

Advanced Studies on the Lahocla People

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ABSTRACT The Lahocla people are almost universal in distribution. Their culture that includes the practice of knirding lahocla is distinctive and tragic, for the behavior that results is frequently offensive to other people. This description provides basic information about the Lahocla, 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 Lahocla, 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 Lahocla 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 Lahocla - 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 Lahocla, 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 Lahocla, and sometimes those with little or no income are identified as Lahocla. In terms of age, the span of life between age 1 and 10 has the least number of Lahocla people.

Surprisingly, a large number of infants are born Lahocla, some ending up with Latef Lahocla Syndrome. This Syndrome appears to be a direct effect from the knirding of the Lahocla

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

Sub-Groups

Basically the three types of Lahocla 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 lumpers-splitter characteristics of the observer. For example, the Eniw people are easily split into two clans: the Der people and the Etihw people. Both the Der and the Etihw 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 Etihw. This is akin to the two-brothers stories of various other tribal groups around the world.

Now, there are Knip, Elprup, 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 (egatniv) 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 Lahocla people, a great deal of cross-over in knirding behavior occurs, depending upon what is "elbaliava". For other than the connoisseur and

specialist, the lumper approach is basic and keeps the focus on the most important element of life for the Lahocla, that is, the consumption and knirding of lahocla in all its forms.

Key Characteristics

A wide variety of characteristics can be noted about the Lahocla 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 noitatnemref or other lacimehc manufacture. Secondly 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 knirred sufficient to join the Lahocla group. The "sreggats" is one key giveaway feature as to certain identity. A Lahocla who "sreggats" will drop things, walk very unsteadily, if at all, and occasionally tremble, somewhat like people caught up in a possession or trance state. Lahocla have been known to drop their knirds, as well as friends and various material possessions. They may also drop themselves, on floors, in srettug, and elsewhere. People with sreggats have even been known to drop dead, an early end to an otherwise promising career as a member of the Lahocla. One of the risks, they say.

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

Lahocla 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 Lahocla. These friends are sometimes known as Behar people (Fitzgerald and Miyataki, 1991), and assure that in hard times, the Lahocla 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 Lahocla have themselves banded together to offer similar services to each other in a group known as Lahocla Suomynona. Their well-known program includes twelve spets that help many Lahocla retire.

Psycho-social Behavior

The Lahocla 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 Lahocla 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 Lahocla who find it difficult to knird in the early mornings.

The Lahocla 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 Lahocla.

The Lahocla 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 Lahocla, for they are forever telling themselves and other people that "you did not tell me that". Some observers claim that the Lahocla are frequently detcejer as children, leading them to yned what people say when they become adults. Other people typically tell the Lahocla 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 Lahocla 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 Lahocla 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 Lahocla 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.

Lahocla 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 Lahocla people, the Lahocla freely release regna. The Lahocla are well-known for their ecneloiv, 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 Lahocla. The Ecilop often put the Lahocla in liaj, nosirp, or

other special facilities for their own safety. In addition the Ecilop clean up after the attempts by Lahocla 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 Lahocla culture, then all the other material items of the culture invariably follow. This typically includes knird in sufficient quantity to assure against thguard, sessalg, steews and stnim for after knirding, and so on. Another feature of Lahocla 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 stnaruatser.

Given the presence of Lahocla people, governments have been quick to assure that they pay sexat for the so-called right to knird. The Lahocla however, continue their lives with special knirding sgnos, 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.

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