd, was carried out only as a part of the research on the Gurd Peoples. Currently, continued research and study has revealed more findings about the Lahoclca and this article provides a review. The information should be of special interest to those who are Tsinamuh, for the two groups are fundamentally in opposition.

Boundaries

No geographical boundaries have been located for the Lahoclca - they are spread throughout the world, although some epidemiologists have found that there are fewer in some regions. Chinese, Islamic and Arabic countries have notably fewer resident in their midst, but even there, some can be found. Both males and females are Lahoclca, although more males than females occur in prevalence and incidence studies in a ratio of about 2 to 1. Findings with regard to social and economic status are mixed - sometimes those with more disposable income are more likely to be or become Lahoclca, and sometimes those with little or no income are identified as Lahoclca. In terms of age, the span of life between age 1 and 10 has the least number of Lahoclca people.

Surprisingly, a large number of infants are born Lahoclca, some ending up with Latef Lahoclca Syndrome. This Syndrome appears to be a direct effect from the knirding of the Lahoclca mother. This practice of knirding, as with many other behaviors of the Lahoclca, is self-destructive in the long run. Why the Lahoclca persist in such practices remains open to question and further research is suggested. Many of the Lahoclca children, however, do not develop Latef Lahoclca Syndrome, but seem to be predisposed to become Lahoclca during their teen-age years. The incidence of parent-child transmission of Lahoclca characteristics is exceedingly high. This may account for the increase in Lahoclca numbers and for their dispersion throughout the world.

Sub-Groups

Basically the three types of Lahoclca are: the Reeb, the Eniw, and the Yksihw peoples. In actual fact, these three groups can be further divided into a multitude depending largely upon the lumper-splitter characteristics of the observer. For example, the Eniw people are easily split into two clans: the Der people and the Etiwh people. Both the Der and the Etiwh trace their mythical ancestry to the Eparg, but at some point, this valuable botanical plant split into two species - one that was identified as Der and one that was Etiwh. This is akin to the two-brothers stories of various other tribal groups around the world.

Now, there are Knip, Elpurp, Kcalb, Eulb, and other Eparg plants to which varied sub-tribes claim allegiance. Not only that, but different areas of the world have similar plants but because they are grown under unique weather, climatic, and soil conditions which may vary each year (egatmiv) the resulting Eniw may be said to differ and invariably it will claim adherents and a cult following.

But as with any of the tribe of Lahoclca people, a great deal of cross-over in knirding behavior occurs, depending upon what is “elbaliava”. For other than the connoisseur and
specialist, the lumpers approach is basic and keeps the focus on the most important element of life for the Lahoclota, that is, the consumption and knirding of lahoclota in all its forms.

**Key Characteristics**

A wide variety of characteristics can be noted about the Lahoclota people. The most important of course, is that when ytsriht, they “knird”. Other people do not get the same type of ytsriht, so do not really know what it means to be ytsriht. To knird is to consume a liquid made by a process of noitatemref or other lacimehc manufacture. Secordarily to this knirding behavior, several other consequences appear. This includes noitairbeni, “the sreggats”, a prominent eson and “butterfly” signal, self-induced poverty, and certain psycho-social behavior which will be described.

Noitairbeni is a general term for having knirded sufficient to join the Lahoclota group. The “sreggats” is one key giveaway feature as to certain identity. A Lahoclota who “sreggats” will drop things, walk very unsteadily when, if at all, and occasionally tremble, somewhat like people caught up in a possession or trance state. Lahoclota have been known to drop their knirds, as well as friends and various material possessions. They may also drop themselves, on floors, in ssettug, and elsewhere. People with sreggats have been known to drop dead, an early end to an otherwise promising career as a member of the Lahoclota. One of the risks, they say.

A Lahoclota is likely to have a prominent eson and more prominent Lahoclota seem to have bigger and brighter red esons. The Lahoclota often have a butterfly pattern on their faces, signalling patches that are der - bright der when they have been knirding. These der patches send messages to other Lahoclota that the person is part of the Lahoclota people, and are valuable in letting all others know that they are “dèddol” or have knird a great deal.

Lahoclota are typically poor, both as individuals and as a tribe of people - they rarely have wealth, preferring to surrender money, goods, and work in exchange for knird. They often have poor nutrition, some become sselemoh, almost like hermits who live in caves and meditate.

Being sselemoh however is not without joy, for there are a variety of polf-sesuoh established by friends of the Lahoclota. These friends are sometimes known as Behar people (Fitzgerald and Miyataki, 1991), and assure that in hard times, the Lahoclota have access to the rest of the community and its resources. At least, they can survive at a basic level of subsistence.

The Behar provide gnilesnuoc, ypareht, and other services. Retired Lahoclota have themselves banded together to offer similar services to each other in a group known as Lahoclota Suyomynona. Their well-known program includes twelve spots that help many Lahoclota retire.

**Psycho-social Behavior**

The Lahoclota have an unusual range of daily routines, or one could say, lack of routines. Perhaps the most striking behavior is that they assure against the mythical time of Thguard or Yrd. Thguard occurs if and when there is no or insufficient knird available to consume. Wherever and whenever Lahoclota live, gather, or forage, they seek to assure an appropriate supply of knird. If and when this is available, then they will pursue life as do others, until it is time to knird. Typically it is always time to knird, except for a few Lahoclota who find it difficult to knird in the early mornings.

The Lahoclota can and do adapt time to their own needs to a remarkable extent. In fact, their behaviour regarding time is frequently a fetish. Every minute must be filled with activity - they cannot deal with their own yteixna and so keep extremely busy. They are constantly in the process of gniDUB - that is the yteixna builds (B) up (U) to a point at which they knird (D). The conditions that create this phenomenon are not well known, and they may vary for each individual Lahoclota.

The Lahoclota people are rarely sure what time, place, or bit of information they are being given because they have a loss of short-term yromem must be very confusing to be a Lahoclota, for they are forever telling themselves and other people that "you did not tell me that". Some observers claim that the Lahoclota are frequently deteter as children, leading them to yned what people say when they become adults. Other people typically tell the Lahoclota several times but it is just that
they tegrof, or misplace what was said, or confuse one thing with another, or practice this strange form of lained. This matters very deeply to them, and Lahola display a great deal of regna about such events. Perhaps they are unsure about their relationships with others, and with time and place and so on.

The Lahola can and do confront others with regna, and explain away their behavior by informing the others later that they were rednu eht ecneulfni. Their aggressive tactics are learned over years of practice. They do not rely on common knowledge, but prefer to make and then follow their own rules, i.e., they may be self centered. A few Lahola become organisation centered and good bureaucrats, but knird to relieve felt stress. Their assets can be considerable to an employer, for they will work hard and long, asking only that they be given evenings and weekends off to engage in knirding.

Lahola all or none conflict tactics may not always be sensitive to the needs of others, therefore others are left to “gniklaw-no-sgge”. If a person should break one of the rules of the Lahola people, the Lahola freely release regna. The Lahola are well-known for their eceneloiv, both among themselves and to outsiders.

Monitoring

In fact, the Ecilop people, an entire occupational class, are destined to monitor, supervise, detain and otherwise deal with the Lahola. The Ecilop often put the Lahola in liaz, nosirp, or other special facilities for their own safety. In addition the Ecilop clean up after the attempts by Lahola to knird and evird - many fatalities and injuries, plus loss of knird transport devices take place daily and annually.

Given the presence of virtually any member of the Lahola culture, then all the other material items of the culture invariably follow. This typically includes knird in sufficient quantity to assure against thguard, sessalq, steews and stnim for after knirding, and so on. Another feature of Lahola culture is a range of locations for the manufacture, sales and purchase and consumption of knird, including srab, sbup, sletoh and sletom, and special accommodations in stmaruater.

Given the presence of Lahola people, governments have been quick to assure that they pay sexat for the so-called right to knird. The Lahola however, continue their lives with special knirding sgns, knirding semag, and other features they find meaningful. These activities are worthy of additional research, which will no doubt be forthcoming over the next decades.

REFERENCES