The Life of Shong Lue Yang: Hmong "Mother of Writing" Keeb Kwm Soob Lwj Yaj: Hmoob "Niam Ntawv" マ た பம் モロ るい: பき "ப்ப は共"

M1097

Boutheast Asian Refugee Studies

Occasional Papers



Number Nine by Chia Koua Vang, Gnia Yee Yang, and William A. Smalley translated by Mitt Moua and Yang See

# The Life of Shong Lue Yang: Hmong "Mother of Writing"

by / los ntawm / ਯੋਗ កំង

Chia Koua Vang / Txiaj Kuam Vaj / Jīv ni vāc Gnia Yee Yang / Nyiaj Yig Yaj / Jīk kiu vāu William A. Smalley / Vib Lias A. Xawm Maus Les Ac Ān Ā. tā ār Hīn

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Southeast Asian Refugee Studies, Occasional Papers, Number Nine

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A publication of the
Center for Urban and Regional Affairs
University of Minnesota

330 Hubert H. Humphrey Center

301 19th Avenue South

Minneapolis, MN 55455

1990

Publication No. CURA 90-1

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ਅਝ ਗੋੜ 10 ਖਵੇਂ ਗੜੇ ਗ਼ਾ ਅਹ ਜੋ ਹੈ ਹੈ ਕੇ ਸੰਗ ਖਵੇਂ ਜਗੇ ਨੇਰ ਨੌਜੇ ਅਝ ਹੈ। ਗਵੇਂ ਖਵੇਂ ਯੋਜ ਜੇ ਜੌਗ ਖਵੇਂ ਜਗੇ ਚਰ. ਈ ਜੇਜੇ ਹਹਾ ਚ ਅਵ ਹੈ ਨੇ ਜਗ ਖਵੇਂ ਗ ਲਈ ਖੁਲੇ ਜੇ ਜੇਗ.

Cov moj kuab Hmoob nyob hauv nov tau sau ua lus Hmoob Dawb vim tias cov kws duj thob Hmoob hais tau lus Hmoob Dawb xwb. Peb tu siab rau qhov ua lus Hmoob Leeg ntxiv rau tsis tau lawm.

The Hmong text in this volume was written in the Hmong Daw (White Hmong) dialect because that is the dialect spoken by the Hmong authors. We regret that we could not make an adaptation to the Hmong Leng (Blue/Green Hmong) dialect as well.

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#### INTRODUCTION FOR

#### READERS OF ENGLISH

A messianic figure known as Shong Lue Yang emerged among the Hmong people of Vietnam and Laos in 1959, and soon became the focus of intense loyalty and sharp controversy. In some ways he was similar to many Hmong prophets (bearers of divine messages) and messiahs (divine incarnations) who have arisen through the centuries in response to the plight of the Hmong. In other ways he was significantly different, even unique, both among such Hmong predecessors and in the world at large.

The times were bad. As a minority people in northern Southeast Asia, the Hmong had been relatively powerless uneducated. mostly living mountains, although their culture was rich and complex. they were divided and their culture disintegrating; factions were fighting on both sides of the "Vietnam War" before American involvement), for them a war began long waged mostly in Laos, in the mountains where many  $\mathbf{of}$ constantly more disruptive as the years went by, inflicting horrifying casualties.

Before Shong Lue emerged as a messiah during this time of cultural stress he had been much like any typical uneducated Hmong peasant farmer. But then he did something dented for an illiterate person: he devised alphabetic writing systems for two sharply different unrelated languages, his own Hmong language and the Khmu' language of his mother (the Khmu' being another minority people hills of the Laos-Vietnam area). He apparently did this in both languages simultaneously. Later Shong Lue went on to revise his Hmong writing system three times, making it easier to learn and to use, although even the first represented all  $\mathbf{of}$ the sound contrasts in the language perfectly. The people early on gave him the Hmong "Mother [source] of Writing."

We have found no other documented case in the world where such an illiterate person ever produced one alphabet, much less two. In the most similar known cases people in different parts of the world have devised syllabaries (ways of writing whole syllables with individual symbols), but not alphabets (ways of writing consonants, vowels, tones). There are no more than six documented instances even of illiterate people creating syllabaries in modern times, however, and in each of those the syllabary was prepared for only one language.

Shong Lue Yang was also called "Savior of the People." He believed that he was one of the twelve sons of God, sent to earth to save the Hmong and Khmu' peoples from their plight, from being a divided people without resources and without recourse in a world dominated by more powerful peoples who subjugated them politically and economically. The writing system he provided validated him as God's messiah because Hmong mythology includes a theme that writing is a gift from God.

A vigorous movement grew up around Shong Lue in Laos in Vietnam, as people flocked to learn the writing and Shong Lue's teaching about the future and about how to live. movement was seen as a threat, however, first by the communist government  $\mathbf{of}$ the North Vietnamese and their Pathet Lao allies, later by the Hmong leadership opposed to those communists in Laos. Shong Lue was assassinated and his movement violently crushed in 1971. It resurfaced in 1975 in Laos and in a refugee camp in Thailand, however, and various manifestations of it continue today.

many messianic movements which have emerged in Southeast Asia among the Hmong and other pre-literate may now be the this one most accessible to scholarly investigation. The present account along with Mother of Writing (Smalley, Vang and Yang, 1990, to be described below) bring us closer to such a movement than have ever been able to come before, closer, also, to the figure himself. The events are fairly messiah (1959-1971);relatives of Shong Lue and other participants in the events surrounding him are now living in the USA; and the first author of this book was also the primary disciple of Shong Lue in the last years of his life (1966-1971), a disciple who kept a notebook in which he recorded some of the things Shong Lue did and told him. He remains a the propagation of the writing system and the figure in teachings.

#### The accounts in this book

This volume records briefly the life of Shong Lue Yang, some of his teachings, and instances of his supernatural intervention, as written by two of his followers now in the United States. It begins with Shong Lue as one of the sons of God in Heaven, chosen against his will to go and save the Hmong and Khmu' peoples. It details his enthusiastic

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reception by various groups of people among the Hmong and the Khmu', recounts some of the things he taught and some examples of his knowledge and power, and goes on with his persecution and assassination.

Except for a few letters, Shong Lue Yang himself left no texts. And except for Chia Koua's notebook and a primer, Shong Lue's disciples did not write anything but letters during his lifetime, either. Like Shong Lue they were people without education, and they, too, were caught in the disruption and pressures of the war. The Hmong authors see the present book, therefore, as an opportunity to fill the lack of documentation with an authoritative account of Shong Lue. The analogy of their role to that of the Gospel writers has not escaped them.

Shong Lue did not actively propagate his message in other ways, either. A shy and retiring person, suspected by the authorities, he acted reluctantly in his messianic role, especially in the latter years. He did not try to gather a following, did not give speeches, lecture, or "teach" in any conventional sense. Instead, he usually answered people's questions in an oblique, oracular way. On the other hand, in a few places where the account which follows does quote Shong Lue at any length there is sometimes an apocalyptic tone to the language, reminiscent of some Old Testament prophets.

In addition to recounting the story of Shong Lue, this text also gives us, in passing, a view of the Vietnam War from the under side, from the perspective of some Hmong villagers and low-level military personnel whose lives were severely disrupted and dislocated by it. They look up at a brave but sometimes despotic and foolish Hmong military leadership which was often rife with graft, dissension and eventually paranoia.

Here, also, powerless people tell their story in the face of the contrary assumptions of more powerful ones, Hmong and non-Hmong. Not only do they insist on Shong Lue's messianic character against the majority of Hmong, but they also interpret his messianism differently from what some of the many and conflicting rumors and legends about Shong Lue have The present authors do not show Shong Lue wanting to be king of the Hmong, or stirring up the people to revolt in a messianic king, as others have pictured bring him. Neither do they portray him as subversive either to the Vietnamese or to the Lao government. Instead, the Shong Lue they portray sees the futility of Hmong rivalries and diviand offers a different way, one of obedience to God, of reconciliation and peace, of cultural revitalization, a way symbolized and validated by the writing system.

This account is also fascinating told with as story, complete with reversals of fortune, a story of people caught up in forces too great for them at miraculously overcoming the odds at others, but culminating in disaster for Shong Lue Yang and his followers. It assumes world views very different from those in the West, startling to Westerners at times, always tantalizing. The manner is low key, without bombast or pathos in however, spite of some essentially tragic themes.

The first draft of this account was written in Hmong at intervals from 1986 to 1988 by Chia Koua Vang. He drew on his memories, his notebook, and his steady search over the years to learn everything he could about Shong Lue Yang. Chia Koua was most effective when writing narrative, describing events. He was not as able to write abstract statements on Shong Lue's teaching or points of view, leaving Shong Lue's beliefs somewhat veiled. Perhaps that is how the enigmatic Shong Lue would have liked it.

Chia Koua's drafts were typed and scrutinized by Gnia Yee Yang, who first learned the writing system from Chia Koua in the Nam Phong refugee camp in Thailand, and who to promote its use ever since. Gnia Yee questioned Chia Koua about everything which was not clear to him. sometimes him of incidents which had been omitted. He also reminding sought confirmation and amplification of some of information from others who were close to Shong Lue Yang. This was especially important for the period before Koua became Shong Lue's disciple, and for events which The text happened when Chia Koua was not present. revised several times through this process, with all changes reviewed by Chia Koua.

Gnia Yee drew especially on two essential sources, both now in the United States. One was Chia Long Thao, a neighbor, friend, and follower of Shong Lue, who was with him through many of the events in the years before Chia Koua knew him (1929-1966). The other was Colonel Yong Chue Yang, nephew of Shong Lue, who knew something of what was going on when sentiment to get rid of Shong Lue was developing in the Hmong military establishment.

After the texts were completed to the satisfaction of the two authors, they were translated into English by Mitt Moua and Yang See. William A. Smalley then studied the translation, edited the English, and looked for places where the account needed clarification for Western readers. He raised questions with the other authors, some of them resulting in clearer translation, others in annotations [inserted in the text in brackets].

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Smalley avoided any direct attempt to influence content of what the Hmong authors wrote except to urge them to include all they could remember of Shong Lue's life teaching, and to suggest topics he believed to be relevant, as reminders. Indirectly there was more influence than that, This work was part of a two-year project in which Smalley analyzed Shong Lue's writing system in detail understand what lay behind its creation, as he and the Hmong authors were working together on a book on that Long discussion over those matters doubtless influenced what the other men wrote here, although they have left out almost everything having to do directly with the writing system, on the grounds that such information covered in the "other book" (see below).

to leave the Hmong text as unmodified by have tried possible. further editing as However, itwas originally written with almost no chapters, section divisions or headings. These were prepared for the English translation then incorporated in the Hmong. In addition, some Hmong passages which were written as an afterthought having been left out of the text earlier) were incorporated later in their chronological positions. The most extensive of these interpolations was the story of Chia Koua Vang's trip to Phong Saly.

The complex format of this book, with two scripts and two languages, is necessary under the circumstances. It would be inappropriate for these Hmong authors to have written Shong Lue Yang only in the Hmong Romanized Popular Alphabet, but to have included only the Pahawh Hmong (as Shong Lue his writing) would have cut the book off from most readers of Hmong. The present format makes the account and also makes comparison accessible to three audiences, possible for readers of either script who want to learn it also enables the reader of English other. Furthermore, who knows Hmong to check the English translation, which sometimes only approximate.

#### Mother of Writing

volume is presented as a primary document with translation annotated to enhance clarity, but nothing more. is no attempt to give background, documentation, interpretation. book amplification orThis should understood, therefore, as supplemental to another book, Mother of Writing: the Origin and Development ofScript, by the same authors (Smalley, Vang and Yang, 1990). That book provides an analysis  $\mathbf{of}$ the Pahawh Hmong in all four stages, describes the use which is made of it, and places it among the writing systems of the world.

It also gives background on Hmong history and world view, and makes an attempt to interpret Shong Lue Yang, his writing and his movement. It is fully documented, and has information about the authors and their respective contributions to the total study.

Each of these books contains extensive information about Shong Lue and his movement which is not contained in the other. They do not duplicate each other except for a few short passages because the present book focuses on Shong Lue's life and influence, whereas Mother of Writing is about his alphabet, with only enough concerning the life and teaching to put the writing system in context. However, the present book will be more fully intelligible to non-Hmong if it is read after, or in conjunction with, Mother of Writing because of the interpretation and explanation of background provided there.

#### Equivalences between the writing systems

Readers who want to learn the Pahawh Hmong and who already know the Romanized Popular Alphabet (RPA), or vice versa, may find this book a help. To aid them we include here tables of equivalence for most of the Pahawh Hmong symbols they will find. Other symbols occasionally appear in the text, and for them reference will have to be made to Mother of Writing, which has a full explanation.

=====	.======	======	======		
0	0	10	чо	100	400
1	Ч	11	чч	101	чоч
2	3	12	чз	212	343
3	m	32	MЗ	332	EMM
4	Å	34	ልየነ	144	Чаа
5	3	50	30	500	300
6	C	63	<b>c</b> m	236	306
7	ĸ	77	KK	726	K3C
8	ĸ	85	КЗ	481	ъкч
9	K	91	кч	692	СKЗ

Table 1. Numerals and examples of arithmetic combinations in the Pahawh Hmong. There are other numerals as well, for which see *Mother of Writing*, from which this table was taken (Ch. 6).

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The Pahawh Hmong symbols used here are from the Third Stage Reduced Version, one of the four stages through which Shong Lue Yang developed the Pahawh Hmong. Details on all the stages are to be found in Mother of Writing.

The consonant and vowel-tone tables shown here (Tables 2, 3) are organized in the way Shong Lue taught the system (except for the Romanized symbols added for reference, of course). In both those tables the order of the columns was standard with Shong Lue, but not that of the rows, which varied then but was standardized recently in the USA. There is no other "alphabetical order."

======	=======	=======	======	=======	=======	========
			1			
e	ė	ċ	:	vau	nrau	fau
n	'n	ñ	1	nkau	ntxau	rhau
A	À	Â	!	xau	[ <b>?</b> ]au	nyau
A	Ÿ	Ą		cau	ntshau	txau
ហ	'n	ហ៌	;	lau	dau	dhau
			!		[dlau]	[dlhau]
ĸ	ĸ	Ŕ	:	ntsau	tsau	phau
ч	ч	ů	1	hlau	zau	ntxhau
ч	ម់	ម៉	: 1	rau	nphau	nphlau
н	й	Ŕ	1	hnau	khau	ntau
m	'n	ń	•	plhau	tshau	pau
н	н	ห๋	:	nthau	nplau	nkhau
H	÷.	ភំ	<b>\$</b> 1	chau	xyau	tau
ប	ប់	បំ	1 .	nau	nqau	nqhau
Œ	Ů.	ជំ	į	nlau	hnlau	gau
E	Ė	Ė	1	qhau	nyhau	hmau
m	ṁ	ŵ		hau	thau	plau
а	គ់	ā	1	nchau	nrhau	npau
R	Ŕ	Ŕ	1	mau	txhau	qau
w	Ů.	ŵ	1	yau	ncau	sau
· <b>6</b>	ច់	ធ៌	:	'au	ndlau	ndlhau
			;			
======	=======	=======	=======	=======	=======	========

Table 2. Consonant symbols. The corresponding RPA is written with <u>au</u>, which is how the Pahawh Hmong symbols are read when not preceded by a vowel symbol. [?] is the glottal stop not written in the Romanized alphabet. Pronunciations in brackets in the table are Hmong Leng where the dialects differ (after Mother of Writing, Ch. 4).

======	======	======	======	=======	=====	======	=======	=
Γ	L	ı	•	r	۲	۲	٢	
٧	Ϋ́	ů.	V	a .	į	ā	ä	
keeb	keem	keed	keej	keev	kee	kees	keeg	
<b>~</b>	À	Ă	Ā	н	<i>i</i> i.	ā	й	
kib	kim	kid	kij	kiv	ki	kis	kig	
ព	ត់	តំ	ត	ឆ	ត់	តិ	ត់	
kaub	kaum	kaud	kauj	kauv	kau	kaus	kaug	
vi	ហ់	Ň	ហ៊	п	'n	ñ	Ä	
kub	kum	kud	kuj	kuv	ku	kus	kug	
ध	ė	ě	ē	н	н	អ៊	ij	
keb	kem	ked	kej	kev	ke	kes	keg	
н	н	н	ъ́н	ຫ	vi	vī	ຫ່	
kaib	kaim	kaid	kaij	kaiv	kai	kais	kaig	
Ð	Ė	ů	មី	ស	<b>ខ្</b> រ	<u> </u>	<sup>ដ</sup>	
koob	koom	kood	kooj	koov	koo	koos	koog	
T	कं	ň	ភិ	រេ	ធ់	ធ	<b>ü</b>	
kawb	kawm	kawd	kawj	kawv	kaw	kaws	kawg	
n	ល់	Ň	ល៊	w	ய்	ធ	ü	
kuab	kuam	kuad	kuaj	kuav	kua	kuas	kuag	
ហ	ள்	ň	ā	ы	и́	<u> </u>	й	
kob	kom	kod	koj	kov	ko	kos	kog	
n	ji .	ŭ	ū	a	Å	ā	ä	
kiab	kiam	kiad	kiaj ¦	kiav	kia	kias	kiag	
[kab]	[kam]	[kad]	[kaj]	[kav]	[ka]	[kas]	[kag]	
а	ច់	ą	ā	ម .	ம்	ប៊	Ü	
kab	kam	kad	kaj	kav	ka	kas	kag	
[kaab]	[kaam]	[kaad]	[kaaj]	[kaav]	[kaa]	[kaas]	[kaag]	
TG	τ̈́	Ť	Ī	at	ฮ่า	ភា	<del>រ</del> ៉ា	
kwb	kwm	kwd	kwj	kwv	kw	kws	kwg	
			! !	}				

Table 3. Symbols for vowels and tones. There are two classes of symbols for each spoken vowel in this version of the Pahawh Hmong, depending on the tone. The top line of the table shows the approximate tone contours, branching off from a vertical line which represents the voice range. RPA correspondences are written with an initial  $\underline{k}$ , which is how the Hmong symbols are read when not followed by a consonant symbol. Pronunciations in brackets are Hmong Leng, when the dialects differ (after Mother of Writing, Ch. 4).

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A few structural rules govern the Pahawh Hmong, as exemplified in Table 4:

- 1. In any syllable, the vowel symbol (if any) is written first, followed by the consonant symbol (if any), even though the consonant is spoken before the vowel.
- 2. If the initial spoken consonant in a syllable is unaspirated /k/ (RPA  $\underline{k}$ , but not  $\underline{kh}$ ), no consonant symbol is written in the Pahawh Hmong. In that case the vowel symbol represents an intrinsic /k/ as well as the vowel.
- 3. If the spoken vowel in a syllable is /au/ and the tone /r/ (semi-high tone, the RPA unmarked tone), no vowel symbol is written in the Pahawh Hmong. In that case the consonant symbol represents an intrinsic /aur/ as well as the consonant. This rule does not apply if the preceding written syllable consists of a vowel symbol alone (by rule 2), to avoid potential ambiguity if spacing between syllables is not clear.
- 4. When there is no initial consonant written in the RPA that absence represents initial spoken glottal stop /?/,

Vowe	l +	Tone	+	${\it Consonant}$	=	Syllable	Meaning
FI	(ur	nmarke	ed)	Ė		ИĒ	

_	(			
00	b	hm	Hmoob	Hmong
				. ————————————————————————————————————
	-	â	លិទាំ	
TU	_			
ua	$oldsymbol{j}$	t	tuaj	come
Н	(unmarked)	(unmarked)	H	
е	v	k	kev	road
J	•		110 (	1000
	•	•	• •	
H		я	'nй	
i	(unmarked)	kh	khi	tie
н	(unmarked)	ម៌	หษึ่	
ai	Ъ	nplh	nplhaib	finger ring
	(unmarked)	Ϊr	ជំ	
au	(unmarked)	pl	plau	run away
		. •	•	

Table 4. Examples of Pahawh Hmong vowel and consonant combinations within syllables (after Mother of Writing, Ch. 4).

which is symbolized by A in the Pahawh Hmong. However, there are a few words in Hmong which do not begin with any spoken consonant, not even a glottal stop. Some writers do not differentiate them in the RPA from words beginning with glottal stop. Others write such words in the RPA with initial /'/ (Heimbach 1969). In the Pahawh Hmong this complete lack of any spoken consonant is represented by g.

## Acknowledgments

We express our appreciation again to sources of support, information and ideas, acknowledged fully in *Mother of Writing*. The institutions which provided financial support for our work on the present book are the Indochina Studies Program of the Committee on Southeast Asia (jointly sponsored by the Social Science Research Council and the American Council of Learned Societies, with funds provided by the Ford Foundation, the National Endowment for the Humanities, and the Henry Luce Foundation) and Bethel College.

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Ч: й∀ ин ∨

1: Cag Chiv Keeb

1: The Beginning

मंसे एए गढ़ हैत है एउँ चें<del>प्र</del> गंह ទីប យ៉ូចិ ស់អ់ UKCC, ភិប អំ ձ់E AL MH YM ƏC N ÇT A สบิ บธิ ติง ติง พหิ หห ਹੌਕ ਹੋਂਦ. ਸੰਚ ਯੁੱਧ ਹੋਂਦ ਪੁੱਧ א אָר אַע אַני פַ אַעַ אַע אַע אַע प्रेष म मार्ट होता जा umn йũ ខាភ់. ÂU AV ÂV NH HÀ VÀ in in in the se se die ដូជ ហាហ អ៉គ៌ ក់ព ឃុំង មហិ កហ. ar du di An Pri ÑЯ . चैंण संग्रं हेंचे यथं हैंसे

 Thaum Soob Lwj tau nyob zos Naj Gua xyoo 1966, nws tau qhia rau Txiaj Kuam Vaj uas yog me yes tias tib neeg mas muaj Vaj. Nws yog Vaj Leej Txi tsolos Theej Kaj thiab cev lus ngis rau noob neej hauv lub Ntiaj raug los pheej xeeb ua neeg Nws txog ob zaug lawm. Thawj zaug lub npe hu ua Soob Lwj, zaum ob nws thiaj mam muaj lub npe hu ua Txhiaj Suav.

Vaj Leej Tub uas twb los lawm

Soob Lwj tau hais rau Txiaj Kuam tias thaum uas Vaj Leej Txi Tsim tau lub ntiaj teb tiav tag. Nws tsim muaj noob neej nyob rau hauv lub ntiaj teb no lawm ces nws thiaj tso nws 12 leeg tub nqis los theej kaj thiab cev lus rau noob neej. Lawv 12 leeg tau sib hloo nto los

When Shong Lue was living at Nam Ngua [near Long Cheng, Laos] in 1966, he told Chia Koua Vang, who was one of his students, that all people have [the same] God. He said that he was commissioned by God his Father to bring a message to people and to be the savior on earth. He had been born to be a human being twice. The first time his name had been Shong Lue, and the second time his name [at first] was Chia Shua Yang.

Previous visits by sons of God

Shong Lue told Chia Koua that at the very beginning God created the earth. He created people to live on the earth, and then he sent his twelve sons to be the saviors and communicate with them. The twelve sons were sent down in turn [to different places where help was needed because

ทม หล บุน ค คน กุน เขย พุพ MM ÁK AA H EIT MT HỆ MÁ ក់ហ. ម៉ល ឃល់ ចម ស់អំ พพี 4 หุย พภ พอ พุธ หูย พูด W3G MV AV AD NH É , Mei vië viu vij vii aj vë üи ម៉ូល៊ หีเม หีเม ฮัน บธิ์ ห็ง ក់ហ. ក់ម៉ 3 អ៉ាយ សំអំ 43CK AT THE MV AV AG **ម៊ី**ហ नाल गर्ज संसं हिर पस ขตั ŔŨ ய்வ் संधे पासं 🏻 मंतं . तार्ग संधं ਖ ਖਵੇਂ ਘੰਯੇ. ਖਵੇਂ ਕੇ ਯੇਖ ਚੌਥ ਘਸ ម្នាំ ម្នាំ ម្នាំ ម្នាំ ម្នាំ ម្នាំ ម្នាំ üw чавв, อัย งัท หุ่ง វាជ HU H AV HV IN IN HU HUF шÀ äu មារ៉ា មាន ព័រប្រ ពាធា មុំប្រ म गर्ह लेंग्रे गर्म हे नंद प्रस ũĸ inu. ЫĖ ញ អំដុំ ៣៣ ២៦ ភ្នំ ភ្នំ៣ . गंध गर्म हंधं थय गरं НÊ Ĥ ÃK UM ÃR H ÕU JÚ VK UR ឃុំ ម៉ូល ម៉ូល ម៉ូល ម៉ូល ម៉ូល ម៉ូល ម៉ូល wü में से पाप नात यह पस पस प्राप्त है สเก ติ พเม , พิณ นิสั វាព ŔĀ шü νīп મંદ્ર Лĸ Ūĸ Ŕñ

qhia thiab cev lus rau noob raws li Vaj Leej Txi tau txib. Lawv twb tau los pheej xeeb rau Hmoob txog 4 zaug lawm, yog suav raws xyoo Phab Phuv Thab zaum 1 yog xyoo 326 tau los mas xauv xeeb tsheej neeg xwb ces paub, luag tuaj ntiav haiv neeg neeg Hmoob tua tuag lawm. Zaum xyoo 1269 tau yog los xauv xeeb tsheej neeg thiab xwb ces twb raug haiv neeg tuaj tua tuag lawm. 1wm Zaum 3 yog xyoo 1300 kuj tau los pheej xeeb rau Hmoob dua. Hmoob tau ntshai ces muab tua tuag zaum 4 yog xyoo 1455, Vaj Leej txi thiaj rov kom los xeeb rau tsiaj yug ua neeg seb Hmoob puas yuav no thiaj ces tsheej neeg rau tsiaj los yug, Hmoob kuj tsis yuav tib yam li tag lawm thiab. Hmoob tau tsis pub mis rau noj thiab tseem muab tuag lawm. Thaum tus tsiaj yug tau los ces cov neeg hauv lub zos ntawd paub, luag tau muab liam tias

people were in need or in danger] to teach all people as directed by the Father.

God 1 to be Hmong [Sons of have been bornon different occasions. In the year 326 of the Buddhist Era [the system of reckoning used in Laos; 326 B.E. = 217 one them was born [as a Hmong] for the first time, but became foreigners he known to [nationality unspecified], who paid a Hmong to kill him.

The second was born [to be a Hmong] in B.E. 1269 [A.D. 728], but this messenger was also killed by foreigners, soon after his birth.

The third occasion was in the year B.E. 1300 [A.D. 757] [when one of them] was born once more among the Hmong. The Hmong were afraid of him and killed him too.

And the fourth time was in B. E. 1455 [A. D. 912]. The Father told this one to be born by an animal to see if the Hmong would save him. So he was born by an animal, but the Hmong did not accept him either, as in the past. The Hmong did not feed him when he was born by the animal, and as the phenomenon became known to the villagers, they accused the

រ៉ាស់ តំរាំ រ៉ាក់ ល៊ុត, អ៊ូម ພ៉េហ អ៊ំ សុទុំ សុទុំ លក ទុំហ វាស់ រ៉ាស់, ទុំហ អ៊ូក ល៉ស់ រាក់ កីអ៊ី រ៉ាស់ យ៉ង់ សអ៊ី សំប៉ា ក់ហ.

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leej tswv tsiaj deev tus tsiaj ntawd thiaj muaj, ces luag tau txiav txim muab leej tswv tsiaj, leej me nyuam thiab tus tsiaj tua tib si lawm.

Thaum Vaj Leej Txi pom tau Hmoob yog ib haiv neeg twm xeeb tsis paub txog tej kev cawm ntawm Vaj Leej Txi lawm ces nws thiaj tau muab Hmoob rau txim txom nyem txaus  ${f tso}$ nws mam rov txib dua lwm leej los cev lus thiab cawm lawv. Hmoob tau raug Vaj Leej Txi rau txim los txog rau xyoo 2500 lub txim mam tag.

Vaj Leej Txi xaiv ib leeg tub Theej Kaj

Hmoob lub txim yuav tag ces Vaj Leej Txi thiaj tau hu lawv 12 leeg tub los zaum puag ncig nws, thiab yuav tso ib leeg los rau hauv ntiaj teb. Vaj Leej Txi tau nug lawv tias leej twg yeem thaj nqis mus cawm Hmoob thiab Pub Thawj lawm hauv ntiaj teb? Lawv txawm teb rau Vaj

owner of having had intercourse with his animal so they decided to kill them all, the owner, the animal and the child.

saw that the Hmong are people who lack the Father respect for from God; the Father therefore the savior punished the Hmong [by requiring theml to be without recourse or adequate resources [without leader, land, shelter, to be subject to others, so that in time they would be willing to listen]. He would then send someone down and be their savior once more. The punishment of the Hmong by the Father was to end by B. Ε. 2500 [A. 1957].

God selects a son to be savior

Close to the end of the penalty period the Father called for the twelve sons to come and sit around him, in order to send them down to earth. The Father asked if any one would volunteer to go and save the Hmong and the Khmu' [an unrelated ethnic minority in Laos and Vietnam] on earth. The twelve sons replied that Hmong and Khmu' are skeptical,

ប្រា អុស្តុំ ឬមុំ ក្រុម ប្រាក្ខាធិ in. อัย งัก หุลุ ลู กับเ ភីទាំ មាខំ ហហ ភុំទំ ចទំា LULU ម៉ាំ ww ink wa est nr. गंध ii āc vo iv ā in āā ٩٨ ក ៣៩ ខិប ៣ ខាត់ ដូចុំ. ម៉ាម ប៊ុក អង់ សំព មុស សំព សំ សំព សំព សំព สเท คิ กันิ 🕏 หิ ทงั ñR. āē மா ள் க்ர நா, எர ள் ந்ர் த்ப் ហំ ៥ ទី៣. ភាប អម លក ៥ N ở và và E ra núi m nữ WA WU VIOLR - K - K ਸੰਗ ਰਨ. ਹੀਰ ਤੇਸ਼ ਅਸ ਤਸ਼ੇ vã mu và nú m nữ n เลเก π់ទី ហ៊ អ៊ ដ៉េ២ K សអ៊ ដ៉ហ Ti III ១៤ ខ្លាំ មុំ ប្រាំ មុំ ប្រ भए तुर पूर के भूष पूर सुर पूर HA ក៏ព់ សា ហហ រ៉ាអ៊ី ២អ៊ី អ៉បៈ min vù e āc vn kỷ kā AV ŘÍ UM UË TIM ÁD am ਖ ਜਹੇ ਮੈਂਦੇ ਬਗ ਉਲੇ ਗਏ ਹੁੰਦੇ ਜੀਖ JU UA UB VE MY EY U บัง อัย หู คน พพ มู่นั้ นภู 6บ អំទី ខ្មីភំ កីហ ម លោ. ಇភំ អីឃុំ ពុំ NR OŘ ŠŘ ĀP ÓF ÁE K UH דֹא הֹשׁ הֹ הֹשׁ הֹח עד שב שה ்ச் யய ர்ட் ர்ச் ரிய āē ទីហ

Leej Txi tias Hmoob thiab Pub Thawj luv hwv, peb tsis kam mus lawm. Vaj Leej Txi tau hais Hmoob lub txim twb yuav tag ces yuav tsum ua ntej mus. Thaum Leej Txi tau hais tias cia kuv Vaj muab nej tshau peb zaug, yog dhau ces leej ntawd yuav tsum raug mus. Vaj Leej Txi thiaj lawv tshau li hais, nws tshau thawj zaug ces dhau 6 leej, nws rov muab leej tshau dua zaum 2 ces txawm dhau 3 leeg uas yog leej 7 lawm xwb. Nws mam rov gab muab lawv 3 leeg tshau dua zaum peb txawm dhau tau yawg 9 tib leeg lawm xwb. Vaj Leej Txi thiaj cob thiv meem thiab tso kom nws ngis los cev lus thiab cawm Hmoob thiab Pub Thawj hauv lub Ntiaj teb no. Nws tau tshuam zeem rau Vaj Txi tias ob haiv neeg nov twm xeeb heev thov Vaj Leej Txi Phaj Hauj rau nws coj mus ghia ua ntej kom lawv txawj mas thiaj cev tau Vaj Leej Txi tej lus rau lawv, tab sis kom muab qauv Hauj hom qhia 7 hnub xwb txawm kawm txawj lawm mas Hmoob thiab

unbelieving peoples; they did not want to go to those groups any more. The Father replied, "The Hmong penalty period has almost come to an end. Someone has to go down before then."

Finally the Father said to them, "Let me sift [test] you three times. The one left after my sifting will be the one to go." The Father did this, and there were six sons left after his first sifting. Three of them were left after the second sifting. They were sons number 7, 8, and 9 [in order of birth]. Number 9 was then the one left out of the three after the final sifting.

So the Father chose him and gave him the authority to come down to bring the message and be the savior for the Hmong and the Khmu' on earth. The son asked the Father to give him the Pahawh ['alphabet' as validation], to be taught to the two groups prior to communicating to them about the Father's love, expecting to use the Pahawh which was easy enough to be taught and learned in seven days so the Hmong

йŶ ត់អ៊ី ទី៣ ៣៩ ឝំហ ហ៊ី៣. ū រាច់ ខ្យុង ម រាប ŔĀ ជំរើ шÀ **ह्यम** UË MV AV ÄV RĀ un ne vo vo vo ve ne йē אַ הַ שׁ אַהַ אָבּ מען חַנּוֹ ப பட் பர் என் நர். " எடி ₩Ą บัน ย งก สง่ กำห สด หั गंत्र सेंछ बंध संध गर्द से पर्न गर्न אַס אַס װּע עב אַס אַס אַס אַס אַס គ្នា នេស ១ដូ មួល មុខ មុខ

ម៉ា បារ ប្រ បុក កាក់ ដូម ពេក ប៊ុក ស្រុក

រាប អូពុ មួល ភ្នំ ភេទ 'n'n ម ឝ៌ារ ៣០ ៧៧ ទីវា មធី ម៉ុន៉ា ក់វ៉ា ٨À เล็ท มับ ห**จ๋ บ**ธ๋. ภับ ถ∧ บน บหิ ษูสิ หิ หี่บี่ กับ กับ 🗚 ИÌ गर्भ गरि स हंसं हें रे है ឃុំង ចំហុះ តុំង ខាត់ យ៉ង់ ភាប тяñ 04 ចាំហ คับ ก็กิ สบิ จัน คัด ប់ ប្រែ ∀ម ហវា ឃុំម ច្ចាំ uir ЖÅ हैसं हैक्र हैंग्रे गर्भ गये អាច AU TH THE HOTE īm. iiin หเกิ หิฮ ลัก บุงิ ล์เม លទំ នំ ម៉ីទី 3 ទី៣ អំព ល់និ . មហិ ຫສ້, ຫລ່ ຈິທ ຫົ**ជំ**, ភិប ຫົ ง่ห่ พ่พ่ จลิ ผห จิย ν̄и មីទី លា មីន់ ថា ភិប និបំ មី៣ ទីកំ Thawj thiaj yuav kawm. Vaj Leej Txi kuj tau thaj tsob li hais, thiab teb rau nws tias "koj nqis ua ntej mus pheej xeeb tsheej neeg tso kuv mam kom koj ob leeg kwv nqa Phaj Hauj lawv qab mus rau koj qhia rau Hmoob thiab Pub Thawj," Vaj Leej Txi tau muab thiv meem cob rau nws lawm ces kawg nws raug ua ntej nqis los pheej xeeb kom tsheej neeg tso nkawd mam lawv qab los nrhiav nws.

Soob Lwj lub neej xeeb thawj zaug hauv ntiaj teb

Thaum nws nqis los pheej xeeb thaw, zaug ces txawm los tshee; tub nkawg niam txiv Hmoob. Nws xauv xeeb puv peb tag kis ces niam thiab txiv tau tis npe rau nws hu ua Lwj, tom qab uas nws twb hlob loj tiav txiv muaj poj tub se lawm ces nws niam tais thiab yawm thiaj ho tuaj tis npe laus rau nws hu ua Soob Lwj. Nws los ua nyob twb muaj tub ki txog 5 leeg me peb leeg tub. ob leeg ntxhais. ku.j qab nws tseem nco

and Khmu' would be interested in learning it. The Father agreed and told him, "You go down first to be born as a human being, and then I will send your two younger brothers [younger from the perspective of birth order on earth, not in heaven] to bring you the Pahawh to teach to the Hmong and the Khmu'." The son had no choice but to be born as a human being and let his brothers follow once he was given that responsibility by the Father.

Shong Lue's first life on earth

His first period [on earth] Shong Lue was a son of Hmong couple [clan unknown]. Three mornings after he was born, his parents named him Lue, and after he was grown had a family his parents in-law renamed him Shong Lue. [The adding of a name by in-laws under such circumstances Hmong practice.] Even up to when he children, three sons and two daughters unknown], names Lue still remembered all of the things his Father had

सं हें हें हें चार के में से हिन्दू प्रश्रे भे ā र्णांठ भंग्ने गर्न मह मैस រាប πÀ លាស៊ី និច លេខ ។ាស៊ី ស៊ីទី ប៉ប់ 13 លទី ਘੰਖ ਜੰਮੇ ਜਾਰ ਬਾਰ ਦੇ ਜੰਦੇ ਹਨਿ ਵਜੋ 'nч нк үл үк ин หุ้หู บัง อัธ กุ้น ய்ம் धारे 花点 in ษี∀ น้ท มีต่ มีห่ เมท . शस्त्रे सेंह ភិប អ៊ំ អ់ម IIIII иin ĒΜ און אַנן אַנן אַנן אַנן មារ៉េ בֹא בֹעֹ חֹתַ א שנוֹ אוֹ אַנּר หลั Тĸ ពុំ មេ ១១ ២០ TEIN TA. स्यं रंध मध्यं ग्रह Тĸ Ŕ क्षें एक से अंक मसं संधं मेस тĠЯ TK HK KM KM HV រាប พพี่ หัเบ พเม เริ่⊼ ⊽หีเ шü าสัต ਦੇ ਸਮੇਂ ਘਘ ਸੰਧੇ ਕਹੇ ਐਫ ਤੇਖ ភាប шij ច់អ៊ំ ចន់ ភិប អ៊ ਲੇ ਦੇ ਦੇ ਦੇ ਦੇ ਦੇ ਦੇ ਦੇ ਦੇ ਦੇ वेंध सेंग स ग्रामें गाँद गाँद पसे चेंठ ۸À ទីត្ ខ្ទុំ ចូល វា. វាប ទី ទីច жы ញ់ព ភា តិប. សក់ កិន តំណំ ហ៊ីក់ ខំពាំ លំហ ខង់ ពីប ΉЦ ŖĄ ភាប नाए दें लेले लेले नास JĀ NM ĀĀ ĀĀ HW गंध លិក ដីប និ ស៊ីខិ ដីសំ. វិប និ លិប Ŕй љÀ មុខ មុខ មុខ ភូមិ äŔ. में ый ўў чії ĤΑ นัพ สกั สัต ហម្ត ងូខ ភាព ប្រព័ σm ñ លិប

ntsoov Vaj Leej Txi tej lus uas kom ngis los Theej Kaj Noob Neej tab sis nws tos tau ntev heev pom nws ob leeg kwv nga Phaj Hauj lawy gab los ces nws thiaj tau muab lub tsho Soob Lwj hle tseg cia tso rov gab mus nug Vaj Leei dua seb tim li cas nkawd thiaj tsis lawv gab los. Nws tau hle lub tsho Lw.i tseg cia ces nws rov qab mus yuam kev thawj ua ib tug nyob hauv hav zoov lawm xwb. Nws raug ua Twm Tswb tau ntev hle tsis tau lub tsho Twm Tswb tseg li lawm ces nws mam nco qab yuav yog Hmoob pab mas tias tsum thiaj yuav hle tau nws lub tsho Twm Tswb. Nws tau tos txog lub caij Hmoob cog tau pob kws siav ces thiaj los rau ntawm Hmoob ib thaj teb pob kws. Nws tau los ntov noj, thiab mus tshom qos pem luag teb noj no ces nws txawm tshom pom ib hub nyiaj tshuab pheej uas yog thaum ub muaj neeg tau faus tseg. Nws tau noj gos thiaj mus ntaus zes pw rau ntawm ib tiaj xyoob taub zeeg qeeg. ntaus tau zes wq rau ntawd ces thiaj pheej rov qab mus ntov pob

told him, and that he was the savior of the people. But although he had been waiting for a long time he had not seen his two younger brothers follow to bring him the Pahawh. So he took off his Shong Lue form and started back [to heaven] expecting to ask his Father why they hadn't followed him.

off his Shong Lue form and started back, but on took his way he mistakenly turned into a wild boar living in spent many years as a boar in the jungle jungle. He and could not take off the boar form. He [temporarily forgot finally] remembered that the Hmong are the everything, but only ones who could help to remove his boar form. He the Hmong harvested their corn, and came to cut and eat corn in a corn field, and for dig tubers to  $\mathbf{at}$ the There he found a jar of northern edge  $\mathbf{of}$ the cornfield. silver bars which had been buried [for safe keepingl someone a long time ago. [He left it there.]

វ៉ាញ់ ២០ ២គឺ ម៉ាម៉ា GA. ÑR &Å ហុង ប៊ុល វាស់ ខ្យង់ នាំ លីនាំ លីនាំ र्णण सेस गरि लींग गंद पसे हि लीग ภี ตีบ มูต์ ผม่. จีบ สห่ ยูลิ ลิ ∨ਜ਼ੌਂ ਲੋਂ ਸ਼ੌਂ ਹਾ ∨ រាប йĸ аń. üи मंप में जज जंते ដំដ τĸ ijŔ ÄŔ.

ਘੰਨ ਦੇਲ ਜਨ ਦਲ ਘੜੇ ਘੰਦ ge ản vậ. VA lin mỳ än រា ប់ស់ ៣ឝំ ធំយំ. ១៤ ប៊ីហ អំម៉ឺ អំ ក្នុង ក្នង ក្នុង ក าเธ นิเน เล็พิ หกิ ท " เล็ดิ ที่นี ห สบี สิธานม หล้า ดีก่อ ห้เมื ที่ ยติ สีติ้ "หิห์ ติ เพิ่ง หิง, ติ ម ភំដំ មាម ១តំ ពីក ឃុំហំ. 'n'n กม หล้ ต่ สต่ ห งหั จ้หั ต้เ ที่ จหั้. " จิ๋ย งีน มั่ง ี่ มั่ หั่ ਅਲੇ ਸ਼ੈਦ ਚਲ ਦੇ ਜੇਂਧੇ ਹਨੇ ∀ਜੇ ਅਲੇ . An th nù ug aù av ÀV

kws noj thiab rov qab los pw lub qub zeg xwb. Muaj ib hnub leej tswv teb tau tuaj xyuas pob kws ces thiaj pom nws ntov pob kws noj tshiab khiv, leej tswv teb tau keeb neev mus txog ces nws tsis khiav, luag tau tua nws tuag thiaj hle tau lub tsho Twm Tswb tso tseg.

Soob Lwj rov mus txog saum Vaj Leej Txi, ciav nws ob leeg kwv tseem nyob saud. Vaj Leej Txi tau nug nws tias "tim li cas koj tsawm siv rov los?" Nws tau teb tias "kuv mus tos ntev heev lawm tsis pom nkawd lawv qab mas kuv thiaj rov los nug xwb." Vaj Leej Txi tau teb tias "tsis tau txog caij, koj kav tsij rov qab mus dua, thaum twg txog caij kuv mam kom nkawd lawv koj qab." Vaj Leej Txi tau txhib li ces nws thiaj tau rov qab los pheej xeeb ua neeg dua zaum ob.

After he was full of eating tubers he made his lair in a forest of bamboo. Once he had his lair established he kept coming back to the cornfield to bite off and eat the corn, and then would return. One day the owner of the cornfield came and saw that the corn was newly cut and eaten by a boar. The owner tracked him to his lair, but he did not move, so he was killed by the owner and finally had his boar form removed.

Shong Lue arrived in heaven where the Father was, and where the two younger brothers still were. The Father asked him, "Why have you come back?"

He replied, "I waited for a long time and didn't see the two of them follow me, so I came back to check."

The Father said, "It was not time yet; you just hurry back, and when the time comes I will tell them to follow you." The Father ordered him back, so he came back to be born as a human being for the second time.

HỮ TÍN H VỀ VA GỤ MÀ AU A MU ĀĶ VA H an **பட் பர் நா நி நீர்.** រាប DA VA H ÖÜ UU K ÄH 43 ស់អំ 4K3K ៣ឝិ ម កំអំ ហហ អ៊ុក 🕫 ឡុំភ្នំ ខារ ΡIÑ rām จห์ อัท, ภับ ตั้ งัก เพื่ ษ ห∀้ ตู่ เล้ 🗚 อู้พ มที่ มับ เอ็ก ถื ห้ท, ภีบ x∀๋ พีพ ษธ๋, มับ พีพ mā tir. Ju da va иŵ หู้หู้ หู้ . นู้น บุ่น บุ่น หู้ ลู้ หู้ลู้ ÁÙ TH VÃ H ÁH ឃាំ āw. עּהַ הָּנִה חָּתְ הָּ אָגַּ הָּתְ חַעַּ עוֹה กับ หจ้ ผจ้ 🌣 🔻 ลั่ ต่ย จห้ ตีก่ шÀ គំព់ កំប សវា គំរ៉េ អាច ນໍ່ເ ທິ່ງ ທີ່ຍົນ ກໍ່ຮັດ យ៉ាំ tin.

HTTP ០ឝ សា ៧៣ អ៊ម់ Tin AC លីវ៉ា វ៉ា ២ ល់អ់, អ៊ម ភិប ៣A ។ ហើ មា មា មា មា មា មា មា មា មា มัง บหี งัก หี กัก พัธ หัว จัน ល្អ មាល ម្នា មាល ម្នា Ŕij ΛĒ חונ שב תם את שנו MA ЯĄ π'n ŪΑ નાંદ પાર્ટ પાપ તાંદે પાપં ลัก งุง จิพ ตลิ ย จพิ ยภิ เมษ ស្តា ហេ ហ៊ុម៉ សថ្ម អ៊ូហ. ल हे ग्राम डें नाज देव ग्राप्त юii หิ พอ พง ก็อ ห่ก่ จิส บหิ งห Soob Lwj Kev pheej xeeb zaum ob

Nws tau los pheej xeeb rau thiab haiv Pub Thawj. haiv Hmoob Nws xauv xeeb rau thaum lub 9 xiab 15 xvoo 1929 nyob rau Fib Toos ntawm lub zos hauv chaws Nyab Laj, nws tau tsheej tub rau Txiv Nraug Txoov Cib Yaj Niam Nkauj Koos nkawd, nws txiv yog Hmoob, niam yog Pub Thawj. Nws xauv xeeb puv 3 tag kis, nws niam thiab txiv tau tis npe rau nws hu ua Suav tub tsis tau puv Yaj. Nws tsheej xyoo ces nws txiv Txoov Cib Ntxaug tom ua mob tuag Dab lawm thiab tom qab no los leej niam kuj tuag lawm.

Soob Lwi nyob hauv lub zos Fib Toos tau 3 xyoo, ces nws ob yog laug uas Kuam Yaj thiab tij Txiaj Tswb Yaj nkawd tau coj tsiv tawm Fib Toos los mus raws nws yawg Xaiv Laub Yaj thiab cov txiv ntxawm uas yog Paj Yeeb Yaj thiab Nkaj Xeeb Ya.i nyob rau sab Nolog hauv lub zos Fib Les. Nws los nyob hauv Fib Les XYOO ces nws txiv ntxawm Paj

Shong Lue was born the second time

Shong Lue was born to the Hmong and the Khmu' peoples at Fi Tong village in Vietnam. He was born on the 9th month the of 1929. He became a son of Chong Chi day. the year Yang [father] and Kong [mother], the father a Hmong and Khmu'. Three mornings after his birth his parents named him Shua Yang. He was not even a year old when Chi killed by a spirit [which kills and father Chong was eats people] and later his mother died also [cause unknown].

Shong Lue lived at Fi Tong village for three years. His two older brothers, Koua Yang and Chia Chue Yang, then moved the family [which included two sisters, Mai and Pa, and an adopted sister Ying] out from Fi Tong to live with their grandfather Xai Lau Yang and their uncles, Pa Ying Yang and Ga Xeng Yang at Fi Le Village in Laos. He had lived at Fi Le for only three years when his uncle Pa Ying Yang asked all the relatives to move to a better place for farming at Fi Kha Village. They stayed at Fi Kha village for three years,

गुन क्षेत्र क्षेत्र क्षेत्र क्षेत्र क्षेत्र क्षेत्र क्षेत्र អំរ៉ា ម ជិល ជ័យ ជ័ម តំស អាកា លាមី ហាហ ហ៊ីម៉ សចិ បអំ. សហ ហ៊ីហ លីទី ทลิ ห์มิ ติ ทิ ผิต่. ภับ ห⊽่ ห่ก่ VH កំពុំ កំពុំ មពុំ កំ កំ ភាស្តុំ ភាស្តុំ สัย หจ้ ห่ก่ จิก งล จิษ มีที่ จิ๋ भेक्ष हेंक्रे कि एवा वाध संभं हेंचे प्रवे ਜਹ ਜੰਦ ਪੰਦੇ ਹਾਰ ਜੰਗ ਦ ਨੇਰ ਸਮੇਂ ່ ຈຸຊຸ້ ຈູດ ຄຸສຸ ຕູສ ທູລ ຊຸຊຸ EIT यण हैंगे हैंड गर्ह मेर्न वर्ग លិក K លីអំ ររាក់ អឹម ចីអ៊ី សឝ់ ពា៣៌ में ए एक में में में एक भूष भूष कुर ĒТ. गाव स देव वाले गाँउ មល មី ។បី ។ចេ ម៉ា មី TΑ ĤΑ महं हे चहें तं गहं हें गरि VH កំពេល តំយ៉ តំយ៉ min រាំប ភាព ÝU ÝU ÜM ÚÝ TK លា AN មន់ បក ទំព័ μ'n ¥Å ฐท VA MĀ KM TA, Ā सैगे नेट हैंते सेस अंक्र ĤΑ ភាប ท่ส์ จัน บหิ กัน พถ ผช หิ่ถ่ ที Av ท<sup>ี</sup> юü ŔĄ iu.

Yeeb Yaj tau coj tag nrho lawv cuab kwv tij tsiv los mus nrhiav teb ua nyob rau ntawm lub zos Fib Khav. los txoos nyob ntawd tau 3 xyoos, nws txiv ntxawm Paj Yeeb Yaj raug tua tuag ces nws txiv ntxawm Nkaj Xeeb Yaj thiaj tau tag nrho lawv cuab kwv tij tsiv mus nyob rau ntawm lub zos Thab hauv Nyab Laj teb chaws, lub sij hawm ntawd nws tab tom yuav muaj 9 xyoos thiab ris taus ib pob pam tsiv los mus rau ntawm lub Thab Has. Nws los nyob rau hauv lub zos Thab Has tau 3 xyoos tij laug Kuam Yaj tau raug tua nws tuag lawm thiab ces tshuav thiab nws leej tij laug Txiaj Tswb nrog nws yawg Xaiv Laub thiab ntxawm Nkaj Xeeb nyob lawm Xwb, tau tsis ntev tom gab ntawd Xaiv Laub thiab nws txiv ntxawm Nkaj Xeeb kuj tau tuag si lawm.

Soob Lwj tau ua ntsuag nyob hauv lub zos Thab Has hlob loj tiav nraug. Nws tau mus yuav Paj Xyooj nyob lub zos Tsua Ntaiv los ua poj niam, nws yawm txiv hu ua Txooj

until his uncle Pa Ying Yang was killed [by Hmong soldiers under the French], and his uncle Ga Xeng Yang asked all of the relatives to move to Tham Ha village in Vietnam.

At that time Shua [Shong Lue] was almost nine years old, and just big enough to carry a bundle consisting of a blanket [as his pack over the trail] to Tham Ha Village. He lived at Tham Ha for three years, when his older brother Koua Yang was also killed. There were only his older brother Chue and himself [and his sisters] left with his grandfather Xai Lau Yang and uncle Ga Xeng Yang, but his grandfather Xai Lau and uncle Ga Xeng also died shortly after that.

Shong Lue was totally an orphan at Tham Ha village married Pang Xiong at Choua Dai was fully grown. He Village. His father-in-law was Chong Mai Xiong mother-in-law was Xai Lo. After he married Pang Xiong they lived at Tham Ha for only a year, after which he wife moved to live close to the parents-in-law. He built a ហ៊ុក ហ៊ុស ហាយ ក្នុយ ម៉ូស ыn रू ग्रंप में जा ग्रंप में जा प्रा ह ग्रह प्रम वर्ग संव रंज ह ūΑ ਇੱਕ ਪੁੱਧ ਚੰਡ ਸ਼ੁਰੂ ਮੁੱਖ ਪੂੰ ਜ਼ਿੰਗ រាក់ ធំឃ សុំ , រាំប អ៊ី កាក हैंहें त्रेहें एस एक एम व्याप प्रम मंसे या में से से में üκ שׁנוֹ אַד יוֹנה אַת וּנוֹ וּוֹ אַד אַלוֹ אַל रेक्ष थार्ग पहि सेंग म йů. यह रस तमं सं हेल मणे यर वा पेंक वर्ग में प्रस्ति पर्ध īm iim मंद्र रंण गर्भ गरि स गर्व हैसं हैसे ហ្គំ ភូធិ ម ក្នុង ក្នុង ក្នុង ក្នុង ក្នុង юi ชล. ภับ หิห่ ม่ลี ตลี ਕੇਗ ਸਨੇ ਸੇਂਦ ਖ਼ਖ਼ ਮੇਲ ਦੇ ਜੰਧੇ ਪੰਜ ហុង អូក ១៤ ៤៤ ៣២. min ਕੇਹ ਸਮੇਂ ਸ਼ੌਵ ਦਲ ਹਹੇ តាព ១ក់ ហ៊ា អ៉ូសុំ ម ស់អ់ UK3K ਸੇਂਪ ਸਫ਼ ਸ਼ੁੱਧ ਸ਼ ਸ਼ੁੱਧ ਸ਼ੁੱਧ ਸ਼ੁੱਧ ਹੋੜੇ ਹੋਸ ਯੋਹ ਕੇਵ ਚ ਸੋਹ ਹੋਰ ਲੰਗ ខ្ទុំ អ ផ្ទុំ ប៉ុក់ សំធំ ប៊ុន ផព ហហ ម្នាក់ ក្រុ

Maiv Xyooj, niam tais hu ua Ntxhais Lauj. Nws yuav Paj Xyooj los kib cuab rau hauv lub zos Thab Has xyoo xwb ces nws tau coj poj niam tsiv mus raws niam tais thiab yawm txiv, nws tau mus ua tsev nyob rau ntawm lub zos Phaj Tam ze zos Tsua Ntaiv, yog mus lub ko taw ob thaus xwb txog rau ntawm nws yawm txiv zos. Nws lub neej muaj tub ki lawm ces nws niam yawm txiv thiaj ho tis npe laus rau nws hu ua Txhiaj Suav Yaj. Nws tau nyob rau ntawd txog 3 xyoo xwb, nws tsis nyiam nyob ces tsiv rov qab mus nyob lub qub zog Thab Has dua. Soob Lwj rov mus nyob hauv lub zos Thab Has txog rau xyoo 1959 ces nws ob leeg thiaj mam nga Phaj Hauj los ghia rau nws raws li tej kev tau tshwm sim muaj hauv lub zos Thab Has.

house at Pha Ta which was very close to Choua Dai, about two hours walk. Once Shua had children, his parents-in-law renamed him Chia Shua Yang. He lived at Pha Ta for three years but did not like it there so he moved back to live at Tham Ha village.

Shong Lue returned to Tham Ha village and lived there until 1959 when the two younger brothers [other sons of God] brought him the Pahawh.

TIG ĀG AÙ Ÿĸ NŌ ĐĒ IS

2: Vaj Leej Txi xa Phaj Hauj

2: God Sends the Pahawh

ਦਿ ਜੋਣ ਨੇ ਵੇ ਪੰਧ ਸਨੇ ਪਤੇ ਘੰਖ में से के जात जाते स ऐसे ចាំភិ **จ**ลิ้ เมน ยลิ เชลิ, นัก นัก រាជ หจ้ ตั้ หัส ย่ท่ धमे иir ШÀ ыĸ តអ្វ ១ម មុស មុស ย้ห่. น้ท กิส ย่ทั สิ 3 ต.ส ยสิ រាក់ អ៉√ ម ហុអ 🖰 ធេធ អាក់, :គំនិ ប្រជុំ ពីធា ប្រតិ ម ៣៧ គំ หท่ พ่ล่ ยีสิ กิส พ่สิ บิบ. ហ៊ី យ៉ង់ ទាំ ហ៊ី៣ ងយ៉ា អ់ន់ ĠК ប់អំ បញ្ចូក មក ភិត លេខ អឺសំ . លវា អភិ គឺតិ 🕏វា បត្រី 🗸 មើ ហ៊ី៣ ៤៣. អ៊ីប អ៊ី អ៊ីម រេហ Я̈́В គំព ទីម៉ អក បក រ៉ាត់ . អក AÀ ĐỂ H ỐR AÀ ƯM ĐẢ TÝ H ÁM TỰ HỆ NỮ NỮ AV AM Soob Lwj mus luaj tau ib thaj npleg, txog rau thaum lub 4 hlis ntuj tom qab hlawv teb tag. niam txiv tau mus them teb thiab ua tsev teb npaj tos yuav cog mus them tau 2 hnub nplej. Nkawd teb thiab txog rau hnub ntxov, nws tau hais rau nws poj niam tias: Kuv sawv ntxov ua mus tua nas, koj ua tau tshais siav tso koj mam ntim lawv gab mus no ces nws txawm npaj mus noj lawm. Paj Xyooj uas yog Niam Lwj ua tau tshais siav, nws tau ris tshais lawv qab mus. Thaum nws txog tom ib nrab ke muaj ib lub khauv zeeg cua cia li los raug nws

Shong Lue had prepared a new mountain rice field the jungle in the usual Hmong fashion], and during clearing the 4th month, after the rice field [i.e. the jungle] and burned, he and his wife went to clean off the unburned residue [as typical Hmong farmers must temporary slash-and-burn (swidden) mountain ricefields, not the more permanent paddy fields areas]. They also needed to build a small shelter for [protection against the elements during the months when they would be working in the field and guarding it from birds and animals while] growing the rice.

On the morning of the third day of going out to the field in this fashion, Shong Lue told his wife that he would leave early to hunt squirrels the field]. She [around Prepare breakfast and bring it along when it was ready. Then he got ready and left. So Pang Xiong prepared foodstarted out along the jungle path after her husband. [Fields were anywhere from one half hour's walk to two or more hours the village.] Half way to the rice field, however, she down by a whirlwind and became unconscious, Was knocked

ภิบ พี่มี ยิท ลิฯ มีห์ พี่พ์ จติ์ จิ๋ नहं यहि ग्रेंगं हेय देज AF нн អ៊ីហ. हैं हैं केंट गंधे वह गंधे गह ម៉យ វិប លីវ៉ា កិន ចំហ ល់វ៉ា ២អ៊ំ, ภับ หพิ พ่บ ๙४ หิ ทิต์ ง่ห่ หิห่ में संग्रं गाँव यह प्रसं हथ है កក ម៉េធ ពិចិ ប៉ាន់ . លំយំ ភក អ៉√ ម ត់អំ ខ្ទង់, មឃុំ ច័ព អំ ខ្មែ មុប ៧៤ ខុមុ ជំនុំ មុខ ww mi n AH ŔŪ អ៊ុល ш'n ល់ហ. อหิ พส พ่พ พัท หิบ หิฮ ā vk im uw ក៍ហ៊ ÜΑ ល់ទ ភិប ទំ ២ទំ ភិទំ, តិ ពត់ หู้บั ขเต็ ห หู้เห็ งค่ หอ หอ ผม WUF ਹੁੱਕ ਕੁਖ਼ ਅੱਘ ਰੁਕੇ, រាប มีที่ ล้ย ผิช ผิก ล้งเ ИE ω̈À गर्जे ग्रंप प स हंतं पहां हंगं រាប ដូច ភូមិ មុខ ភូមិ Ä нн ព៌ាក់ រ៉េប ម∀ ក៏ហ កំហ, រាប गहि पसे ग्रंप तीय नेत सेते हैं। អា ម៉ែស បាយ គឺ បាយ មា បាយ ទីដា भंग दर्भ संस् लक्ष्म संस् धर्म, ΤÀ จกั ที<sub>่</sub>ห หห่. มที่ พ่ล่ ѧล่ ห้ถ ทต พี่ห บง ท่ธั äΫ щА वंभ के के प्राप्त कि के के के के के के के THE RE AT AN UIT สัธ មើល шÀ ยล๋. มีช นัก นั้จ์ พย ผีด нк тin.

ua rau nws ntog looj hlias tsis nco qab tau ib tav su nws mam xeev rov los, nws thiaj mam nco qab tias yog nws tuaj mus lawm tom teb, nws saib no ciav kawm tshais tseem tsis nchuav thiaj ces nws khaws kawm tshais ris mus dua. Thaum Xyooj rau tom teb, Soob mus txog Lwj tau cem thiab nug nws tias "tim cas es koj thiaj yuav tuaj lig ua luaj, twb tav su dua lawm 'es koj tseem ho yuav tuaj ua dab tsi?"

Nws tau teb tias, koj txhob rawm maj cem tos kuv hais tas tsoyuav cem mam ho cem, nws thiaj qhia raws nkaus li qhov uas nws tuaj tom kev rau Soob Lwj nloog raug tag. Thaum Soob Lwj tau hnov niam cov lus lawd, nws kuj tau thiab txhawj doog siab txawm hais rau nws poj niam tias ua hnub no wb tsis txhob teb, qab mus tsev, thiab ua ib thaj neeb saib lub khauv zeeg cua raug koj ntawd seb yog dab tsi tso lwm hnub wb mam rov qab tuaj ua ces nkawd txawm rov los tsev lawm.

lying there for almost half a day. She woke up a little after noon, and remembering her responsibility, raised the undamaged food basket to her back and continued on her way.

When she arrived at the field, Shong Lue was very upset. "How come you are so late?" he complained. "It's already afternoon! What's the point of coming at all at this late hour?"

But she said, "Please hold off your scolding until I tell you what happened, and then you can scold me all you want to."

When she told him what happened, Shong Lue was afraid, and decided they should go home and consult a shaman to find out what the whirlwind was, and come back to finish the work another day. Then they returned home.

AN GE SON HÀ MUL นี้หั ธิสิธิธัตินบ HŪ Tin ห็สี ห็ง เห็น ข้เม ซิล แง้ ข้อ ห้อ คี่ยี VII ग्रंभ ĒM வ்ம គំ ញ់ហ៊ ឃុយ ប៉ាជុំ AÑ VÚ PÉ HO NU iPIT ЙÊ йн йır តិតំ ប៉ប់ តិតំ ម. तांत អ៊ីល់ ម៉ស់ កំណ និ គឺទី និស់ ខិទ បត្រី אָט אָט דע אַט אָט אָנו ^Å ហាហ ឃាយ៉ា កែហ មាខ់ ग्रंक ग्रिक् ភីអ៊ី "ភី អ៊ីស់ ៣ក់ ២ស់ ប្បា, NË ÁO Ō AÙ N WH ส ហ៊ាល กัย Ō TΑ, តិ អ៊ីស ត្រ ម្យ៉ា มติ, ⊼ิจิ์ เกม ห์เบ กิล ŪЯ ñ អ៊ីស់ ៣ដ់ ម៉ូច់ ៣ ៣៣ រ៉ូប វ៉ា៣ របាំ AW मत चर्च हंगे नेल भेरे गर्त ले ด่ พงหัหม่ง ย ๓ ม ดั mà hư hữ av hữ ta nữ Án ਲੰਖ ਘੇਂਘ ਸੌ ਨੂੰ ਨੂੰ ਹੈ ਅਤੇ ਖੋਨੇ AU AA GIL AR IV īm AUP של אָלוּ אַה הַ הַע הַּ מוּת אַנוּ אַנוּ אַנוּ אַלּ עוֹ שִׁכּׁ אַבּא מִשָּׁ פַּחָּ חִיהַ, ٨À τĸ មុខ ហម្ភា មួច 🗚 ហ៊ា itm, mk w an um เมนิ ЫĶ. អូល មួយ ព្យុស្ស ស្ត្រា គ្នា ំ . កំ ម ៣ស៊ី ។ស៊ី វ៉ុស៊ី ប៉ូស៊ី បទី

Soob Lwj hnov Vaj Leej Txi hais

Hnub tom oab kai ntug sawv ntxov los teeb twj Lwi npaj tsawv seb leej txiv neeb looj loog thiaj yuav tshuaj tau lub khauv zeeg cua uas nag hmo raug nws poj niam tom kev. Thaum nws tab tom npaj tau thiab zaum ntua tsawv neeb xwb ces txawm hnov ib lub suab lus nrov saum ntuj tias "Koj tsis txhob tsawv neeb. yog kuv xa koj ob leeg kwv los pab koj xwb, koj tsis txhob poob siab, txij hnub no mus mas koj tsis txhob koj poj niam pw thiab kom nws tsis txhob tawm rooj mus ua teb kom caiv mus txog rau hnub koj ob leeg kwv pheej xeeb tsheej neeg, koj cia mus npaj twj kub lub xyoob los cia haus yeeb xwv thiaj sib cev lus tau thiab mus tsa ib lub tsev kheej nrog ib tug pej thuam, nrhiav tswm ciab paj ntoos los teev hawm, tsob kua nkaj thiab hais ntawv tseg, npaj kom txawm peem yuav muaj neeg nga Phaj Hauj los rau koj."

Shong Lue hears the voice of God

So at dawn the next morning Shong Lue woke up early and prepared for a ceremony to select the powerful shaman who could best determine what Pang Xiong had encountered the day before. As he sat down to perform the ceremony he suddenly heard a loud voice speaking to him from the air:

You do not need a shaman. I am sending your to come to help you, that's all. You mustn't be brothers Beginning today, you must not sleep with wife, and she must not go outside of the house to work in the fields until your two brothers are born. You must opium-smoking equipment made of kulu prepare  $\mathbf{a}$ set  $\mathbf{of}$ bamboo so we can communicate. Also build a round house place to worship], and build a monument [beside it]. Find candles and flowers [to put inside the round place of worship] as offerings. Make black ink from the indigo plant, and paper from bamboo, and have them ready. When that is done, people will come and bring you the Pahawh.

गरं गरं सम गरं गंदा шu ម៉េជា អ់<del>គ</del>់ NĒ VIK AĖ TIL UR Ăũ TẾ MÀ XÃ VŨ ÁU ИE לוֹנוֹ תוֹכּ בעו יוֹנוֹ עוֹה , תוֹגּ ម៉ហ កហ ខិនាំ ឆិហ ហ៊ីក ŔĀ ษิท่ ĤΑ अंद रुस गरा गरा रुल ອ່ທ ພໍພ ດກໍ່. ກັບ ອີ ЫŴ ឃាំជ ម្នា ម្នា មន្ត្រ មន្ត្រ មន្ត្រ uм. mri र्णेट सेंग e र्णेण हिंधे M ш'n ហត់ ប់៤ រហ ម៉ុច. រាំប មម नार्षे चेंग राग देव रांचे मध ឃ៉ា់ព ពីជំព กงี ១ธิ พพี ก" หั้ ลิ หั้เกี ห้จ๋, พีพ ติ จิท ห้จ๋ พิล่ ลิ พ่ห่ H ÂU VỀ AU UÀ BU NĀ H រារិ ខ្មាំ ម៉ប កំហ, ភិ**ន់** ម៉ាយ äe. ā พพ พี่หั พ่ล้ ผีษ ตีก ग्रेष प्रमुप्त भूष भूष भूष प्रमुप्त ÀÙ ÀU VÀ ĐÃ HÀ លិហ ய்ப ÁĦ สที บพ่ ณกิ 🕶 หัง VK ÄÄ ÄG N WW WÄ ÄN ŪV अंक ले लाव चार चार шÀ я́. ល៊ុន, ខ្មីអំ អ៊ីហ ចង់ យួយ អ៉ូទុំ ĤΑ พีพ ห ง่ห์ พีท มีท ยิลิ üч, हैंगे हेंग्ने देसे पर्स पर्ण อินิ ww ចំពេ ពីសេ ម៉ាម សំអំ សំអ ਸ਼ਖ਼ ਸ਼ੇਫ ਚਲ ऐਂग ਹਨ . ਘੇਂਜ਼ੇ យ់ហ ग्रें का गाँग प्राप्त भार के ÉŪ

Thaum nws hnov lus li no nrho nws thiaj xam ncig lees ua cas tsis pom neeg nyob qhov twg li, nws thiaj xav dheev txog lo lus tej laus hais tias ntxooj vwg ces ua li no ntshe tsam lam yog paub, nws tau poob siab nthav, cas nws cia raug ntaus 3 tawg ncuav rau ntawm sab plhu ua hnub qub ya liab Nws rov hnov dua ib lub suab hais saum ntuj tuaj tias "Kuv yog Vaj Leej Txi, yog koj Leej Txi uas tau tso koj los pheej xeeb ua neeg nyob rau ntiaj teb no lawd, tsis yog ntxooj vwg, koj yuav tsum ua raws li kuv cov lus hais." Nws nkaus thiaj xav ib pliag rau hauv nws siab tias, kuv txom nyem ua luaj no es yog tias cov lus no muaj tseeb tiag 'es kuv yuav ua li cas ua tau, yaj yeeb los kuj tsis muaj, nplej los twb yuav txog caij cog, yog kuv tseem los leg tej num no es xyoo tom ntej yuav muab dab tsi los yug poj tub se. Nws txawm rov hnov dua ib cov lus hais saum ntuj tuaj tias "txhob txhawj xeeb qhov koj xav ntawd, kuv yuav tso

Shong Lue looked around quickly as he heard the voice, but saw nobody anywhere. He remembered an old saying that insanity begins this way, and became very fearful, wondering what it all meant. Suddenly he was slapped three times on the cheek, hard enough for him to see red stars flying around.

Again he heard the voice speaking to him from the air:

I am God, your Father, who sent you to be born on earth as a human being. You are not crazy, but you must do what I tell you to do.

Shong Lue thought to himself, "I am so poor; if this is all true how can I ever do all of these things? I have no opium; my farming season is coming. If that time is lost, what will I feed my family for the year to come?"

Once more he heard the voice speaking to him from the air:

ŘÃ "MŘ TŘ VA HÝ HE T ห่เน้า พบ หน้า AU ខាយុ Ŕй эē ਹੈ ਹੈ ਹੈ ਜੇ ਜੇ ਦੇ ਜੇ ਜ਼ਿਲ੍ਹੇ ਜ਼ਿਲ੍ਹੇ ម៉∀ ខិអ់ ររាំ ពហ់ ពីខំ, ਗਮ ਮੇਰ ਨੌਜ ਨੂੰ ਹੋ ਹੈ 3 ਗਮ, шн ਸ਼ੁਸੂ ਮੁੱਖ ਪਾਰ ਜੁਝੂ ਹੁ ਨਜ਼ ਪ iнк ผู้มู่ คลู่ ผู้ ชูง ศูง ñ ŪR ĤЯ YK MU TY HA មេ មិម និង មេខា មេខា មេខា

HÀ LU SIR MA UN YE שוּשׁ וּבֹּגַ שַּׁע לְּאַ לְּאַ וּבּ טוּנּ ihir ក់ចំ ចំន់ ស់ព ១ចំ ច័ក់ ម៉ាយ អំហ ហ៊ាយ ដីទាំ. ភាប សκ អ៊ី⊽ ម ហុអ ខ្លាំ, ភ្លិប អ៊ី សេ្ហិ ਪਾਸ ਹੈ ਕੇ ਕੇ ਜ਼ਿਲ ਮੁੱਛੇ ਪੁਸ਼ ЙR ម៉ាប៉ា ថាអ៊ា ខាអ៊ា. យ៉ាក់ ប៊ុស ថាពីរ ਐਹ ਮੇਖ **ਨੇ**ਂਹ ਸਖ਼ੇ ਪਾਹ À∿ លីហ ŔĴ ШÀ សអ៊ី ម ព៌ាអ៊ី ២អ៊ី កំហុ, ภิบ หพิ่ พ่บ 🗚 ง่ห์ ต่กิ่ MA ก่ห จ มีย เห็ก ก่น เห็น ค่ติ ทก भर्ष वर्त สกี ณหี นั้น ณตั គិច ឃុំស រ៉ាធី បត្តិ , គិច ឝ៊ីអ៊ី É TẾ ÁÑ NỮ YH ÝH ਮੇਂਜੇ ਮੇਂਜੇ ਪੇਜ਼ ਹਾਰ ਜੋ ਬਾਹ ਦੇ ਹਾਇ ਰਾ ਗਾਹ ਜਾਂ ਗਾਹ ਗਾਹ ਜਾਂ ਗਾਹ . ਪਾਸੇ ਮੇਖ ਪਾਲੇ ਖ਼ਖ ਉਸ ម៉េង

peb tug Vaj los pab koj ua tsev teb, cog nplej thiab dob nroj, koj suav hnub no mus kom txwm 2 hnub, hnub 3 ces koj ris noob npleg mus tso rau tom teb kom txaus xwb ces koj rov los tsev, hos yaj yeeb mas koj yuav me ntsis los xwb ces yeej muaj haus tsis tag lawm."

Soob Lwj nloog cov lus qhia

Nws tau txiav txim siab tias yog li no sim ua li seb puas yog hais tiag, nws tau suav ntsoov txog rau hnub peb, nws tau sawv ntxov tsees ris tau ib kawg noob npleg mus txog tom teb, ua cas pom ib lub nyuam tsev pob luaj twb ua tiav rau tom teb lawm, nws saib no tseem pom cov ntsaum kab rwg nkag zom zaws saum lub tsev dog ngis los mus yuav luag tus gab, nws thiaj nco qab txog cov lus uas nws tau hnov, nws tau muab kawm noob npleg tso tseg rau hauv lub pob luaj ces nws txawm rov los tsev lawm.

Tag kis tom qab nws tau rov ris dua ib kawg noob npleg mus ntxiv,

Don't worry about such matters. I will send three kings to come and help you to build the field shelter, plant the seed rice and weed the fields. Three days from now you just carry enough seed rice to the field and come back home. As for the opium, you only need to buy a little bit and it will last you for ever.

Shong Lue obeys the instructions

So Shong Lue Yang decided to try and see if all this was true. He counted up to the third day, and when he woke up early in the morning he carried a basket full of seed rice to the field. There he found a small shelter, made of earth, which had already been built up in the rice field. Little yellow ants were still crawling slowly down from it. He remembered what he had heard, so he left the basket of seed rice in the small earth shelter, and returned home.

The next morning Shong Lue carried another basket of seed rice to the field, and found that flocks of pulika birds

कंत्र तें के सम के प्रता के के นี ยบ มีที่ กี่ส แก้. ก็กั ពំអំ Ŭĸ ŅĄ ĤA ŅŲ ŸŸ មក ង្គក ហុយ ហុយ កូម ប់ឃ लेस मेरा प्रभ भार भार किस ਅਦ ਕੇਲੇ ਪੇਸ਼. ਸੋਹ ਜੇ ਹਲ ਨੇ ਮਹ ਮੇਜ ਹਾਲੇ ਚਲ ਹਾਇ ਖਜੇ ਹਾਹਿ गंधं चक्र यस चति त्रेट हेंगे के हेंचे **งล์ นัย เม่หี กิส มที่ ตั** ŪΑ ਸ਼ੇਸ਼ ਗੁਲੂ ਜ਼ਿਲ੍ਹੇ ਜ਼ਿਲ੍ਹੇ ĤΑ āk ĀR ĀU. វាប អំ អ៊ីហ λĸ ហហ ममं संसं तंत्र वित ห้เม ที่เน เล่น จัง สที ,พง ŪШ ĖK ĀA DIO KĀ KĀ NIO Ē ΨĒ ñй ग्रेंस चय्र नार्ग सेंहर लेंक ग्रेस ภับ หั หม.

# ក់លី ល់ កំប ៧៩ Ao

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thaum nws tab tom mus txog ces pab noog Pum Liv Qag coob<sup>2</sup> ya poog pog los kwv cov noob npleg rau txhia chaw. Nws tau muab kawm noob npleg ntawd tso rau hauv pob luaj ces nws rov los tsev tsev lawm. Tag kis tom qab nws rov ib kawg noob npleg mus ntxiv dua kom txaus xwb ces nws txawm rov los tsis Nws tau los mus lawm. tsim twj kub lub xyoob tseg txiav xyoob thiab haus yeeb, mus ntoo los tsa tau lub Tsev Kheej tug Pej Thuam, npaj tswm nrog ciab thiab paj ntoos los pib teev hawm raws li nws tau hnov.

### Ob Leeg Tub kom plaws

Txog rau thaum lub 5 hlis, xiab 15 xyoo 1959, nws thiaj muab nws cov twj kub lub xyoob los qhib teeb haus yeeb. Nws tau haus yeeb txog rau ib tag hmo nws poj niam thiab me nyuam pw tsaug zog tag, ua ciav txawm kom plaws ob leeg tub hluas ntawm rooj paim los.

Nws tau hu tias: Neb tuaj los ob tug?

[brown, somewhat smaller than a crow, which like to eat rice and corn from the fields] were carrying away the grains of seed rice which he had left the day before, and were flying all over the field. So he left the second basket of seed rice in the small earth shelter and returned home.

Early the third morning Shong Lue carried still a third basket of seed rice to the field. Then he prepared kulu bamboo equipment for smoking opium, found wood and built up a round house and a monument, prepared candles and flowers, and began to worship as he was told.

#### The young men appear

Beginning on the night of the 15th day of the 5th month, in the year 1959, Shong Lue began to smoke opium for the first time, using the equipment he had made. He smoked until midnight; then, after his wife and children were all asleep, suddenly two young men appeared in the bedroom doorway. [The bedroom of such a house was just large enough for a sleeping

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มีบ มี เงช้ วิห์ กิ**ห ดิก เห่**น អំដាំ ៣៣ អំស់ ៧សី និសី ៧៧ និ . ษัถ กกั ษ ⊽ับ ษษั Ŕ äñ UR H MW VH NH AF VK กัน หย่ ษฮี สเท หกั , ห็ด้ ĒЙ MM. TÁ WW ÁE ĐỂ ÂN ម ៣. ភាប ក៌ឧ លខ នំ ភាប លិអ៊ หนึ่ง หลับโล เมื่อ คือ ĖR. ภีบ มีต่ ทีบ นัก ลิสิ ลิหั NR ER HÀ WW WÀ KM ŪV? ∀ਹ ਲੰਖ ਸ਼ਗ ਸਮੇਂ ਹਾਲੇ ਲੇ មីហេ ១ជុំ យ៉ុន់ ស្នែ , គីប ហ៊ ษล่ ๓น่ ลิ ษง ษ น้ท. ษัง น้ท णे प्रम गंप हंच बंधे हैंते क्रेप्त गंप संगं स केंट्र गठ रेंट्र के वर्ष ਮੇਂ ੇ ਹੋਮੇ ਪੜ੍ਹੇ ਖੜ੍ਹੇ ਨੇਵ ਚ ਗੋਹਾ.

បញ្ចុំ ប្រធានាក្នុក ប្រជុំ ប្រភាព ប្រជុំ ប្រភាព ប្រភព្វា ប្រភព្វា ប្រភព្វា ប្រភព្វា ប្រភព្វា ប្រភព្វា ប្រភព្វា

ก็ติ ๆถึ หิติ อง ก็ง ติ หก้ ก่เม่ ฮ์พ์ ติซี ล่ง ส์เม่ ซิพี บกี ย Nkawd tau teb tias: awd, yog wb los qhia Phaj Hauj Hmoob thiab Phaj Hauj Pub Thawj rau koj.

Nws tau sawy tsees mus nkaus hlo 2 lub tog los tso plhuav ntawm rooj txag rau nkawd zaum. Tib pliag ntshis xwb ces nkawd txawm hais rau nws tias, mus muab cwj mem thiab nplooj ntawy los, wb yuav ghia Phaj Hauj rau koj. Nws mus muab kiag nws thiab kua nkaj cov ntawv xyoob los txog, tab sis tsis muaj cwj mem. Nws thiaj nug nkawd tias tsis muaj mem es yuav ua cas? Nkawd tau kom nws mus muab xyoob coj los zob ua mem, muab xyoob zob tau cev rau nkawd, ces nkawd thiaj siv tus mem xyoob thiab cov kua nkaj los sau Phaj Hauj Paj rau ntawm daim ntawv xyoob qhia rau nws.

Neeg hnav hwm tsoos dub los hawm lawv peb leeg

Nkawd tau pib qhia Phaj Hauj Paj rau nws txog ntua ib tag hmo dua ces txawm pom ib pab neeg kom

platform for the parents and small children. The husband slept nearest the open doorway.]

Shong Lue called out a greeting: "Are you here, the two of you?"

"Yes, we are here to teach you the Pahawh Hmong and the Pahawh Khmu'," they replied. Shong Lue got up and brought in two low seats, and put them down next to his bed for the men to sit on. Soon they told him to get a pen and the paper he had made, so they could teach him. He got his bowl of indigo ink and his pack of bamboo paper, but didn't have a pen, so he asked what he should do.

They told him to sharpen a piece of bamboo into a pen. Then they took it, and with the ink they wrote the Source Version of the Pahawh on the bamboo paper to teach him.

People in black uniforms worship the three

They taught him until just a short time after midnight, when through the bedroom doorway came a group of people in black uniforms [of officials], wearing medals made of gold.

nữ n ng mg ky mu ch ch ยิย ห์กี หีก. นก เห ผีห์ AY EY AU UN UN и'n шн រាំយ ១ម៉ា ហ់ច шŖ ग्रंग सम प्रं មួល មួញ ឃុំខ្មុំ ជ្រុំ ЙŔ üΑ úя̀ iin ម្តី មេ មេ មេ មេ មេ ยที่ ผู้นุ่ มู่ ผู้ ผู้ ลิท ษ พย ÑЯ មីប អ៊ីហ យ៉ង់ MY ក់Y V៊ីឃុំ, " පრ กุ๋น นุ๋นิ พู๋ธิ 🗚 หุ๋น หุ๋ว หญ ĀŪ កំព លួស ". បច្ចុំ ព្ទុំកំពុំ HH VI NU VI AT HK មាញ់ TIM AN, HY JA ŨÅ អភិ កា កាម ឃុំន ខែទ ប់ប់ ល៊ីភាំ, חַת אַה בּּגִּי חַתַ מנו . טַטַ שׁמ אָע אוֹ הוֹ אוֹ אוֹ אוֹ אוֹ אוֹ שׁמּ បានិ ម៉ាអ៊ី AC NO YE NO ហ៊ីហ Đ ÂU RŨ KỦ BẢ RÑ UẨ H **จ๋**ภ๋ พผ ∨นิ บพ่ บหั ΗН я'n . เขส์ เห็บ หกั AJ หีกั หกั TA Ýở PU ÊU NỀ ÁU VH HН я'n ពីពី ហីអី ี้ เมื่อ ਸ਼ਿਲ ਜਾਂਦੇ ਪਾਸ਼ ਤੇ πit йů.

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plaws ntawm rooj paim los, hnav tsoos tsho dub coj npis cim thiab hnub qub daj vog thiab rawv tswm ciab thiab paj ntoos tuaj txhos caug ntua hawm thiab hais rau lawv tias peb zoo siab kawg nkaus rau qhov muaj nej los ua cov seej, "peb muaj tswm ciab, ntoos thiab nyiaj txiag tuaj nej." Lawv nyob tib npliag xwb ces lawv txawm rov hais rau Soob uas peb muab rau cov nyiaj koj mas peb tsis tau nga tuaj, thov koj mus nqa. Lawv thiaj teem caij thiab qhia chaw kom mus ua tsev pheeb suab nyob tos lawv es lawv mam los coj nws qhia chaw muaj nyiaj rau nws no ces lawv txawm rov qab mus tag Tib pliag ntxiv xwb ces ob leeg tub hluas txawm rov qab ploj ntais dua ntawm rooj paim lawm, nws thiaj mam tau pw tsaug zog.

Hnub tom qab nws thiaj tau mus ua raws li lawv tau qhia rau nws thiab tau nyob tos, thaum nws tab tom mus nyob tos ces txawm pom dheev cov neeg ntawd los, lawv tau hnav tsoos tib yam nkaus li nag hmo lawv los ntawm nws tsev ntag.

They brought candles and flowers and knelt down, bowing to the three who were sitting there. "We are very happy to have you as the saviors of the people. We bring candles, flowers and silver coins as offerings, to worship you."

They only stayed for a short while, but before leaving they said to Shong Lue, "We couldn't bring with us all of the money we have for you, so please come and get it."

They made an appointment, and told Shong Lue where he should go; they told him to build a small thatch shelter there in which to wait for them, and they would come and show him where the money was; then they left. Soon after that the two young men also left, disappearing through the bedroom doorway, and Shong Lue fell asleep.

The next day he went and waited, as he had been told, until those same people from the night before came to him, still dressed in black, with their medals of gold. They took

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ខំព័ កិ" ខំតិ បត្តិ ។ក់ ខំ ៧ស йф ក់ហ ម៉ប ម៉ខ់ ១៣ កែក. ទី ខទី ររាំ ម៉ខ់ រេហ កិត." ਕਮ ਸੰਹ ਦ ਦੇਲੇ ਜਨੇ ਹਨ ਵਿ ทม ษนิ ลิต ลินิ สที หม้ हैं। तेंधे परा स हमें हैं பர் வ ÂN ÂU ÂU YH ÊN UÑ H MỮ ЙU ĀÁ गंधं , लेलं पसं संग ल पस एकं हुन वाल एक เมเก μĄ រាំប ហ៊ុន ម៉ូប៉ូ កំហុ រាំប្រំ ប្រំប្រ HUP ÂŪ HŪ VA UH KA HĖ ÄÄ. ทับ ฉันิ พพิ สบิ นิ้ทิ ฉัน नण यह नण सेए मंद्रो प्रेष . एतं वह सेंस हे सेते स पर्ठ बैंवे पसे हैं एं देते पल है सेन गर्ह नही ле Ай құу ши не ਅੰਧ ਕੇਵ ਗੋਪ ਜੇਜੇ ਅੰਘ ਤੇਸ אָע שָׁת אָנ אַת אָּ מַתְּ र्भंग केंछ हैंसे यह स केंस्र कर्म राभं אַט מַּשׁ אַלּא.

บบุ บุบ นุ ยุ ยุ ยุ

NË Ảŋ , NÑ ឝয় ṅṅ ॐয়
aṅ nÑ 莖ṅ uũ ॐয় μῷ ℟Խ
κῶ ὑয় κε , uñ ម πຄ ¾ể
μἰ πὰ τὰ ὑὰ ὑñ ὑñ ἡὰ ਓਔ
κὸ κἐ κὰ nñ κὰ ὑй ¾ä ⋒ṅ
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κὰ . Aɔ nÑ 応ὰ ఆ፱ ឝয় 朮

Lawv tau hu nws tias "koj txog lawm no nrog peb mus, nws tau teb thiab nrog lawv mus." Lawv tau nws mus txog rau ntawm ghov chaw muaj nyiaj nyob ces lawv txawm tes rau hauv pem teb thiab tau hais rau nws tias cov nyiaj ntawm no es koj khawb ces pom, thaum lawv hais tag li ces txawm ncaim nws mus tag lawm. Nws thiaj mam khawb no ciav muaj nyiaj tiag. Cov nyiaj ntawd mas yog nyiaj tshuab pheej thaum ub muaj neeg muab mus faus cia rau ntawd tau ntev heev lawm, thaum nws khawb tau cov nyiaj tag ces nws tseeb tias cov neeg los ghia yog neeg qaum ntuj. Nws tau cov nyiaj tshuab pheej no los nws tes dej num ib puas tsav rau yam.

Soob Lwj kawm Phaj Hauj

Txij thaum ntawd los, ob leeg tub hluas txawm niaj hmo los qhia Phaj Hauj rau nws, tab sis tos txog thaum nws poj niam me nyuam pw tsaug zog tag lawm nkawd mam kom plaws ntawm rooj paim los xwb.

him to a place where they pointed down to the ground and said to him, "Here is where the money is. Dig down and find it." Then they left.

Shong Lue dug down and found a jar of silver bars buried by somebody a long time before. Shong Lue realized that those people dressed in black had come from heaven. So he took the silver bars to pay for all his expenses.

Shong Lue learns the Pahawh

From then on the two young men came to teach Shong Lue the Pahawh every night, always appearing after his wife and children had gone to sleep. Each night he lit his small round opium lamp and waited for the two young men to appear at the bedroom doorway, where they also disappeared again each night after the session was over.

They kept this up until one night when Shong Lue decided to pay special attention to just where the men came from,

भंदे मेंने मेंप प्रेंने से एने लिए एक नेप एक नेव के प्रम के केंग्र भम iàr un ar àr àr ām ก๋น น้เข้าก็ กิด เลย เหม ĤΑ .លភ់ ១សំ ឃិខ ៣ំអំ មមិ ដំរាំ ਸ ਪਹ ਮੁੱਦ ਕੁਝ ਪਾਸ਼ ਵੇਸ਼ ਪਾਧ ភិប អំហ ម៉ប, ÑR AÁ ÑĒ WW щĄ หั∀ นัก ผย พีท, มีบ มีทั่ रंण नेप चर नहें हैं। ÜГ ய்ப் อตู้ นุ่ม ผูน ทุน 6A រាក់ ហ៊ុល មេខ អ៊ីអ៊ី ហ៊ុល ដីអ៊ី. งง มีบ นัจ พห เฺน ญัก มีบ พ่ ທີ່ດີ ນໄຊ້ ເຂັດ ພື້ອ ເຂັ່ນ ี่กัญ ก่ เก๋ ตีก่ ⊽ี่ส์ ∨นี เก๋ส์ เกษี संधे गरे गरे वैसे सर्वे संज ЙĖ. in wi āā iv ma TH HG ÁÐ VÙ ÝË ññ inc . หิ่ เมื่อ เมื่อ

H TIÑ ÁE ĐỆ GIT H ňп រាប ម៉ូស៊ី យ៉ុនិ ម ធំរាំ ២៣ ៥ яч AU ਸ਼ੁਧ ਸ਼ੁਸ਼ ਸ਼ੁਸ਼ ਸ਼ੁਸ਼ ਮਘੇ ਹੜੇ, ਨੇਸ਼ਾਂ ਗੋਹ ਨੌਸ਼ ਲੋਵੇਂ ញ់អ៊ ய்ப AJ KŪ KJ HŪ VŪ ษ ผู้ม เห็น เห็น กัน กับ กับ พู่ข ញ់ម៉ ឃុំ ឬក្នុង ស្រ ក្នុង ทษ คน พหู นุก พห шe មន់ មីអំ នីង៉ . វិប ងំ មម មី៣ ធំ प्र गण गंधे भ ऐसं गर्व प्रेट жч ñя̀ IJА ਸੰਪ ਕੇਫ ਖ਼ਖ਼ ਕਫ਼ੇ ਪੰਸ਼ ਮੂੰ ਦੂੜੇ ਘੁੰਨਾਂ, ਨੂੰ ਸਿੰਧੂ ਨੌਲ ЙR

Txhua hmo twg nws taws kiag teeb yeeb ces txawm pom nkawd kom plaws los thiab thaum lawv sib qhia Phaj Hauj tag ces nkawd rov qab ploj ntais dua ntawm rooj paim lawm. Nkawd tau niaj hmo los qhia Phaj Hauj rau nws li no, ib hmos yuav txog caij nkawd rov los, nws thiaj taws kiag teeb yeeb thiab ua twb zoo nloog seb nkawd los li cas thiab los ghov twg tiag, ua ciav nws txawm hnov hla plaws nws ko taw sab poj niam pw los lawm ces txawm pom nkawd kom plaws ntawm rooj paim los lis txhua hmo. Nws thiaj paub tseeb tias lub khauv zeeg cua uas nws poj niam tom kev yog nkawd lawm tiag.

Nkawd tau los ghia Phaj Hauj rau nws txog ntua rau thaum lub 6 hli ntuj xiab nws mam khoom rov thaum nws mus txog tom saib teb, teb no cas nplej twb tuaj xwm thoob plaws teb tag ua rau nws zoo siab tias cov noog Pum Liv yog cov los pab nws tseb nplej kawm tiag. Nws tau rov los txog rau thaum lub 7 hli ntuj Hau.j xiab nws mam rov qab khoom mus saib teb dua. Thaum nws mus txog

came. After he lit his lamp, just before the they the door, he felt two young men appeared at something across his feet from the other side of the bed, where his wife slept. So then Shong Lue Yang knew strong whirlwind which had struck his wife on her way to the field that day was really the two young men [with whom she became pregnant at that time].

The men continued teaching Shong Lue the Pahawh until the beginning of the 6th month, when he was allowed to go back and inspect his rice field. He found that the seed rice had been planted and that the rice was coming up evenly all over the field. Then he knew for certain that the pulika birds had been there especially to plant his crop for him.

So he continued learning the Pahawh until the beginning of the 7th month, and again was allowed to go back and see

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ហ៊ីក កំហ, អ៊ីប អ៊ី សំម៉ា បញ្ជី អំអ
អាម ហ៊ូអ៊ី ២អ៊ី ស៊ីហ អស់.

ŔŨ NÊ ÁŌ Æ AV AG KĒ MĒ ĊH

ਸ਼ਾਂ ਸ਼ਾਂ ਗੁੱਧ ਜ ਪਾੜ ਗੁੱਸ я̀к प्रेंग में अ एक प्राप्त प्रमुख्य के अप иа из, ыя иквк, йч រាប NË ÁN É AV AB ÝL VL MÍ ทลิ หท่. ต่ก ถล งล Ä ňп ហភិ យ៉ង់ អ៊ី អ៊ី ម៉ា គំ . हैसं हिंस गींस गांग याय है हैं រាប भर्म गंप हिल गंप नामं नाम ស⊽ំ ព់ លិភ៌ ម៉ខ់ ម៉. ហអ យ៉ឝ់ ដំប va หู้เกิน เกิน จุง พม กู้น หู้ที่ លាភិ មយ់ បម៉ សា បម៉ ស់យ់ ឝំ អំពី गह है से में में गर्म पार ÑR MM WE HA KK A KM. पेस धर्म नांप हिले पांप चेस ห้ท ง่ห่ ย่หัน ก็ติ ตีจี.

zoo li kuj tsi pom teb fab qhov twg li, nws thiaj ua twb zoo saib no ciav Nas tsuag twb muab cov nroj txiav thoob plaws teb tag thiaj tsis fab li lawm, nws tau zoo siab tias cov Ntsaum Kab Rwg, Noog Pum Liv Qag, thiab Nas Tsuag yog peb tug Vaj uas nws tau hnov hais lawd, nws tau zoo siab hlo rov tom teb los tsev.

Paj Xyooj xauv xeeb tau ob leeg Tub Ntxaib

Soob Lwj rau siab ntso kawm Phaj Hauj txog rau thaum lub 9 hli ntuj xiab 15, xyoo 1959, ces nws niam thiaj xauv xeeb tau ob leeg tub ntxaib. Thaum xauv xeeb nkawd los tau ob tag kis ces Soob Lwj npaj yuav hu plig tis npe, txawm mus hu niam tais thiab yawm txiv kom tuaj nrog koom. Hnub niam tais thiab yawm txiv sawv kev tuaj ces ntuj tau ua nag xob cua loj heev los nplawm ntws ua rau tib neeg mus los qhov twg tsis tab sis niam tais thiab yawm li, txiv nkawd tseem phoom2 tuaj txog.

how the rice field was doing. He found no weeds interfering with the rice plants at all. As he took a good look around he noticed that the weeds had been cut by mice, and knew for certain that the ants, the *pulika* birds and the mice were the three kings of which he had been told; so he returned home happy.

Pang Xiong gives birth to twin boys

Shong Lue continued studying the Pahawh until the 9th month, the 15th day in the year 1959, when his wife gave birth to twin boys. [The Hmong authors cannot account for the five-month pregnancy.] The second morning after the twins were born, Shong Lue and his wife prepared a small traditional Hmong party to name their sons, and invited the wife's parents. The day when these in-laws arrived was a stormy one, with heavy rain and wind, so that it was very difficult for anyone to get about, but the in-laws were nevertheless able to make it through the bad weather.

પાં તાં છેય ખાં તાંદો ហ៊ុំ พ่มิ ง่ห์ พมิ ยับ ลีห่ ម៉េញ រដំឃំ ម៉ត់ ភក ចំលី បប់ . អំលី ľΑ ΜA มต์ ยัง ยติ จัด ห้ท υκ ἀπ' ἐδ ἐκ τιὰ ἀπ än. ยล์ ฉีลี ลิ่ห์ กิก พ่ล์ ลับ MĀ OF HK ŌN TA NH ÂÚ HH TỰ TH TH TH រាក់ អ៊ីស់ ២៤ ២៤ ៧៣ ១៣ ពី∀ ម៉ហ ពីប ប់ប." ដូប ពីអ៊ី ⊽ីឝំ PA PK YK YK YN HA μĄ พ่ล ย ตล่ จิต ตลิ หท่ นัก ยิห យ៉ាន ភំពុំ ខ្លួន ៧៥ ប៉ូនិ. មាប៉ нії nk ku ku ku va ห้เท มี∀. ภีเบ มีทั่ ฉีท เห่น Ŕñ ย่ห ษม่ ติษ ลั พง ผู้ จิท ធំ យ៉ន់ យ៉ន់ ភ ៣៨ ២៣ អ៊ីគំ āŔ מו הו מו מול מו שונו מום שמו חות לא שח א א או או ហ៊ា ห้ผ ษพ สเท กิ :ศัลิ จัน พภ้ ษ κ Α΄ νιί ωκ νιί μ νιί नंह ĀV UL WH VG NK អ៊ីស អ៊ី ម៉ាប ពា រ៉ាប អ៊ីស ពាត់ ŖΑ vũ ảṁ ผัก ซัห ซัห พ*ี*ส חַת על יאָר אָר אָר אַנוּ אָר אַנוּ שׁוּוּ พิ¥ิ हेल ग्रं स हं प्रस प्रण ग्रंस ลิท нŵ. uü ហ៊ុនាំ À min ជាំច

Thaum yawm txiv thiab niam txog ntua tseem tuaj ntub npliag nplaws, niam tais mus ntua ntawm cav cos thiab cem Soob Lwj nkawd ob niam txiv tias niag tub nkeeg, teb twb tsis mus ua li nyob hauv tsev nkaus yug tau ob niag me nyuam tseem ho ntxaib thiab es neb yuav muab tsi coj lo noj na." Niam tais pheej cem phem tsis tseg li ces txawm ua ob leeg tub ntxaib nkawd ntsej muag thim xem ntsuab tag. Soob Lwj saib zoj ciav me nyuam ua li lawm ces, nws thiaj nkaus hlo tau mem xyoob raus kiag cov kua nkaj sau tsawg tsuag tau ob peb npes Phaj Hauj ua yog ob leeg tub ntxaib qhia cev kiag rau yawm txiv thiab rau yawm txiv tias: Koj muab cov ntawv no rau niam yog nyeem tau no ces mam li cem yog niam nyeem tsis tau no kom tsis txhob cem lawm. Yawm txiv saib zoj ua cas yog npe ntawv txawv, nws thiaj txais nkaus thiab muab cev kiag rau niam tais saib. niam

When they arrived at Shong Lue's house, and even before they had dried off, the mother-in-law walked over and sat down on the heavy horizontal bar to which the pestle for husking rice is attached. She began to scold the family angrily: "You two are so lazy that you haven't been going to work in the fields all this time but have just loafed at home. And on top of that, now you have twins! Don't you ever think about how you are going to feed your family?"

she continued to berate Shong Lue and Pang, the faces twin boys turned blue. Shong Lue became very of the concerned and quickly picked up his bamboo pen, and with the indigo ink he wrote down a few of the Pahawh letters which twins had taught him. He handed the paper to his father-in-law [since a Hmong son-in-law is not supposed deal directly with his mother-in-law] and said, "Please show this to mother and see if she can read it; otherwise should stop scolding." [i.e., if the illiterate son-in-law write, something miraculous is happening.] father-in-law looked at it and realized it was writing. He

கம் வீடி மீ வ்க ۷A ihus អ់គំ មេ កំហ ដង់. វាប ឆ្នាំ ដែ ห่ลิ สิหั ย่ง หก่ หู้เก นัก ΠÀ วับ ม่ห เปล้ หท่ น้ำ ยิ่ห យ៉ាន ហម ររណ៍ ហ៊ីម៉ ក៊ីម៉ សំហ ហ៊ីតិ. กุก หู้ธุร เหตุ กุก หู้ธุร หู้กุด หู้ หู้ HÀ NË ÀO HÀ 'nΆ .គំម គំរី កំប កំរ៉ m งัก ๓ฯ ur im ijā ak āw. NR MT WA TA TU. ពំធំ ចង់ ล้น ผู้นี้ มู่นี้ มนุ้า หมา ส*เ*ก ម៉ូភ្នំ. ឃ៊ាំ யர் ர்ய иф ўн мн йн ні іп.

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שׁוּא חַּנֵע שֵּׁנְע פָּא פָּ מֵשַ שֵּׁנּ צְּּנִּן , מְשֵּׁ בָּטְׁ אֵנִּן מֵנֵּ בְּמָּ בְּשִׁ בָּנִע אָכּ בְּאַ חֵנֵּע בְּּמִּ בְּאַ אַנִּע שָׁ פָּ שַּׁכֵּ בְּכְּעִ אָבּ . צְאָ אָנִּן אָנִי פָּנִי בּנִּאַ חַתַּ תוּה צוּש אַתַּ בְּנִּיִּ בִּנָּאַ חַתַּ תוֹה צוּש אַתַּ בְּנִּאָ tais tau pom dheev thiab tau ua ciav yog npe ntawv txawv lawm tiag, nws thiaj ntsiag to tsis li lawm ces ob leeg me nyuam ntxaib nkawd ntsej muag rov tshiab zus li gub. Tag kis tom gab sawv ntxov tsees lawv thiaj muab ob me nyuam ntxaib hu plig thiab tis npe. Leej hlob muab hu ua leej yau muab hu ua Xab Yaj. Tom qab muab nkawd hu plig tis niam tais thiab yawm txiv tau rov mus tsev lawm.

Xab Yaj tsab mas hauj ntawv

Nkawd pheej xeeb tsheej tub nrog Soob Lwj thiab Paj Xyooj nyob tau 7 hnub xwb ces Tsab Yaj txawm thoob fib lawm, tshuav Xab Yaj nyob tau 7 hnub ntxiv xwb ces nws txawm thoob fib lawm thiab.

Soob Lwj tau tu siab thiab nco ob leeg me nyuam kawg nkaus, ces nws txawm pom ib tsab ntawv uas yog Xab Yaj tau sau thiab tsuj ib tug neev taw tso tseg cia. Tsab ntawv ntawd muaj cov lus hais tias: "Txij

showed it to the mother-in-law, and she realized also that it was writing. So then she stopped scolding, and the twins' faces slowly returned to normal.

Early the next morning they had their celebration and named the twins. The older one was named Cha Yang and the younger Xa Yang. After the traditional celebration was over the in-laws returned home.

## A message from Xa Yang

But the twins who had been born as sons of Shong Lue Yang and Pang Xiong did not live. First the older Cha Yang died, only seven days old. Xa Yang then lived for seven days more. Shong Lue was heartbroken, but he found a written message with a baby's footprint on it [like an official stamp], written to him by Xa Yang [the younger twin baby]. It said,

It has been seven months and seven days since we came to stay with you. [Note difference from the five-month pregnancy implied above]. We came this time only to find

Än n sử nữ k Ás na sắc na sắc ₽Ą H R UM AH JI R ហដ ដំហ. ជន់ លិច ដំប ប្រជុំ វ៉ាស់ , A វា ប៊ា ពិទេ ម្នាប់ ម្នាប់ ម្នាប់ ម្នាប់ ម្នាប់ ម្នាប់ тя M TÀ HỆ HY ĐỊ NR TẠ VỆ ửa mẻ ww ÑR và VR H Ñ. में केंग्र में में एक में एक वर्ष thu an hiệ m mã rạ ШĀ ที่นี้ แท่ ธล, ธล์ เกเก เม็เก បាញ ម ៧ស៊ី ។ស៊ី វ៉ូស៊ី ប៉ូប៉ូ ឃូស៊ី វ៉ូយ៉ូ ៧ឆ្នាំ ā ur a ā a va va a a a a a a v mm שות אות לב און שום ห่เก เล้ จัน กงิ ออ กน ยนิ ที่สั ក កំទេ លម៉ា ប៉ុន шĸ AH एएं एकं हित हैं ÃK MR UM HÝ TÁ TU. អំប ចំន់ខ ចំ ចិ គេធំ និទំ TĂ TH NH AU TĀ V חונו ਮਦੇ ਮਾਂ ਹੋੜੇ ਪ ਆਹ ਯਾਹ ਹੋਰਾਂ ਦੇਸ ŪĶ ĻV MW YA WW 'nч 'nи тin TA. uë nu v Āī wii ង្គម្នាំ ម្នាំ ម្នាំ ម្នាំ ម្នាំ ម្នាំ ម្នាំ ម្នាំ ម្នាំ ñя. uë an v Āī an រ៉ាភ៌ ភិន់ ឃឃ ប៊ក លោ ΫŔ ww מַח אַ מָּהַ אַנַ אַה אַמּ מַח עַ не กิก К ม่ติ ញ់ ញ់អ្ន र्धि से AG AÚ HH WW WK и'n äк ம்ம் ம்ம். តិ ឃឃ ឃ៉ាន់ ភាពិ ām

thaum wb tau los nrog koj nyob txwm rau 7 lub hlis thiab 7 hnub lawm. Wb los zaum no tsuas yog xwb, thaum niam tais tuaj ko.j cem² tij laug Tsab twb kom wb nraim tsam muaj xwm txheej ncha nrov yuav muaj teeb meem rau koj. Vim li ntawd nws thiaj tau ua ntej lawm cia kuv nrog koj nyob ib nyuag ntxiv xwb, wb lub luag hauj lwm tsuas yog nqa Phaj Hauj los rau koj thiab kom koj coj mus qhia rau nywj keeb haiv Hmoob thiab nywj haiv Pub Thawj raws li Vaj Leej Txi tau tso wb ngis los pab koj Koj yuav tsum to taub li no es tsis txhob tshua txog wb lawm. ntawy no sau ghia kom koj paub tias Phaj Hauj xa los rau nywj keeb haiv Hmoob thiab nywj keeb haiv Thawj mas tsuas xa los txij li zaum no lawm xwb. Yog nywj keeb haiv neeg twg txais yuav ces yuav zoo txij no mus, hos nywj keeb haiv neeg twg tsis yuav mas lawv tseem raug kev txom nyem ciaj ua yuav luag ciav ghev mus 9 tiam lawm tom ntxiv mam li yuav rov xa Phaj ntej Hauj los dua. Koj yuav tsum paub

and help you. When the mother-in-law came and scolded us, my older brother Cha suggested that we should leave and hide because we are creating problems for you.

So that's why he left me alone with you for a while. Our duty was only to bring you the Pahawh, as God had authorized us to come down and do, so you could teach it to the Hmong and to the Khmu'. You must understand, and try not to miss us any more.

This message is to let you know that the Pahawh for the Hmong and for the Khmu' is only being made available for a time now. The group that accepts the Pahawh will be blessed from now on, but if either group does not accept it, that people will remain downtrodden and poor, the servant to other nations for the next nine generations. After that the Pahawh will be brought back again.

You must also know that God has ruled that from now on the time for a generation will be eighty-five years. And

ស្នុំ ភូម ស្តុំ ហុស ១១ មុំស្ ង់ នាមី ដូច ម៉ា ម៉ា ម៉ា រ៉េទាំ ទីប ដីអ៊ី ម៉យ KB ស៊អ់ Ti III រាយ មុំ សុំ ហេ ១៤ ឃុំ ឃុំ TA. ਸਹੇ ਧਹੇ ਮੈਫ਼ੇ ਹਮੇ ਤੇਖ਼ :ਲੈਨੇ ພັທ ວັດ ທາ ວັບ ພຸກີ ຍໍທີ່ ທັດ गुरु उहे गुरू भूम भूम गुर्म ਘਲੇ ਲੈਨੇ ਜਨੇ ਹਲੇ ਉਨੇ ਉਨੇ ਜਗ ਲੈ में में में पण ए देरे गंध में गति vk ww se wn to mr NR สีบ เมที่ ยู่เก่ หิง เมี่ห์ 🛦 สิ่ ช่พ ดิก มท์. พัพ ลิสิ ทก יות שָׁשׁ עב חש ע אַסֿ וווּר וּנְּוֹנ ។ាស៊ី អ៊ីទី ខែអ៊ី ម៉ារីវា ពីវាប ທ ຈີ ຄື ເພື່ອ ພູພາ ກໍເມັນ ກໍຄັ້ນ ກໍຮັ भंगे भंग म शंहे.

พม ติ สกิ บห่ หน ทห่ 🕏 תוֹשׁ בֹא הֹוֹי הִּיֹי אַר ישׁוֹשׁ שוּשׁ Ř ŘJ VÁ NÝ ĐỂ ÁÑ WĖ ÁU DR UN WU WH VH DA H U កំហ អ៊ុន ត់ តី ប៉ុន់ ខ្ទុំនិ ស៊ីហ ν̈́κ गर्स हैं के में प्रति के प्रति प्रेत भूत या अस् प्रेत प्रेत प्रेत प्रेत ស្ត្រ ១៤ ១៤ គឺ ម ស្ត្រ ម៉ូន क्षे भंद्र ताण कि न के भंद्र हैं ម ពី រាក់ អ់ស់ ពី ទីក់ គឺ មីពិ ម៉A ūн НĖ માં માં મુખે માં માં માં માં AY NA ƏE YM UN MA H MA ள்ள∨ **ப**ர் ம்ம. "

tias Vaj Leej Txi tau txiav lawm tom ntej mas ib txij no tiam neeg twg yog 85 xyoos xwb. thiab Vaj Leej Txi tau hais tias: Hmoob li Phaj Hauj mas raug lwm haiv neeg rhuav tshem los luag lawm ntev, yog li Vaj Leej Txi muab txim txij no mus tias yog haiv neeg twg uas tau rhuav tshem Phaj Hmoob thiab Hauj nywj keeb haiv Hmoob ntawd tseem yuav raug lwm haiv neeg muab nws rhuav tshem caij tsuj tib yam nkaus thiab. tias haiv neeg twg pab nywj keeb haiv neeg Hmoob thiab Pub Thawj tus Phaj Hauj mas haiv neeg ntawd thiaj yuav tau txais Vaj Leej Txi li Koob Hmoo.

Txij li hnub no mus koj yuav rov nco qab tag nrho ib puas tsav Vaj Leej Txi twb tau muab lub luag thiv meem cob rau koj lawd es kom koj ua ntej los pheej xeeb tsheej neeg nyob rau ntiaj teb lawm tso wb mam nga Phaj Hauj lawv qab los rau koj. Vaj Leej Txi tso lub yeej koob yeej huam los rau koj thiab tso koj theej kaj Koj yuav tsum ua raws xeem lawm. nraim li lub luag thiv meem thiab lub yeej koob yeej huam uas Vaj Leej Txi tau cob rau koj lawd."

God has ruled that since the Hmong writing system has been destroyed by other nations in the past, the nations who keep destroying it and destroying the Hmong people will themselves be destroyed in return. But the nations that help to save the Pahawh Hmong and Pahawh Khmu' will be blessed by God.

From today on you will be able to remember all of the authority God formerly gave you, when he sent you to earth to be born as a human being, with the two of us to follow and bring you the Pahawh. God gave you that power so that you could save people. You must now go on to do what God has already given you the authority and the power to do.

HỮ TÍN ÁK VỀ Hઝ GỚ MÁ MĒ AG ĀV Ē NJ ŪH TISI บโเ ∀นี เร็บ มีผ ม่ธา λĸ Ūπ रंक ऐसं वेह शंस νē ИΗ ñũ कंप एहं छंत्रे स खंदे ग्रेप में ម្តាល ν̈́κ ng ấn về ảu VA шn រ៉ាអ៊ី ខាភិ ហែប ឆែម អំហ ហហ üи Ř ÝŁ NÝ 95 ÁŪ RÝ и'n ыĸ លម៉ ប៉ុន លខ្មុំ លិច Τ̈́Ā 'n ĻΑ v ហា ម**ខំ** ហាំ ் விசி மிற

गंदा हें हैं ऐसं क्रेंट जेंसे हैं चति บเล่ ภิบ โรลิ สิ พิบ โห้ งล ហារាំ ម មាខំ, ចរាំ លិក ហអ៊ गंध महि नांप सर्ग ៣០ អំគំ សា ល់ក់ មាហ្គុំ ភ្លាប មាម អូរកុំ ЙĄ Řδ ភិប លិក មពិ ជាមិ ម៉ែល ហទាំ ΠÀ AH असं मेंग यह जार 'nк สกิ สิธ ma ge au ya HH प्रमु याग्न वार्ष प्रमु प्रमु ការា ШÀ ה ביש חש בה אם בי בי בי בי בי ਨਿ ਜੀਰ ਹਾਲੇ ਤੇਖ ਹਨ ਹਾਲੇ ਸਫ਼ੇ ਮੈਜ मसं गाँग प्रस गाँव है हैं थे वा केंस អ៊ី ហហ ម៉ាក់ **ថ**អ៊ី ចន់. រាប RU TIF AW R AW йñ ĤΑ ਲੜੇ ਤਲ ਲੰਘ ਸਨ ਅਪ ∀ਹ ਲੈ ਹਾਂਪੋ लेलं देसे त्रेसे लेलं हि चहि चंदां देख ٨À шm ĀŪ. ភាប ទំ ចំ មេ៣ हैं हैं वर्ण गर्स देव वाण हैं के वि मंत्र ਹੁੰਦੇ ਤੇਲ ਤੌਹ, ਹੁਦੇ ਤੋਹ HA NN

Soob Lwj tsim feeb txog thaum ub

Thaum Soob Lwj tau nyeem Xab Yaj ntawv tag ces nws thiaj tsim tsab feeb rov nco qab txog ib puas tej kev uas nws tau los pheej tsav xeeb ua neeg nyob hauv lub ntiaj teb raws li lub luag thiv meem no uas Vaj Leej Txi tau tso lawv ngis los cev lus thiab cawm nywj keeb haiv Hmoob thiab Pub Thaw.j.

tau nco qab txog tias thaum Nws twb tau los pheej ub nws tub rau Hmoob, twb muaj poj tsheej tub se lawm thiab nws lub npe hu ua Soob Lwj. Nws rov nco txog tias nws peb leeg tub hos ob ntxhais tseg es nws mam rov qab mus cuag Vaj Leej Txi lawm ces thiaj ho thawj ua ib tug Twm Tswb nyob mus hav zoov tau ntev mam los noj Hmoob pob kws es luag tua tau nws ces thiaj hle tau lub tsho Twm Tswb. Nws rov mus taug tau cov Hmoob laug thaum ub uas tau ua thaj teb coj lawv mus xyuas thiaj tau ghov chaw uas thaud nws tau pom ib hub nyiaj. Nws tau gos kom lawv khawb kuj tau hub nyiaj li tiag ces lawv thiaj ntseeg hais thiab ho mus nrhiav tau nws, nws

Shong Lue remembers his past

When Shong Lue had finished reading the message which Xa Yang had left for him, it all came back. He remembered that God had chosen the three of them to come down to earth to teach the Pahawh to the Hmong and Khmu' peoples. And so from that day on Shong Lue Yang was totally awakened, knowing everything in the universe from the beginning to the end.

He also remembered that he had been born in a Hmong family before, that he had had a family and that his name had been Shong Lue. He remembered his [earlier] three sons and two daughters, and how he became a wild boar living in the thick jungle for quite a while, and how he ate corn from fields belonging to Hmong people, and was killed by a Hmong which helped to remove his form as a boar. He went back to where he had lived in the earlier life to check with the

भाग तिह कर्न में ग्रेप भए जाने से មម៉េ បទ លាប ខំ ៣៤ ប៊ លស សម៉ ण गध गंध गण गरि गरे थंह हैं संग्रं ऐस गय स्ट्रे गर्ष wii nii ਜ਼ ਮਦ ਪੁਰਾ ਹਾਂ ਨੇਜ਼ ਹੰਦ ਹਨ ਜ਼ੁਰ र्भेण गेर्ध हैंसे राण गर्द हैंदे ШW មឃុំ ចូល. ∨सं गर्ले ग्रेंगे तेल हैं ले ប្រ ាក់ សំខ ធំ សំ សំ កំ កំ ប្រ ਹਾਰਾਂ ਹਾਲੇ ਹਾਲੇ ਹਾਰੇ ਚੰਖ ਹਾਰ ភ ∨ អហ ខំ ង់និ លី បត្តិ ឃុំនិ ខំទ áE ម មេ លើ លីល់ ទាំ ពេកិ. ភិប លីK vi in ac in Ac ac in Ac ac ÄŔ.

nws cov tub ki los lawv kuj piav tau lub neej yog tib yam li nws hais thiab lawv kuj hais tias lawv txiv tuag lawd yog Soob Lwj no ces nws thiaj ntseeg tau tias nws lub npe thaum ub yog Soob Lwj. Tom qab ntawd los ces nws thiaj qhia kom sawv daws hu nws lub npe Soob Lwj no los lawm tab sis nws kuj tsis tau muab keeb kwm qhia rau sawv daws tau paub, nws tsuas qhia rau Txiaj Kuam Vaj kom zuab zwm tseg.

Hmong family which owned the corn field, and took them to visit the place where he had dug up the tubers and found the jar of silver. He told them to dig down and find the jar of silver, so they believed who he had been before. He also found his children [from his earlier life], and they corroborated his story, confirming that their father was Shong Lue. After that he told people to call him by the name of Shong Lue, but did not tell anyone about this history except Chia Koua Vang, so that it could be recorded.

M: ΘΦ ΦΑ υΑ

3: Pej Xeem Cav

3: People Respond

ยนู้ เห็ หูชู กูล กูล กูล กูล หูล หูล หูล एक में एक असे ऐते स ते äu. AV ก๋งิ สดิ บหิ ข้หิ ห็ธ กงี ១៩ นิ่ส์ กษี หน่ ซ้ส й**₽**. ញ់ជា בות אינו שובי ווווש אינו ជាប ar ហហ រ៉ាអ៊ី ខាភិ ម៉ាប យ៉ង់ Ė Vả nữ ÀK HK. āē μ'n ກັບ ກົຈີ ຫຫ່ ວັຍ, ຫຫ່ ບົພ່, ។លេ ម ។លើ វ៉ាចិ វ៉ាស់ ទីវ៉ា វ៉ាយ គឺទី महें अंगे जा जा की हैं। में हैं un ağ av â â in ūr u. AL UH TE ÂF AU AU È UK жій Фл іо иы в ww nr āc ∀น เพิ่มกัห์ยั∳น์เงิ ИÙ ĻΑ លហ ភ់ដ់ ng ym an ស់ម៉ ៣ឝិ លា ហា ភិឝិ धञे 'nи ਅਲੇ ਦੇਸ਼ ਜ਼ਿਲ੍ਹੇ ਜਗ ਅਹ ਪਸ਼ੇ ਮੇਲੇ ਜੰਧ ਹਨ ਵਜੇ ਹਮੇਂ ਅੱਹ ਧੰਖ਼ ਖ਼ ਤਨ nơ ng kh cá nữ sẽ au k aiv đư Hũ niệ vir ā ēm ựn ác ốn rợ y mự ụ 

Soob Lwj yog leej neeg tsis tau mus kev txawj ntse los ntawm lwm kawm haiv neeg, tab sis nws muaj txawj ntse los ntawm Vaj Leej xeeb Txi. Nws paub ib puas yam tsav nyob lub ntiaj teb no uas yog Vaj Leej Txi tau tsim tseg. Thiab nws tshuab raj, tshuab tshov qeej thiab txawj tsim rau haiv Hmoob thiab haiv Pub Thawj kawm, es kom lawv nyias nyias li moj kuab. Nws tau xub muab Phaj Hauj los qhia rau tso yuav muab Vaj Leej txawj Txi tej lus los cev thiab cawm tsim feeb ua neeg zoo nyob lawv hauv lub ntiaj teb no tso nws muab tej kev txawj los qhia rau sawv daws no ces nws thiaj tau muab Txi tes hauj lwm pib leg Va.j Lee.j raws fai Theej Kaj Pej Xeem li Vaj Leej Txi tau tso kom nws nqis los.

Lue was a man who had no education from any foreign country, but was educated by the Father. He knew everything in the universe that was created by the Father. He also knew how to play the flute, the jew's harp and the bamboo he knew how to create the Pahawh for the use of the Hmong and the Khmu' people, 80 that they could preserve languages. He first taught them the Pahawh, then own taught them the message [sent by] the Father so that good people on earth, and then he taught them could become knowledge. So he did the duty of a savior, as required by the Father.

Shong Lue teaches the Pahawh

When Shong Lue lived at Tham Ha village in Vietnam he began to teach the Pahawh to the Hmong and the Khmu'. He

HỮ TIN ÁE ĐΚ TĪN

บัน พิษ ษณ์ ธัด ΠĀ Ae មល់ ម៉ិច यां ग्रंग वार ម្តាល មុខ ក្សា មាន ÅΕ **ਸੋਪ ਘੋ**ਲੇ ձ೬ ๑៣ ਸੋਪ ਮਲੇ ਯੂਐ ਮ ٨À พ้น สติ หัก ลง ก็ยิ หัย ហ័ណ ឃុំ មេ ១៤ មុំ ហ្គុំ ក្នុំ ក្នុង ក្នុង ה אָהָ הַאַ הַאַ הַאַ הַאַ הַאַ ษ พื้น 🗟 ลิ สเก็ หั ที่มี พื้ย ਹਾਰ ਨੂੰ ਜ਼ਰੂ ਤੇ ਦੇ ਦੇ ਜ਼ਰੂ ਹੈ। ี้ . หิม บน์" ผู้ม ๆท่ บหิ ทย ЫĶ ចិញ្ច ง่น พห มีบ ษษ บ่ล ия <u>М</u>ф н ма บะ Ϋĸ ЛΑ up uir មគំ ររាំ ហា ហា កំព់ ម៉ូល ម៉ូ ឃុំ ហុស Aម្ ÒĖ บทั มีบ ๒๐ กับ ห่ง พธิ์ ก็พื้ อีลิ ม .ឃុំវ ឃុំវ ម ឃុំវ ទុំវា गंघ រាប ษน กกั หู้อิ ธุง กง ออ สก หู ப மம் ம்ம் ம்ம் க் щ₽ НÊ A के लेक , जं प्र पार्स पंज लेण पंप អ្នក ហ្គុំ មុំក្នុំ ហុំ ហ្គុំ អូំកុំ ĪŪR ភាព ឃុយ ឝ៌ពី ប**ទី ល**ទី 🛦 ਨੌਰ ਪਛੇ ਖ਼ਬ ਹੈ ਹੈ НĖ ក់ទុំ ភ្នំស គំ ស គំ ស គំ ស ភ្នំ ស ភ្នំ n xh r va nv of au មាល ЙĎ गंद गर , हंड पर पर णहं लेंग्रे बंब लेंग्र ĽĶ μ'n уй ий эе у ни чү ខ្មែរ ហ់លំ ឃុំព ម ហុប្ ធាអ៊ិ Ϋĸ אַבַ חבָּ אַשְּ שְׁשִּ ឃុំ गंग Soob Lwj qhia Phaj Hauj

Zwj ceeb Soob Lwj nyob lub Thab Has hauv teb chaws Nyab Laj, nws tau pib nthuav qhia Pha.j rau tsoom Hmoob thiab Pub Thawj. Nws tsuas qhia hauv nws tsev pub rau ib tsoom pej xeem tus muaj siab xav kawm, nws tau qhia rau daws kawm txawj coob zuj zus ces ua rau sawv daws tau muaj kev siab rau nws tej kev qhia Phaj Hauj ces lawv tau muab nws hu ua Ntawv." Tsoom pej xeem muab nws cav ncha mus txog rau cov neeg ceeb hauv haiv Hmoob thiab haiv Pub Thawj ces lawv thiaj tau tuaj ib puas yam tsav txog tej nws kev txawj thiab kev tshwm sim. Thaum nws tau muab Vaj Leej Txi tej lus cev rau sawv daws thiab txog Hmoob thiab Pub Thawj li keeb kwm, paus xaus ntsis rau sawv tag ces kuj tsis muaj ib leej neeg twg yuav paub li nws. Cov neeg nywj keeb Hmoob txawm ntseeg tau tias nws yog leej neeg uas Vaj Leej tau tso kom los Theej Kaj Noob Neej tiag, nws thiaj paub tag ib puas yam tsav thiab thiaj los cev tau Vaj Leej Txi tej lus rau sawv daws, tab sis tseem tshuav cov neeg

taught only in his home, to those people who were interested in learning. Once the Pahawh had been taught widely to people, they came to appreciate his teaching and called him "The Mother [Source] of Writing." The people spread the word out to important people among the Hmong and the Khmu', so they came and questioned Shong Lue extensively about his knowledge and the creation of the Pahawh. When they did so he taught them the Father's message and about their own history from the beginning to the end.

There was no one who had as much knowledge as Shong Lue did. The Hmong people [readily] believed that he was the savior who was sent by the Father because he knew everything and could teach the Father's message. But [that was] not [true of] the Khmu' people; since he was a Hmong how could

ñк äk, åe āu üw bē र्णदा गरंग गरि एगे कंधं ЙĄ ហាហ៊ п'n អុល ក្កុស មួល ឬរូប ខ្មែរ में भंए ម៉េង ŔĄ អំធំ, មហ ហ៊ ប់ក់ ភំធំ វ៊ាប អក់ អក់. មហ ភ៌ จิลิ លីអ៊ី ម៉ីខំ អ៊ីប 🔊 ស៊ី ស៊ី ស៊ី ស៊ី ស៊ី ν'n លេ ឃុំ ស្នា ស្នា ស្នា ស្នា ស្នា លី ឞ៷ ហ៊ាក ហ៉យ ភាប ប់ស់ ប៊ីយ របាក់ ਮੁੰਦ ਘੁਘ ਸੁੰਧੂ ਯੂਬ ਸੁੰਧੂ я. אס אָז הַעָּ אַז אַ אַד אַנ אַ אַד אַנ אַ មុំថ្ងៃ ជាប្រ កុម្ភា មុំស ម៉ុស ឃុំស ē'n តិតិ ห์ ค้อ สกิ ยพ กัน พม งห์ งผ ein id អី niā ide au 🛦 id. ក់ច พี่หิ ភិប ម្តី ហ្គា ភាស្ត្រ ห่ตั้ เก็น เกเม เพิ่ม រាប អំហ ហុក ត្វឃុំ សុំ។ កុំខ្លះ ហេល र्णण ५७ गंधं यमं चैर् π'n ណ៌ព nữ ÁA WH UK ÉĀ NII אַז אָר שע אַע אַנּ אַרָּ រេហ नंप ग्रे मण है यथ प्रमें हैं से यंग णुष्ट लागु भूत मित्र अप

พุง กรุ ทุน พุง ហាលិ п'n ŘÍ XÉ KV ÁA អ៊ីហ៊ី ប៉ាជ น นัก นับ งษ จัน หัก หั ឃាំឃ ÄĀ PH Vã ng Xê Áā *i* वर्गे केंग्रं केंग्रं नंतं ÅΕ אָהַ הַע הַע הַע הַע הַע הַע הַע אַ אַהַ אַנּה אָה אָה אָה אָה אָה ÑЯ å È ÁŨ UË VH .å AU шü ਸ਼ੁਰੂ ਸ਼ੁਰੂ ਜ਼ਿਲ੍ਹ ਜ਼ਿਲ੍ਹ ਜ਼ਿਲ੍ਹ keeb Pub Thawj tsis tau ntseeg, vim Hmoob ua cas nws ho paub yog txog Pub Thawj keeb kwm tib lawv nug li cas los nws kuj teb tau yog tag tib si, lawv kuj tseem ntxiv thiab. Lawv thiab teem tuaj nrog nws sib koos cawv. Lawv tau hais tias sib koos dej koos cawv hos yog tseem yeej thiab mas lawv thiaj yuav ntseeg tau, vim cov neeg keeb Pub Thawj feem coob yog tib co haus taus dej taus cawv ces thiaj rov mus npaj tau dej caw ntau tuaj nrog nws sib koos, tab sis nws kuj yeej lawv tib si, lawv thiaj tau ntseeg nws tib yam li xeem Hmoob. Lub sij hawm thaum cov Pub Thaw, paub tseeb lawm tias уog ib leej neeg los cev lus thiab cawm lawv lawm tiag ces lawv hlub nws thiab tuaj poog nws coob heev.

Cov Hmoob thiab cov Pub nyob ib cheeb tsam ntawd thiaj tuaj kawm Phaj Hauj coob zu.j rau siab hlo nyias kawm nyias Phaj Hauj txij thaum ntawd los. Soob Lwj qhia Phaj Hauj rau cov tub ntxhais hluas uas tuaj nrog nws nyob es muaj lub siab xav kawm. Cov neeg uas tau kawm kom txawj, lawv

he know about Khmu' history? But whatever questions they asked, he was always able to give them the correct answer.

So the Khmu' people tested him, setting up a drinking contest with him. They told him that they would believe him once he won the drinking contest, because most of the Khmu' people use a lot of alcohol. They prepared a great deal of rice beer for the contest, but he won, so they believed him as well as did the Hmong. Once the Khmu' believed that he was the savior and taught [God's] message, they loved him and came to him in large numbers.

The Hmong and the Khmu' in the surrounding areas came in large numbers and whole-heartedly learned their own Pahawh from that time on. Shong Lue taught the young people who were interested in learning and who came to stay with him.

ក្នុង មុខ មាន ម្នាន់ មាន ЙR ÅΕ ห้ตั មេ មេ មេ មេ មេ មេ រេហ हेतं नंप अंस गय वह ខាភ់ nė មភ៌. אָר חַבָּ חַנוּ אַנְי חַנַּ אַנוּ ਨ੍ਹਾਂ ਨੂਰ ਬੁਧ ਦੇ ਸ਼ੁੱਧੂ ਸ਼ੁੱਦੇ ਲਨ חָוֹנ שָׁנ אַל חַוֹּפַ אוּ אַנּ ev e Ân nã mu άκ ŪЯ ப்ம பர் க்ம அட ப்அ. க்க் ம் វា ឝ៌ហ៊ ៣៉ប៉ ៣០ ជិស ឃត់ ឃំស ឝំជា . ਅੰਧੇ ਸੰਧੇ ਕਰੇ ਸੈਓ

# אָט וּנֹע שמֹ א

พิส ๛ล้ ฌ่ล่ ฌท่ ลิษ จิษ ลี ਹਾਰੇ ਦੇਲੋਂ ਹਨ ਸੰਤੇ ਸਮੇਂ ēm ar งิน บนิ ต้อ่ สห หู่หู่ หญ่ หู้ย ÂN KÜ WĒ NĪ ĐĒ  $\hat{\mathbf{H}}\hat{\boldsymbol{\pi}}$ स्य हुन गूछ यत यह मूम प्राप រាភិ ឃុំម , រាចិ ជ័ស ម្តាល ម្តា иII **สกั กบั ก่ธา น้า เกม นี่ส่ สกั หั** .ກ່ານ ໜວັ ກໍດັ ອົດ ຕໍ່ຕໍ່ ອໍ່ເຕັ មឃិ รับ หล แ<del>จ้</del> на ий ма ឝ៌ប៉រ ៣៍ទំ ១ំម៉ ឝីហី ហី បត្តិ ៣ីត បទិ พธิ พงิ ห่เม ษ งน หิ งษ์ uir ลีลิ, ยติ จีด บีห ติต AA ν̄ທ עונ אַטַ אַשָּׁ אַשָּׁ אַשָּׁ אַשָּׁ ทุน ฮุศ หูย 6ุบ แก เมนิ ឃុំពេ หีต่ 🗚 ล่นั่ง. ผก่ ลีษ Ä ញ់ខា

nyias rov qab mus nyias tsev, tau rov mus qhia Phaj Hauj rau lwm leej tom lawv vaj lawv tsev thiab tom tej nruab teb. Cov Pej Xeem huab hwm nyob cheeb tsam thiaj tau muab cav ncha ntws ces cov pej xeem Hmoob thiab Pub Thawj nyob rau cheeb tsam Muas Loom thiab lwm qhov chaw, nyias kuj tau yaum nyias pab pawg tuaj kawm Phaj Hauj txhaws daws.

## Kev raug teeb meem

Muaj ib xyoo Ntxoov Yias Yaj tau mus ntawm lub zos Looj Hej hauv teb chaws Nplog mus pam nws txiv Vaj Tsheej Yaj tuag nyob rau ntawm lub zos Xam Xoom hauv teb chaws Nyab Soob Lwj los kuj ho tau mus ntawm lub zos Thab Has mus nrog pam Tshee.j Yaj thiab. Thaum Soob Lwj mus txog ces muaj cov neeg paub nws kuj tuaj nrog pam tuag thiab ces tau cav rau Ntxoov Yias tias, Soob Lwj mas yog ib leej neeg ntsuag txom² nyem ua cas nws txawj ntawv Hmoob thiab ntawv Pub Thaw.j tib si. Ntxoov Yias paub

Those who learned well enough went back to teach others in their homes and at the fields [where people camp out at certain seasons, guarding their crops]. The word was spread by people in the surrounding areas, so the Hmong and Khmu' from Mua Long and other areas came in a steady stream to learn.

# Problems emerge

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One of those years Yong Yia Yang [mayor of Nong Het, a major Hmong center then controlled by the communists] went from Nong Het, Laos to the funeral of his father Vang Cheng Yang [a former official in Laos] at Xa Xong Village in Vietnam. Shong Lue also came from Tham Ha to Vang Cheng Yang's funeral. There were also some people who knew Shong Lue at the funeral and they told Yong Yia Yang about Shong Lue, about how he was a very poor orphan man, but he knew both Pahawh Hmong and Pahawh Khmu'.

मण यहि केंट हिले एसे लग्ने អំហ ហ៊ុន ម៉ូន គ្នា ក្នុង ហ័ន្ត Ūπ चेत हों से से हैं अर्थ में हैं वि บีก. นัก สิ ผู้เ ņė ٨À לונו עולו לולו פֿי שֿוּע ខាអិ पस गत प्रेंह चेंद्र तंत्र À DR GÀ ĀK AÀ ĀE H ភិប ម៉ូនិ. ភិប ຫຼື ធី∳ ມໝໍ am. ñи हें के वें के विषय के वें के विषय **หม กถิ หิธิ หิกิ สม สง พงิ ติ** ыĸ णां कें कें कें कें कें कें में में में में йĸ मं सेंग र वह सेव परि पांप ក្នុង ក្នង ក្នុង ក шü ŔĀ មឃ៌ พม กถิ ห้ติ สต พวิ YE HY MA UN YK ĀБ លច яĸ ច្ចសុ បស់ ជំពី ដល់ ឃយ ឃុំ៤ ម្តាំ ម្តាំ ម្តាំ ម្តាំ ម្តាំ üĖ រាប ਹੁਤ ਗੁਸ ਨੂੰ ਗੁਵ ਬਣ ਹਾਰੇ ਹੋਰ ਕੇਰ ਹਨ ਤੇਲੇ ਜ਼ਮ ਮੁੱਖ ਬੁਧੂ ਪਾਲੂ ਬੁੱਟ ਜਿਸ ਗੁਣੂ फंज में ए जो क्षे भंसे तीय जा के nıë พธิ ฉัน กณ พพี่ ฉัพิ ห มั่ง ลี เล็ก เล้า พริ มั่ง ที่รั ល័ប ឃុំម ឃុំ សុំ ហុំ ហុំ

លីវា ម៉ាច់ មាហិ ចិហ 'n'n ňп Aម រាម ឃុខ អ្នក វាម វាម វាម វាម វាម ЫĖ गंग कांग नंध ŘŪ Ř vư nã Xể ở ka ர்ப் йų. ម៉ូក្នុ ម ខ្លាំ ក្រុជ អ្នក ក្រុ ម៉ូឡុំ ម៉ូស лĸ ÁБ លច ขึ้น จัดิ หัส หั

tau li lawm ces tom gab nws leej txi sam sab tag, nws thiaj mam taug kev mus nrhiav Soob Lw.j Has. nkawd tau sib tham ib hmos kaj ntug nws thiaj nug txog tshwm sim te.i kev Phaj Hauj ces Soob Lwj tau muab paus ntsis ghia rau nws tag, nws kuj txaus siab heev, nws thiaj tau lees tias kom yeej meem muab Soob Lwj tus Phaj Hauj nthuav qhia tso tshav plhuav rau Hmoob thiab Pub Thawj kawm kom txawj, tso nws rov hais nws ob leeg kwv tuaj kawm Phaj Hauj thiab pab Soob Lwj. Yog Soob Lwj muab Phaj Hauj nthuav qhia es cov nom tswv Nyab Laj tsis txaus ua nyuaj no los nws twb yuav yog Cag Nroog lawm ces nws mam lees coj Soob Lwj mus nrog nws nyob lawm Ntxoov Yias rov qab Looj Hej. mus tsev lawm ces nws kuj tau tso nws ob leeg kwv uas yog Ntxoov Nyiaj Yaj thiab Paj Zeb Yaj nkawd tuaj kawm Phaj Hauj thiab pab Soob Lwj.

Thaum nkawd tuaj nrog Soob Lwj nyob kawm Phaj Hauj thiab pab nws ces tsoom Hmoob Thiab Pub Thawj tau tuaj nrhiav kawm Phaj Hauj coob zuj zus. Txog rau xyoo 1963 ces

Yia learned that, after his father was buried Yong he went to Tham Ha village to look for Shong Lue. They had a overnight talk together as he questioned Shong Lue about the creation of the Pahawh. Shong Lue told him from the beginning to the end, and he was totally it satisfied with the information. He then encouraged Shong Lue Pahawh openly to the Hmong and the Khmu'. He teach the said he would send his two younger brothers to come to learn help Shong Lue. With his authority as mayor he would move Shong Lue to Nong Het under his protection if teaching the Pahawh created  $\mathbf{of}$ any problem for Vietnamese officials.

Yong Yia returned home and sent Yong Gnia Yang and Pang Ge Yang [two of his younger brothers] to learn the Pahawh and to help Shong Lue. After the two of them came to learn บนี นั้น พม พม ,พฮ พ้น ย หัก กัก กัน ผัน หัก มีที่ ตีง ยชี จัน หัก กัก หัน นิ พม ทีม พีที หัน ทีม นัก บัน กิ นิก พีนี นิท ทีม หัก พีม พีล พีล พีล พีลี

על אָר הַשָּׁ אַנַ אַנ אָנ אַנ אַנ אַנ אַנ עַ संधे गंदा गर्म चेंद्र भण кâ 4KCn អ្នក ពេញ ចូល អ្នក សេ ម ម៉ូច រារ្រ វ៉ារ , នារ៉េ ហហ លាប អំរ៉ា ម ទំព័ គប់ ៕ពី អំតិ ទំវា ٨Ė भंसे हवे हैं। वा मंह ĤΑ มิจ๋ ยิท ติท ติ หม, ម្រា ហ័ង មុខ ភាព ហុង ក្រុ ÜK ÖĞT ÜĀ TA HĀ, ÜĀ ŪV ឃុំន เลิเก ក្ស ក្ស មួន ក្ស नर्ते स हैं हैं चेंद्रे चर्स गर्न मेंह шн មាធំ កុច អុ៧ ច្ចង ឬងូំ ៗភ្នំ ម៉ាប ស៊ីម៉ សហ ម៉ាជ ម៉ាចំ លម្ម ňп में में हैं। से मते हैं है त ហាល អូកុំ ៤៤ ខុមុ ២៦ ១៦ ធិអ ਹਾਹ ਸੰਗੇ ਦ ਹਰੇ ਹੀਤ ਵਿੱਚ ਜਮੇਂ ทธิ ลิธ ทธ ทบิ ทธ ห์หี धभे . vũ ¢พิ สกิ กภ์ ก่ถ่ ព៌ាភ៌

tog nom tswv Nyab Laj tau tsis txaus siab rau Soob Lwj, lawv yuav ntes nws ces Ntxoov Nyiaj thiab Paj Zeb nkawd thiaj coj Soob Lwj khiav mus nkaum nyob hav zoov lawm hos lawv tau tseg nws poj tub se nyob hauv zos lawm xwb.

Txiaj Looj Thoj tau mus xyuas Soob Lwj

Tib lub sij hawm thaum xyoo 1963 ces sawv daws tau cav Soob Lwj thiab nws tej kev txawj Phaj Hauj ncha txog rau ntawm Fib Kham hauv teb chaws Nplog ces Txiaj Looj Thoj tau hnov, nws tias Soob Lwj yog ib leej ntsuag txom² nyem xwb es, daws yuav cav tias nws txawj Phaj Hauj heev no sim taug kev xyuas seb vim li cas tiag. Txiaj Looj Thoj thiab Ntsuab Txos kwv tij nkawd ob tau mus ko taw ntawm lub zos Fib Kham hauv Nplog mus xyuas Soob Lwj rau chaws Thab Has hauv Nyab ntawmlub zos

the Pahawh and help Shong Lue, the Hmong and Khmu' people now came to learn it in increasing numbers. But beginning in 1963 the Vietnamese officials did not want Shong Lue [to continue teaching]. They planned to have him arrested, so Yong Gnia and Pang Ge took Shong Lue out to hide in the jungle, leaving his family in the village.

Chia Long Thao visits Shong Lue

In the same year of 1963 the word about Shong Lue and his Pahawh spread out and was heard by Chia Long Thao at Fi Kham Village, Laos. [Chia Long Thao and Shong Lue had been born in the same village of Fi Tong, and had continued to be friends.] Chia Long knew Shong Lue was an orphan boy and wondered about the news so he went to see what was going on. Chia Long Thao and his brother Youa Chao Thao walked from Fi Kham village, Laos, to Tham Ha village, Vietnam, arriving at the time when the communist government forces were wanting to arrest Shong Lue.

म प्राप्त प्रेंप प्रेंप प्रेंप प्रेंप प्रेंप वर्ष ចំហើ ឃុយ ចំពុំ ចំទ លទី អាហ្ ŔĤ น้ท กิส พี่จี้ อาก เกเ พี่น่ ar មិត សភិ ឃុំ ភ្នាំ ЙR ग्रेहे ५से ग्रमें मेख ग्रम ġη ய்ம் หกั หภั ษัติ สธ์ ห์ษั พง ШA או או או או או או או មាធ្វ ĒM សម្នាក់ មុខ ភូមិ គ្នា ទី ស្រា មុខ ភូមិ אָה עוּה פּ חוֹני לּהֹ מה עוּה אוֹ אוֹי שו אַס אַד אַח מוֹז אַנוֹ אַנוּ אוֹז ਲੇ ਜੇਂਧੇ ਹਰੇ ਹੁੰਦ , ਮੁੱਖ ਸ਼ੁਸ਼ vंत्र त्रज़े eu ज़िज़े अंसे, n दर्ज़ लं नेप पेते मेंगे जाप महे າຍ ເຂັ້ນ ພະບໍ່ ເພສ ເພຣີ ຊ້ອ Ϋĸ ១ម៉ ឃយ n vឝ បម់ ជំនំ ជំអី ឃយ रेल तर्गे तेंद्र सर्थ प्रव ជ្រ ΜŔ ध जे ห่ต่ อัง กัน ห่ง อัง หย่ ក់ កំពុំ មុំ មុំ មុំ មុំ មុំ មុំ មុំ មុំ ผท่ चे प्रात्त क्षेत्र क्षेत्र क्षेत्र क्षेत्र क्षेत्र क्षेत्र क्षेत्र क्षेत्र มหุ อฐ ฐน พูหุ ญฐ រាធិ ww ย่ ∨นิ บห์ กริ สัก ล่บ พิงิ ห่น ΰĸ ww មេច ម៉េច លវា អហ ப்பு. ம்க் சும் எழ் வர் வர ที่ดี หีญ่ ที่ เก๋ รที่น สพ ห หีญี

Laj teb. Thaum nkawd mus txog thawj rau lub sij hawm tog nom tswv Nyab Laj  ${f tab}$ tom yuav ntes Soob Lwj. Nkawd mus txog hauv Thab lub zos Has, Soob Lw.j nkaum dua hav zoov lawm khiav mus ces Paj Yeeb Xyooj mam coj cuag Soob Lwj rau ntawm ib lub tsev teb. Lawv tau sib tham ib ces nkawd txawm hais rau nws tias muaj kev nyuaj lawm ces wb tsev, Soob Lwj rov qab mus thiaj tau cheem tias neb tos twb kom Looj Yaj mus thov tog nom tswv Nyab Laj lawm, yog yuav ntes tiag no ces tseem kuv yuav nrog neb rov qab mus nyob teb chaw Fib Khav thiab lawm qub Fib Kham hauv teb chaws Nplog, thaud Ntxoov Yias kuj tau thiab hais tias yog tog nom tswv Nyab Laj tsis txaus siab yuav ua nyuaj no ces kom kuv mus es Ntxoov Yias lees no ces kawg kuv yuav tsum mus lawm teb chaws nplog, ua li neb

At Tham Ha village Shong Lue had already gone to hide in the jungle so Pang Ying Xiong [a villager] took them to meet with Shong Lue in a shelter at a field [mountain ricefield or cornfield]. They stayed together and talked for one night.

The next day the men told Shong Lue that in the middle of difficult situation [they would not stay and study the Pahawh Hmong so] they were going back home. But Shong Lue them to hold on because he had already sent Long Yang [another brother of Yong Yia Yang, the mayor of Nong Het] to with the communist officials. If [it turned out that] they really wanted him arrested Shong Lue two of them to live at Chia Long's village of Fi with the Kham, back in Laos, because Yong Yia had assured him that if anything happened he should look up Yong Yia [administered by a different Vietnamese official]. He the two brothers were willing to give his family if hospitality.

The two of them agreed to help Shong Lue and his family, and waited until Long Yang brought back the news that if Shong Lue stayed and kept teaching he would certainly be

אַט אַס עבּ אָנוּ שָּׁ שִּׁאַ אָּס אָר กล้ ษยิบซ์ ห็ติ พที่ ผ้ฮ ũπ เหล่ ਵੰਘੇ ਪਸ਼ ਬੁਖ਼ ਹਵੇ ਗੁਰੂ ต่น หน่ จลิ จัด เหษ йin йф ắc kã nú vũ k wẽ nữ vữ จิท ลิห์ จห่ง mu āā vk nm VA บพ์ กู่น นู้ผ ม หู้เก บุ หู้ หู้เก шш שׁׁה אַ הַא אַר אַ הַאָּר הַאַּ ūπ̈ À ΔĄ ÉG ÉĀ ŪU ÝÁ NÑ ĐÁ XÃ WÑ VÀ ЫÈ иir ិ មិន មិន មិន មិន មិន ឃុំឃ गंग HA ÜL AA AÜ VH ЙR ΠĀ ந்ம தந் அர். มิ\$ ยิด น้ำ มิต่ หี่ ติ∀ ษติ่ ธิด, ผก่ มิฉิ่, ΨĒ थपं एक एक सम्बर्भ में 🖰 क्षस ग्रें में एक प्राय में में प्राय केंस् लेल तार्ज चीच लेख पसं तार्ग मंगे गण में स हंशे तीव र्णंसे हिए जगं गंह

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puas yuav yug taus kuv mov thiab? Nkawd kuj tau thaj tsob tias yog koj tsev neeg xwb mas wb yug no ces nkawd thiaj theem tos Looj Yaj mus nug tog nom tswv Nyab rov los txog ces Looj Yaj tau cej luam tias Nyab Laj tsis tseev, tseem pom muaj neeg tuaj kawm ntawy thiab no ces yuay tsum ntes Soob Lwj thiaj tau txiav xwb no. txim siab tias tab txawm yus los Hmoob thiab Pub ghia Thawi pheej yuav tuaj nrhiav li ces ua ib siab khiav mus nyob lawm Fib Kham. Txiaj Looj nkawd thiaj tau coj Soob Lwj, Ntxoov Nyiaj, Paj Zeb lawv lav hav zoov tau 3 hnub thiaj los txog rau ntawm lub zos Fib Kham lawm ces tshuav Soob Lwj poj tub se poob tag rau ntawm lub zos Thab Has.

Soob Lwj tsiv rau ntawm Fib Kham thiab Fib Khav

Thaum Soob Lwj khiav dim txog rau ntawm lub zos Fib Kham, Txiaj Looj Thoj lawv tau mus hauv hav zoov ntawm ntug zos tsev rau Soob Lwj nyob tau 2 hlis lawv mam tso xov rov qab mus rau nws poj niam me nyuam paub. Nws

arrested. Shong Lue decided that even if he did not teach any more, the Hmong and Khmu' would come to find him anyway [which would create suspicion] so he would move to Fi Kham. Chia Long and his brother took Shong Lue, Yong Gnia and Pang Ge through the jungle for three days to Fi Kham village, leaving all of Shong Lue's family at Tham Ha village.

Shong Lue moves to Fi Kham and Fi Kha

After Shong Lue had been moved to safety at Fi Kham, Chia Long Thao and his people built him a house in the jungle very close to the village, where he lived for two months, and sent a message back to his family about it. His family followed after him and stayed with him there in the jungle. The people in the area knew about it and came in large numbers to learn the Pahawh at Shong Lue's home. He told them that since so many of them wanted to learn, if he

ម្នាក់ ម្ចាប់ ម្ចាប់ មុខ មុខ ក្រុ VA HỆ MÃ MM GÝ TẮ ជាជា गर्क मेंहें में भव नर्गे हैं गय ĤΨ ព្រា រាំប អង់ មុ ភ្មាំ រាំប រាំ ŪП ĀĀ ឃាំ nr र्देट गाग सेंस देंग गर्ग ລັທ шш m̂cı រាប मेंगे हेंगे मेर है ĤΑ สกิ น์ธ์ อ๋ง ษัชิ น์ทั ШÀ ΠÂ 'nп or एए धर्म मंग्रं म หูง อุง กุษ หูน หูน ũά ពល ៣ភំ ម៉ម់. មធំ ចំហ កិន अंक्र केंग्रं ध केल अंस हे कंण яй ਸ਼ੁੱਖ ਸ਼ੁੱਧ ਪਾਲ ਆਪ ਸ਼ੁੱਧ ਤੇਜ਼ กห์ ษักิ ษัติ vu แกิ ห้ธิ *ท*ี สกั in. MA vữ nã Xể ở ÂÚ ĐẾ RÃ ÂV VÁ NU រាប ΠĀ ឃុំពេ ម ៕ពិ វ៉ាចិ ១៤ ៣០ ឃុំស ជា ល់ហំ ចាំទាំ ខីទាំ ៤៣ សម់ ĤΑ MA nā Āē ā srī k au av ēñ រុះក្នុ អគ អ្នល ៤៱ អ្នល mn ÚЯ הא אנו אֹג שוש אוֹ חוֹני חוֹני אוֹני हंसं एस तम तम जंभ ល់ប лĸ யர் й'n ы vk як яф ทธุ ค คนุ บุบ คุ พา จุก ũ ciá ña ak là đe co li ữ AÁ ÁỦ TIẢ HỮ ƯỚ WẾI ÁA តិពិ йė បច់ លទ់ ពីឲ kn ម ה הוא הוג הב של מב עב אוג שָׁט שׁ אַבּ אַבָּ אַנַ עוֹם אָבּ tsev neeg tau khiav lawv qab los nrog nws nkaum nyob hauv hav zoov. Cov pej xeem Hmoob nyob lub ntawd paub ces lawv tau mus ntsauv kawm Phaj Hauj hauv nws tsev coob2. tau hais tias sawv daws mus ntsauv coob hwv lawm nyob ntev Laj paub ces nws tau Nyab yuav khiav tawm ntawm ntug zos Fib tsev nkaum nyob hauv hav zoov ze rau ntawm ntug zos Fib Khav nws lub qub zog. Soob Lwj yog mus ua tau tsev nyob rau ntawd tsis ces tsoom Hmoob tau rov lawv nws qab mus kawm Phaj Hauj coob zuj Cov nyiam kawm Phaj li lawm. Hauj ces lawv txawm pheej mus nrog nyob thiab sib pab qhia Phaj nws Hauj rau sawv daws tom tej hav zoov pej xeem uas tau mus kawm cov Phaj Hauj txawm rov los cav nws lub moo nrov thoob plaws rau qhov txhia chaw tib si li lawm ces tog thiab nplog Koom Pheej Hmoob tsis txaus siab rau Soob Ntxoov Yias Yaj kuj tau mus ntsib yawg Nyiaj Vws Lauj thiab ibNplog hu ua Xim Kas Paus nrog rau ob peb leeg nom tswv Nyab Laj sib tham thiab thoy kom cia Soob Lwj

stayed long the Vietnamese officials would hear about it, so he moved and built another house in the jungle very close to Fi Kha Village [where he had lived earlier].

had not been there very long when the Hmong again began coming to learn the Pahawh in increasing who were interested in learning came to stay with him [for a short time] and once they learned it well they helped by teaching others in the jungle. The word again spread out everywhere and made the Hmong and Lao communist officials uneasy about Shong Lue, so Yong Yia Yang [mayor of Nong Het] went to meet with Gnia Vue Lo [brother of the top Hmong communist leader] and a Laotian Lobliayao, communist official by the name of Singkapo, and several officials. He asked for permission for Shong Lue Vietnamese to teach the Pahawh.

นี้ที่ พับ คิง เมก สี ยัง เมก ลีพ אַנֹּי הָּטָׁ הָּא זִּי אַהְ הָּטַ הַּ" הָּגַּ मते गर्ध भेर्र देसे गर्म गर्म मेध ÄK AĀ AĀ VĒ KĀ ŠĀ ÁŪ ŪΑ . गंध एमं च रामे असे गर्म भेर लेव हेर लेख ភិធ៌ йя ทพี นั้ม นิย งห จัก พธ મારાં ત્રેલે તેલ કરે પાસે vг AĖ ūΑ AÑ UË ĒÑ ÁN Ē ÃA, ÃA ỮÁ ĐÁ ỮÁ ĐR រាធិ ម៉ូញ ắn nhi kn an Áù ਹਾ ਸੌਂਪ ਮੇਲ ਹੋਵੇ ਧੋਰ Ūπ̈ หีส์ นิย ษผ หัส์." मण है गध AH MY MI YN MA ผห āw मंद्रे अंद्र में देने एक भूष प्राप्त केंग्र នុង្គ មា ម្នាក់ ម្នាក់ ម្នាក់ 'nк ห็ก บหี ល់ប ម៉ូ**។ ដូច់ ម៉ូហ ម៉ា**៣ मण भूर भूग भूम अस् йĸ ām មាធំ ចំព गंद यहि ४से वर्ग वर्भ מש בש מי אוֹ ÁБ លច់ ស៊ីហ៊ . กวั ขับ ห์ห์

qhia Phaj Hauj rau sawv daws no ces lawv tau cem Ntxoov yias tias "koj twb mus kawm tiav tag xoom khiam los lawm es tseem ho mus ntseeg ces xus xis, Xis Ais Es ntawm As Kas lawm thiab, peb twb paub tseeb lawm tias tos Soob Lwi txawi cov ntawv ntawd los yog Vaj Pov tso yawg Xawm Veem Xam coj tau ob tug neeg xus xis, Xis Ais Es As Mes Lis Kas tuaj ua ghov taub nkaum hauv nws tsev qhia mas nws thiaj txawj cov ntawv ntawd." Lawv muab lus iab liam li ces Ntxoov Yias txawm ntseeg tau tias yog lawv hais tiag, thiab nws kuj ho ntshai tsam nws tus nom Cag Nroog Looj Hej poob ces nws rov qab tsis lees Soob Lwj li lawm ces nws thiaj cia kom xav pav Nyab Laj tuaj ntes Soob Lwj.

But the communist officials scolded him, saying, "You were one who completed the Songkhoueng training [a program in the communist system]. Why have you been taken in by this CIA plot? We know for sure that Vang Pao [Hmong General in the Royal Lao army] sent Savengsa [a Khmu'] to lead two American CIA agents to live in a bunker in Shong Lue's house and to teach him all about this alphabet." Yong Yia believed the accusation and became afraid of losing his position as mayor, so he drew back from helping Shong Lue and cooperated with the communist government attempts to arrest him.

»: H ἀĖ OT ለൎԵ ሆዝ

4: Kev Qhia Hauv Fib Khav

## 4: Teaching in Fi Kha Village

ŔĄ úй ท่กิ บกิ ฉีนิ สติ นิ่ส ពឝ៌ ពេល អ៊ីម៉ ល៊ុក ម៉ាហ. ज्ञेप भंष הַּתַּ שִּׁ הַבַּ בַּ גָּהַ הַע הַתַּ הַתַּ wà ār tu u ar un üè ān ਹੈਂਹ ਕੇ ਅਚ ਰਹੇ ਜੌਸ਼ ਸ਼ੁਖ਼ੰ. ענו או הוו גא לא אח עונ AK 33 än ēm va ur R vn MU AU WH UK WH ω̈à में मते हैंगे चर्च चैठ हैंगे हैंद ăĒ . एउं फीस हैं हैं एवं पहा ជាជ ä йπ រេស នក់ ខំហ ឃុយ បច្ចុំ ខំភ ач чы Суй ис үй ឃាំ À ièin រាប wa ar to to bo en. មហ ŖΫ ល់យ៉ ។ាពី ភ័ទី រាំ ភាក់ ខំហី លិ अंके एके एके सेंप्र iiu ЙR งัพ สกั บกั ฉัน . เขฮ่ ๆถื ШÀ मंद्रं विष्यु स्था मिर्म 40 ர்ம លក្ខ ភ្នំពេ ĒM Ř ÚA ਹੈ ਹਨ ਨੇਂਫ਼ ਦ ਹਨੇਂ ਸ਼ੈਫ ਦਲ HA

Tib xyoo ntawmd muaj Nyiaj Nus Thoj nyob lub zos Muas Loom, nws yog thawj xav pav ntawm Koos Pa.j tuaj ua hauj lwm rau hauv lub nroog Looj Hej, nws tau rov qab mus tsev. Nws mus txog ibtog kev ces tau ntsib 52 leeg pej xeem thiab 7 leej yog nws cov xav pav uas lawv tab tom sib yaum tuaj mus kawm Phaj Hauj lawm tim Soob Lwj. Nws tau nug lawv tias nej yuav tuaj mus ua tsi? xav pav tau dag nws tias Cov lwm yog peb tuaj mus ua hauj Hej, lawy txawm dhau tuaj mus kawm Phaj Hauj dua tim Soob lawm tsis yog mus ua hauj lwm. Nyiaj Nus mus txog tsev hauv Loom tau 10 hnub, cov nom nyob Looj Hej tau xa xovrov qab los rau Nyiaj Nus kom xa xavpav mus ua

Gnia Nou Thao from Mua Long was the chief That year, commander of the [communist Hmong] Pa Chai troops [Pa Chai had been a famous Hmong messianic leader of a resistance movement against the French some forty his name and had been given to this particular contingent of troops which came from the area where led the insurrection. 1

Gnia Nou was on his way back home [to Mua Long] when he met fifty-two civilians and seven of his soldiers on their way [from Mua Long] to learn the Pahawh from Shong Lue. He asked why they were traveling, but the soldiers lied to him, saying that they were going to their military assignment at Nong Het, whereas they were really going to learn the Pahawh at Shong Lue's place instead of going to work.

Gnia Nou had been home for ten days when officers from Nong Het ordered him to send the soldiers to their posts there. This surprised him because he had met them בוש את הש בי בי ūū ជ្រា ĒΑ មិន ឃុំក មុឃ្លាំ បន្ទុំ тя ។ស៊ី សំប៉ា ទាក់ ចំនិ ។កើ tu in in in in in mÀ ĪΡΨ ចនាំ នាំ 40 ៣ដ អ់ប ជំហ ទំនំ កិត ก่บั กม ง่น่ สบี จ้ที่ ตั ห้หื TΑ. លវ ល់យំ អក លេខ ម៉ត់ ៥ចំ ы'n ជារេ हैंगे गयं त्रजे से में से हैंवें हैं नेंद्र กัก พีษ หิ่ม หัพ ที่ धाप्रे ñū חַלו אַע אַע אַתֿ װַּ มีบ ก็ห सेरा सेध रा देल एध लेले एस ऐसे មឃុំ ចូល ភូមុំ. វាប ដំប៉ ល៉ង់ លោ गंग्रे गहि ∀से मेश में វាក់ ਦੌਰਾ ਨੁੰਲ੍ਹ ล้ย นนิ อท บท ผน่ मंग प्रम वस प्रम वंप គំភ លប់ ĐƯ HU ÑA ĀA. ÃА ÁŪ ÂĦ ÁĦ ÁĦ ĒВ លរិស Ū HU. ក់ចំ ឃុំម៉ បចំ កំពុំ កំពុំ ÉK AT TH TU AV ਦਾਹਾ тâ ΜÀ an ik. ūk iiu ii NH TA HY AY HIN ЙR шÀ Нĸ ÅE ម លា ហ៊ុក ទុខ្ ភេរុ ਨ ਗਲ ਸਨ ਚਲ ਸਫ਼ੇ ਮ ਮੇਲੇ ர்ப nķ wā nā u ēu ЛĶ គំ ប៉ាលិ បក ជំធំ . លភ់ ān и'n ĤΑ ម៉ាំ បំពេញ ម៉ាំ ម៉ាំ ម៉ាំ ម៉ាំ भंभ त्रं गाम हुंग गांदा गांदा गांदा πĖΫ म गर्ग हेट भेरे अस गंप ចាក ម៉ាប់ សច់ បអ់.

hauj lwm no ces nws thiaj poob siab tias ua cas kuv twb ntsib lawy tom kev, thiab twb hais tias lwm lawm Looj Hej es ua cas twb tau 10 hnub no lawm tseem tau txog mas ntshe lawy dag kuv xwb, tej zaum lawv mus dua qhov lawm. Tag kis sawv ntxov nws thiaj tau taug kev ntawm Muas tuaj xyuas tim Soob Lwj seb mus puas pom nws cov xav pav. Nws pom lawv nyob kawm ntawv txog ces ntawm Soob Lwj tiag. Nws ncig xyuas kawm ntawv ces nws thiaj gw tias, nej pheej ghia ntawy hauv hav li no 'es cov nom tswv thiaj liam tias nej yog xus xis, Xis Es ntawm As Mes Lis Kas nev, kuv tuaj pom nej yog pej xeem huab xwb tiag, nej twb tsis ua dab tsi, tsuas yog kawm ntawv xwb ces cia li mus ua tsev ghia rau hauv zos Fib Khav tso kuv mam rov mus hais cov nom tswy txhob ua nyuaj rau nej lawm.

Nyiaj Nus Thoj tau lees li hais ces Soob Lwj thiaj zoo siab hlo kom sawv daws tawm los tsa tsev teej kawm thiab tsev kheej teev hawm rau hauv zos Fib Khav.

[ostensibly returning to Nong Het] as he was traveling home ten days before. They must have gone somewhere else.

next day he went to Shong Lue's place and found the soldiers the Pahawh. He walked there learning [looking over the situation] and called out to the people "Because have been learning and you jungle, this [secretively] in the is why the officials accuse you of [being part of] a plot by the American CIA. you are all civilians and are doing nothing here that wrong. What all you civilians are doing is nothing but Go and build your school in Fi Kha. I will go to learning. the officials and tell them not to bother you any more."

Shong Lue was happy with Gnia Nou Thao's assurance and returned to build a school and a round house for worship at Fi Kha Village.

HỮ TO MM VƠ MÀ KỀ ƯỤ មា ក្លា មា ម្នា មា មា មា ਲ ਮੰਧ ਘੰਨ ਘੱਛ , ਮੰਧ ΛĊ אָס אָּא מוּט חָע הַ גָּס אָא אַט אָע אַנ र्णे हे यह प्रस तमें हैठ नमें हेड ਮੇਂ ਹਾਫ਼ 13 ਤਹਾਂ ਮੁਹੰ шÀ ษูห์ ทฐ ออ แม่ หู่ย 🗠 אָה שַּׁ מַעַ מַעַ אַעַ אַעַ אַעַ אַעַ אַעַ חות שונו שונו אלי חום עו חום ñй. THE AU R AU TO NE VH 'nά ម្ដាហ AŪ ĐƯ TIN ÁG ĐÁ ក់ជ ការ៉ា តា ពីទិ ឃម៉ ĦΑ νīυ 心心 añ. ម៉ាក រាំប ប៉ា ប់ក់ ប៊ុន र्णेट गरें गंगें कीए से गरें गरे FIA яĒ ய்க் க்க ள்ள ள்ய எவ ÅΕ ห้6 สต ที่นิ พม งหิ พภ้ AE ŪR UN VĀ K UĀ H ហាហ ហ៊ម់ ∧ê បអ់. air บที่ ฉัน ਅਜ ਤੁਝ ਪੁਖ਼ ਜ਼ੁਮੂ ਦੂਪਾ ਦੂਪਾ में में पेर जेंग भर जेंग महं яĸ WÁ MY R FIG LIN កុច ឬមួយ មួយ មួយ មុខ um. ΉШ ຄົຫ້ ÝΑ THE WAR TA, UM AK ה עם או គឺ ។ គឺ ឃាំ ម៉ាំ ម៉ាំ ម៉ាំ ម៉ាំ PIV ĐỘ ỦA YK ỰK äĸ ÑΑ Ŕй ŪΑ ĀĀ एमं चे एक मस ш'n. លើ ឃុំស ម៉ូ លាខ ĤΑ ហ្គំ អូម ស្គំ អូម ស្គំ អូម ស្គំ ษพ มัน ภันิ หษ

Soob Lwj lub neej nyob Fib Khav

Soob Lwj los nyob rau hauv Fib Khav, yees sim tsa tau cov tsev teej kawm thiab lub tsev kheej teev hawm tiav lawm ces nws tau pib tsa muaj 12 leeg nres xeem tuaj cov teev hawm Vaj Leej Txi thiab tsa muaj coob leej lees kais Hauj rau pej xeem Hmoob thiab Pub Thawj. Cov lees kais uas thawj phaum los qhia Phaj Hauj Hmoob mas yog Paj Kaub Hawj leej sib pab, hos nws kuj tsa muaj coob leej lees kais Pub Thaw.j Phaj Hauj Pub Thawj pab qhia tib si lawm ces lawv thiaj Hauj nthuav qhia muaj chav teej kawm nyob rau hauv lub zos Fib Nyiaj Nus Thoj rov gab mus txog Looj Hej, nws tau mus hais cov tswv kom tsis txhob ua nyuaj rau Soob Lwj lawv, vim tias nws pom yog pej xeem kawm ntawv xwb, lawv tsis ua dab tsi no ces cov nom cem nws tias koj twb yog Thawj tau Koos Paj Cai es tseem mus ntseeg ntawm As Mes Lis Kas lawm XUS xis thiab. Lawv tau sib hais ces nom tsis txaus siab rau nws thiab lawv ntes yuav ces nws

### Shong Lue's life at Fi Kha

While Shong Lue lived at Fi Kha Village they built a school and a round house for worship, and he named twelve clan representatives as [religious] leaders to worship the Father, and named many teachers to teach the Pahawh to the Hmong and Khmu' people. One of those teachers was Pa Kao Her [who has continued to be a major leader in movements spawned from Shong Lue Yang's movement]. Shong Lue also named many Khmu' teachers to teach the Pahawh Khmu'. So the Pahawh was now being taught in a classroom at Fi Kha Village.

Gnia Nou Thao returned to Nong Het and asked the bother Shong because he saw only officials not to Lue, civilians learning the Pahawh. But they criticized asking how, as the chief commander of the Pa Chai troops, he could become a victim of the American CIA plot. The argument them not and they would have had him led to trust him,

หิ๋ง กับ ทถ่ สกิ สิธ រាប нĸ ਹਿਸ ਦੇਯ ਹਾਂ ਸੋਧ ਸੌਲੇ ਅਚ វធំហ ĤΑ ма џп ล้*เ*ก็บ ลบ ที่ เลิ่ หัเ हें एक में में मार्ग गह អ៊ីឆ ភាប भर म केंग्रे में एक लेहें में है एक. ay ចូល ប្រ អុស្ ភាប . nier ĽΑ ហ់ស់ អ៊ីស់ អ៊ីអ៊ី គឺប ចំ៣. Ŕij अंग्रें में जिल्ला के जिल् ส์ถ ñк ਅੰਗੇ ਨਾਮ ਪ੍ਰਾਂਧ ਅਤੇ ਗੁੱਥ ਅਣ ŮΑ ná nã ắc á n uk au गाह អំឃុំ កំណុំ លី បំពុំ សង់ កំណុំ កំណុំ गर्ग हेट ग्रंथ ग्रंप रंज νīn און מו אם אַע שַע אַב א वंद वंदें विष जो म धर्म वंते 'n លវា ਜ਼ੁੱਕ ਅਕ ਗੁਂਗੂ ਨੇ ਸਾੜ੍ਹ ។់រភា ពីល ។ាំប MĀ WE ĀŔ iээ វាជា IHA हुन पर पुर पुर पुर मेंग संहे सम र्या भूण प्राप्त ĪIN ่หี่ธั ām រាស៊ី វ៉ាយ 🗜 មា បាស់ រាប់រា गट प्रम में हेंगे लेंगे संग्रे चंते चंत्र יוֹנו אַע פֿוֹח אַג אַבּ װהַ אַד भंग केंग्र केंग्र ອຸເທ ខារ៉ា លែអ លីរ៉ា ហ៊ុក មាហ៊ុ ច័ព ថា ប់ព់ ម ជំអំ ៣៣ អ៊ីម៉ សច់ 'nй, រាជ उँ४ मंग्रे गण गछ ले गर्ह भ्रंस प्रह ਗਰ ਸੇਫੇ ਤਨ ਜਨੇ ਸ਼ੇਚ H ISIN. णसे नसं नर्ण सैर्ग गर्ग र्णेर NW ÁN TIGI ÁN NÝ OEE ЮŸ khiav rov gab mus nkaum dua tim nws hauv Muas Loom thiab nws tsis rov tuaj ua hauj lwm li lawm cov nom tswv tau kom xav pav Nyab Laj mus ntes nws tab sis tij kuj muaj phom txhua leej, Nyab Laj kuj ntshai nws, ces txawm tsum tsis ntes nws lawm, tiam si nws kuj ho rov qab tsis Soob Lwj thiab cov pej xeem uas nws kom kawm Pha.j Hau.j li nws lawm, ces Soob Lwj thiaj ua ib siab sawv teev hawm Vaj Leej Txi kom cov lees kais qhib kev qhia Phaj Hauj pub rau sawv daws kawm li ces cov pej xeem Hmoob thiab lawm Pub Thawj nyob qhov txhia thiab cov nyob hauv Nyab Laj teb los tsuav hnov tias Soob Lwj Phaj Hauj lawm no ces puav leej sib daws yaum txhaws tuaj kawm coob li lawm. Cov pej xeem Hmoob thiab Pub Thawj uas tuaj sab Laj teb chaws tuaj mas Soob Lwj kom theem rau ntawm lub zos Fib Kham. mam tso lees kais hauv lub zos ghia Phaj Fib Khav mus Hau.j lawv, lub sij hawm ntawd muaj me yes Hmoob thiab Pub Thawj tuaj kawm txog li 250 leej nyob hauv

arrested, so he went back to Mua Long and never went back to position. The communist officials sent Vietnamese soldiers to arrest Gnia Nou Thao but they were successful because all of his relatives were well equipped with weapons. He stopped supporting Shong Lue and gave the people learning the Pahawh Hmong no further assistance, Shong Lue continued worshiping the Father and had his teachers teach extensively.

When Hmong and Khmu' people from both Vietnam and Laos knew that Shong Lue was teaching the Pahawh again they all came to learn it in large numbers. Those who came from Vietnam, Shong Lue asked to stay at Fi Kham Village, to which he sent teachers from Fi Kha, to teach them. At that time there was a total of 250 students at both villages of Fi Kha and Fi Kham.

សចំ បង់ រាក់ សចំ ចំង់.

க்ர் ਘੈਂ**ਣ ਦੇ** ਯੌਂ ਪਸ਼ੇ ਸਮੇਂ ਮੁਲ ਮੁਸ਼ ਪਾਸ਼ ਮੁਸ਼ ਦੁੰਧੂ ਦੂਰ ਪਾਣੂ ਤੁਣ ΠĄ មីហ គឺថា ម៉យ ទីហ លិន់ ពានិ संहं उंद्र मेंसे संग्रं ឃ់តា ចាំច ĀБ រូប កម្ម មួល មួត ហន្ម សក់ ព័ត បត្តិ តំ ជំបំ កំបំ ਹੁੰ ਮੇਰ ਦੇ ਅਜ਼ੇ ਸ਼ੁਰੂ ਤੇ ਹੁੜੇ ਜ਼ਿ uố khi h ảu kh cu ng áp אַנָּ שָׁנִי אָנִי אַנִּעְ אַנִּי אַנִּעְ אַנִּעְ אַנִּעְ אַנִּעְ កំហ. **រេហ រ៉ាក់ អ់**ស់ ២A ២៣ ÁБ លិភ៌ ពិភ នំភំ ខិភ៌ អ៊ីអ៊ី អ៊ីម៉ុ, पेर गरें मेंसे मेस मेंसे मेंस कें गंध में। प्रा मं संग भेंग्रे के वर्ष लेंग्रे TH ÁŪ ÅÄ AÄ AÑ អ្នក Ū. नग पण गध प्रम में हेर्स गरे जल ក់u AV ៣០ ឃុំនី ខែទ . ខំឃុំ MA พนั តែរ ឃុំជ ស់ឃុំ ហុំឆ្នាំ ឃុំស WE I KK WY WW in. юü AY in he ye un **ល់**ម៉ ឃុំអ៊ី សហ. ៤៤ ភិអ៊ី រេហ лю ус ай ад ай HÀ TÀ TÀ TÀ TÀ TÀ ច្ចាល க்க் க்வ លីភា ี ยี่หั่ หี่ยั นิน ห่ธ ลัง ขันพ ลัง กัน ผัน พีเน มห์ พง ēm va m ŮΑ चय तथ में हैं हैं हैं में मह हैत ម្នា ភ្នំ ម្នា មួយ មួយ MA ĐŲ ŅŪ AN गरं मंख गत हंगं हं अंग्रे ग Aញ មួញ ហ្ម មុខ йĸ ម៉ាហ

zos Fib Khav thiab Fib Kham.

Thaum cov me yes tuaj sab Laj teb tuaj kawm coob lawm ces Txiaj Looj Thoj yog leej uas ntawm zos Fib Kham ncauj ke sab tuaj Nyab Laj teb tuaj ces Soob Lwj thiaj tau kom nws pab yug lawv zaub mov. Tsoom me yes tau tuaj Pha.j Hauj nchuav ntws ua rau tog nom tswv Nplog Koom Pheej siab li lawm, lawv thiaj tso txaus xav pav Nyab Laj tuaj nyob tim tej ntug zos, thiab sau ntawv ua ntawv nplog los txwv pej xeem kom txhob kawm cov ntawv xus xis ntawm As Mes Lis Kas, yog leej twg ces lawv yuav muab tua, tab sis pej xeem thiab cov me yes sawv daws ua siab tawv qhawv kawm tsis ntshai li lawm, tiam si xav pav Nyab Laj tsis zoo tua lawv, vim tias lawv kuj yog pej xeem xwb ces tsam ho txhaum cai. Cov xav pav Nyab Laj tau tuaj nyob tim tej ntug zos thiab ib hnub sau ib tsab ntawv xa los ntiab cov pej xeem kom hauv zos kom tag tso lawv yuav ntes Soob Lwj. Cov pej xeem los kuj tsis kam tawm hauv zos lices Nyab

Chia Long Thao's house was located at the entrance of Fi Kham Village, so Shong Lue asked him to help those students who came from Vietnam by providing rice and other food, which Chia Long's family did. Because there was such a large number of students learning the Pahawh, the Lao communist officials were really very unhappy about the situation, so they placed [a few] soldiers outside the [entrance to the] village and wrote messages [in Lao] to the civilians not to learn the writing which came from the American CIA. [They threatened that] anyone who dared to continue learning would be killed.

the civilian students were brave enough to continue But learning and not to be intimidated by the Vietnamese The Vietnamese soldiers could not kill soldiers. because they were civilians, so they stayed there the village and each day wrote a letter telling the people

**យ់**ភំ មក្ ក្លា ឈា អ្នក ទុច ញាំ गें भर्स ससं ∀भ गरि йĸ กิห מע אם אֹבּי הַאָּ אָמוּ. אע עא មុំច្ច មុំសុំ ង្គុំ មុំប្រ មុំប្រ មុំប្រ មុំប្រ йñ พินุ พินุ พินุ พินุ พินุ พินุ พินุ ห่มี บงิ งิน ผง่ ที่ยิ ห่ย่ ЙR สล้ ou ne ey yn yn ak AÑ É VÜ AÑ NU ñА. មាល नंत गह जाह जांत होंग स है गर्जे में फॉफ देंमें धर्क шn ӥӵ ŪR ihu ກ່ານ ທີ່ຄະ ເຊິ່ນ ທ້ານ ອຣັ ∨से गर्भ Аच शर्म है गण ÑЯ ਜੰਹਾ ਜੀ ਤੇਖ ਪਰੇ ਜੀ ਹਾਵੇਂ រីអំ n ຈັw, ភីប vik шÀ ग्रेंप सम है गड़े देह हैंसे म लेग मंत्र प्राप्त अस वार्ष प्राप्त ЙR માર્સ માટે માંઘ દેજે માટે રેંદ મ વામ יוֹ מוּגֹּ אוּה בִּעוֹ בִּעוֹ אָזוֹ בִּאוֹ בִּעוֹ בַּגּ äя̀ ኡ̀с มูก ลู คห คต เท ΨĄ **ี** ชี่ภัณธิ์ ฉีธ ∀ห ณหี ห้ภั លីទាំ អម់ សហ ហហ អ៊ម់ ហ៊ុខ ПE ក់ហ.

Laj kuj tuav cai tsis los puav tua Soob Lwj hauv zos vim nws cov me yes kuj tsis muaj riam phom tawm tsam lawv. Cov xav pav Nyab Laj tau tuaj nyob tim tej ntug zos thiab txwv tsis pub tsoom pej xeem txiv neej tawm mus nrhiav noj nruab li lawm tsam lawv mus cuag tau xus xis. Soob Lwj tau kev nyuaj siab heev, nws thiaj tau hais tias peb lub zog mas yuav yog Vaj tuaj pab thiaj yuav tau lawm xwb no ces muaj ib leeg me yes Hmoob hu ua Npliaj Kaub Yaj, nws tseem ua xav pav rau tog Nyab Laj tau hnov Lwj hais li ces nws thiaj mus hais rau Nyab Laj tias Soob Lwj yog Ais ntawm As Mes Lis Kas tiag<sup>2</sup> Es vim nws tau hnov Soob Lwj tham txog Pov lub zog. Txij hnub ntawd Va.j los cov Nyab Laj txawm tuaj lawv lub zos nruj heev lawm.

to move out of the village so they could arrest Shong Lue [whom the people in the village protected by not identifying him]. The civilians were not free to come and go [over the trail to and from the village], and the soldiers could not attack Shong Lue's village because it was inhabited by civilians without weapons. The soldiers did not allow the men [of the village] to leave looking for food, afraid that they would contact the enemy.

Shong Lue was in a difficult situation, SO he [held meeting] telling [his students] that they would have to turn to [General] Vang Pao [Hmong commander of the government forces defending against the communists] for protection. But a student by the name of Blia Kao Yang, a soldier on side, heard this and reported to the higher communist officials that Shong Lue really was involved with American CIA. From that day on a group of Vietnamese soldiers restricted access to the village even more closely.

3: ហ៊ុក់ ស់ចំ ៦០ មាហ៍

5: Phoj Fim Vaj Pov

## 5: Appeal to General Vang Pao

មាញ ĒΜ ក្រុំ ម៉ូម៉ូ ម៉ូម៉ូ ក្រុំ អូម៉ូ שָׁנ גַּתַ גַּטָּ שָּט שַּעָּ אַלַּ וּשׁ אָעָּ aa ់ តំ ត់ង់ ស់ ម រាប. មិ∀ រាប שָׁה הָ הַ שָׁב אַל אַה הָ הָה הָנוֹ הַלָּ หมื หีเกิน ค่น พล่ หัน หีส่ ,៣៩ ភាភិ ជំព័ ៣ី៧ ១៤ ជំពុំ ចន់ ឃុំភ āк មប៊ ល់ន់ ត់ប៉ា មហ ហ៊ីព חֹתַ בּּ שְׁיֵּט בָּתַ עבּ שׁ חֹמֹ אַנּ ຄູດ ຂໍ້ສູ ກຸກ ເຊັ່ນ ອໍລິ ਤੌਰ ਤੌਥ ਗੜ੍ਹੇ ਘਧ ਮੁਜ਼ੇ ਆਉ भेष हुंगे हुं :កំភ ឃស់ ਜ਼ਹਾਂ ਹੋਏ ਜ਼ਹਾਂ ਹੁੰਦ νīг Τĸ Ō'n MU AU AÜ म बंद अले. JĀ DA ŪT ŪR ĀU ÑЯ ۸À ப்ப மக் கக் பட் ານກໍ່ ຕັ້ນ ອຣັ พีก 26 AA 42 แพ āe üш ល ១៤ ប אָה אַבַּ אַדַ אָה אַדַ אַע אַב MY HÝ ĐM MH. HÁ MÝ गर वर्गे बच बेंद्र वंद्र वर्ग eiŵ TH HE ET HA AR NE

Soob Lwj paub tias tog nom Nplog Koom Pheej yeej yuav ua nyuaj thiab nrhiav kom tau txim rau nws thiaj kom cov nres xeem ces sawv daws nrog tawm tswv yim nrhiav cuag kom tau Vaj Pov tog tuaj mus pab, tab sis tsis paub yuav cas es thaum cov neeg tuaj cuag tau thiaj yuav tsis raug tua no ces Vaj Ya.j nyob lub zos Fib Khum, nws tau tawm tswv yim Looj Thoj mas nws muaj Neej Txiaj Tswb Thoj ua xav pav rau Vaj Nyiaj Xauv Hawj mas nws muaj ib leeg tub khiav nrog Vaj Pov Txwj Ceeb Vaj mas yog Vaj Pov hos kwv tij, thiab Txwj Kawv Yaj Txwj Ceeb yawm yij ces cia kuv yog lees coj Txiaj Looj Tho.j. Nyiaj thiab Txos Haw.j Nyiaj Xauv Hawj lawv peb leeg mus ntsib Txwj Kawv

Shong Lue began to realize that the communist government everything possible to get him, so he called a leaders [representatives meeting of the worship of the clansl for their opinions about how to get help from Vang Many other students were also present.] [discussed ways  $\mathbf{of}$ getting in touch with Vang Pao because they] wanted to be sure that they would not be killed once Vang Pao [coming reached as they were from the communist side].

Chai Vang Yang [one of the students present] from Fi Khou noted that Chia Long Thao had the same clan name as Neng Chue Thao, a top commander under Vang Pao. In addition, Sau Her [another of their number] had a son who had Furthermore, Chue Ching joined up with Vang Pao. [district official in Ban Vieng, with a garrison three days walk away] was a cousin of government soldiers,

ਗੋਂਧ ਗੱਚ ਪੰਗ 0 ਤੌਂਗ ਜੋੜ ਹੁੰਚ ਹੋਏ ਪਰ ਕੌਂਦ ਘੰਨੇ ਜੋੜੇ ਕੰਗੇ ਗੱਜਾ ਚ ਕੌਂਦ ਅੱਗੇ ਦੌੜ ਪੰਗ ਹੁੰਜੇ ਘੁਖ ਨੌਨੇ ਹੁੰਚ ਘੁੰਕੇ.

មាល់ ចំព ទំ ព់កំ សំមុំ អំព ចំពា ਅਤੇ **ਨੇ**ਧੋ ਦ ਅਮੁੱਖ ਪਾਧੂ ਸੰਧੂ ਨੇਸ਼ גֿע װע װהֿ אם גֿע װּ אֿתֿ אֿתֿ ਘਣ ਹੁਣ ਜਹ ਖੁਜ਼ੇ ਵੇਧੂ ਘਰ ਕੁਸ਼ น จั๋ฮ งพ สก ห็ดี พน งกิ ที่นิ ភាភិ ម ក់អំ ហហ អ៊ប់ យ៉ស់ អ់ក់. ក្ស មេ ស្ម មេ ស្ម në ក់ម៉ា ហាយ គឺថា ១៤ 🗚 🗗 ក់ ទីម៉ ម៉ូល ៣១ ទីខ្មុំ ម៉ូទ NR ਦੇਹੋ ਦੇ ਇੱਧੂ ਘੁੱਝ ਪਾਂ ਨੇ ਜਾਂਦੇ ਜਾਂਦੇ ∨∨ អ៑√ អ៊ីប ឆ្នំ ២ឆ្នំ ស៊ីឆ្នំ ម៉ូប អ៊ីឃ มห ที ก สบิ บธั ษห มีผ บน้ ப் ந்ம. τά να ὑψ ਸ਼ੁੱਖ ਹੁਣ ਜੁਹੂ ਜ਼ਿਲ੍ਹੇ ਚ ਦੁਹਾਂ ਦੁਰੇ ਬਸ הַל עונ ש הָּנִּי אַע מען שֹאַ אָוּע ÑЯ អ៊ុស បញ្ចុំ ៣ម៉ា ហ៊ុន ហ៊ូច ห่ห่ ก็ติ 🗚 ภิบ. นิน่ ณิษ ŔĀ ี่ ซัน เกิน ผถ ผีนี เก็พ à ẾÜ VH VH AJ ẾŨ MỮ NỮ йñ. ŪΑ กัน ขักหัสผั បស់ ម៉ុនិ ម៉ាក ប៉ុយ ឆាក ម្ជាហ ЙR ល់អ្ ล้อ ห้นี เกม นี้สำ หล้า āе. तंकं สกั บิ แหิ สนี ผู้บิ tso thov kom nws coj lawv 3 leeg mus cuag Txwj Ceeb Vaj ua tus pab hais rau Vaj Pov mas lawv thiaj yuav tsis raug tua.

Soob Lwj tau pom zoo li hais ces nws thiaj muab lus rau Txiaj Nyiaj Xauv Hawj thiab Nyiaj Thoj, Txos Hawj lawv tag ces Nchaiv Vaj Yaj thiaj coj lawv tuaj mus cuag Txwj Kawv nyob rau ntawm lub Tho. Txwj Kawv tau coj lawv 3 Tsua leeg tuaj cuag Txwj Ceeb Vaj zos Npab Vias. Lawv tuaj txog thiab muab Soob Lwj cov lus rau Txwj Ceeb ces nws tau teb tias nej yog Niam ntawv cov kuj hnov kawg lawm. Txwj Ceeb thiaj hu kiag xov tooj zaws roos Vaj Pov thiab qhia lawv cov npe rau nws tias lawv muaj peb leeg yog Niam Ntawv tso tuaj ntsib nws. Zaws roos tau teb dug Nyiaj Xauv thiab Txiaj Looj Thoj tuaj xwb no ces tag kis ntug, As Mes Lis Kas thiaj tsav nyooj hoom ya hauv Looj Ceeb tos nkawd ntawmlub zos Npab

Vang Pao and Chue Ker Yang [whom Chai Vang Yang knew] was the brother-in-law of Chue Ching. The speaker, Chai Vang Yang, would volunteer to take Chia Long Thao and Gnia Sau Her [who had these connections], and Gnia Chao Her [who volunteered to go along] to meet with Chue Ker and ask him to take the three of them to meet with Chue Ching Vang to help them in making contact safely with Vang Pao.

Lue agreed with the idea and gave them a message [for the general]. Chai Vang Yang then took them at Chua Thor Village [after they had all sneaked out of Fi Kha into the surrounding jungle]. Chue three to meet with Chue Ching Vang at Ban Vieng Village. When they gave him Shong Lue's message he replied knew all about the "Mother of Writing." He then called Vang Pao right away on his high-powered radio gave him the names of the three people from the "Mother of Writing" who wanted to see him. The General agreed receive Gnia Sau Her and Chia Long Thao only. [Gnia Chao Her was not received because he did not have a connection

ÁO NÃ ỦỦ RỀ UỆ VỆ Ệ ẢŪ אַל אָדָ הַאָּ הַאָּ הַאָּ הַאָּ הַאָּ הַאָּ ਹੁਰ ਨੂੰ ਸ਼ਾਂ ਅਤੇ ਹੁਰ ŌĖ шir NÃ RÃ ÁŪ U NÃ TÃ AR ÂŨ บั ติง พิติ เห่ H លា ĐN ÂU TH VH ÂU XH TH ห์มี จลิ ลิย. น หม้ ห็พ

н үк мс га ба ба мү

ษัม หัง สกั เช่ง กับ หลั बुंद भए पूर्व पूर्व सुर्व मूर्य पूर्व वह ម រ៊ាប ភីអ៊ី ២៣ំ ប៊ក ហ៊ អ៊ីស់ AA VU ŘH VU NÜÜ NK ឃុំ ហេ ហេ ហេ កុំ កុំ ΒA นท Мē שו שוּא הבר . אם אשׁ אוּם ជំជំ ឃុំ អុំ អូំ អូំ អូំ អូំ អូំ អូំ ្និល MA នេម្ហ EV EV EV Ыŵ ÁÚ VỀ NË ÁA WH រ៉ាហ ш'n HÀ NG VÃ H HỮ HÀ AT ÈU អំហ. ១អ៊ី អ៊ីលី អ៊ីប អ៉ាក ក៏ទី ۸À មុស សម្រុស ស្រែ ស្រុស សុខ NO HÈ VR HV JI ĀŪ VU UK พม. จัก มีจิ พม พัก จีหิ H ÁM THỆ TỆ THỆ ÂM ÂM มที่ พที่ ตี ตี หีส จติ๋. นี่นี่ ผีษ ហ៊ី ២នាំ សំម៉ ស៊ីនាំ ម៉ាឃ ខិប អ៊ីស់ លិក भंज , भंहं हिंगं कैंलं मजे चंद üш ww xii nē āg ār ai ku ii йñ ຍົບ ທ່ບ ທັທ, ຈທ່ ຜິທ ຫຣ້

Lis Vias. Thaum As Mes Kas tsaws tau ces nws mam nga nkawd ob lub npe tawm mus hu. Txwj Ceeb thiaj Txiaj Looj Thoj thiab muab Nyiaj Xauv Hawj nkawd rau As Kas coj tuaj tsaws rau hauv Looj ceeb, hos tseg Nyiaj Txos Hawj nyob tos nkawd rau ntawm Npab Vias.

Kev ntsib nrog zaws roos Vaj Pov

Nkawd kuj tau mus ntsib zaws roos Vaj Pov thiab tau muab ntsis piav rau nws tias peb mas kuj tsis muaj dab tsi luag cav toob cav xib los tsuas yog lub ncauj cav lus paj lus cua xwb, tab si ghov plaub mas tsuas yog nyiam kawm Soob Lwj cov ntawv xwb. Soob Lw.j yog ib leeg neeg ua liaj ua teb xwb tsis muaj kev txawj dab tsi li, tab nws txawj tau ib cov ho ua ntawv los sau hais tau lus tij mee.j ces kwv neej tsa Hmoob hnov. Leej twg hnov los pheej nyiam tuaj kawm mas thiaj ua rau peb tau plaub. Wb tuaj cuag koj yog thiab  ${ t thov}$ kom koj mus pab. Zaws roos kuj teb zoo tias yog nej muaj riam muaj pom tawm tsam, tsuas yog kawm ntawv xwb es Nyab Laj

the others did.] So the next morning an American pilot flew from Long Cheng to pick them up at Ban Vieng Village.

the American aircraft landed, the pilot took out a list with their names, and called them out. Chue Ching Chia Long Thao and Gnia Sau Her on the American aircraft which took them to Long Cheng [General military headquarters], leaving Gnia Chao Her to wait for them at Ban Vieng.

Meeting with General Vang Pao

They met with General Vang Pao and told him all about the the main problem they had was that situation. [They said] greatly interested in learning Shong Lue's they were they believed in Shong Lue and writing. Because involved with his writing they were getting in trouble, come to the general for help. The general replied to

ອັກ ລັ້ນ ນາລີ ຄຳຮ ຄຳນ ສ້ຮັ ឃា មិប កំហ អំប ក ឃាម, ម៉េង ท์ภั∀ติที่นิบโเษนี मेंध में हेल गए बच बेंद्र हेंग्रे नत üė je ja. កា ឃុំ មុំ ล้ง บกิ กัน พี่ผู่ สกั üñ ЫR ਸ਼ੁਫ਼ ਅਖ਼ ਪ੍ਰਸ਼ੇ ਵਿੱਚ ਮੁਫ਼ ਤੁਫ਼ П ਾਹਰ ਦ ਪਾਲੇ ਸ਼ੈਫ ਦਲ ĐN AA. หื จิ หีนี้. ผีน ผืย สิ พิท ម៉ូឡ ษ น้ท ลิติ ขับ ชห์ ชติ ทิส ตลิ ਸ਼ੁਸ਼ੇ ਸ਼ੁਧੂ ਬੁਧੂ ਸ਼ੁਧੂ ਸ਼ੁਧੂ ਸ਼ੁਸ਼ੂ ਸ਼ੁਸ਼ੂ . ਮੇਰ ਪੁਠ ਖ ਸ਼ੁਪੂ ਸ਼ੁੰਦ หลิ บัน กับ เยื่ เล้ เล้ม บัน ห้ง n ar in du na na ni, ihr .พีม ររាំ អ៊ី មក គូម៉ូ ម៉ូច គឺម ਪਤ ਗੂਜ ਜ਼ਾਂ ਦੁਆਂ

tsawm yuav ntes nej no los, laug Faiv Ntaj thiab dab laug Nyiaj Vws lawv tsis yuav nej lawm no yuav, nej los tso kuv pab. Lawv tau sib tham tag ces nws thiaj nkawd mus xyuas Nyiaj Xauv leej tub kawm ntawv hauv nroog Vees Lawv kuj tau mus so thiab noj ib pluag mov hauv Vees Cam tag lawv mam rov qab los rau hauv Looj ceeb. Tag kis kaj ntug, zaws tau hais rau nkawd tias Neej Tswb twb mus nyob ze Looj Hej lawm ces rov qab mus rau Neej xa neb Tswb, hnub twg nws ntaus Hej no ces kuv mam kom nws muab xav pav, me siv, thiab kws xov nrog neb mus pab Soob Lwj.

Rov qab mus rau Fib Kham

Zaws roos tau muab nkawd xa rov qab mus rau hauv Neej Tswb lub yeej xav pav ze Looj Hej, nkawd mus nyob tos tau 6 hnub xwb ces xav pav Nyab Laj tuaj ntaus lawv tawg ntawd los rau lub roob Phwv Noom lawm. Nkawd los nyob saum roob Phwv Noom tau 12

their satisfaction, "You are only learning, not using weapons against them, but Uncle Faydang [Lobliayao] and Gnia Vue [Long, both top leaders of the communist Hmong faction] didn't take you so I will. You all come and I will help."

After the discussion the general took [flew] them [in his own plane] to visit Gnia Sau's son who was studying in Vientiane. They had a good meal in Vientiane and then returned to Long Cheng.

The next morning [General Vang Pao] told the men that [Colonel] Neng Chue was fighting very close to Nong Het, he would send them back to Neng Chue. Once Neng Chue Nong Het he would send soldiers, telegraph operators with the two of them to help Shong Lue.

### Return to Fi Kham

So the general sent them to the base commanded by Neng Chue, which was very close to Nong Het. They had been there only six days, however, when the base was attacked by the communists and was lost to them so [the garrison] moved to

กภ์ ห็ผิ สหิ แน่ ฉัน ūπ भाग में प्राप्त साथ साथ AΑ ய்ம். ห้า สิ พย พิด ตลิ ตก สิบ มห่ **มี 3 มีน.** 'nк រាប NR ін ńŔ. ΜА ម៊ង់ រាច់ អ់អ់ ៥ ប៊ី៣ ម្រាំ ម៉ាម៉ា ហែ សម ИΗ หิธ ῑικ̈ ЙR ម លា ១គំ ភិច. ĀŪ ษี♥์ ษีติ ม่ห่ ถืติ น้ำ ĤΑ រាប ਹਿਰਾਂ ਮੇਜ ਜਨੇ ਸੇਰੇ ਨੇਘੇ ਦੇਹ រេរហ में में के के के के m йч ารล้ ម៉ូឡ มี เมนิ เหก่ วี่ห์ เมน गण गर्ग झर्ने स ग्रंथ हेलं हेड មអំ. សម ចំពាំ មិនី ម៉ាក គំពំ គំទ វាน 🕅 គំព័ шm шш ūĸ ĒΑ លល À HÈ ÀK ĐÃ महं भंसे हैं भंदे गांध ñR. गंध בַּשׁׁ שׁנִּי שׁהַ מִּים בּּישׁ מִים בּּישׁ พุ่น อู๋ย อ๋ย์ พู่ที่ 🗚 ae VW ห้ท ฉีย ผม จลิ. มท์ ผพ oc vũ an na on ыĠ ப்ப μά ἀκ πά ាំមិ មេ មិន ਰੰਧ ਰੇ ਪਾ ਸ਼ੇ ਘੇੜੇ ਜੇ ਸੋਸ ਦੇਖ ਅਲੇ ਬੰਧੇ ਖੁਸ਼ੇ ਬਾਪ ਪੁਰੂ ਅਤੇ ਇਸ ਅੰ มที่ จิ๋ย อ๋ยี่ กัก ก็จั๋ กับ สนี หมี ห้ย กติ ĐƠ TƠ TH Ở TH TH TH THE MK นท พษ จล้. พืพ ลิติ นัก ਮਨ ਪਤ ਗੁਰ ਨੂੰ ਬੁਧੂ ਸਮ ΠĀ и'n ňn nē Āc પોર્સ દેશ ભૈતે ĀK Ā WĀ ĀR VK MĀ ĀM MĀ ਮੰਹ ਜੇ ਹੈ ਜੇ ਦੁਸ਼ ਜੇ ਹੈ ਜੇ ਪੰਜੇ ਪੰਜੇ

hnub xwb ces zaws roos thiaj nyooj hoom mus tos nkawd rov los rau hauv Looj Ceeb dua. Nkawd los nyob hauv nws tsev tau 2 rov hlis, nws mam muab riam phom, thiab tso 7 leej xav pav nrog nkawd ya rov qab mus tsaws rau hauv vias, Nyiaj txos tos tsi taus nkawd ces nws twb ua ntej mus Lawv tau pw ib hmos hauv zos Npab Vias, tag kis sawv ntxov tsees tab tom sawv kev mus lawm lub zos Fib Khav, ciav pom Nyooj ya tuaj txog thiab tab tom yuj yuav tsaws ces lawy tau nres ntsia nyooj hoom tsaws tau tso mam mus. Thaum nyooj hoom tsaws tau nkag los ua ciav yog Vaj Foom thiab Vam Yeeb Vaj nkawd raws lawv qab, thiab yuav cuag Vaj Foom Niam lawv mus thiab txiv tseem nyob ntawm lub zos Cab. Lawv tau ua ke mus hla dhau tus dej Naj Mav ces Txhiaj Lis Vaj Foom nkawd txawm sab laj tias Nyab Laj teb chaws mas heev ces kom nkawd mus xwb tso deb cia lawv rov qab, yog tias Soob Lwj tseem nyob rov mus txog thiab nkawd poj tub se Nyab tsis tau khuav mus tseem nyob li qub no ces kom nkawd rov qab tuaj

Phou Nong Mountain. They had been there at Phou Nong the general had aircraft fly the two of days when them back to Long Cheng. They stayed in the until quarters for two more months finally he provided weapons, radios and seven soldiers to go with them, dropping them off first at Ban Vieng. But Gnia Chao had not been able to wait for them any longer and had already returned home.

They stayed at Ban Vieng for one night. Early morning the next day they got ready to leave, but an aircraft was arriving, so they waited and watched it land. On the aircraft were Fong Vang and Wa Ying Vang [two soldiers] who had been sent to go with them, as Fong Vang was also going to visit his parents at Nam Cha Village.

After they had passed the Nam Mak River, Fong Vang and Chia Lee [leader of the seven soldiers] decided that Vietnam

ਤੇਸ਼ ਮੋਂਦੇ ਜੋਮ ਜੋਸ਼ ਘੇਂਮੇ. ਘੁਮ ∨स तार्ग तार्ल तेल सार्थ संक्षे हं ឃុំ សង់ ឃុំ កិត អង់ កំហ. น้ท จติ ตีติ หีส ติ ยติ ผัต 🛦 🛦 **ਲੇ AU HH NU VH AJ ਲੱ**9 ਜੈਪੰ रें भें भें विषय है से से से से ňn ЙR ĤΑ̈́ ਕੇ ਅਪ ਆ ਜ਼ਿਲ੍ਹੇ ਜ਼ਿਲ੍ਹੇ ਸ਼ਿਲ੍ਹੇ กภ์ ๕ ∨ถ่ ภกั ส์ธ ยผิ มัง ยพ ய்ம். பம ∨นิ เก๋า เ๋ะ ษฌิ สกิ ម៉ុស ម៉ូល ម៉ូស ម៉ូស អូល ខាជ ਜ਼ ਦੇਸ਼ ਵੇਕ ਬਧੁ ਘੁੱਧ ਅਤੇ ਜ਼ਬੂ អូច ល្អ មេ ភ មាន ល្ខា ខែវ ប្អូន ห์ผิกติ สัต ก็น คน หกั H, HÀ ĐƯ HÈ ME нп ล้ง ท กิส ดิล มีห์. นท ติ คีต่ प्रेस हैंग ग्रह ∀से हैसे шÀ **हां**से ហ៊ុន ឃុំឃុំ ១៩ ភ ប៊ុក កំហ. UR VH AJ TIK ÉA ŖΫ ய்வ் ព់ជុំ ៤ឃុំ លុំហុ ភ្នាប សង់ ឆ្នាំ än មម មីហ មី៣ និទិ ĽА មា ÁБ ਮ ਜ਼ੁਲ੍ਹ ਦੂਜ਼ ਜ਼ੁਲ੍ਹ ਸ਼ੁਲੂ ហាហ ភភិ ស៊ីហ់ ល់ភំ ភិទិ ய்ப ម្តីអ ЮÀ ∨सं गंभं क्रेंट सभ भं∧ गंगं អំពុ មុខ មុខ ភ្នំ មុខ មុខ ខ្ ۸À ਤੁਸ਼ੇ ਨੂੰ ਪਾਲ ਨਜ਼ ਜਜ ਪਾਧ มที่ พัก ลิสิ ต่ หัก ตหั คิล พัก ĀБ ਚਲ ਘੜ ਤੇਲੇ ਸਮੇਂ ਘਣ หั้ง กัก หัว หว้า , สิธา ÜÜ TA क्ष ग्राप्त प्राप्त संह ЙR ін

tso lawv mam nrog nkawd mus Lawv tau tig ntiag rov qab los lawm ces nkawd ua ib siab mus tsev lawm. Nkawd tab tom mus tau deb li ib plag teb xwb ces lawv rov xav tias yog peb tsis nrog nkawd mus ntshe tsam raug lus, ces lawv rov khiav raws qab mus caum tau nkawd dua. Lawv mus raws tau nkawd Txhiaj Lis txawm dag tias neb txhob rawm mus peb pom muaj ib txog ngis tid dua hauv kwj ha lawm mas tsam muaj xav pav Nyab Laj es nej nres qhov nov tos cia kuv mus xauj tso, lawv tau nres tos nws tuam phov ua ntej ploj ntais dua nram kwj has lawm, pliag xwb ces nws txawm tua ob phom sib law, nws khiav tiaj ntxiag rov los hais tias xav pav Nyab Laj zov kev nrad tua raug kuv lub Npis doos ua txoj hlua tus nrho lawm khiav rov qab no ces lawv tau ceeb thiab sib tw khiav nto ib lub roob ces lawv txawm nres thiab hais tias kom nkawd txhob mus muaj Nyab Laj lawm mas nrog lawy rov qab, nkawd twb paub tias dag xwb tab sis lawv yog cov muaj riam phom ces kawg nkawd

was still too far away [and the trail too dangerous], so they sent the two men on by themselves and all of the soldiers started to return. If Shong Lue and his family were in the same situation as before then they should come back again to get help. The two groups separated and headed in their respective directions. Once they were as far apart as a ricefield, however, the soldiers realized that they would face some trouble in returning without a good reason, so they called to the two men to wait for them.

Chia Lee then convinced them that it looked like there was a foot path running from the top down to the bottom of the hill, and [saying he was] afraid there were enemy troops down there, he had everybody wait while he went to check first to make sure it was safe. He went running down the hill, after which there were two gun shots and he came back claiming that the enemy had shot off the handle of his canteen, so they had better go back. He frightened them [at

שׁנוֹ אָא אַנוֹ הַא אַנוֹ אַל אַנוֹ שׁנִי אָל אָנוֹ שׁנִי ਹਨ ਜੰਦ ਧਾਰ ਦ ਸੰਸੇ ਅੰਦ ਦਲ ਅਪ ี่จักล่ เมน. มี∀ เรื่จั ΔA ษ ห้ท ลิสิ, พีพ ผีน่ Jir viir परं पसं तमं पसं तभं เลเก ਗਲ ਦਿੰਦ ਸਮੇਂ ਸ਼ੈਫ ਦਲ ਪਰ ម្នាំ ភ្នំ ម្នាំ ម្នាំ ម្នាំ ម្នាំ ម្នាំ ហទាំ шi ហទ កម្ម កម្ម ប្រុស្ស មួយ បាន ក្នុង ਤੰਲ ਘਰ ਹੁੰਦੇ ਮ ਦੇਹ ਰਜ਼ ਬਣ กิส. นัก ผู้มี 🛦 มน์ เทษ हे नंदे पस तम नां नां तक अंस तम ษนิ ษันิ ล้เมิ ก็ง ลง 🕶 พ่ห่ พ่อ นัก กิล ย ๑๓ าลล์ āe.

ua ib siab nrog lawv rov qab mus rau Npab Vias. Lawv rov los mus rau hauv Npab Vias tau ob hnub, ces Txwj Ceeb Vaj thiaj hais rau nkawd tias, yog zoo li no lawm ces cia lawv nyob tso neb rov qab mus xyuas hos Soob Lwj thiab neb poj tub se tseem nyob li qub no ces neb mam rov tuaj, kuv mam kom lawv nrog neb mus.

Nkawd ua ib siab rov los tsev li hais lawm ces thiaj tau tso cov xav pav uas zaws roos tso nrog nkawd mus rau hauv Npab Vias.

first] telling them that they should return with the soldiers. But even when they realized it was a lie they decided to go back with the others to Ban Vieng anyway, because the others were armed.

After they had been at Ban Vieng for two days, Chue Ching Vang said to them, "Why don't you go home by yourselves to see if Shong Lue and your families are still in the same situation as before, in which case you two come back here, and I will send the troops back with you." The two took this advice and returned home and left the general's soldiers at Ban Vieng.

C: ម្រាំ ភ្លា ម្រា សូម សូអ ចុំបា

6: Soob Lwj Rov Khiav Nkaum

6: Shong Lue Flees Again

ñφ ĒM มที่ มีฉี้ ตล พิษ ที่ส ÂЎ ĿĖ ĒĖĖ VĒ AJ ÄH ÄÜ ŸĖ ព៌ាជា AÑ ÈÜ VÜ ÈŨ NĂ É NU VH NH VH AN HU AK ลห์ หัก พัก ดิ∀ หัล ÃA ÑR ÑÝ H ME ដាំភ ក់ហ. ňп шÜ À ตล์ หีติ สัติ ลัก ษห่, ห่ะ ยก้ ห้า จติ ก๋ติ ŪΑ Бù ਬੁਧੂ ਆਪੂ ਨਸ਼ ਘੁਸ਼ ਤੁਦੂ ĒПН ហ៊ុក ម មយុំ ចិហ្គ, អ៊ុស សហ អ៊ី សយុំ हेंगे हेंड गेंद्र से पेंसे बेंसे देत गेंड ÁW AJ ŤÜ ŘÑ Ē ۷A ฉิเย រាច្ច ស្ត្រី អ្នក មួយ មាន ĀF MU AU VÕ ŘĮ . ឃុំភ្នំ अंस एहि मैर्ग एउँ ग्रेंस ច្ចា ម៉ាម៉ សច្ច ម្នក់. ម៉ូគំ йñ ĒB Ăn wh sh wii kw याध रेल यह ग्रेंह में हेंगे ग्रांभ मण् ЫÜ ĒΙΠ ें एं एंगे एंगे एंड अंस DG ME HA HA NY មារា ÁБ यह है महा हैंग में में में हैं में य ЮÄ ĤЙ ਅਦ ਹੱਖ ਯੌਂਸ ਖੰਘੇ Txiaj Looj thiab Nyiaj Xauv rov mus txog ntua tsev xwb ces tog Koom Pheej paub tias nkawd tuaj cuag tog xus xis rov mus txog lawm ces lawv tau ntshai tias tsam nkawd xus xis mus zais rau qhov twg lawm. Nkawd so tau obhmos tom nkawd tsev. hmo peb nkawd tab tom coj zaws roos Vaj Pov cov lus mus rau Soob Lwj, ces lawv tau sib tham ib hmos txog rau thaum tab tom txoog xwb ua ciav Txoov Yias ntug Yaj thiab Nyiaj Vws Lauj lawv xav pav Nyab Laj tuaj puav tua Soob Lwj ntawm nws tsev hauv Fib Khav. Tag kis ntawd Yias Vwj ua yog me yes nyob Muas Loom tuaj kawm Hauj nyob hauv Soob Lwj tsev Phaj tab tom tawm txog nraum qhov ces xav pav Nyab Laj tib zag phom tuaj raug kiag nws tuag rau ntawm qhov rooj hos Soob Lwj, Txiaj

Once Chia Long and Gnia Sau arrived at home [Fi Kham] the communists knew [surmised] that they had contacted the enemy, and were afraid that the enemy troops could be hidden anywhere. The men stayed at home for two nights, and then on the third night went to Shong Lue with the word from General Vang Pao.

They talked it over during the night but early Yang and Gnia Vue Lor brought Vietnamese Yong Yia troops to attack Shong Lue at Fi Kha village. Yia shot to death right at Shong student from Mua Long, was Lue's door step, but Shong Lue, his family, Chia Long Sau Her had [earlier] escaped into the jungle. At Gnia that same moment a group of Khmu' from Kiaw  $\mathbf{Ba}$ village learn the Pahawh,  $\mathtt{but}$ were shot at by the to Vietnamese, and two of them were killed right at the village entrance.

ĐÝ ĐƯ ĐƠ, ĐÃ ĐA TÂM ក្ខិហ្គ. संस गां गांव प्राप्त प्राप्त אַלי חַשַּׁ אַשׁ חַוּג אַנוֹ ыr குக் க்ம் யம் மா வுட் ந்ம. สเก็นสำกาสา พิลั កឡុំ ណា गंग ៣ឝំ ៧ហៈ អ៊ីម៉ រ៊ กัธ ហាហិ บลิ. गर्न प्रेंट में हेंगे तथ ய்ப ĤΑ าลล้ सेंसं सेंगं ऐसं हेंगे हेंगे HÀ RÒ VH AJ HÀ UА ហាំ ĀБ ຈັທ ທັທ ຕໍ່ເຊັ່ र्णेट मध्ये अप्र në ảo k kü kả nã no ห่ส์ หีส์ ผีน่.

È TIĀ AG ĀŪ KĀ HU ĒA ਹਵੇਂ ਮੇਜ ਹੁਤ ਗੁਜ ਮੁਹੁ ЛĤ ១៤ មហ់ ម៉ូង, ៤៣ ប៉ូង Н אַל אַל אַל אַנוּ אַל אַנוּ Ŕũ ĤΑ मुन म पूर्व यह भव गुर्व श्रम भूष ÂU ÂU AH VH NĨ ម៉ូប អ៊ីឃុំ गांगे गांध स हें के अंग्रे तमें गांध पर्स ษัน ก็ต บตั สบิ หัน Η̈́R MA אַט אַכּי װִע בּּ מע אַבּי װָע אַנוֹ गध गर्भ गर्ने गर्ने केंच หิธ ЙR गंद गर्ज ग्रंध पस पर्भ गर्भ गर्थ है स्व яй йс ни на к 'nп Н កំហ្គំ បំពេញ កំហេត្ត កំហេតុ កំហេតុ ÜR លារា មេច្ច មុខ ហុខ ក្នុខ របស

Thoj, Nyiaj Xauv Hawj thiab dua li cov poj niam me nyuam thiab cov pej xeem hauv lub zos khiav dim dua hav zoov lawm, tib lub sij hawm ntawd muaj ib pab Pub Thawj nyob lub zos Kiaj Npav, lawv tuaj kawm Phaj Hauj no ces tab tom tuaj txog ntawm ntug zos xwb ces tom thawj xav pav Nyab Laj luaj phom mus raug pab Pub Thawj ntawd tuag kiag ob leeg rau ntawm ntug zos.

Tib hnub ntawd Nyiaj Xauv Hawj coj Soob Lwj tsev neeg khiav tawm tuaj rau Vaj Pov tog, tuaj txog ntawm ib lub roob tauj ces txawm los nag hlob heev ua Soob Lwj cov me nyuam ntub nag tag ces lawv mus tsis tau kev thiab tsis muaj neeg pab ris cov me nyuam thiab ces lawv tau tshai tsam pav Nyab Laj ho lawv qab mus raws tau lawv no ces Soob Lwj thiaj khiav rov qab mus nkaum rau sab hav zoov loj Kiam Npuas Mum hauv Laj teb chaws lawm.

Phoj fim nrog nom tswv Koom Pheej Soob Lwj mus nkaum nyob hav zoov lawm, cov Nyab Laj nrhiav tsis tau nws ntes lawm ces lawv thiaj txwv pej xeem huab hwm tsis pub ntim su

Earlier the same day Gnia Sau Her had taken Shong Lue and his family off to join with Vang Pao's side. On the way they arrived at a hilltop covered with thatch grass [Imperata, a tall, tough grass which grows in areas which have been over-cultivated by swidden farming]; it was raining heavily and everyone was wet and tired. Shong Lue was afraid that they would be caught by the Vietnamese soldiers so he [and his family changed plans and] went and hid in the [dense] Kiaw Boua Mou jungle in Vietnam instead.

### Appeal to communist officials

While Shong Lue was hiding in the big jungle where he could not be found by the communist troops, the nearby civilians were put under very heavy restrictions, forbidden to take food [out of their villages] to eat at their fields

ĐẦ VA NIT TIT ÃK 疝抗 พี่ทั กัห ហ្គ ហុច ត្ ង្ ល្ង ង្ иm ขัน พหั สกั สพ ∨ติ ចហ พีน ษัน บพ์ Ай н ка п ий न्रते हेर्ग स न्रजे भेरे नेप नह चैप ស់ក្នុ មាន ស្រុក ក្រុ ШÀ រាហ หิ หม้ หัย ฉัน กุ่น กุ่ม จัง ฉัน אָא אַעּ הָּשׁ הָּא הָּשׁ ЙR TH HI AN AN AA È AN HƠ จับ, มัน ภิย ถึง มท์ พ**ง** តិឃ นี้สำ ษ ณธ์ ฉัย йΉ ٨Å ਯੋਧੰ ΛĖ Ř ÁW NÃ NĒ VE MK MR MI IN IA Лĸ អ៊ីស់ ពីប. មហ ហ៊ីវា ភីអ៊ី អ៊ីទី นภ์ ผม ผู้นี้ กุ๋น พษั āк ЙR งีพ มีห่ ตีบ, ต่ น้ำก ਮਸ ਅੰਧ ਅਤੇ ਸ਼ੁਰੂ ਜ਼ਿਲ੍ਹ ਅੰਸ਼ ਸਮਾ ĀŪ ПA ਸ਼ਣ ਘਪ ਸ਼ਹੂ ਉਸ਼ ਸ਼ੁਪੂ ពីប ព់ន់ មក ធំងំ. ur An Yr ĀŪ ก๋ ฑห๋ ณผิ ษผ ห๋ หม้ ห๋ย หม้ ผล ผู้นี้ ผู้น พลิ ผู้น ЙR. มิจี๋ ยิเท มเก๋ มิฉี๋ ผล นั้น พิ๋ אַל אַל װוּ אַל מוּב ЙR ሌK ក់ហ หิบ ก็ก หิอี หม้ ∨นี หถิ ษม กัน พี่ผ่ ម៉ូល អហុ ເບລີ ก็บ หัน ผู้น หน้ ยผ ñВ яĸ

mus noj nruab teb nyob tsam ho coj mus yug Soob Lwj no ces sawv daws kuj tau kev nyuaj siab heev thiab tsis muaj kev tawm mus ua liaj ua teb li lawm ces Nyiaj Thoj thiab Nyiaj Xyooj nkawd tau mus tua ib tug npua muaj tsib cheej ua tau ib tsum mov thov Ntxoov Yias Yaj, Nyiaj Vws Lauj thiab cov Nyab Laj rau ntawm Nplog ib lub zos Fib Cab Laj, nkawd ua tau tsum mov thov ces nom tswv tsis noj, COV lawv hais tias Txiaj Looj thiab Xauv nkawd tsis mus ces lawv yeej tsis noj, kom nkawd rov coj kom tau Txiaj Looj thiab Nyiaj Xauv mus txog mas lawv mam noj tsum mov ntawd. Nyiaj Txos thiab Nyiaj Xyoo,j nkawd tau rov los hu kom Txiaj Looj thiab Nyiaj Xauv nkawd Kawg Txiaj Looj thiab Nyiaj mus. tau txiav Xauv nkawd txim pheej hmoo mus ntsib lawv lawm nkawd tej j.og tub se thiab cov nkauj muam tuaj tuav rawv nkawd tes tsis pub mus tsam Nyab

[when they were working], so that they would not be able to feed him. So Gnia Chao Thao and Gnia Xiong provided a pig of five fists [measured with a cord around the body, divided in half, to put on a feast in order] to beg for mercy from Yong Yia Yang, Gnia Vue Lor and the Vietnamese [who were staying] at a Lao village called Fi Chala [during this period of trying to find Shong Lue]. They had the meal all prepared but it was refused by [the communist leaders], who said that unless Chia Long Thao and Gnia Sau Her also came, they would not accept the meal. They would eat only if the two of them were also present.

So Gnia Chao and Gnia Xiong had to go back [two hours walk] to get Chia Long and Gnia Sau. It was a very risky situation, but the latter two men finally decided to attend the meal. On that particular day also, a daughter-in-law of Chia Long Thao was badly ill so that a shaman was performing a ceremony to find the cause of the illness, but Chia Long had to go. It caused great distress and foreboding to him and his family. His son held onto his arms and pulled him back, not letting him go, but someone was needed to steady

ŻБ จิด พล นัก ผู้สิ่. ลิติ นัก ล้ธ พจี พนิ จินิ หิส้ មូខ गर देश गए हं गण यह उंग MÁ VƯ GIT HK ЖŸ VII uv kiu kiu ke kii ក់អំ ម៉ូគំ. ស៊ាក កំអ យុយ Н អ៊ីហ៊ ห้ฮ พษี ⊽ัน ∀หี ที่น पस मेख अंबे पेंसे हेर्स ភាប ŌΙΛ ហភ់ MH កុំ។ ជម្រ មក មួយ មួល ŔĤ បម្រុំ អាស៊ី ខំពុំ ពី៧ អុំអ៊ី ĤΑ ЖĄ គំពា ឃុំ៣ គំ សម្ ŪΜ ∨से सर्वे लेंक्रे भण हेराँ जीप ν̄и ហភ៌ 'nΫ मुं भूत गुर भूष भूष ĤΑ អ៊ុល ភ្នំពុំ ម៉ាស់ ម៉ាស់ អូល ŔĤ ហម ហ៊ហ ចិខ៌ **ស**ទី VU ចំហ, สับ มจ์ สม์ ลั หัส ต้น บัส ยิล้ กล้ ต้น สิธิ มั่น สิ่ที ਅੰਗ ਗੈਂਦ ਸੰਘੇ ਘੇ ਸ਼ੇੰਗ ਗੇ ਗੰਗ iin កំហ កំ ឃ ឃំ ឃំ សំ កំ ក ក កំ ហំកំ ហំកំ ÑR TA JIH HĀ. KM ū ÑВ ŃĖ. йй н Фй яй пій йü ਸ਼ਾਂਹ ਹੁਣ ਪਹਾਂ ਸ਼ਾਂਹ ਸ਼ਾਂਹ ਪੁਣ ਖ਼ੁਖ ប៉ុង ដូច ម ឆ្នែ ជុំអំ ហ៊ អំព្ шÀ ĤΑ ип ជំរា គឺ ១០ បំរាំ ម៉ พี่ที่ พี่พ? ห้ท สิ ยสิ ลีสิ 'nч ĀŔ. AÑ VÜ RÑ ÊJ ÁJ ĀA ĀM ĀĀ VK WW āķ my. ம்ம ទិខ ពី៣ រីពំ ពី៣ ភីទំ. ñк ពង់ ហំមុំ , ម៉ា២ លោ អ៊ីអ៊ី ១៤

nkawd tua, sij hawm ntawd Looj leej nyab tab tom mob nyhav heev lawy tau hu txiv neeb tuai hauv tsev ces leej txiv neeb ntawd tab tom ua neeb ntawm tag, ho yuav sawv kev tuaj mus thiab ces Txiaj Looj twb tawm txog nraum leej tub hlob quaj ces nws tuav rawv nws txiv tes tsis tuaj mus no ces leej txiv neeb nthe tib suab tom tag yuav dhia rooj ces leej tub ntshai tsam txiv neeb poob rooj ces nws thiaj tso plhuav leej txiv tes rov los fwj txiv neeb lawm, nws txiv khiav kiag mus tej nkauj muam quaj zig qees thiab nkawd los kuj quaj kua poob lawg li luaj lawm, tab sis kawg yuav tau tuaj mus xwb thiaj tag. Nkawd kuj muaj hmoo, thaum mus txog rau ntawd zos Fib Cab Laj Nom Vaj Thoj ua Cag Nroog kav Moos Kha kuj ho nrog Nyiaj Vws tuaj ces nws txawm nug nkawd tias neb tshai kawg puas yog? Nkawd ntshai kawg tias, wb twb mus cuag xus xis los es tseem ntshai. Nom Vaj Thoj thiaj hais tias, neb tsis txhob ntshai, yog lawv ntes neb no ces kuv kom

[the bench for] the shaman [jumping up and down to and from the bench in his trance] and to keep him from falling, so the son went back inside the house, and Chia Long Thao had the opportunity to leave.

Every one was crying because they were afraid that it the last time they would see each other. It was a situation in which the alternatives were all bad. However, Nao Va who was mayor of Muong Kham [a town in the Thao, area], had also come along with Gnia Vue Lor and the other Hе asked the men if they were afraid, and they officials. contacted replied that they were, because they had enemy. Nao Va told them not to be afraid, "If the two of you Yia should be arrested. Yong should also be because his assurance to Shong Lue made him move to your village and caused you all of the problems." This two of them feel relieved.

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មេ ភា ម ភា ម សា љÀ ਪਣ ਨੇਵ ਖੁਜ਼ੇ ਪਾੜੇ ਗੁਵ਼ੇ ਮੁੱਖ VIII אָע שָּׁתַ אַנִּ עַשָּׁי אַנִּ אַנִּ אַנִּ สกับย ห็ธักภับที่ที่นี រោធ NG KW AR AR KK YW åķ? หัก เมื่ พืช พืช พืช คือ คือ ŪR TÀ JIT ÑR TA. HY ப்ப Лĸ र्मेश सेंग्र में केंग्र मार्ग मंद्र ∨ห่ ลิติ เพีย ยติ ฉีเก iнк யப गर्ले हैंगे पछ ले नंदें देसे पर्स अर्थे ហច. អ៉ុយ អំព អិត ប៊ុនិ យឃ μŅ ШÀ ∀นี หี่บี หือ เก๋า ห่น พ้อ บทิ ขึ้น អំផំ លទិ ជ័ខ 🕬 មា में के में में प्राय प्रमा के में के मं वाग मेंप के अंदे एंगे ā ā ย่ะ สหั หลั งติ ที่นี้ พม अंसे तर्ज पांच पांच स्क रें में के में के के के के के के ur na ny itu.

 lawv ntes Ntxoov Yias thiab, yog ntxoov yias lees Soob Lwj thiaj los rau ntawm nej zos, nej thiaj tau plaub, nws hais li ces nkawd thiaj ua siab loj zog.

Lawv tau mus rau hauv Nplog tsev sam lawj ces Nyab Laj hu cov nom tswv tuaj txhij tag, nkawd tiag neb mus cuag thiaj nug tog xus xis ua dab tsi? Nkawd yog Soob Lwj kom mus mas wb thiaj mus xwb. Cov nom tswv peb twb paub tseeb tias tias yog Soob Lwj tso neb mus thiaj kom neb tuaj hais 'aiv, yog li es pheej yuav ntshai ua dab tsi. Nkawd teb tag ces cov Nyab Laj zoo siab noj lawv tsum mov lawm tau pw ua ke hauv zos ib hmo tag kis kaj ntug lawv thiaj nkawd mus zam txim tias yog Soob Lwj tso nkawd thiaj mus ces nkawd tsis txhob khiav thiab txhob ntshai lawm.

Nyaj Laj tau zam txim rau nkawd tag lawm ces lawv thiaj zoo siab tso cov pej xeem sawv daws tawm mus muab lawv cim nplej tshiab xyoo ntawd coj los noj. Txij thaum ntawd los ces cov Nyab Laj tau tuaj ua

They were all gathered in a Lao house on stilts when the communist officials arrived and questioned them about why they had contacted the enemy. They replied, "Shong Lue told us to go, so we did." Again the officials said, "We knew about that; that's why we needed you two to come and say that; what are you so frightened about?"

The facts were all discussed and the communist officials were satisfied. They joined the meal and forgave them; they all then stayed over night at the village. After the problem was solved, the Vietnamese allowed the civilians to go back freely to their farm fields as in the past, and they had the chance to harvest their rice crop that year.

Later the Vietnamese again put many restrictions on them. They kept telling the civilians not to be afraid, as they were only going to arrest those who contacted the enemy, but the clan representatives [leaders in worship under Shong

हार मार्ग ग्राप प्राप्त हार्ष म भन हाण ក្នុង ម្នាប់ មួយ អូម្ភា ហុម មេខ្លួន ក្នុង ក្នង ក្នុង ក្នង ក្នុង ក AÑ VÜ RÑ VH ÂH ວັທ HHE ĐẠ TA MƯ ĐẠ MÀ H HA ĐỆ ÝΑ inī nu vā ne vi 'nк ग्रेस ५00 सर्पे गह ĒΜ ĀБ विज जें वें हैं जा केंज सकें गुरा कि ज्या मुख्य и'n ĨΡ¥. ភាព ទំ ខទំ ម សេខ៌ សេរ៉ា ភីទំ, ពំ из ÄM ÄĖ VA VW ÝR าล้ สตี ฉั่ง กัน จี่ห์ พงั iin กัด ĀĀ ŪR V ĀR ĀV KU Å VW VR WA BH HE AM AU A ÀE HV Å. ÄK MR ម្រង់ ក់ហ. មាច់ ចិហ អ៊ី ២អ៊ី អ៊ីហ ម ងធំ ធំហំ. ऐसं एसं एख ताकं रांध ήĄ ñк หิธ มัง มัน **ม**ับ สกั ។ គឺ គំ គំ ម៉ា ម៉ា ម៉ា ម៉ា ម៉ា ម៉ា ម៉ា ក់ហ អ៊ុស យញ់ ១៤ ពីអ ពីកំ, a me . Je Aj ПĪП än ហាតិ តិថៃ. សហ កិ**ត ម់**ស់ ग्रहें गर्ग हैंह से प्रेंस भाग देज है ж÷ νīn ng he ar an ៣៨ ម ធំអំ ៣៣ អីម៉ ១៩ ឆីគំ ឆា ភ្នំ៣ ភ្នំ តំនាំ មុខ ភ្នំ ទំនាំ ទំនាំ ĀБ AT K ÉA ÁH É ÁÚ ÉÖ ឃុំពា មូល ម្នា ហាញ សម្មា ហារ្មា ឃុំខា ហាន ឃុំ ខ្លុំ ខណ្ង ខេនុំ ខ្លុំ ខេនុំ ខ្លុំ ខេនុំ ខេ яķ an ne ye an an JP HÅ DÅ HÅ, vũ từ nữ phem thiab hais lus phem tias kom lawv tsis txhob xeem ntshai Nyab Laj yuav ntes cov xus xis xwb no ces ua rau cov nres xeem tau ntshai heev ces tso neeg mus cuag Soob Lwj tias Nyab Laj ua phem hwv lawm yuav pab tau lawv li cas, nws tau teb rau sawv daws tias, kom leeg nres xeem yeej meem teev hawm Vaj Leej Txi thiab nyias muaj nyias Mooj kav moj coj lawm kom lawv yeej meem ua raws nraim li nws tau ces tau, tsis txhob tos nws lawm, Soob Lwj tau teb los rau sawv daws, cov ces txawm ntshai tsis kam mus ua tsev kheej teev hawm Vaj kawm Phaj Hauj li Txi thiab Leej lawm ces tshuav Vam Choj Thoj, Xaiv Xwm Vaj, Paj Kaub Hawj thiab 15 leeg Pub Thawj, lawv mus tsa tau ib kheej teev hawm Vaj Leej lub tsev Txi thiab yuav qhia Phaj Hauj lub zos Pham Npoos hauv ntawm Nyab Laj sab teb chaws. Lawv tom ua tau tsev tiav kiag xwb, Nyab Laj paub lawm ces luag tau tua Vam Choj lawv, kawg lawv tau sib tawm tsam nrog cov Nyab Laj nyhav heev txog ob zaug,

Lue] were afraid and sent people to talk with Shong Lue, to see what his suggestions might be. He responded that the twelve clan representatives should continue worshiping the Father and they had full authority to take charge of the people. They should do as he had taught them, and everything would be all right; they should not wait for him any more.

Once Shong Lue's answer was received, many clan [they might not do things right]. They stopped afraid worshiping and learning the Pahawh, but Wang Chao Thao one of them], together with Xai Xue Vang and Pa Kao Her [who were teachers of the Pahawh Hmong] and fifteen build a round house for worshiping the Father went to and teaching the Pahawh at Pha Bong village, in after everything was built, however, it became known to the Vietnamese, and Wang Chao Thao's group was attacked by the communists.

NH AÙ MH OG HB PÀ นิน่ ผิษ NR ĐÃ ỦM ỦA พห จิ๋ย ลิ้เก จกั เหม เก้ SGU HW JĀ N GC NN GĀ ŪĀ हिए ग्रेम ग्रह्म हिठ में मर्ग हिए हिंह ម៉ាហ. AY UM UM UY YA លា ម៉ូច ប៉ូស ម៉ា ប៉ូប៉ ਜ਼ਿਰ ਪੰਜ ਪੰਜ ਦੇ ਮੰਹ ਸਮੇਂ ਰੜੇ ÑA. សហ ល៊ុន ৯00 ទីហ មុឝ មញ្ចំ RÑ È NU VH ÈÜ RĀ RÑ Ü ទគ៌ ភិច, អ៊ុម ឆ្ល ប៉ុគ៌ រាជ ŮЧ นี้ส่ ษ 🕏 เมื่ สกั สบ บธิ เบ้อ เต็ก ਮੁੜ੍ਹਾ ਦੂਨ ਯਹ ਤੁਖ ਆਹੂ ਸਊ ਸ ਸ਼ਹਾਂ . ਅੰਜ ਸ਼ਹਾਂ ਜਿਵਾ 🏻 љÀ गंग संहं ठें संग्रं च त्रगं लंड

zaug ces tog Koom pheej swb. tau rov mus npaj xav pav tuaj ntxiv thiab tau rov qab tuaj ob dua ces thiaj tau raug Vam Choj Thoj piam kiag ib sab lawm ces lawv thiaj tau swb tog Koom Pheej. Tib lub Sij thaum Vam Choj thiab tog Koom Pheej tab tom sib tua ces Txiaj Looj Thoj tau rov tuaj thov zaws roos Vaj Pov dua kom mus pab.

Zaws roos Vaj Pov xa kev cawm

Zaws roos muab nyooj hoom Ntsuab Vaj Lis pab xav pav SGU 1 yog Txiaj Kuam Vaj lawv pab uas tab tom mus kawm tiav hauv thaib teb rov los. Lawv tau tawm hauv Looj thaum lub ob hlis ntuj xyoo 1964, lawv nrog Txiaj Looj Thoj rov tsaws rau ntawm lub zos Npab Xoos. Lawv muaj 400 leej xav tag ces lawv tau mus ko mus txhij taw ntawm zos Npab Xoos mus rau zos Npab Vias, zos Kiaj Npuam thiab hla tus dej Naj Mav mus txog rau ntawm Tsua Tho, thiab dhau mus rau zos zos Tw Laj ces lawv mam sib ua 3 pab mus lawm. Muaj ib pab kev ntawm Fib Kham thiab dhau mus

There were two hard-fought skirmishes with the Vietnamese troops. [The villagers and students] won the first one, but the Vietnamese went back for more soldiers and in the second attack Wang Chao Thao lost one of his eyes so [the followers of Shong Lue] lost the second fight with the communists. During the period of the fighting between Wang Chao Thao and the communists, Chia Long Thao went back again to get help from General Vang Pao at Long Cheng.

# General Vang Pao sends help

The general used aircraft to transport troops commanded by [Captain] Youa Va Lee, SGU 1 [Special Guerrilla Unit 1], to help. Among them was Chia Koua Vang [first author of this account]. These were troops recently arrived from training in Thailand. They left Long Cheng in February 1964, and landed at Ban Xong Village, bringing along Chia Long Thao.

心心 iin MY UA UM ĀR ភគ់ មឃុំ ចិហ, យហ ក៊ក អ៉<del>ុ</del>ទុំ ក្នុង ប៉ុន្ម ចំនុំ ក្នុង ÁБ हैं हैं है है से से में से कि प्रथ तथ वंत Ŕü и'n ហ៊ុល ១៤ ពីង ងំ ពីម ਲੇ ਘਜ਼ ਸਮ ਹਨ ਪਰ ਸ਼ੁੰਹ ਜ਼੍ਹਾਂ äн ព្រំភ្នំ ម ភ័ព អភី លម៌ បទ់ ព៌ាចិ លំខិ ឃំឧ ที่ดิ หติ ១៩ สต สธ์ ที่น คี่ต่ นิ मेंग पर पंता ग्रांग कि अंदे के मार्ग हें हैं के एट अस एवं ភាប MY OU BH PR PA र्णदा स्ट्रेस गुरु मुण भुक्त йu mÂ.

មឃុំ ប៊ុំហេ គឺ គេ។ ៣ភិ បក ស្មុំ អ៊ី K ហេ អ៊ីម គឺប គំន មអ អេ អេ អេ អំ ស៊ី ស៊ីម ស៊ីម គឺប អំពី អំសុំ មស ស្តាំ ស៊ី អូស ស៊ីប អំ មេ ស្តាំ អំសុំ មេ មេ ស្តាំ ស្តាំ មេ គឺប អំ អំសំ ម៉ាំ ម៉ាំ ស្តាំ សំង ស្តីម គា កំហេ អូស ស្តាំ សំង សំពីម អា អំសំ អំសំ សំ សំ mus nrhiav Soob Lwj, ib pab mus tos cov pej xeem nyob rau sab zos Naj Cab los mus rau zos Kiaj Npuam, hos muaj ib pab mus txiav kev nyob rau sab zos Hav Tshauv thaiv Nyab Laj kom coj tau cov pej xeem tawm tau los rau hauv zos Kiaj Npuam.

Sij hawm cov xav pav mus Soob Lwj, lawv mus txog ces Nyab Laj tab tom tua Vam Choj Thoj cov nyob rau ntawm Pham Npoos tawg khiav los. Vam Choj tau raug thiab muaj coob lee.j me yes tau raug tua tuag, lawv thiaj tau sawv daws thoj nam los mus nyob rau Kiaj Npuam thiab mam muab Vam Cho.j los mus kho mob rau hauv Tho.j xa Looj Ceeb lawm thiaj tos tsi Soob Lwj tsev neeg vim tias nws mus nkaum nyob hav zoov lawm dwx tsis muaj leej twg paub nws chaw nyob.

Soob Lwj tau nkaum nyob hav zoov tau 9 lub hlis nws mam hnov xov tias zaws roos Vaj Pov tso xav pav mus tos cov pej xeem los rau hauv Kiaj Npuam tag lawm, lub sij hawm ntawd cov Nyab Laj tau txwv pej xeem nruj heev lawm, cov pej xeem uas yug nws mov tsis kam xa zaub

the 400 soldiers had all arrived, they walked from Ban Xong to Ban Vieng, past Kiaw Boua Village, the Nam Mak Chua Tho Village and Tue La Village, before they broke up into in three groups. One group went to Filook for Shong Lue. One group went to get the village to Village [because there were civilians from Nam Cha followers  $\mathbf{of}$ Shong Lue there and brought them back to resettle in Kiaw Boua Village. The third group went to cut off any Vietnamese pursuit and protect Village the civilians, so that they could be moved to Kiaw Boua.

The group that went to look for Shong Lue met Wang Chao Thao's group in retreat, right after losing the battle. Wang Chao was badly wounded and many students had been killed. They took the wounded to Kiaw Boua and sent them on [overland] to be hospitalized at Long Cheng. They could not find Shong Lue hiding in the jungle.

चारं त्रक्तं त्रस्य गंध मंद्र ज्ञार ri in ng ye Au g ng ĤΑ ПR ម៉ែន ចំពុំ និម បាន និម ហើម йñ หิห์ ลิ ภิบ มท์ ภิบ กิลิ ตลิ ตฯ ทัศ พู่ล่ ยุนุ่. นัก สม ลู่เก πin ĀБ ກູ້ນ ກໍ່ມີ Au ກູ້ນ ທູ້ນ תוֹז ש אֹעֹ בֿוֹו אוֹ אוֹ אוֹ שׁ הַוֹּ עוֹנ ភាព मां त्रीप रुष पात्रे से อื่น บุ้น แบ พู้ธ น กถุ่ สกุ หู้สั LIÀ. វាហ នាំ ធំនាំ សីហ ល៉ម មម है नेंद्र ne ve uk me ku uë WĒ ĒU TŪ SĖ U ĒŪ AN ЖЙ HÀ HU TO AV ĐÃ WH ĀR ĀĀ ភិប.

thiab mov mus yug nws lawm ces muaj neeg tau coj Nyab Laj mus puav ntes nws, tab sis ntes tsis tau nws thiab nws tus tub hlob hu ua Zeb, nkawd khiav dim lawm ces Nyab Laj thiaj coj nws poj niam thiab cov me nyuam tseem yau lawm tag. Nws thiab nws leej tub tau tawm mus nkaum rau sab hav zoov Fib Awv. Nws tau tawm los cuag cov neeg uas paub nws ces lawv thiaj tau tso xov tuaj rau Vam Huas Npawv Yaj uas yog nres xeem kom rov mus tos nws.

Shong Lue was in the jungle for nine months until heard that Vang Pao's army had moved all of the civilians to Vietnamese were very Kiaw Boua. At that same time the restrictive toward the civilians [who were helping him]. Those who had brought him food could no longer help There were people [from the nearby villages] who led the communist troops to search for him and arrest him. rest of his family there in the jungle, but he caught the escaped with his oldest son Ge Yang.

Shong Lue and his son then moved and hid in the jungle called Fi Eu. He went to see people [in a nearby village] who knew him well and sent a message by them to Wang Houa Ber Yang, who was one of the clan representatives who were worship leaders at Kiaw Boua, to come and get him so that he could join them.

អ៊ុល ឬ មួយ ប្រុ

7: Soob Lwj Nyob Kiaj Npuam

7: Shong Lue at Kiaw Boua

លវិ ឃុំម ៥ ៥ស៊ី អាវ៉ា កំស ៣ឃុំ ១៩ ។កំ កំប លទី បត្តិ កំប шÀ шē ម្ចាប់ មួយ មួយ មួយ ម្នាប់ ម្ចាប់ ທ່ລີ. ы үй ый ый ый ы үй ЦΞ ស់អ់ **4KC3 ភិប អឺ កិ**ត យហ រាគ៌ យ៉ាន ៣ឝំ ៣៣ អ៊ីម៉ าลล้ ម៉ាយ រ៉ាជ់ វាច លីន. រ៉ាប ហ៊ីអ៊ា ā். កំព ខំ ឃុំ ៧ភំ ឃុំម ស្នា មួយ ។ មួយ ។ មួយ ។ មួយ ។ H TH R AV MB VH VH йñ ਗੰਪ ਸ਼ ਹੁੰ ਮੁੰਦ ਤੇਏ ਹੁੰਦ ਜ਼ਿਲ ਹੈ រ៉េហ៍. រាំប អំ ថា មហ កិក សក់ 43 VA HỆ ĐỐ Ở Ở ỦA ĐƠ Ữ, MƠ ШÀ អំហ ភិប ហ៊ាក. ភិប ភ្នំកំ มน สถิ มิติ สต สติ ល់យ A NU TI VĀ ŠĀ H H หิน ทิหิ มA U3, ผู้ส่ UKC3. яñ អ៊ីស ប្រជុំ គឺស៊ី នាល់ លាឃ ਪੈ ਨੇਂਗ ਤੇਂਖ ਗੰਨੇ ਮੈਂਨੇਂ ਤਨੇ ਘੇਂਪ ਖ਼ਖ ท่ล์ มี ผืย บง บล มีมี มีง พง

Vam Huas Npawv mus tos tau Soob Lwj thiab nws lee.j tub hu ua Zeb Yaj los nyob rau lub zos mus txog lub 1 hlis ntuj Npuam, rau xiab 15 xyoo 1965 nws tau mus Npaub Muas nyob lub zos Npab Xoos los ua poj niam, nws yawm txiv Vws Muas, niam tais yog Maib Thoj. Soob Lwj yuav tau Npaub kib cuab, nws nyob tau ib ntus ces cov pej xeem tau thov kom rov qab ghia Phaj Hauj rau sawv daws. Nws tau kom lawv mus nrhiav xeem Hmoob tuaj kawm ua lees kais, lawv kuj ua li nws hais. thiaj mam muab Phaj Hauj ntsiab duas ob los ghia Hmoob rau thaum lub 4 hlis ntuj xiab 15, xyoo 1965. Thaum ntawd lub moo tias Niam Ntawv rov sawv qhia Phaj Hauj Hmoob Kiaj Npuam tau raug cav ncha nyob

Wang Houa Ber went to get Shong Lue and his son Ge Yang took them to Kiaw Boua. On January 15th, 1965, at Kiaw Boua, Shong Lue married Bau Moua from Ban Xong village. Her father Gnia Vue Moua and her mother Mai Thao. After he married Bau Moua and lived there for a while, people asked him teaching them the Pahawh. He told them to find one person from each oftwelve clans to learn and teachers, and they did as they were told. Then he began teaching them the Second Stage Reduced Version [a simplification of what he had taught before] on April 15th, 1965.

Then the word spread widely that the "Mother of Writing" was teaching the Pahawh at Kiaw Boua, and Hmong and Khmu' people gathered to learn it in large numbers. More and more of the Hmong and the Khmu' were interested in learning the Second Stage Reduced Version which he taught at Kiaw Boua.

មីតំ ប៉ុន មេខ រាជ ពីភា គឺ ស៊ី . មេ មិល គឺ គឺ មិល មិល មិស មិស មិស

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Ë MU AU VH HU ÁA HŪ עַּהַ װָּט אַט אָע װְט אַמּ אָע μģ Lain ម្តាល មុខ មា មុខ មុខ गंग स्प्रे भूम रेख गुरु ш'n ຈ່ໍ່ ມູ້ ກໍ່ລື້. ЙÀ νэ र्मेप एक ਪ੍ਰਮਾ ਸਨ ਕੁਨ ਕੁਲ ਸਨ ਸਨ ਸ म हैत है गींद्र यहि पसे गीस लेल में उंट देंसे होंग HА äĸ ЫÜ AID É ษย Яที บอิ EA พูพี กฮ र्म मण उंग नंतं हेर्द्र स्उद्दं रोग אຮ์ កំណី n បម់ បច កំអ អំរីរ សំហ កំពុំ មិន មិន មិន មិន И គំហ Ý 100,000 Ā ŪĀ អ់ប់ ហហ់ ម ១០០០ អ៊ីពា អ៉ាយ ភីអ៊ី W4

ntws ces cov pej xeem Hmoob thiab Pub Thawj tau sib yaum, sib raws tuaj kawm txhaws daws.

Soob Lwj tau muab Phaj ntsiab nthuav ghia rau hauv Kiaj Npuam ua rau cov Hmoob thiab Thawj tau txaus siab kawm coob heev, cov pej xeem thiab xav ntseeg nws txog Mooj kav moj coj thiab tej kev ghia Phaj sawv daws txawm muaj kev sib hlub thiab sib pab heev, ciav muaj neeg tsis txaus siab rau nws thiab pab pawg ntseeg nws.

Lus tig ntawm Nom Pu Lis

Muaj ib hnub cov xav pav tau mus pom ib xub daiv vam² ces lawv txawm los qhia rau Nom Pu Lis uas yog tus thawj saib tag nrho cheeb tsam Kiaj Npuam. Nws xav ntxias cov ntseeg Soob Lwj mus rau daiv plev ces nws thiaj tau twv rau Kos Vaj cov ntseeg Soob Lwj yog tias nej tias nej mus hlawv tau xub daiv vam² tid thaum nruab hnub es daiv tsis plev nej no kuv thiaj ntseeg tias nej muaj Vaj, thiab kuv tuaj them 200,000 kis ua nqi hlawv yeem

Both civilians and soldiers admired him, accepting his religious teaching and his teaching of the Pahawh, and some people became more considerate and helpful to each other. But other people were opposed to him.

Opposition from Nao Pou Lee

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One day some soldiers found a nest of bumble bees [a very large species with a dangerous sting] and told their Nao Pou Lee about it. Nao Pou, who was in command commander over all the Kiaw Boua area [and now one of those opposed to Lue's movement], saw an opportunity [to discredit Shong Luel and wanted Shong Lue's believers to be stung bees. so he  $\mathtt{made}$ an offer to Kao Vang [one of Shong Lue's students] that if Shong Lue's group could smoke underground nest] and dig out the edible grubs [a delicacy] safely in the daytime [much more dangerous than at night] without anyone receiving a single sting, he would

ĐƯ ÑR NH ĐÁ VK ÑЯ љÀ गर्भ गैस लेल संत हैं। ĤΑ ก่บั บธิ งห ล่ง พหั บอิ TA. नंषं भेरे चण नंप भर्ट भेरे चण म អំប់ ធម មហ់ ម ១ប. ள்ம ά'n भू भुम मिल अंग भूत भूत भूत भूत भूत भूत ម្តាល មួយ មួយ មួយ មួយ មួយ ก็ห่ บต่ ตั้ง ก็ถ ตั๋ง พี่น บโน คือ กับ ที่เหลือ ที่เหลือ ที่เหลือ પંત્રે હેં તે તાંછ કે ત્રેઢ તાંઘ ત્રદે ત્રેઢ ห์ กัน พิฮั พิษ க்ம நா. พี ลิติ พีพ พิท งห์ ลัก ลิติ บ่ะ กัพ สกั บอิ บพ่ ច្ចិហ ស់ម៉ អ៉ស់ អ៉ស់ , តាប ក់កាំ ឃឃ भू गण गत णूट गह កាន ឃម ហ៊ីហ ហហ៍ យយ និន់ หกั ยับ. หี จิ๋ย ลี กิ๋ง ยลี หั่ส่ PH RN NT អាញ ภับ มีต่ กิห ម្រាំ មុំ មុំ មុំ មុំ មុំ មុំ មុំ មុំ ЙR ШÀ шŵ ក់តា מות און מיש ப ம்ம สติ พม 🕶 เล้า ที่ท่า 40 ច្ចល से मंग नांप एथ ĽΑ̈́ ЙR ΠA नंप ऐसं तसे सँग तंत ñк ពុក អង្គៈ កាល ល្មុស លេខ សលុ ម្ចាល AH 'UU HU A រៀប Ŕ ម៉ល់ រាប गंसे प्रभ गंधं हे अंस មម៉ កំ លង់ លំប មុខ កាហ สกั ๕ บธั แล้ ∨ห ผู้ ∨หี ЙĊ

daiv rau nej, hos yog tias nej hlawv es tseem muaj ib leeg twg raug daiv plev no ces nej yog cov neeg dag xwb, kuv yuav tsis ntseeg thiab yuav tsis them hlawv daiv rau nej. Nom Pu tau twv rau Kos Vaj li ces nws tau los piav qhia Soob Lwj li hais, Soob Lwj twb paub tias Nom Pu ntxias kom lawv xwb nws yuav tsis ntseeg plev thiab tsis kam them tus ngi hais. Soob Lwj thiaj tau teb rau Kos tias yog muaj tseeb li tiag nej mus thov neeg laus ua tim khawv nrog paub thiab cog lus kom tseg tso, Nom Pu yuav tsis them rau nej, tab sis kom cov laus neeg nej hais ces tau, hos nej mus hlawv los daiv yuav tsis plev nej. tau lus teb ntawm Soob Lwj tag ces nws thiaj mus thov tim khawv nrog nws mus ua pov thawj sib cog lus rau Nom Pu tag ces lawv muaj 10 txawm mus hlawv thiab khawb leej tau xub daiv ntawd los txog tsis raug daiv plev. Lawv coj xub daiv los rau Nom Pu, ces nws dag xwb, nws tsis kam them cov ngi hlawv daiv li tau cog lus tseg, ces kawg cov laus neeg tau mus nrog sib

believe that they had a God, and he would pay them a sum of 200,000 kip [\$400, a very large sum at that time and place]. But if any one was stung by the bees, he would call them all a group of liars and not pay them anything.

Kao Vang told Shong Lue what Nao Pou said. Shong Lue Kao Vang that if what he said was true they suggested to should find witnesses [respected people who would with Nao Pou what he had said and then verify that Shong Lue's followers  $\mathbf{had}$ followed the agreement]. witnesses would make sure Nao Pou could not back down on his knew Nao Pou was offering Hе this incentive deceitfully, and did not intend to pay them, but if there were witnesses, it would be all right. They could just smoke out the nest and get the grubs without being and stung.

พ้เมือ vin. गंध ធំ វាប ហិ ឆម ខំព់. ភិប ពី ភិន់ លិក ĀŪ ūŝ ėm ĤΑ AU VH VA VA UK លស៊ អង់ ជ័ធ លង់ ពីប ப்ர் АЧ РИ Н АШ РЕ ЙИ РИ ТЖ พื้น จัติ หัส พกั สติ ๕ ติข गंगे हैंगे अंधे है पहि हो गंदी . पहि ຫລື ຈໜ້ ມີ ກູ່ລື ຍ ຈີල ຍໍලໍ່ ຫ.

लेल उहे पढ़े मंग्ने लेह स АЎ ЙО УН ЁЙ Ѿ҆Ѧ ШБ पं हेंसे प रेंग केंग केंग नेंध उंध งห์ ล พม พิจิ ลิลิ ยติ ซิท พิท ហុំ ភា ម ម ម ម ម ម ម ម ម ម ម ម ម ម ម ម ម ម MK H UN H HU TU ÁE ΆĒ वेंग भ क्षेंग केंग्र केंग्र केंग्र भ वर्ष អំហ ម៉ាភ៉ា ចាំប រាស់ ម៉ា ប៊ុំស៊ី AU ÁŪ AV MŪ VA ĤΑ ກັບ ກໍແ ລ້ປ ກທີ ນໍ່ສີ ກຄົ ນໍ້ຄົ ກໍ नांग ម ជ័ព ប៉ុន្មិ ពេល ជុំបំ ដុស្ស គ លា រ៉ា ប៉ង់. ម លា ម្ចាល 📆 ។ាតិ វិទិ ជិសិ វ៉ា ជិសិ វ៉ារេ ជិច ៣ីម៉ hais, thaum kawg nws kuj raug them. Nws kuj tsis muaj nyiaj txaus them ces nws txawm txiav cov xav pav nyiaj hli los them cov nqi hlawv daiv ces ua rau cov xav muaj lus tsis txaus siab rau nws. Thaum kawg nws tau  ${\sf tso}$ tus nyob sab Kiaj Npuam rau Vaj Foom kav.

Kev pab ntawm zaws roos Vaj Pov

Yees sim ntawd cov pej xeem Hmoob thiab Pub Thawj nyob rau tog Koom Pheej tau hnov txog tias Soob Lwj los nyob rau hauv Kiaj Npuam, tog ywj pheej tso kev dav rau Soob Lwj qhia Phaj Hauj rau sawv daws lawm tsis ua phem li tog nom tswv Koom Pheej lawm no ces cov pej xeem uas xav kawm Phaj Hauj tsis hais Hmoob thiab Pub Thawj tau khiav tag los txoos nyob rau hauv Kiaj Npuam. Lawv tau los sib poog nyob thiab

Kao Vang found respected people to witness the agreement and sent a group of ten people to smoke out and dig bees, and bring the grubs back safely. Once they brought Nao Pou the grubs he refused but because to pay, verification by the witnesses he finally paid them, even though he did not have that much money with which to pay. He docked the soldiers' salaries and used that money for paying the amount in full [a practice also followed at times by others in the Hmong chain of command]. This caused a problem between Nao Pou and his soldiers, so he finally turned the position of commanding the Kiaw Boua area to Fong Vang This second in command, who had earlier been in the which was sent by Vang Pao to look into Shong Lue's situation. Nao Pou returned to Long Cheng.]

Help from General Vang Pao

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both the Hmong and the During this period, Khmu' in communist-controlled areas were aware that Populations the Royal Lao Government was allowing Shong Lue to teach the <sup>p</sup>ahawh freely at Kiaw Boua, so they escaped from different places to join the people at Kiaw Boua and learn the there were so many students learning both Pahawh Hmong and Pahawh Khmu', Shong Lue realized that they

ក្តា äч. មហិ ចំពេ អំ ពីអំ अंस थार्ट गाँग लंध संग्रं स फैंस ពីជី 🕹 ចំ ប៉ម់ ល័ម ១៤ មហិ, គំ ហាន ភាប អំហ ទី១ ហ៉ាប របាំ ខាំគំ NH PH H MM. WM M TO TO LA uh e è à à u m r in ការ មន្ទិ បញ្ចុំ ស្និទ្ធ ម ឃុំស អាក ы mr. រ្មាំ ម្នាំ ម្នាំ ĀŪ Ϋ́Α मल मख्ने मंग्ने ∀णं लैब ณย์ สกั ส์ธ ភិប អំព ទីភិ mā ប៊ បត្តិ និស និស្តិ ប៊ ÂŪ Ř'n Ř'n ล่ง หน้ ตุเท म हैंग ब्रेंट मध है गांधे ர்ப் பர் שו ה יוֹנו אֹח ייה אע תוּשׁ יום ŌΚ ย่ผี หีส์ ลีนี กับ อี่ง ЙR លីម យំហ់. អ៊ីប អ៊ី ២អ៊ី ŔĀ ΧĄ हें पंर्य वेंसे स प्रण n vH พิลั ห้เท. ติ เพษ กิส หัเบ ติ สัเบ ਹਾਲ ਚ ਹੁੰ: ਜਾਂਨੂੰ ਟੁੰਪ ਤੂੰ ਸਜ

nyias kawm nyias Phaj Hauj heev lawm tsis muaj twi ces nws txheei los teeb txheeb kom rau sawv daws. Nws tau cia siab tias zaws roos Vaj Pov siab thiab zoo siab pab kom muaj Phaj Hauj rau Hmoob thiab Thawj tau kawm kom txawj no ces nws thiaj tau thov nyooj hoom hauv Kiaj Npuam caij tuaj rau hauv Looj Ceeb.

Thawj zaug, Soob Lwj tau tuaj so rau ntawm Ntxoov Huas Yaj tsev tau ob hnub xwb, ces nws thiaj mus phoj fim zaws roos Vaj Pov, nws tau muab li teej num thiab tej kev yuav siv nyiaj txiag ua twj txheej pluam rau luag. Luag kuj txawj xav thiab tau muab nyiaj txiag rau nws coj mus siv rau tej dej num raws li kev thov. Nws tau coj cov nyiaj txiag pab cuam ntawm zaws roos rov qab mus leg nws li teej num Kiaj Npuam tau ib ntus, nws kuj tau tu nyiaj txiag siv dua ces thiaj ho tau rov gab tuaj rau hauv Looj Ceeb zaum ob thiab tau rov mus Phoj fim thov nyiaj ntawm zaws roos dua, nws tau teb tias nyiaj ces kuv muab rau Foom nga tag tuaj lawm, koj rov mus nug kom nws rau koj. Soob Lw.j tau rov qab

materials [notebooks, pencils, pens, paper, etc.] for teaching and learning. He hoped that General Vang Pao would want to support the Pahawh for the Hmong and Khmu' languages, so he boarded the aircraft from Kiaw Boua to Long Cheng, to ask for help. [There was an extensive network of small planes between military airstrips during the war.]

On his first trip he stayed at Yong Houa Yang's house [an uncle] for two days and then went to see General Vang Pao face to face. He told him all about his project and the need for help. He was kindly given a sum of cash to take back and to be used for the project.

The general's money was very useful for a while but it ran out, and he went back to Long Cheng to ask for help from the general the second time. Upon his arrival, the general said to him, "I already gave Fong the money to be given to

HỮ TÍN NỮ SỐ NA THỰ HÀ LÀ TẾN TỐ THÀ

ល លាស ដំដាំ ។នាំ ឃុំភ្លុំ លាល ខែភ ਐV H NG ÁG HH ÁH HÑ ធិដំ ហហ v៊ីឃ រ៉ា ល់គំ, រាប ĀF ĀÜ VĀ Ē MO AV MV AŪ મ સંદે તાન નાપ ફેર્ણ ગામ હતા પહુ ម៉ូល ៣៣ បច្ចុំ មួយ មួយ ШÀ र्ह्म ĤΑ AU UK УЕ Й МА រុក ភូច AE ឃុរា **មភ** ลิล้ មិស ស្ត្រ មិស្ត កម្ម ហុង ម៉ូស៊ូ ម លេខ אַ גּּעִ עוּג אַנּע אוּ ŻБ ໜຂ້ หมี ห์เที HĖ MM ÄÄ. WY PA 龙蛇 ម៉េយ៉ា άν φή nu vũ uể पस गाँग अहं गाँग प्रमुख्य प्राप्त अहं गाँग प्रमुख μĄ ÑR υË มห์ ติจ มติ ห Au. nii au e ev iu ភាព លម៉ លង់ គឺស ពីស បត្រ ŘÃ หิติ हैंसे हैं एंग्रं हैंवे बस नर्ज गर्द भर्स ਕੰਗ ਹੈਰ ਹੈਰ ਹੈਰ ਕਰੇ ਹਨ. हंच गरे नज सल है चहि गंदो पैं ល់ក អ៊ុវ ល់។ ម រាប ប៉ូន៉ា អ៊ុស ១៤

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mus txog Kiaj Npuam thiab tau mus nug li hais ces Foom Kuj tsis teb, nws kuj lias tsum tsis nug ntxiv li lawm.

Soob Lwj muaj tsheej xeeb paub txog tog Koom Pheej tuaj tua

Tib lub sij hawm ntawd los mua.j tsov rog Nyab Laj Koom Pheej tau tuaj ntaus lub yeej Kiaj Npuam, muaj tsheej xeeb paub tau caij nyoog Nyab Laj tuaj yuav txog thiab paub xyw kev uas Nyab Laj yuav tuaj ua ntej lawm ces nws xub qhia cov xav pav ceev faj thiab npaj tos li hais tag lawm ces txog rau nws teem ciav Nyab Laj caij nyoog tuaj raws nraim li tiag. Cov yeej thiab tsis raug kev muaj piam sij tuag neeg ces lawv pheej cav thiab ntseeg nws tej kev paub ces txawm muaj neeg tsis txaus rau nws. thiab nrhiav kev iab liam nws tias tos nws paub npaum li yog nws muaj xov tooj cuag tau tog Nyab Laj mas nws thiaj lus xyav tsis zoo rau nws tag paub xwb. Txij thaum nws tau hnov mua.j xyav mootsis zoorau nws tag

You. Why don't you go back and he will give it to you." Shong Lue returned to Kiaw Boua and asked Fong as he was told, but there was no answer; he then stopped asking any more.

Shong Lue predicts a communist attack

The communists attacked Kiaw Boua.  $\mathbf{B}\mathbf{y}$ the supernatural illumination Shong Lue knew in advance what was he had, going to happen, and from what direction they were going attacked bу the communists. He told the soldiers to be ready, and events took place on time and in the way them. With his tips, the soldiers could never be defeated, and no casualties were incurred. This made believe him even more. But at the same time, and there were also people who made the accusation that he about these things because he had a radio for contact with the Vietnamese.

ыė ũ Ân vữ và ểa nữ ể ល់គំ ស៊ីល លក់ ទំនំ ស់ព<u>ា</u> ច់ហ ÑЯ ប៉ាព wy ហ់ក់ លក រាំប ប់A ម៉ាហ ਸ਼ੁੱਧ ਜੁੱਧ ਨੇ ਜ਼ਿਲ੍ਹੇ ਜ਼ਿਲ੍ਹੇ ਜ਼ਿਲ੍ਹੇ ਜ਼ਿਲ੍ਹੇ ทีพ สกิ งกิ ค้ม ค้ห ល់ទាំ љÀ ម៉្ច់ ត់ 🛪 មឃុំ ចិល ម៉ូច់ លេហ ពឝ៌ ท่ล้ หิห์ ตห์ ช่น ภิบ หิต ษ ចារ គ្នា៧ ភគ អុព អួគ ЫÜ ŪĖ иm . ท่ห นัก ฉัง ฉัก หั के यह अंध यह वर्ग वांचे देवे त्रक พื่อ ห้อ เย่ม สที เย้ม ්ත ක් ម្ចាល 🗚 អុក អ្នក វា្ច្ច ក្នុង ហូម លីម អំហ ហ៊ាក.

ces Vaj Foom tau hais tias cia nws nyob Kiaj Npuam los nyob tsam ho lam muaj plaub yuav tsum muab xa los lawm Looj Ceeb no ces Ntsum Vws tau tua ib tug npua coj cia Foom kom Soob Lwj nrog lawv nyob Kiaj Npuam tsis txhob nws los rau hauv Looj Ceeb no ces Soob Lwj thiaj ho tau nyob ib ntxiv. Txog rau xyoo 1966 Foom thiaj tau muab nyooj hoom nws tsev neeg kom tuaj mus xyuas Ntxoov Tswb Yaj hauv Looj Ceeb no ces thiaj tau tuaj raws li hais.

Soob Lwj tau caij nyooj hoom tuaj txog hauv Looj Ceeb, Ntxoov Tswb kuj tsis nyob lawm tab sis nws kuj caj qha mus so rau hauv Ntxoov Nws tau tuaj nyob hauv tsev. Ntxoov Tswb tsev tos tau ib zwj caj Ntxoov Tswb thiab Txiaj Kuam Vaj lawv pab xav pav mus thaiv Nyab Laj rau pem Na Kha lawd mam rov los txog.

As this bad rumor circulated, Fong Vang said it could very well cause greater problems if Shong Lue stayed at Kiaw Boua, so Fong asked him to go to Long Cheng. But You Vue [one of the elders who believed in Shong Lue] killed a pig to provide a feast to beg Fong Vang to let Shong Lue stay at Kiaw Boua, and he was therefore allowed to stay at Kiaw Boua a little bit longer.

That continued until 1966, when Fong commanded a plane to take Shong Lue and all of his family to visit [his nephew Colonel] Yong Chue Yang and his family now living in Long Cheng [at Yong Chue's invitation]. Yong Chue was not home at the time when Shong Lue's family arrived, but they stayed at his home anyway. They had been at Long Cheng for a week when Yong Chue and [his neighbor] Chia Koua Vang [one of the authors of this book], who had been out in the front lines near Na Khang Village, returned home.

មឃុំ ប៊ុល មេ ១៩ អ៊ុន់ អុំ កាក ម បំ ល់គំ

រាប អ៊ី លីអ៊ី ស់លី ឆាក សក់ ចស់ ਮੇਲ ਕੌਂਸ ਦੇਸ਼ ਹਾਇ ਸਾਲੇ ਲੇਕ ਦੇ ਮੇਲ ਮੇਂਸ਼ ਸਮੇਂ ਸੇਵ ਚਲ ਘਘ ਗਰੇ ਨੇਰੋ ធាក រ៉ា ឃុំគំ. ពហ ភិធំ 'nп ਸ਼ੇਜ਼ ਮੁੱਖ ਹਨ , ਦੇਸ਼ ਹਵੇਂ ਸ਼ਹਾ ਦੇਹ ਸ਼ੌਲੇ ਸ਼ੇ ਸ਼ੇ ਸ਼ੇ ਸ਼ੇਲ ਤਲੇ ЙR עול אוו אֹא אווו או אווי אווי אווי אווי ที่ส เมน่ อัลิ ย่าย เมื่อ เหลื ά'n йĸ эì ีมัง สิต ยพ บหี ∨หี , ห่น พธิ คิสิ บกิ นี้ส์ 🕅 ភាព שׁ עוֹל אַנוּ אָנוֹ הַא אָנוֹ וּעוֹל យ៉ាន ក់ទី មាក់ កហ់ អ៉ាច. ចាំបា ĸā. ទំ ពំណំ អ៊√ ភីប ទំ មណ៌ ឃុំ, ភិប स त्रण के हें के वर्ग केंस पत्र निर्म 

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Soob Lwj rov qab tsis tau mus rau Kiam Npuam

Nws tau tuaj so hauv Ntxoov Tswb tsev tau ib hlis nws txawm mus nyooj hoom yuav rov qab mus tsev hauv Kiaj Npuam. Lub sij ntawd txawm muaj neeg txwv, nws zov ntev tsis tau nyooj hoom, rov qab mus li lawm ces muaj ib hnub nws mus zov nyooj hoom txog tav su tsis tau ces nws rov qab los txog ntawm Nom Npis Yaj tsev, nws los zaum tib pliag xwb ces nws kua muag txawm poob dawb vog. Nom Npis tau pom ces nws tau poob siab, nws thiaj nug Soob Lwj tias koj muaj kev tu siab dab tsi txiv ntxawm?

Soob Lwj tau teb tias me tub luag tso kuv los cev lus thiab cawm nej Hmoob no es ua cas nej Hmoob siab tsis ncaj yuav lam los hais kuv rau zaws roos tias kuv yog Nyab Laj no es yuav ua li cas?

Nom Npis tau teb tias tsis muaj li pau txiv ntxawd? Nws tau teb tias tseeb tiag hos muaj ib tug tab

Shong Lue can not return to Kiaw Boua

Shong Lue visited Yong Chue for a month and was ready to go back home. As he waited for a ride on an aircraft to go back to Kiaw Boua, someone was preventing him from boarding any aircraft and returning home [not authorizing him to board]. One day after he waited until noon for a place on an aircraft and was not able to get on as usual, he went to Nao Bee Yang's home [Yong Chue's younger brother, Shong Lue's nephew, an officer in the army]. He sat down and cried.

Nao Bee wondered what the matter was, and asked "Uncle, what are you sad about?"

Shong Lue replied, "Son, I was commissioned [by God] to bring a message to you, the Hmong people, but you Hmong still unjustly accuse me to the General of being a Vietnamese. What shall I do?"

Nao Bee asked, "That isn't true, is it uncle?"

He said "It is true. Some one has just came from Kiaw Boua and reported to the general, as you will know when dark comes."

ÀA RŪ TR ŘÄ NV ដូង ធង្ ត់ភំ ກ ແທ້ ໜ້ອ ຮໍ່ທ່ ພື້ ທີ່ອ່ ໜ້ອ म वंदं छंपं छंम कंग रुप्ते मंत्र संह Ŕ'n ਕੰਘੇ ਯੌਸ਼ ਹੀ ਤੇਸ਼ ਹਗੇ. ហ៊ីអំ תוֹג אֹבּ אָּ אָג תוֹ הָאָ עוֹת WÀ AY ĐK ĐÁ ÜÝ TA ñп. ម្នាប់ ម៉ូញ ម៉ូញ ម៉ូញ ម៉ូញ ñ'n គំហ ш'n មធ្ ៥៣. ៕ ម្នាំ ម្នាំ ម្នាំ អហ៊ ល់ដំ ល់ខ ៈ ខំភិ លីវ ឃុំម ពី ត់ម ធំម៉ ពីម an o iiu ຈັທ ທ່ານ ຫທ. ຕັ ក៍ហ៊ ии HU ត់លើ ចំពី ត eim ta พพ ติสบิ ลบ ท ณน์ เเื่ย . บหั ទិលថា ល់ខា លីង Aយ៉ា មហិ ចិហ ទាំ ខាទាំ ម ភិប ភិទាំ លីអ៊ី шя ĐƯ TA. ĐƯ HỆ VỮ VK हंधं सभ गहं ४स णंध Ŕij រីវិល .ម.ភា ពីហំ លម័ អំភា លង់

ग्रेस हिंह हिंहे वर्ष है गर्वे जैस លស៊ី និធី ទីម៉ី គឺថា ទីរាំ ជាមិ ល់ល n uh nú áu nh éa ww wv गाँग है गाँउ यहि एसे गाँउ ऐंज प्राप्त ผท่ ธห์ ลีที่: เกล้ ว่ลี nik **ศผ จ้**ภัก หี่ย สบิลขก หิธ ÂÚ L HÂN AÑ ் ந்ம ம்க் வ்ப் អំហ. អឺដំ អម ក៏ក ចំហ អ៊ីហ ѿĸ шч **ஸ்** எ ம்க் ருச் អំហ άń ខុស្មា មុខ សក់ ចន់ ហ៊ ñк йф m̃n ÁŪ RÝ ÉV ÉG រាប អ៊ីច គំពា ៧វា អហ៊ី ឃយ ĤΑ ш'n ШW n nữ ná au ta ảu n àк ਸ਼ੁਲ ਘੁੱਧ ਜ਼ਰੂ ਜ਼ਰੂ ਸ਼ਾਲੂ ਬਲੂ ñ tom los pem Kiaj Npuam los hais kuv rau nram zaws roos lawm ib me ntsis tu ntuj sia mas koj mam paub.

Nom Npis kuj tsis tau ntseeg ua ciav tsaus ntuj zuag hais. nws xwb ces txawm pom Npliaj Yob xyuas Soob Lwj, thiab txawm nug Soob Lwj tias: dab laug mua.i neeg hais koj rau zaws roos tias koj yog Nyab Laj no laiv, zaum nov yog koj tuaj tshuaj peb xwb no, tam li kuv xav mas yuav tsis ua li paub dab laug? Soob Lwj tau teb rau nws tias kuv xyuas nej xwb, nej Hmoob yeej tseem tshuav cov neeg rov taw tuam li ntawd los puam chawj.

tau xav tias tab nws Soob Lwj txawm nyob txog twg los sawv yuav nrhiav lus iab liam nws yeej kom muaj txim li ces nws thiaj rau Ntxoov Tswb tias; tub tam li kuv xav mas tab kuv txawm nyob rau Kiaj Npuam los qab mus tsuas zoo li, tsis rov mus lawm los tsuas zoo li seb koj ua tub pom zoo li cas? Ntxoov Tswb kuj tsis txog tej teeb meem uas nws yuav muaj lawm tom ntej ces Ntxoov tau teb rau nws tias yog koj ua txiv xav li los kuv mam mus hais Vaj Foom paub tso koj tsis rov mus lawm los tau, tab koj ua txiv

Nao Bee did not yet believe this. But before it was very dark, Blia Yao Thao [a former neighbor in Vietnam] came to see Shong Lue and said to him, "Brother-in-law, someone came and reported to the general that you are with the enemy, that you have come here to spy on us. But as far as I know you are not doing that, are you, Brother-in-law?"

Shong Lue replied "I'm here to visit only, but it is all right if Hmong people turn against me."

Shong Lue realized that it did not matter where he lived, that people would always find something to accuse him of, so he decided to stay in Long Cheng but asked Yong Chue what would be best.

អ៊ីស មា ការ មា អំអី មិស ដំហំ ការ មា អំអី មិស ដំហំ ការ មា មា មិស អំហំ ការ មិស អំហំ ម៉ាស អំហំ មិស អំហំ មិស អំហំ មិស អំហំ

ਜ਼ਿਲ ਸੂਬ ਸ਼ਿਲ ਸ਼ਿਲ ਅਤੇ ਗੁਜ਼ ÂÚ L H ÂN NÃ TÚ ÁÚ ១ម៉ ឃុំ៤ ឝ់ស សុំឃុំ បំផុំ ម្រាំ ៤៥ ៣៨ យ៉ង់ ៤១ ដំបំ ម ឆាក រុក្ស ហុ ១៤ ការ មក្ ៤៧ ប៉ុរ្ δK सँग गंध लंब क्रें गंध Hu tin ke kā ti ut ut ut Τĸ ňп nà ưu th nà mà HỮ TON HIC NH TK йĸ म गण ऐंग गरि एस सेस हि ผท่ ธห์ ลิลี สิบ พพ ЙR шÀ AN H AN KŪ VŨ MĒ ĐŨ NH ហាល់ ម៉ាប់ បាច ម៉ាស៊ី សាហ ĤΑ ผท่ Τĸ ហ៊ី មុស ភីភី ភិប ហ៊ីល ហ៊ី លិន មួយ ឝំអ៊ី ឃុំអ៊ី ម៉ូល ហ្គុំហ្ ĀΥ HE WH TK TA AR AN HU T אַת עוּע אַל אַ אַר אַנ אַ אַנע אַנע אַנע אַנע אַנע រ៉ាក់ ພឃ អំស់ អប់ អិប ΠĀ ភិប มตั้งเกษิง เห่า หน้า ŪĖ TO H AN AN AN THE AV ່ ທີ່ກໍ່ ວັບ ພໍ່ບໍ່ ຕັ້ນ.

txawm nyob rau qhov twg los tau tib yam.

Soob Lwj tau tsis rov gab zov nyooj hoom mus nyob rau Kiaj Npuam lawm ces nws thiaj ua ib siab nrog Ntxoov Tswb nyob ua tib tse lub nroog Looj Ceeb tau ib ntus ces Txiaj Kuam Vaj thiab Lwj thiaj tau sib ntsib thiab sib paub thaum ntawd los lawm vim tias Kuam thiab Ntxoov Tswb nkawd ob lub tsev nyob ua ke. Soob Lwj nrog Ntxoov Tswb nyob tsis tau ntev ces nws txawm hais rau Ntxoov tias nws yuav mus ua tsev nrog Paj Txawg Xyooj nyob rau ntawm lub zos Naj Gua no ces Ntxoov Tswb kuj xav tias nws los kuj muaj poj tub se es yuav cia nws nrog Ntxoov Tswb nyob mus li los kuj yuav nyuaj rau nws ces cia nws mus nyob nws thiaj yuav tsis ntxhov nws siab no ces Tswb thiaj tau cia nws mus ua tsev nyob rau hauv lub zos Naj Gua lawm.

Yong Chue could not predict the future, but agreed that it was a good idea for him not to return to Kiaw Boua, and said he would let Fong know.

Shong Lue continued to stay with Yong Chue after he decided not to go back to Kiaw Boua, and because Chia Koua Vang and Yong Chue Yang were neighbors, Shong Lue and Chia Koua came to know each other.

Shong Lue did not stay with Yong Chue very long, however. He asked if it would be possible for him to build a house at Nam Ngua [just outside Long Cheng proper] with Pa Yer Xiong [a relative]. Yong Chue felt that it would relieve a lot of stress for Shong Lue and his family to be on their own, and he agreed for him to build his own home at Nam Ngua.

8: Soob Lwj Nyob Naj Gua

8: Shong Lue at Nam Ngua

में में प्रेंप कि वार कि वार कि លាប ត់ស ៥ ត់យំ ប៊ែ បក្តី , រ៉ាយ់ បតិ नेट परि उंट स भेरे भेस बेंग नसं กงิ อธิ กก์ ห็ธ ห ผับ ห็ติ ห้ผ สเกิ หู่บำ หู่หี พู้หี เรีย . ผู้ห ыķ **ទីទី** 'n āk ān in in. 'n'n गर्ग स्थं स्रण देल गर्ह ĤΑ ĖК H HH TH TH AV ME HE נּגַע בָּנִי מוֹח מעַנַ אַט פּוּא នេឝ៌, " ម្ចាល . ແກ້ ນີ້ພໍ ນຣັ ຂັດ ÂU MU ÂR ÚA ÂR H HE ÁR MA ĐẦ VA MỀ ĐẦ H णण संनं अहं संह अतं min йή ĒΙΩ AY A UR HI H HI K AN ទីស បត្តិ ម លាប អូច ម MĀ ŪΨ ŪĀ MA ĀΦ ĀŘ បក ព័ត ៧វា គំហំ ជំ គំព វ៉ាស់ ។ស ΑΕ ΜΜ Η ΜΦ ΙΙΝ Τ΄ Τ΄ Τ΄ ΤΑ. đ RU R AU NO HA NU NY NW YY UA ām Aบ กัน 🕏 หี หีเกิ พี หีเม หี ĀĀ

Thaum Soob Lwj nyob rau hauv Naj Gua, nws kuj ua tau ib lub me nyuam tsev kheej rau ram nws qab tsib taug ua kev teev hawm Vaj Leej Txi, tab si tsis tsa muaj tsev teej Hauj li lawm. Thaum nws kawm Phaj nyob muaj chaw lawm ces tsoom xeem huab hwm Hmoob tau txiv pe.j rov cav nws lub npe tias "Niam Ntawv," los nyob Naj Gua lawm. Nws lub moo ncha mus rau ahov COV pej xeem Hmoob nyob rau lub zos Phwv Mum thiab lub zos Looj Ceeb tau mus thov kom nws qhia Phaj Hauj Hmoob rau lawv, nws tau tub hluas uas xub txawj Phaj cov Hauj thaum nyob Kiaj Npuam lawd pab qhia pub rau sawv daws kawm nws lawm xwb. Cov pej xeem uas tau tuaj kawm Phaj Hauj ces lawy tsuas yog nyias coj nyias phau ntawy sau tuaj

Ngua Shong Lue built a small round house behind his home for worshiping the Father, but no school for the Pahawh. Once he had settled down, however, the people of the surrounding areas spread the word that "Mother Writing" lived at Nam Ngua Village. The news about him now spread everywhere, SO that Hmong people from Phou Moc [about two hours' walk] and from Long Cheng [thirty minutes walk] asked him to teach them the Pahawh.

Shong Lue asked those young men who had already Boua to do all the teaching. Those people who were interested in learning had to bring their own notebooks, and young teachers would write a few characters each time the for them to memorize. Then the next time they wrote for them until allthe characters were completely more memorized by the learners. Even though Shong Lue did not have a school for teaching, people were willing to come

ਸ਼ਵਾਂ ਮੁੰਘ ਵਿਧਾ ਖੁਸ਼ ਖੁਸ਼ੇ ਮੁੰਝ ਪ੍ਰਾਫ਼ ਸ਼ੁ អ៊ីអ៊ី ਸੰ ਸਮੇਂ ਪਹਾਂ ਹਾਂ ਜੇ ਸੰਘ र्ध एम एस हिंच हि रुप्त प्रध मंद्रो मंद्र न पंत्र ग्रं सभ गांग प्रदं ពេល យុស កាត កំ ឃុំហ្វ់. ருள் விக் வய Ŕй าลล้ ĽΫ ลีส์ ยนิ จิด ลิห์ พิห ĽН Ψ̈́u H Aλ Ku λiu π ŘV ធំហ អំរោ HIM ĐẦ VA HỆ VƯ ลิง่ งิสิ ต่ สำนับ เห็ด ขึ้น ∀ี่ยี ឃុំ អំ ហ៊ុន លោ ភាក់ សំដុំ អូឃុំ ਅਚ ਰਸ਼ੇ ਸੌਸ਼ ਜ਼ੁਲੇ, ਅਂ ਹੁੰਗੇ หื่อ สัก หีพ่ ษน่ ขึ้ง หิ គំម់ កំប អា ១០ កត់ ហ៊អំ ñк ww in an ha ur או או מו או או או או או אוי иm गर केंद्र वार्ष केंद्र केंद्र ਘੁੰਦ ਮੁੱਧ ਘੁੰਘ ਤੇ ਨੇ ਨੂੰ ਸ਼ੁਸ਼ੇ ਸ਼ੁਸ਼ TΑ พีท ที ทิส 🗚 สิ่น เพ ลิ กิล ਸ਼ੁਸ਼ੂ  $\dot{\mathbf{E}}$  ਨਿ ਜ਼ਿਸ਼ ਜ਼ਿਸ਼ ਜ਼ਿਸ਼ ijĠ **LITT** AG គឺថា គឺតា វ៉ាទ់ ម៉ែស ៧ភី หูห ษุค เก ลู เกเ เจ เล่ เกเ ខ្មែរ गर्ग ग्रें . यह ऐंग स क्षेत्र भूष वाष्ट्र भूष भूष ÝΑ பர் . ឃុំរស់ ស៊ុស បាតា វ៉ាទី

 txog thiab xav kawm dab tsi ces cov tub hluas mam sau tus puav rau lawv coj mus kawm thiab thaum lawv tag lawm ces mam ho rov sau ntxiv rau lawv coj mus kawm dua. sij hawm ntawd tab txawm tias Soob Lwj tsis muaj chav tee.j kawm qhia rau sawv daws li los pej xeem Hmoob yeej txaus siab tuaj kawm kom txawj nyeem thiab sau tau mas lawv thiaj zoo siab rov qab tsev, cov pej xeem Hmoob tau sib hloo nto mus kawm Phaj hnub thiab hmo ntuj tsis tu ncua li lawm. Cov mus kawm cov Hau.j xwb los muaj, ho mus ntsauv sib tham pem thiab thom txog keeb kwm puas tsav yam xwb los kuj muaj tib si. Cov tau mus Phaj Hauj thiab cov tau mus nrog Soob Lwj sib tham paub paus ntsis ces lawv tau los cav txog Soob Lwj tej kev txawj heev. ntawd tsis hais cov pej xeem thiab cov xav pav los kuj nyiam mus kawm Phaj Hauj tib si.

Yees sim sawv daws tau kawm nyob lub zos Naj Gua, Soob Lwj tseem kom cov tub hluas qhia Phaj Hauj ntsiab duas ob rau sawv daws xwb nws tseem tsis tau muab cov yub cais cim kom nyob muaj quag. Cov Pej xeem thiab xav pav kuj txaus siab mus kawm

learn until they knew how to write and to read well enough, and then they went home.

Hmong people came to learn the Pahawh in the daytime in increasing numbers. There were not only people who were interested in learning the Pahawh, but also people to flocked together discuss its history [meaning, significance] as well. Once the people who learned the to question and discuss and  $\mathsf{the}$ people who came believed the message, rumors about Shong Lue's knowledge spread soldiers alike widely. Civilians and became interested in learning the Pahawh.

At Nam Ngua village Shong Lue still had the young teachers teach the Second Stage Reduced Version, that had

១៤ មធិ ម៉ុឆិ អ៉ូច ក្រុំ Aអ An ៣

∧ห์ ฌ่ห่ UKCC นิน่ ผิษ จิต ਸਨੇ ਦੇਸ਼ ਹਿੰਦ ਪੰਜ ਸਹ ਜਲੇ ਲੇ ਗੰਮ जप्त भ वर्ष भर्ष एके हंज. ww vë me ia au TH PH PA AW PH AΑ ÈĀ TIŪ VII MU AU ŪR ក៍ហ៊ में से ता के से से से पे ny giù nk ha au ល់វា រ៉ាតិ ៕ម៉ ឝីមិ អហ ទីរ៉ា លេ ਸ਼ੇਸ਼ ਹੁਣ ਸ਼ੁਰੂ ਹੁਣ ਸ਼ੁਰੂ ਹੁਣ ਸ਼ੁਰੂ ឃុំព ម្នាំ មក មក មួន นี้นี่ มห์ พห จิด หีทั ū'n NR TU WY UA UM HÈ H MR WY வா பப. கீம ல் மீப் யிற் 🖰 யிக் thiab sawv daws tau cav nws ces kawg ua rau cov tub hluas Hmoob nyob deb li puag ib cheeb tsam lub Zos Pham Pus thiab Kha ntawm sab Moos Mauj kuj tau tuaj kawm tib si, pab mus lawm tag lwm pab ho tuaj, ces cov tub hluas kuj ghia Phaj Hauj rau txhua² pab uas rau tau tuaj txog tib si ua xeem txaus siab tuaj kawm tsis tu ncua li lawm.

Xus xis tawm tsam zaws roos Vaj Pov Tib xyoo 1966 zaws roos Vaj tau raug mob ces nws txawm mus kho mob rau hauv Thaib teb lawm. ib pab neeg yuav ntxeev hauv Looj Ceeb ces ua ciav cov thawj xav txawm hais tias muaj Nyab Laj tuaj lub txog rau ntawm zos Pas Ntsuab coob heev lawm no ces lawv txawm muab nyooj hoom thau, txwv mus tso rau phom thiab muas saum tej hauv roob txhij tag Txhiab Ntsuab Vaj Lis thiaj Zaws muab nws cov xav pav faib kev zov hauv roob, nws kom zaws puas 3

not yet been systematized [i.e, the Third Stage had not yet been produced or was not yet being taught]. Both soldiers and civilians learned it and spread the word to others, so that Hmong young people from as far away as Na Khang, Pha Pou Village and Muong Moc areas [access only by plane from these distant areas] all came to learn, group after group, and they were all satisfied with it.

## Plot against General Vang Pao

year of 1966, the general [Vang Pao] was same wounded and had to be hospitalized in Thailand, and there group of people who wanted to stage a coup at Long At that time the army commanders [in Long Cheng. many Vietnamese troops had reached Green Lake that Village [close to the major Hmong center of Sam Thong, away by military transport] so they took as many weapons and as much ammunition as they could up to the hilltop fortified points [on the heights above Long Cheng].

णेंद्रों स सर्गे जेंसे लेंड भंड भंडे जर्भ नंध र लेंधं मंद्र नारं त्रांत प्रेप्त धध या पात गात संत्रं भ तम भंग है **ม**ีนักน อธิ ที่ จีนี งกั งหี หิง កាយ ម៉ុន ជាជ ជំង កាយ ПÀ ΠĀ ЫÜ वाक ព្រំ គ្រា ۸۸ វាយ ឬរា MA NN WE กับ ฉบ กับ ĀБ ณอั йñ Н ហហ ហ៊ុក ចិញ្ចុំ ចិល្ច NK. ÁD É MŪ AÑ NU mh. йĸ ນກໍ ກໍແ , ໜຣັ ລ້ຣາ ສທົ ທັທ່ មី៣ ប៉ុន មីហ យ៉ហ ហ៊ីពា ភិភិ йĸ ។លើ លង់ ចំពី លទី Ae 'nи ਨੂੰ ਪਾਪੂ ਖ਼ੁਣ ਜਸ ਦੂ ਪਾਨ ਨਸ਼੍ਰ Н ĐN VY, HY MÈ KK ÑR งัก จุษุ พก รู้คุ กุร MA LIL ម៉ាប់ ល់លី ចំល ចំ ពេល ម៉ាវ៉ា ព៌ាប AU אח מפַ עָב שָה אַ אַ הִיּיִ שִּׁ אַ ਭੁਰ ਲੂਜ ਸਰ੍ਹ ਜ ня̀ min ΕĀ Ėm. ភាប Ёй Ал н Фй Ри ИĖ NH VI VA KU VE ٨À ÜC iриг हें पेंसे HEI AD मध фã vũ ÄK HÁ AÁ HÊ йĸ HH กห์ จับ จัย ห่ห์ ท่ธ ÑЯ ับ บนิ , ผู้หู่ e oh yu vu An йĸ īm. u kg uy Av uu ਪਣ ਮੌਸ਼ੇ ਸ਼ੈੜਾਂ ਚ ਅਤੇ ਘੁੰਚ ਲੰਘੇ ਬਮੁ

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uas yog Nplooj Tsab pab nce mus rau roob Phwv Mum hos zaws pua 4 thiab 5 nce mus rau txhua² lub hauv roob tag ces cia Txiaj Kuam Vaj lawv zaws puas ib thiab zaws pua ob nyob zov hauv nroog Looj Ceeb thiab nws coj lawv mus tshuaj xav Laj rau ntawm lub zos Pas Dej Nyab Ntsuab. Lawv mus tshuaj tau ob hnub tsis pom muaj Nyab Laj, thiab nug pej xeem los luag hais tias Nyab Laj tuaj li hais no ces mua.j lawv tau rov qab los txog rau Ceeb, ces hmo ntawd muaj neeg npaj yuav ntxeev, ces cov thawj xav txawm hais kom sawv daws txum caij kom zoo xav pav Nyab Laj tuaj qhwv Looj Ceeb no ces Txiaj Kuam Vaj raug zov rau ntawmnyooj hoom. Nws zov txog rau ib tag hmo ces ua ciav txawm los ib nag hnov xob nthe ngho tag ces txawm ntsiag to ib hmo tsis muaj dab tsi txawv txav li ces nws nyob txog kaj ntug, nws kuj nws cia li taug kev mus xyuas pws, Soob Lw.j rau ntawm zos Naj Gua.

Colonel Youa Vang Lee also divided up his troops all those hilltop fortifications. He ordered Company 3, which was led Blong Chang, to locate at Phou bу Mountain, 5 took over all the other and Companies 4 and hilltops. Company 1, of which Chia Koua Vang was a member, Company 2 [both companies which remained fully loyal to General Vang Paol were to remain stationed in Long some of the soldiers from those companies were sent out to patrol at Green Lake Village. These soldiers were Lake Village for two days and checked with the <sup>Civ</sup>ilians there, but were told that there were no Vietnamese troops in the area at all.

soldiers returned to Long Cheng, where everybody was being told  $\mathsf{to}$ chief commanders stay alert bу the Particular the enemy would attack them for night because Sure. That particular night, Chia Koua Vang was stationed as at the airport. About midnight it rained a little and there was a little thunder; then everything until the next morning.

ਪੰਜ਼ੇ ਜੰਮੇ ਸਮੇਂ ਸੰਹ ਗੰਹ អាជ្ញ AD ĐH UN KĀ TU VÀ អ៊ីស់ ល។ ប៊ីក លេ ល៉ូភិ ĒM ΛA Tin. ΙΙĄ គំនិ បត្រ បញ្ចាំ គំពំ ហំ nei Ár vũ nh Áu Ūп ய்க் ៥៤ ម៉ូត ក្នុង ហុច ញា។ ៩៤៤ HH IV IV VE IND AU WH ਸ਼ ਨੂੰ ਅਤੇ ਜਮ ਦੇ ਦੇ ਦੇ ਜ਼ਿਲ੍ਹੇ ਜਮ ซ์ส์ ษัน ษัง กัน สถ ٨K жь Ŕñ ម, វិប សំពំ ព៉ប វិច តិទាំ មាន ចាំពា កិទាំ ម៉ប ЙĒ . គំព គំប៊ គំ បម៉ បទ៉ ñе មល An ห็ស Reg ที่นิ र्धां មម រាឝ់ ហ៊ុន ដូម ៣ឝ់ គំន់ ម ៧ស៊ វ៉ាតិ នហ , ដំ ឃុំខ ៧ទ័ нĸ លច់ ⊼e ក់ហ, ភិe ភំ ō∀ mà. my va ma vu สับ หัส ត់។ ងន ហុយ ង្គ ūÀ ய்ள் эн йй йи на. ਖਖ ਘੰਨ ਵੰਗ ਸਨ ਪੰਜੇ ਵੰਨੇ ਗੇ ਉੱਪ Ŕй पर गर्ग मध राम स्प ИE

Thaum nws mus txog ces Soob Lwi txawm hais tias nag hmo xob tsis hlawv mas lawv tua Looj Ceeb Kuam tau nug nws tias ua li Txiaj Looj cas es lawv thiaj tua Soob Lwj txawm teb tias yog xav paub ces koj kuj rov mus nug lawv. los txog rau hauv Kuam rov Looj Ceeb ces txawm ntsib Vws Khab ntawm kev, nws thiaj nug Vws tias hnov hais tias nag hmo xob hlawv puas paub, Vws thiaj no koj teb tias xob hlawv peb pab mus saum roob Phwv Mum raug ob leeg sab kawg, muab thauj los rau tim tsev Lam Vij lawm, Vws tau coj nws mus xyuas, ua ciav yog leej uas tua rab phom loj 57 thiab yog leej uas tua rab phom lus xev. Txiaj Kuam nce mus xyuas saum roob ntawm ghov chaw xob hlawv na ciav lawv teeb

[In the morning] Chia Koua did not go to bed, but walked to Nam Ngua [about thirty minutes walk] to see Shong Lue. Shong Lue remarked to him [in his enigmatic way] that "If there had been no thunder and lighting, they would probably have attacked Long Cheng." Chia Koua asked him why they should attack Long Cheng? Shong Lue replied, "If you want to know then go to ask them why."

Chia Koua returned to Long Cheng and met Vue Khang [a soldier in Company 3, which had been stationed on one of the hills]. He questioned Vue, "I heard people say that the lightning killed someone last night; do you know anything about it?" [Chia Koua had surmised this from what Shong Lue had said].

Vue replied, "The lightning burned two members of our group at Phou Moc so badly that they were taken to the hospital. If you want to see them, come with me." They went to visit the burned soldiers at the hospital and found that the injuries were suffered by the operators of the bazooka 57 and the machine gun.

Chia Koua then climbed up to the military installation on Phou Moc Mountain, where the lighting had burned the two soldiers and found that they had set up the artillery to shell Long Cheng, and he believed that Shong Lue had saved the town [by causing the lighting to burn the soldiers]. He then questioned soldiers of Company 3 as to why their រេហ បភ់ ពំជំ ដំងំ លីងំ ម ឆាក មីហ ម្រុំ ម្នុំ ម្នុំ ម្នុំ AA. ភាប ĒΩ में वर्ण गर्ण एकं कि हैं. ਸੁੰਧ ਤਾਂ ਸਮ ਮੁੰਘ ਪ੍ਰਸ਼ ਸੁੱਧ ਸ਼ੁਰੂ ਸੁੰਧ र्णेष्ठ में में में यादा लेप Aप אָם אָע חַע חַע חַע אַט אָע הַאַ ហ៊ុល អ៊ីអ៊ី យ៉ុនិ ហ៊ីនិ ម ២៣ លា ម៊ូល ย์หี สีเข สี ยสี ลิสี MA धर्ण अंसे तर्णे. अ**प्र है** हों ėä n . उर गरं हंसे हां में पस पर्ग गरं NË ÉG Ú ÝU NH ÅN HÓ ÝĀ មិច្ច ស្ត្រ ហុច ពុក មា ក្រុ .បទ ខ្មែរ ខ្មែរ ពេ

phom tig tuaj rau hauv Looj Ceeb, nws thiaj ntseeg tau tias Soob Lwj tau pab li hais lawm tiag. Nws tau rov los nug cov phooj ywg xav pav hauv zaws pua peb tias vim li cas nej thiaj teeb phom loj tig tua tuaj rau peb hauv Looj Ceeb, cov phooj ywg tau teb tias peb tsis paub, cov thawj kom tig li cas ces kuj kawg tig li xwb. Txij thaum ntawd los Txiaj Kuam tau ntseeg thiab cia siab rau Soob Lwj txog tej kev pab tau tib neeg.

artillery was aimed to shell the forces still in Long Cheng. His friends said, "We have no idea; we just did as ordered by the company commander." From that day on Chia Koua believed in Shong Lue's ability to protect people.

K: ŪŠ ru ĀĀ rī

9: Txiaj Kuam Pib Kawm

# 9: Chia Koua Begins to Learn

TŲ Ņ JG, MY MM љÀ ΝË . आहे एउं ज्यां सेतं भारत ហ៊ុក ភីអ៊ី ស្ត្រី ចិល លិខ љÀ .៣អ ហ៊ុច ហក ជាវិប ទីភ រាប NĒ RŨ NŨ AV ÄV **க்**ம нĸ संधं अंध सं लेंब चर्ति स ப்ய. AV NĀ RŪ VA uų ma νīn Ŕ ที่ดี สดี ผู้มี บรั ПÜ ឃុំជ ជុំហ ជុំជ កុំជ ėŔ. шÀ ยินิ ŔП HIŪ ហេញ មុខ មុខ ភាព ហេញ ឃម៉ លមី ៥៤ បទ WW AE, ព់អុំ តង្ ព្ទុំ មុំព ĒIN шш . VÝ AV ŘÍ UË NĪ

กห์ หู้ดี แว้ พู้ษ mř ЙШ មា បេចិ พพี สนี ก่ผ ay ya ya ya ម្ចាល e un HA FIR AR VA ÁH , KH NK ÉÁ . MH ÁW ŴW νīn ដាំង រ៉ា<del>ក់</del> ลีห์ ลิ ยิลิ กิต ÀV SH MG XÃ VÃ NH MK.

Txiaj Kuam Vaj, uas yog ib leeg Soob Lwj Yaj, tau hais ntawm tias Soob Lwj muaj cwj pwm ib lus paj lug. Nws pheej xeeb los muaj laj lim ntse ua rau tau txhua tsav txhua yam. muaj lij xeeb paub txog lee.j uas muaj pluaj siab zoo thiab pluaj siab phem. Ua ntej ntawm Soob Lw.j yuav teb ib leeg neeg twg los yog yuav qhia, Soob Lwj yuav nraim li leej neeg ntawd teb raws xeeb ceem.

Soob Lwj tej lus qhia thiab lus teb rau sawv daws mas yog paj lug xwb vim nws los pheej xeeb ncaj rau lub caij noob neej sawv ua plhu. Tim li ntawd, es leej twg txhais tsis tau tej lus paj lug ces tsis paub qhov tseeb.

Chia Koua Vang, who was a student of Shong Lue Yang, says that Shong Lue habitually spoke in cryptic, indirect speech. From birth he had spiritual illumination that enabled him to know everything. He was gifted to know people's feelings and thoughts, including their good or bad intentions, so that in answering someone's question or in teaching, he would do so according to that person's nature.

All of Shong Lue's teaching and answers were delivered to people in cryptic language because he was born at a time when human beings were very deceitful [and the truly good people would be able to interpret the cryptic language, but it could not be held against him by evil people]. Therefore, whoever cannot translate these cryptic messages [correctly] will not know the truth.

HỮ TU ÃK à ÁE UT ỦU ស់អំ UKCC, មឃុំ ចិហ អ៊ី អ៊ីហ សក់ ចន់ គឺ គា ហា ដំខំ ម្តីល ស្គម ម្ចុំ ម្ចុំ ម្ចុំ ម្ចុំ min ហ៊ iể và uế nữ mg. אַנּוֹ לְּאַ מִּאֹ אָנִא חַנּג ចង់ អ៊ីរ៉េ กัญ Au เก๋ ซ้นั νĸ ÃЯ 花丸 भूष ताम प्रयु लाम प्रमु ਤੇ . ਤੇਖ ਅਸੇ ਦੇ ਚੈ ਅਮੇ ਜਗੇ ਮੈਂਟ ਸੰਸ਼ ਮੌਸ਼ ਅਸੇ ਅਦੇ ਤੇਖ ਵੇਖ ਜੰਸ਼ ਅੰ र्षेत्र यण हिंह ज्ञेन गर्ह रं ਪਸ਼ੰ ਖ ਖੁਵੇਂ ਜੇ. ਹੋਂਘ ਹੁਣੇ ਪੁਨ ਸ਼ੁਗ਼ੈ אַנע אָנוֹ אַע אַנוֹ אָע אָנוֹ אָני ਅਤੇ ਘੁੱਖ ਨੇਲ ਲੇ ਸ਼ੁਧੂ ਲੇ विष्यां क्षेत्र भेर भेर विष និស៊ី, "ថា លី៣ ម៉ាម រ៉ាប មេអិ?"

Soob Lwj tsis kam qhia Txiaj Kuam

Xyoo 1966, Soob Lwj tau los nrog Ntxoov Txwb nyob hauv lub nroog Looj Ceeb, Txiaj Kuam tau pom Soob kuj yog leej neeg txom nyem, thiab tsis ntxim txawj ntse raws li kev uas tib neeg tau cav. Tab sis Txiaj Kuam xav paub tseeb tias tim cas Soob Lwj ho txawj Phaj Hauj los sau tau lus Hmoob. dhau ntau2 tiam Hmoob los lawm tsis muaj ib leeg Hmoob twg yuav txawj ntawv rau Hmoob kawm. Ywj fab xav paub ntsiab tseeb ntawm cov tsiaj ntawv ntawd, Txiaj Kuam thiaj tau mus cuag Soob Lwj hauv Ntxoov Tswb tsev thiab nug luag tias, "Koj puas yog Niam Ntawy?"

Soob Lwj txawm ntsiag to tau ntsia Txiaj Kuam tib plia ces ib chim thiaj mam hais yog 'os. tias: Yog, kuv Koj nug kuv dab tsi? Txiaj Kuam tau muab ib phau ntawv thiab ib tug mem sau Soob Lwj thiab hais koob cev rau

Shong Lue refuses to teach Chia Koua

In 1966, when Shong Lue lived with Yong Chue Yang in of Long Cheng, Chia Koua Vang [then a neighbor] saw Shong Lue as a poor person, and not especially intelligent [because he did not talk much, did not volunteer information, and behaved was withdrawn like uneducated individual], unlike the way he had been portrayed by many others. But Chia Koua was curious to find out Shong Lue knew the Pahawh writing system for the Hmong language, because over many generations no Hmong person been able to invent a script for Hmong people to learn.

Curious to know the script and the truth surrounding it, Chia Koua approached Shong Lue at Yong Chue's residence and asked him, "Are you Mother of Writing [the source of the Hmong script]?"

Shong Lue did not answer at first, [but after three or four minutes] he glanced at Chia Koua and said: "Yes, I am. What do you want to ask me?"

Handing Shong Lue a writing pad and a ballpoint pen, Chia Koua then said, "Some time ago, we [the military unit sent by General Vang Pao] went to rescue you [from the

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ษติ ธิด ติจี อิก ภีบ หิ ผมิ พื้มที่ หีสี ย่ล ย. ผู้ก็ พื้ üĸ ี่ มี หม่ หม่ มีห่ เห็เ มท่ на мн ми. ម៉ល់ ហុំ ទំព័ ຫົ⊽ື ảk ភីម៉, Jir ភីភិ av ដែk ម្ចាល . ហេវា ល់យំ វាំ ជំ លំលំ កំហ. भे र्णा संक्षे हुण प्रभाग ทีบ ซี่ลี หัน หนื หนื ผู้ต้ ម∧ ឬមុំ មុំ មុំបុំបុំ nk wii kān u kai ŪΑ ช่น พื่∧ กู่นี หู่เบ ∀ห ΠÀ " ទុលវា

TU HU HÙ TU KU; HÙ
TU KÀ CH KÀ CH
TU KÀ NA "A UK TÀ
TU KÀ MA "A HÀ
TU KÀ MA TH HÀ
TU KÀ MÀ HÀ
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TU KÀ KÀ À ÀE HÀ
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TU KÀ MÀ

tias, "puag thaud, uas peb tau tuaj tos koj mas kuv kuj tau kawm txawj me ntsis Phaj Hauj lawm, tab sis kuv tseem paub tsis tau tseeb tias cov tsiaj ntawv ntawd tag nro muaj pes tsawg tus. Kuv thov kom koj pab sau kom tag nro cov tsiaj ntawv rau kuv."

Soob Lwj txais nkaus nws phau ntawv sau thiab tus mem koob, pib sau tsawg tsuag tau ib cov tsiaj ntawv, thiab cev rov los. Txiaj Kuam tau txais los ntsia zoj, thiab pom ciav tsawg tshaj cov uas tau kawm dua lawm. Nws tau hais Soob Lwj tias cov nws twb kawm lawm mas tsis sib thooj thiab cov ntawd ntau dua. "Koj puas qhia tau kuv tias yog li cas es ob cov ntawv thiaj sib txawv lawm?"

Nws nug Soob Lwj li; Soob Lwj txawm teb tias, "kuv tsuas txawj li xwb 'es" kuv tsis paub qhia rau koj, es koj coj mus kom lwm leej qhia rau koj. Txawm tias tos ntev heev los Soob Lwj tseem tsis kam qhia dab tsi rau nws li, ces Txiaj Kuam tau mus tsev lawm.

communists], and I learned some of your Pahawh [from a student of yours], but I still do not know how many letters there are in all. I would like to ask you to write all of them down for me."

Shong Lue took the pad and the ballpoint pen, quickly began to write a few of the characters, and handed them back. Chia Koua looked at them and saw that there were fewer than he had formerly learned. He told Shong Lue that the characters he had learned looked different from these and that there had been more of them. "Can you tell me why the difference between the two?" he asked Shong Lue. [Shong Lue had written down only a few examples of the Second Stage Reduced Version characters, whereas Chia Koua had earlier learned the Source Version.]

"That's all I know," Shong Lue replied [in his indirect way, testing Chia Koua, as he did all inquirers who came to him]. "I don't know how to teach you, so go and ask someone else to do so." [He did not tell Chia Koua to go and learn

णं रेप पस गण सेमें गंश रेज ส์ธ นพ นพ บนี หี่อ่ กิห ਰਹਾਂ ਹੁੰਦਾ ਸਮ੍ਹੇ ਪ੍ਰਸ਼ਾ ਸ਼ੁਰੂ ਤੇ ਜ਼ਿਲ੍ਹਾ ਜ਼ਿਲ੍ ກີຫ, ១គំ អីឃុំ ហ៊ អីK AE. ព៌ាអ៊ ÂU ÝŨ AN É NĨ ŴH ÁŨ ÁF ស្លាំ មិន មិន ស្រាំ មិន ស្រាំ ñφ ផង់ ਸ਼ੰਸ ਸ਼ੈਂਦ ਖ਼ਖ ਤੇਂਅਂ ਹਾੱਧ លិអ់. ស៊ីអ៊ី តាំ មេ្ហិ īn ĀE H ÀK ÁE. ĐƯ ĐƯ ЙĖ ЙR ម្លាច មាក ត្នាស់ ម្ចាស់ មាក លា មហិ ចិល អន់.

ម្សាំ ក្រ ៣៤ ក្នុក ហុ ២៣ ក្នុក ក្នុក

Txij thaum ntawd los ces Kuam tau niaj hnub rov qab mus xyuas Soob Lwj thiab nug ntsoov kom qhia rau nws, tab sis kuj tsis qhia. Tom qab uas Soob Lwj tau txoos nyob rau hauv lub zos Naj Gua, Txiaj Kuam tau niaj hmo qab mus xyuas, tos kom Socb Lwj ghia rau nws, tab txawm tos tos los tsi qhia. Nws tau niaj hmo mus nrog cov phooj ywg sawv daws nyob hauv Soob Lwj tsev.

Soob Lwj xaiv Txiaj Kuam raws li nws nyiam

Ciav ib hmo Soob Lwj tau hais rau nws tias, "Kuv paub koj yog ib leeg neeg zoo thiab neeg ncaj ncees uas xav nrhiav qhov tseeb. Kuv yuav qhia rau koj, tab sis kev kawm mas yuav nyuaj. Peb muaj lo lus hais tias "Yog ntshaw tub ki ces yuav

from one of his students, as he often told other inquirers.] Even after a long wait [of two hours or so] Shong Lue still refused to teach him anything, so Chia Koua went home.

But from that time on Chia Koua went every day to see Shong Lue [approaching him when nobody else was there] and kept asking him to teach him, but without success [as he was always politely refused]. Later when Shong Lue moved out to settle in the village of Nam Ngua, Chia Koua kept going back to see him almost every night, waiting for Shong Lue to teach him, but the latter still flatly refused. He joined other disciples congregated there every night at Shong Lue's house.

Shong Lue selects Chia Koua as his disciple

Then one night Shong Lue said to him, "I know you are a good and righteous man who is seeking the truth. I am going to teach you, but learning is difficult. We have a saying 'If you want to have a baby, you have to sacrifice some sleep; if you want to have knowledge you have to bear the heat of the sunshine.' If you can go through such hardship I will teach you. But you will only receive instruction from midnight on [actually they began whenever the other people who flocked to Shong Lue's house had left or had gone to sleep]. If you are concerned about your wife, she is welcome

ឝ៌ិស ៣៎ព អ់អិ ពី ហំ ជុំជ យឃ ភ់ខ ១៣ ភី៩ ម ភីប. ਕੜੇ ਮੁੱਧੂ ਦੂਪ ਜ਼੍ਰੇ ਤੁਸ਼ ਤੇ ਹੁਣ ਤੁਸ਼ ਘੰਖ ਸੰਗ ਖ ਸਨੇ ਹਨ ਤੇਲੇ ਹਪੇ ਜੈਹੇ ਦੇ ਨੂੰ ਸ਼ੁਲੂ ਦੇ ਪ੍ਰਾਂ ਹੁੰਹ ਤੇਸ਼ ਪਤ ក់អំ, រ៉ាប មហិ ចិល ភិ ល៉ាំា ម៉េអ ម në an nã nữ nh it i vũ vũ ЖĄ ν̄υ . ৬ឣ ៧ពី ប៉ាច់ ឃឹស ៥ אַ אַנּי אָל אָל אָל אַ אַנּי אַ אַנּי אַ אַנּי पस क्रम हैं एस भूष भूष है भूम जब असे लेंहे लेंब गर्ने चेंप הָאָ אָנוּ אַנוֹ וּיִל אָנוֹ אַ אַנוֹ אַ אַלוּ אָנוֹ אָלוּ ល្អ អុល ល្អ អ្នក អូល ā. חֹנוֹ נוֹ לִנוֹ עוֹ עוֹ אוֹ אֹז שׁוֹי לְאַ ਗਨ ਸੈਫ਼ੇ ਹ ਸਮ ਦਮ ਤੇਲੇ ਹੁੰਦ ររាក់ v ដ មាធំ ចំហ.

tau nyiaj dab ntub; yog tshaw txuj ci ces yuav tau tiv tshav kub." Yog koj peem ntxeem taus li no ces kuv yuav qhia rau koj. Tab sis ntuj tag hmo mas koj thiaj yuav tau kawm xwb. Yog tias koj nco poj niam hwv no los kom nws nrog koj tuaj ntawm no tib si."

Txiaj Kuam kuj tsis paub tias Soob Lwj yuav qhia dab tsis tab sis lwm hmo nws tau coj nws poj niam nrog nws mus rau ntawm Soob Lwj tsev. Thaum nkawd tau mus txog rau ntawd, niam Soob Lwj pua chaw rau niam Txiaj Kuam pw ho knawd ob leeg txiv neej tau tham laug caij. Txog ib tag hmo. thaum cov neeg hauv tsev tau tsaug zog tag lawm ces Soob Lwj pib paus ntsis hais txog ntawm nws rau Txiaj Kuam ua ntu zus, raws li uas nws raug los theej kaj, thiab kev tshwm sim Phaj Hauj. Txij hmo ntawd los ces Txiaj Kuam thiaj tau niaj rov mus kawm Phaj Hauj thiab keeb kwm Soob Lwj.

to be here with you, too." [Chia Koua does not know why he was chosen for this unique privilege rather than older students and followers like Pa Kao Her and Moua Lor. He believes, however, that Shong Lue, facing opposition from Hmong leadership, had come to realize the need for someone to take the responsibility for preserving his work.]

Chia Koua did not know what Shong Lue would teach him, but [the next] night he brought his wife along residence. When they arrived there, Shong Lue's wife made a bed for Chia Koua's wife to sleep on while were holding conversation to pass the time away. At midnight [when others in the house had gone to sleep they were alone] Shong Lue began telling Chia Koua about his mission, one episode after another, such as why he was how down as  $\mathbf{a}$ savior, and the Pahawh script came into existence.

From that night on Chia Koua was allowed to go to study the Pahawh and Shong Lue's history every night [working anywhere from two hours to the remainder of the night. Chia Koua sometimes went directly from the session to his work in an army office, and slept in the evening. He does not know why he did not become tired.]

YO: H ÅE Ü̈Ð ŌC ▽M ÅÐ

10: Kev Qhia Txog Vaj Leej Txi

## 10: Teaching about God

שו הוֹע הָּטֹ הָאַ בֹּאַ הַ תְּסֹד שׁנוּ Ār, Hr ŸĶ' Hr ŸŖ ஹŸ ĻĄ ពុទ្ធ មួយ ប្រមុខ ប្រ អ់ប ម៉ាយ ŌU ŸĄ ŸĶ ĤĶ· āē ijφ'n ห้ ฉัก เก๋ เก๋ย เก๋ ห้เก๋ üά ν̃и ទី៤ ៣ឝំ ម មេខ រ៉ាអ៊ុ, ĤΑ HÃ SÁ VỚ NỮ WH ωÀ āe nu ky yk vy nn រីអំ ខទំ. ហហ ហអ. ហហ åч. иir ਅਖ ਘਸ ਘਝ ਅੁੱਸ਼ ਜ਼ਿਸ਼ਾਂ រាប गण अध है ÀÜ РÄ រាប MÄ, HA YA MM MY MŸ iзэн KĖ JH UĻ NĀ JĒ ΠÄ. HU NA MÁ MM MH MR ňā. ឈ៊ង់ អ៉េឃ ហហ C អ៊**∀** иir 43 ĤΑ שׁאַ אַנע אַאַ װאָ אָדּ ÂŪ NU VÀ VH ,ÂN KŮ មា ស្ត្រ មា ង្គម្ភា មា ШÀ ਨੇ**ਯੂ ਅਦ ਲ਼ਿ**ਅ ਹਾ**ਨੂੰ**. ਜ**ਯੂ ਟੁ**ਘ ŪΠ ŔĀ ប្រើ អព្វ ធំ ម៉ង់ ព្រ HE 

Soob Lwj tau ghia tias tag noob neej, noob tsiag, noob Sim uas txawm nyob hauv lub ntiaj Vaj Leej Txi tsim tseg. Txiaj Kuam tau nug Soob Lwj tias tam Leej Vaj nyob rau qhov twg, ces Soob Lwj txawm qhia tias thaum Leej Txi tsim tiav lub ntiaj teb, lub hnub, lub hli, thiab hnub qub txhij tag, nws tau xaiv lub hli ua nws qhov chaw nyob, lub hnub ua Vaj Leej Niam qhov cia chaw nyob. Tshaj ntawd, nws xaiv ob qub uas lub hnub yog lub 6 ces thiab lub 12 ceg ua nws cov nyob, ces cia lub ntiaj chaw teb ua noob neej, noob tsiag qhov chaw nyob. Soob Lwj noob sim hais tias Vaj Leej Txi tau muab nws chaw nyob zas ua ob tso: tso ghov ib dub, tso ob dawb. Qhov no yog

Shong Lue taught that all human beings, animals and plants in this world were created by God. Chia Koua asked Shong Lue where God resides now and Shong Lue told him God had created the earth, the sun, the moon and the stars, he chose the moon as his dwelling place and place for his wife. In addition, he chose two the the stars, one with six points, the other with twelve points, to for his sons, leaving the earth to be dwelling places populated by human beings, animals and plants. [The moon the father of the physical universe, the sun the mother, and the earth and stars are their children.]

Shong Lue said that God painted his own dwelling place in two colors, the first [half] black, the second [half] white, to indicated time [phases of the moon] to the earth. He  $\mathbf{of}$ his wife like a torch to dry the the dwelling place themselves earth. The earth and the moon turn

ĐK AẢ ƯƠ, ĐK ĐẢ TÚ. HE MW ÅE ÄV H MM ÄÄ HIL អ្នក ស្នា ១៤ ស្គា អ្នក सेंग्र मंग्र होंसे केंग्रे हिंग्र मेंग्र ខភ៌. ហហ រ៉ាអ៊ី ខភ៌ ររាំ ហហ жч ňп ĽΑ มีมี นัก ที่หั กิล แห HA. YG RW' ĀÀ Ūπ̈ ÑЯ វិធី លាប ម អ៊ីលី ទំហំ កំពុ សាហ ស៊ីអី ខាភ៌.

ហាប គំនិ បត្រ បញ្ចុំ ទំពុំ ហុំ ទំផុ йū धर्भ AH VŨ NK PA UH វិប រីរាំ អ៊ីអ៊ី អ៊ី វិប. भागे ĒM ភីទាំ រ៉ូរ៉េ ២ទាំ ÁA WHÏ TH ហហ លីហ ខំកំ VA V. āe ĂU AY V BU HY BY YY E AY नंग्रे हैं । अह मेर्च हो पसं दे H HR WK HV. HW AH A TK MIU រ៉ាអ៊ី ២ភាំ ពីភាំ ពីស.

បាហ រ៉ាអ៊ី ខាភ់ អ់ប អ៉ាយ វាក់ លិហ វាក់ អយ៉ិ, វាប លិក ទីក់ បង់, ទីក់ ខាម៉ា, ទីក់ ខីហំ សថំ លិកិ វាម៉ា. ពិធំ បាហ រ៉ាអ៊ី ខាភិ ខីក់ លាក យ៉ូម មាក់ ធីកំ.

qhia caij rau lub ntiaj teb. Nws muab Vaj Leej niam lub chaw nyob taws ua tes tsau ziab ntiaj teb. Lub ntiaj teb thiab lub hli nkawd txawj tig nkawd tso mus ntsuav caij. Vim li, es thiaj muaj nruab hnub thiab hmo ntuj rau lub ntiaj teb.

Txiaj Kuam tau nug nws tias lub ntiaj teb no txawb li cas es tig tau nws. thiaj Soob Lwj teb tias ntiaj teb no yog ib lub pem xeeb keeb. Vaj Leej Txi tau tsim muaj 4 ntswj cua nyob 4 kaum ntuj ntswv tuav thiaj tig tau mus ntsuav caij. Yog tias 4 ntswj cua ntawd nre tsis tswj ces lub ntiaj teb yuav ntsoog.

Lub ntiaj teb no yog thwv luaj thwv siv, nws muaj txheej av, txheej zeb, txheej dej sib quas zws. Saum lub ntiaj teb ntxooj huab cua thoob plaws.

Vaj Leej Txi tau tso nws 12 leeg tub sib hloo nqis los qhia caij. Lawv 12 leeg tub ib leeg raug los qhia ib lub caig, mas ntuj sia hauv ntiaj teb thiaj pauv txog 12 zaug caij.

synchronized time, so that day and night exist on the earth. Chia Koua asked Shong Lue how the world was positioned so that it could turn by itself. Shong Lue responded by saying the world is made up of rocks, dirt and minerals. God created four streams of air located in the four corners the atmosphere [understood as a rectangular shape outside of the ball-shaped earth]. These streams of air support earth to match [the passage of] time. If the four streams  $\mathbf{of}$ ever stop operating, the air earth will disintegrate.

The earth itself is composed of many successive layers of clay, rock, and water. There is air surrounding the surface of the earth.

God sent his twelve sons down on earth to establish the weather cycles. As they came [in succession] the seasons on earth changed twelve times.

ЩĄ ÀE ĀĀ OR WW ŪĀ धभे ώυ वह रेण पंश មីល អំ ម៉ ម៉ែង กัน ห์ผู้ ลือ พื้น อีน พนั шŔ ហុវា ជុំប៉ា ជុំប៉ា ឃុំបារ าลล้ និយ៌ ពំងំ ខិន៌. ទិខ ទី៣ នំទី ww हैसे देह चैत उंचे हैसे में मत अंत គំព គំត ១೩ ៧ភា ឃុំង កាត ŔĠ иir . គំរ៉ា ៧មី អត់ អំរី កំព IPK אָל אַנָּי אָלָ אַנּוֹ שָׁגֹּ אַנֹּי אַנֹּ am. iни ਅ ਸਗੇ ਇਹ ਸ਼ੇਧੇ ਵਿੱਚੋਂ ਜੋਰੇ พพ ซั่น ณง ១៤ , งษ ส่ถ่ พฯ เจ๋ล์ เมฯ ห์เก ซล.

គិសី មុស គិសី ហំ ទីសី ឃុំម បក់ គិសី ស្រី ហំ មាន ឃុំ ២ សិទ ហុំមិ ទីសី សិសី គិសី សិសី

Soob Lwj tau ghia tias hauv ntiaj teb no thaum ub Vaj Leej Txi tau nphau tog fooj siv nyab siv ciav txhua tsav yam tuag tag lawm. Tab sis tom ntej. Txi yuav tsis rov nphau tog fooj siv nyab tog thwv siv lawm vim txhaum thiab tus tsis tias tus txhaum los tuag. Tsav muaj txoj sia me tsim nyuaj heev. Yog thaum twg ntiaj teb muaj cov txhaum coob, Vaj Leej Txi yuav tso hluav taws hlawv lawm xwb.

Txiaj Kuam tau nug tias vim li cas tog fooj siv thiaj nyab tau tog thwv siv? Soob Lwj qhia tias txo ob ntswj cua uas tuav lub ntiaj teb no xwb ces tog fooj siv nphau nyab tog thwv siv. Nws tsis yog dej nag los nyab. Hos yog tias Vaj Leej Txi txo peb ntswj cua ces lub ntiaj teb ntsoog.

Txiaj Kuam tau ntshai tias hluav taws kub yuav heev dua. Nws tau nug Soob Lwj tias tim li cas dej nyab

Shong Lue taught that at one time God caused the of the earth [conceived as half of the surface of the earth] to cover the ground part, killing everything. [He did because human beings had become evil again.] But from now on God will never again tip the water over the dry as innocent creatures alike were sinful well because  $\mathbf{as}$ Small creatures with tiny life [tiny creatures like killed. etc.] hard to create [they are extremely lice, are numerous and take a long there timel. Whenever than good creatures, God will release fire to burn only [the sinners].

Chia Koua asked how the water rose to flood the ground. Shong Lue said that [God] only needed to cut off two of the streams of air, tipping the earth so that the water would flow to flood the dry land. It was not a rain flood. If God should cut off three of the streams, the earth would disintegrate at once.

Chia Koua feared that to burn in a fire would be even worse [than drowning in a flood]. He asked Shong Lue why good and the bad people alike died in the flood, and how innocent people would be spared the fire, which would be

ạc ản và yy an vy hạ ក្លា ឃុំព្រះ ក្នុង កុស្ត មាចិ VÀ NỮ ĐỂ ÁѾ WĖ ÁW 'nк ហ៊ុន ភាភិ ១៣ ភាហ រ៉ាអ៊ី ១ភំ, អំស់ है सेहं हेरा थाथ होते थहं देत त्रज ភាប . ជម្រុំ អូណ គារ ស្ថា ២៤ រ៉ារ៉ា ២នាំ ម៉ាប ម៉ាហ, ម៉ាម ភីនាំ ΫM яĸ ម៉ាន់ អ៊ីប ទី៣ ២ភិ អឺប៉ HIN ÁE, UN VW WW ÄK ña in và và đư đia ਨੂੰ ਸ਼ੁਲ ਸ਼ੁਲ ਸ਼ੁਲ ਸ਼ੁਲ āш ЙIГ ऐग्ने ग्रं ऐग्रं Ėti Xti 'nи ŪΑ йй wv Vã ÉK NË ÁA RŪ អ់ស ម៉ូស៊ី ម៉ូស៊ី ម៉ូស្ ព៌ព ШŔ aur. "

 tus phem tus zoo twb tuag tag es hluav taw tseem heev dua dej es yog li cas tus tsis txhaum thiaj tsis kub? Soob Lwj tau hais tias tsis yog hluav taw yuav kub zus tuaj, tabsis hluav taw yuav cig ntawm ntsis ntaj thiab ntsis yog li ces phom tuaj, cov tsis txhaum yuav zam dhau.

Vaj Leej Txi tsim dab tsi tseg

Soob Lwj hais tias txhua txhua yam uas Vaj Leej Txi tsim muaj nyob hauv lub ntiaj teb, muaj ib yam twg yuav tawm tsam tau rau nws. Tsawm yog noob neej ntiaj teb no los, yog tias Leej Vaj tsis tso nws leej tub ngis los qhia, lawv yeej yuav tsis paub muab tag txhua tsav txhua yam uas Vaj tau tsim tseg. Nws hais ntxiv tias "hu ua noob neej xwb, kawm txawj ntse npaum li cas yeej tsis muaj ib leeg twg txawj tag nrho los yog paub txhua yam."

Txiaj Kuam hais rau Soob Lwj tias nyob hauv lub ntiaj teb no twb muaj neeg paub mus txog saum hli lawm, thiab lawv twb yuav txawj

even worse. Shong Lue said the fire would not burn everything from one end [of the world] to the other, but it would be ignited by weapons and guns, and innocent people could therefore escape.

### What God created

Shong Lue said that of everything God created on earth, nothing will succeed in rebelling against Him. As for the human beings on earth, if God had not sent his sons down to teach them, they would not know how to use all the products of God's creation. He added, "So far as human beings are concerned, no matter how clever and educated they are, none of them have total knowledge of anything or of everything."

Chia Koua reminded Shong Lue that people had been able to reach the moon from earth, and that very soon they would be able to bring life back to the body. What else remained to

aŵ. wà ản vừ wà đủ ảk? មយ៉ា ចំហា ២ឆាំ ភីឆាំ. บงิบษ จี่กั" ทิส พี่จี่ เม่น มห จีน ĀĶ GU LA. TU UK. ŪĀ GU HU ĀU Ḥ ḤĀ TA ŪR ĀU ŪĀ яĸ ÁŨ ĐÁ RỮ WĖ ŦŔŴ ព្រំ មុល មុំ ក្រុម ក្រុម មុំ ក្រុម ក្ម ក្រុម ក្រ តាំប៊ា щĄ ลพี่ ลิห์ พิศ ตลี อกา ម្នា ក្រុក គេក ក្រុក ម្នា нĸ ü ŪR ਘਰਂ ਹੈ ਦੇ ਸ਼ਧ ਜੰਗ ਮੇਂਘੋ ที่จั่งหัง ติง เพิ่ม หนึ่ง โล. min חות הול מס אוו אג אין שכי ט . गर्म ग्रेस गर्म है जग

MA FIÈ

មចំ ចិល និ ហ៊ា ស៊ី មប ទីប ៣ឝំ ១៤ ម៉ូច ម៉ូច ១៥ ម៉ូច ព ឃុំជ បញ្ចុំ ជ្រា ស្ន ПE ñк άŇ vn wa es su ne na. ຍັສີ ຈ່ພ ຫ່ວ້ ພັລ່ ຜທ ñк ÑЯ ЛĶ , வர் க் க்ய் யக் ĤΑ min HẾ VK MÃ NK ẨÂ ÑЯ љÀ บ่หี สธ์ อธิ ทงิ ห์หั ШH ЙM re it nu ai äk Ãя̀ ww ຈັທ ຈົບ ຍັκ ນັທ ນໍ່ກໍ່, ពាំពា HE ดน้. จิง ธ่ห ดัด ผ่ ÜЯ ເນເກັ

txuas siav. Ua li tseem tshuav dab tsi? Soob Lwj teb tias, "Txawm noob neej mus txog saum hli, lawv tsis yog chaw. Lwm tsav, uas yog noob neej kawm txawj xwb yeej txuas tsis tau txhua² yam muaj sia uas tuag lawm kom ciaj rov los vim yog tshuaj txua siav tsis muaj nyob hauv ntiaj teb. Cov noob txawj ntse kawg mas tsuas paub muab tau 6 yam txuj ci coj los siv tshuav 6 yam mas tsis muaj leej twg paub muab tau los siv lawm.

#### Cov Hmoob

Soob Lwj tau hais tias noob neej nyob hauv ntiaj teb Hmoob yog ib haiv neeg siab kub heev peem ntxeem ua tej yam fai nyuaj. Tej yam fai uas lawv tsis muaj yim ua tau lawm, ces Hmoob tseem tos ntsoov tias muaj ib hnub twg Leej Vaj mam ngis los cawm luag. Lawv tau ntseeg tias yuav pom Vaj ntsej luaj ntxuam, qhov Leej muag luaj nqhob, caj ntswm luaj ko

be done? Shong Lue replied by saying, "Even though people have reached the moon, they surely did not reach the exact place [where God lives]. On the other hand, educated people might be able to put life back in some things but not in everything that died because the medicine used to bring life back does not exist on earth. The most educated people may be able to find and use only six kinds of technology but no one will be able to find and use the remaining six. [Chia Koua does not know what these categories of technology are.]

### The Hmong

Shong Lue said that the Hmong on earth are people who have no endurance to difficult tasks. For any difficult task they do to perform, the Hmong still hope that some day God will descend from the sky and help them. They believe the face of God will be as wide as a fan, his eyes as large as cups, his nose as big as the handle of an axe, his feet rice-winnowing trays, and that he will darken the face of តិទី, ທີ່ ຜິສີ លីທ ຈe ຜິທ, ມກໍ່ ດໍກໍ່ ສີບ ສີບໍ່ ທີທ ຫທ ມີສື່ ຍສື່ ພະ ດີຂໍ່ ຫິສີ.

ม่หิ พพ พิหิ เต้น ŪЯ ñй Ý H TK Ý ĐĐ in. र्णे हैं। मेर्रे प्रक्ष पर प्रध म धर्म ŪR ν̄ια ae mk អាស់ អាហ 43 ग्रेम गर्से मधे ग्रें हेल गर्ह HĊ ШŔ Ŀĸ ຕິຍ ສີບົ ກຄ ພຣ່ ສີພໍ HU ĀK सर्ग कं केंच λÀ IPK गंभे ШÀ शंद्रे भ रंज एहं. iju गह प्रेंध केंग्रे सेंहें भेष ĤΑ νīп HIHP ห่ง หน้ นั้น เกา ត់ និង. បីហ ទិខ យប КÅ āк भंसे भंते है पत्ति वेखे भंध संधं लेख ក់ដ មារៈ ៣ឝំ សា ហហ ខំអំ ខង់ भेप प्रं थण भए हुत थन भ एंद्र חות אוֹם אוֹם אוֹם אוֹם πin ហ៊ីអ ប់រិស ១៩ ៧៤ IJК ġ ឃុំខ ហេអ្ រាក់ សីហ ម៉ាច់ ធេហ ពាភិ. νīп ŔŦ ឃុំអ៊ី កំពុំ ៧រាំ ៧៧ ម ៧ម៉ា อล์ ๕ กิถ ๕น กงิ สทิ ห์สิ พงิ iüm re yn ne en va माने भंग मांगे चंप पार्म HE ្សា មិន ភូមិ ក្រុ WH KA 30 WF љÀ ΝË รม จัน กงิ อธิ นัก ωë ហភ៌ taus, ko taw luaj vab loog, thiab thaum nws nqis los lub ntiaj teb yuav tsaus ntais.

Tiam sis yuav tsis muaj li ntawd vim kev tswm sim Vaj los rau noob neej hauv ntiaj teb no Vaj tsuas tso nws 12 leeg tub sib hloo los saib nraim txhua tsav txhua yam hauv ntiaj teb no tsis pub kom muaj ib tsav twg ua pem rau tsav. Yog tsav twg ua pem heev ces Leej Vaj yuav txo tsav ntawm lub hwj chim kom ntaug. Leej Vaj yuav tsis pub txhua tsav uas tau tsim tseg tu noob. Nyob hauv lub ntej teb no tseem tshuav raug kev txom nyem tseem quaj hu thov thiab tos ntsoov kom ngis los pab thiab los nrog lawv nyob. Leej Vaj twb lawd tiam sis yeej tsis muaj leej twg paub tau vim tias zam los thiab ua neeg tsav luag tsuas los rau qhov noob tsis faj.

Soob Lwj hais ncaj qha tias nws yog ib leeg ntawm Vaj Leej Txi 12

the earth when he comes down [a recurring image in Hmong tradition].

But it will never happen like that, according to Shong Lue, because the way God comes to human beings on earth is just a rotation of God's twelve sons coming down one after another [born as human beings except for one who came to the Hmong as a pig] to make sure that no kind of creature does harm to the others. If a species [or nation or ethnic group] becomes too bad God will reduce the power [and unity] of that group. God will never let any part of his creation die off without leaving offspring or seed.

There are still human beings on earth who are suffering, and who keep appealing to God and waiting for God to come and help them and to live with them. God has actually already come to them but no one knows it because he does not come beautifully dressed and only comes to where human beings do not know who he is.

Shong Lue disclosed further that he was one of God's twelve sons sent down to be savior of the people. Chia Koua

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leeg tub raug tso los Theej Kaj Pej Xeem. Txiaj Kuam xav tau tias Soob Lwj yog leej tib neeg yug xwb es nws ho txawv luag li cas. Soob Lwj paub, ces nws txawm hais rau Txiaj Kuam tias, "Yog koj xav paub Vaj Leej Tub yog leej twg no ces kuv yuav qhia rau koj."

"Hmoob lub txim twb tag lawm, tam sim no mas neeg laus los yog tej tsiaj txhu haus txhaum kua mis Hmoob los xob tsis tua lawm." Yog tias, "koj tsis ntseeg kuv no koj haus. Yog Xob tseem tua no kuv mam thaj tsob vim Hmoob lub txim ntawd twb tag txij thaum xyoo 2500 uas suav raws xyoo phab phuv thab cob."

Txiaj Kuam tau hais rau Soob Lwj tias: "Yog Koj hais tseeb tiag no muab kua mis los rau kuv haus."

thought to himself [about the fact] that Shong Lue was born of human beings and wondered how he was different from others. Responding to Chia Koua, Shong Lue said, "If you want to know who God's son is, I will tell you."

"The time of punishment for the sins of the Hmong people is over," he added [reference to a period when, according to Shong Lue, God left the Hmong people to suffer on their own because they had successively killed four of his sons who had been sent to help them]. "Now old people as well drink the milk from a woman's breast without animals can being killed by lightning" [reference to a traditional Hmong that if even a drop of milk from a woman's breast falls on food intended to be eaten by adults, food has to be thrown away lest lightning strike the person it. According to Shong Lue this taboo who eats established only for the period of punishment, and was no longer in effect now that period is over.] "If you don't you can try drinking it yourself. If lightning believe me strikes you I am responsible because the time of punishment the sins of the Hmong people has been over since the year 2500 of the Buddhist calendar" [1957 A.D., before Shong Lue started teaching the Pahawh Hmong].

Chia Koua said to Shong Lue, "If what you have said is true please give me some milk to drink." Shong Lue's wife

មឃុំ ចិល ពីគឺ រ៉ូប គឺ អ៉ុន់ យ៉ អ៊ីន ម រ៉ូទី លំ តិ៣ ម៉ូគឺ av ពA អ៊ីន់ យ៉ូគឺ.

ĐR ሆ

ย์น นั้น หลัง กับ หัง ก่อง ก่อง สติ น สษิ สติ ส่เช่ พพ ลัก บธั ज्ञ. यां प्राप्त भार वर्ष वर्ष का ทั้ง ที่นี้ จั่น พจ้ อธิ តិទំ ШÀ um ắu mã võ au về ٨À AY NA 3E 3Y YH भें भंसं घ шн กรี บหิ สต ก่น สลิ nm na mk ai än ma. En ៣ជំ អំប់ ដ៉ង់ បន់ ។ ររាំ में एपं एपं एपं से āе ម្នាក់ កុស មុស ស្រ កុស មុស ស្រ កុស មុស ស្រ

मं ए सं यह में भारे मारे ŪЯ no de die de du ក់ កំព បទ បម ក់ ប៉ុន កំព កំ ลีที่ จับ จิย หะ เล่ห ห้มี. FILL FIII äĸ. สกิ นี่よ์ ขย MÀ XK À ÀC HW PK ÀK ŪÝ रंप गंमें हैंप मेंचे गत से अंसे पैठ លីប ម៉ូស៊ី សុស . ១ឆ្នាំ ស៊ីប āe រាប ប៊ីហ ពទាំ ភិប់ ម៉ាហ ЮĊ មាល ស្នា ១១ មុខ ១៤ មា Soob Lwj poj niam tau tso kua mis rau Txiaj Kuam haus tag ciav Xob tsis tua.

Mooj Kav

Soob Lwj tau hais tias ua tib nyob yuav tsum muaj mooj kav moj coj, thiab yuav tsum paub teev hawm Vaj Leej txi thiaj tsheej taus ua ib haiv neeg muaj txoj sia vim Vaj Leej Txi tau tso Koob Hmoov nplua mias thiab muab nws hwj tsuaj muaj tsuas zoo dig muag, lag ntseg, nyob nqaij toog txhav hlau thiab ngaij zeb txhav tsua rau Vaj Leej Tub nqa los cawm noob lawm.

Muaj tau tsav neeg tau thov thiab hu yuav mus nrog Vaj Leej Txi nyob, tab sis kom noob neej paub tau tias Leej Vaj qhov chaw ntawd, noob neej, noob tsiag, noob sim mus nyob tsis tau vim yog tsav tsim txuas siav nrog rau hauv ntiaj teb daim av luaj pem xeeb. Tab sis Leej Vaj yuav tso nws leej tub nqis los nrog noob neej nyob vim tias hauv

then massaged out some of her breast milk to give to Chia Koua, who drank it and was not killed by lightning.

### Religion

said that to be human, people must have Shong Lue religion, and must be guided by it to worship God, in order become a long-lasting nation. [Shong Lue did not see traditional Hmong religion as the unified ethnic religion he God has bestowed great good fortune [on people] advocated. 1 and has also given his bottle of life-restoring medicine for deafness and maintaining flesh of copper blindness, and skeleton of iron, flesh of stone and skeleton of [perpetual life]. It is for his son to take down [to earth] to save humanity.

Many ethnic groups have prayed, begging to go and live with God, but human beings must know that they and the animals and the plants cannot stay where God is because they were all created with a life that belongs to earth and clay. But God will send his son to live with people because human

ທ່ອ បទ អហ បម់ ខិច អំប ល់ប ພຸມ ຂໍ້ ພຸນ . ຕໍ່ ພຸ້ ຮຸ້ນ ຜູ້ ຈຸ້ນ ຈຸ້ນ ທ່ ອອ ຂໍ້ນີ້ ພຸນ ກຸ່ນ ແກ່ ຈຸ້ມ ທຸນ ທູ້ຄ່ ກຸ່ນ ພຸພ ສຸບັ ຂໍ້ນີ້ ພຸນ ທຸ້ນ ກໍ່ນ ພຸນ ທຸ້ນ ຂໍ້ ພຸພ ຈຸດ ຈຸກ ພຸກິ ກໍ່ນີ້ ຄຸ້ນ ຂໍ້ ພຸພ ຈຸດ ຈຸກ ພຸກິ ກໍ່ນີ້

lub ntiaj teb no muaj neej dab nyob sib nphoo ntxuas.

Yog tias yuav teev hawm thiab tos Vaj Leej Txi mas yuav tsum paub lub caij hu tau. Hos yog teev hawm thiab tos tsis yog caij ces yuav tau dab vwg.

beings and evil spirits are living intermingled on the earth.

If anyone wants to worship God and wait for him to come [respond] that person has to know the right time when God can be called upon [primarily the fifteenth day of the month in the lunar calendar, plus the fifth and twenty-fifth as well, if necessary]. On the other hand, worshipping and waiting for God at the wrong time will result only in reaching evil spirits [because they will be the ones which respond at the other times].

ዛዛ: ভੇ ልት ፀቅ **ፒ**በ

11: Neeg Nrhiav Soob Lwj

# 11: People Seek Shong Lue

וּנֹשׁ שָׁג מוּטֹּ חָּוֹנִי אַנֹּע

 លំអំ UKCC លិខ ភភំ ចំអ

 សំទី មុខិ៍, ប៊ុប ដីខំ ចិត ពនិ ចំអឺ

 លើ មុខិ៍, ប៊ុប ដីខំ ចិត ពនិ ចំអឺ

 លើ ម៉ឺង អីល. ហំ លិខ ពង់ ដីល

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 ចិត អីល. ប៊ុន ប៉ុប លំអំ អាត់ ប៊ុល

 ពង់ កំពា លំគំ បុរា តិត, ដីប លិខ

 K លំអំ.

ทีน บนิ กล้ ลง ทีน บนิ ซิม ที่ ติย ลั่ม สกี มท บนิ ซิม ลัล สถี .หิน คีน ลัก กลั ห่นี Txiaj Kuam tau kawm paub txog tej kev qhia ntawm Soob Lwj, nws txawm xav nrhiav kom paub txog Leej Vaj. Soob Lwj tau paub nws tej kev xav tuaj nruab siab, ces Soob Lwj txawm hais rau nws: "Yog koj xav nrhiav Vaj no kuv yuav qhia rau koj."

Ntsuj Plig los sib xyuas

Xyoo 1966 muaj ib nkawm txiv Hmoob, Neej Nrwg Hawj nyob ntawm lub zos Naj Haib hauv xeev Foo Xam Lis. Nkawd muaj ob leeg me nyuam. Leej ntxhais Ntsuab Hawj nws muaj 11 xyoos thiab leej tub hu ua Xeeb Hawj, nws 9 xyoos.

Ntsuab thiab Xeeb nkawd niam thiab txiv niaj hnub mus ua teb lawm tseg nkawd nyob zov tsev. Muaj

Once Chia Koua was involved in learning what Shong Lue taught, he wanted to know more about God. Realizing what Chia Koua had in mind, Shong Lue told him, "If you want to know about God [learn more explicitly what God is like], I am going to tell you." [The lessons then came about in the following way.]

Visit from souls of the dead

In 1966 a Hmong couple, Neng Tru Her [and his wife] lived in Na Hai Village in Phong Saly Province [bordering China on the north, controlled by the communists]. They had two children, an eleven-year-old girl named Youa Her and a nine-year-old boy named Xeng Her.

Every day Youa and Xeng's parents went to work in their ricefield all day long, leaving the children to watch the home. One day the children saw three cats in the large rice storage bin located in the center of the house. Then, as the

шн กเพิ่ สน ตัว 🌣 ก็ก่า 🤅 กล้า ពុង ខា មេ មេ មេ មេ មេ ĒЙ ห์มี เริ่ม เริ่ม เริ่ม เริ่ม เริ่ม เริ่ม เริ่ม ĽΑ̈́ मार्ग क्षेत्र होते सम जैस नेम ก็ติ จี่สำสน งห งง ழ்த் ந்மு. HY HR TH HU HÝ MUH TA HA INU YK . ਅਸੇ ਅੱਜ ਜ਼ਿਲ यहा देव गरे गाउ हैंसे 🖰 केंच यसे ыŔ ย์ห์ หีจิ้ 🖰 แม. ยิง mm . एकं एकं इंस् सम

**4 K งัก รับ ห้จ้ ห้ภ้ พัก** มีย์ นัก กล้. พช วับ นั่มิ ПĻ TH VIT AN HÈ VR ÀN HÈ. <del>นั</del>ท ล้ผู้ สหู ชุง มู่น กูน गंध ਹੁੜ੍ਹੇ ਅਚ ਯੁੱਧ ਸ਼ੁਲ੍ਹ លល Ŕй VK HĖ TIN DĀ DIT üĽ HK ÃK AH. NK UÍ VA เหมี หั้ง จัน กัน บนั ňп "ยธ์ ก็ติ ต่อ ทัก mā." ы́к VH 3Å ŘŪ ŘŮ ÂÚ नंध गां स मेंग्रे गहें жĄ าลล้ йūр យ៉េហ अंग्रे गंप एवं में में חוב של מוז און.

AV ก็น มัท พที่ อล์ พัง กผ ก็กำ ก็น กกิ กผ . นับ ก็ษ ห็ จัน กัน บัน กร พื้น VW ๆก่ สกิ หี กัน ๆธ พื้น ib hnub nkawd tau pom 3 tug miv los hauv lawv lub phawv nplej uas nyob txawb ntawm tag. Tav caii niam thiab txiv rov tom teb los tsev, ciav cov miv txawm i.olq lawm. Cov miv ntawd los txog 3 hnub xwb ces lawv tsis rov qab los lawm. Ho pom 3 tug liab los nyob hauv lub phawv nplej txog 3 hnub, ces rov gab los lawm.

8 leej neeg txawm tawm los Ciav thiab nrog nkawd nyob. Cov ntawd txawj hais lus Hmoob meej li Hmoob, thaum nkawd niam thiab rov los txog tsev los mus ua teb cov neeg ntawd tseem nrog tsev tsis khiav. Ntsuab nyob hauv thiab Xeeb ghia rau nkawd tias, "muaj Hmoob tuaj txiv nrog nkawd nyob." Ob leeg me tes qhia cov neeg ntawd rau niam thiab txiv tab sis luag mog lawv thiab tsis hnov lawv sib tham.

Yeeb vim yog Ntsuab thiab Xeeb thiaj hnov lawv lus thiab pom lawv xwb ces nkawd niam thiab txiv tau poob siab heev thiab tau mus hu cov

time approached for the parents to return from the ricefield, the cats all disappeared. The cats showed up for three consecutive days but then they no longer came back. Instead, three monkeys appeared for another three days, and then stopped coming back. [Chia Koua does not know why the cats or the monkeys, or why there were three of each.]

Then eight people who could speak Hmong like real Hmong people appeared and stayed with the children, and when the parents returned from the ricefield the people did not disappear, but stayed there with the children. Pointing the people out, Youa and Xeng said to their parents, "Some Hmong people came and stayed with us!" But the parents could not see them or hear them talk.

The fact that Youa and Xeng [claimed to be] able to hear surprised the parents, who called the see [people] and elders of the village to come and question the children. [Chia Koua does not know how the children were able to see guests the people.] Youa and Xeng pointed the

หม้ ย ๆตั กัน นั่ม บรั งผ :ម៉ូស " உற் ជុំមេ មួយ ក្រុ ប៊ុន លោ និន់ ពុំភ្នំ ប្រាំ яĸ ភាព ភ័ព. ខារកា **ப** மா ர் மா र्में , अंस के मैर्ग स नाय लेंड नय ΠÂ លម ចំ លក់ ។លី ។ល ખમ ખેરું છળ વા ખેરે រេរបា ឃិស க்ர். "

n nữ từ nh Av nu NK ធម нė க்ம ந்ம ี่ ห้ห้ ที่หั หับ 🗚 नंत केंद्र केंद्र निव केंद्र केंद्र שָׁאַ הָּאָה פָׁתוּ אַבּ אַת ЖĖ मल गंग्रे लेखे चेंध ४४ . गंह шn បទ ឃុំព พื้น ห็ธา ณกั ๆเพื่ មេហ भंके के के केंद्र min ŪЯ äır.

neeg nruab zog tuaj nug ob leeg me nyuam. Ntsuab thiab Xeeb nkawd tau taw tes rau sawv daws tias "lawv zaum ntawd" tiam sis sawv daws tsis muaj leej twg pom li ces sawv daws tsis ntseeg nkawd.

Cov neeg ntawd thiaj hais rau nkawd tias: "peb yog neeg Ntsuj Plig mas lawv tsis pom thiab tsis hnov peb hais lus. Neb hais kom lawv muab pam thaiv rau ntawm kaum tsev, es peb nyob hauv hais lus kom lawv hnov tso peb yuav nrog lawv sib tham."

Ntsuab thiab Xeeb nkawd tau hais kom cov neeg nruab zog ua raws nraim li hais ces cov Ntsuj Plig ntawd los nyob hauv daim pam thaiv thiab pib nrog cov neeg nruab zog sib tham, ciav sawv daws thiaj hnov lub suab neeg hais lus tab sis lawv phaws pam saib kuj tsis pom muaj neeg.

Txawm hnov suab lus hais tias: "Kuv yog Yaj Sis Lwj; Kuv nyob Zaj Tsua Tiaj Ntuj sab nraud. Kuv hais rau nej paub tias Vaj Leej Tub nqis los dua Looj Ceeb lawm. Kom nej mus cuag nws. Kuv los ntawm no mas yog los txheeb cov neeg zoo tej Ntsuj

everyone, saying, "They are sitting here and there," but since no one saw the guests no one believed the youngsters. The guests then said to the children, "We are only souls [of dead people]; that's why they cannot see us or hear us talk. Tell them to curtain off that corner of the house with a blanket, and we will stay in there and talk to them."

Youa and Xeng asked the villagers to do as instructed. The souls moved behind the blanket and started talking to the villagers, who could now hear; but when they lifted the blanket no one was in there.

Then one voice said, "I am Yang Shi Lue; I formerly lived on the other side of Za Tsua Tia Village. I want to tell all of you that God's son has come down to the Long Cheng area [where Shong Lue was living]. Please go and meet him. My coming here is to select the souls of good people [when they die, to be] ready when God comes to raise them from death.

ย่น่ . ที่ห มีห่ ที่ส ตลี จิลิ ហម្ភា ស្រា ១៤ លេខ មិល İPK រេរប อล้. พง พ<u>ี</u>่ย์ ห พีท គំចិ បចិ ឃម៉ បម៉ អំរាំ äu ខាភ អ៉ូកំ: ŪR ற்மு க்க் ற்ற ម៉ូល ស្នា ម៉ូល ស្នា ıaın. ÑЯ ខ្មាំ งห์ ผู่นุ่ ดีดี ÁH Nℋ ÈÜ हार एंस् भंग भंग ग्रांग भ ठसं भंग ម្លាំ មួល ទាំង មុំ មុំ មុំ មុំ

งีบ ผิ่ม เมื่อ ติติ ₩Ą HА រាញ ឃុំ ក្នុង ជួញ ភ្នំ ŪÀ ÑЯ ЖĄ ឃុំអ្នក ប្រ មួយ មួយ មួយ មួយ gu aķ riu ma an ម្កាល ijė ьū́г ச்ர் பம் யிற் ப்பு vk Lam អំហ ភិប ហ៊ីក. ច្ចុំ មុខ ចូល ភូព गंस MU MG MA MĄ MĄ ñк ប់ស់ ឃុំសំ ប៊ុប ពាភិ សញ្ចំ ចំពុំ में छमें भ गर्भ लेए गर्भ लेल งบิ เกล่ ล่เม่าที่และเรียง พบ រាប ũ'n ர்ய யீக் க்க யய் வர் க்ய ពេល លេច កំពេ ចំពេ បំដ ШU Ŕñ จัน งห ท่ถ่ พัน ห้อ .บธั VƯ MK XÃ MM HĖ MА ப்ப ne na an uv an an បារា ឃុំ កំពុ កូរ៉េ កំពុ ĤΑ

MT ਘੁੱਜ ਦੂਲੇ ਜ਼ਿਲ੍ਹੇ ਹੋਪ ਹੁਣੇ ਖ਼ਿਲ ਪਣ ਜ਼ਿਲ੍ਹੇ ਘਲ ਵਾਲੇ ਕੁਝ ਜ਼ਿਲ੍ਹੇ ਤੇਲੇ ਜ਼ਿਲ੍ਹੇ ਜ਼ਿਲ੍ਹੇ ਜ਼ਿਲ੍ਹੇ Nplig mus nyob npaj tos Leej Vaj yuav los tsa lawv sawv rov qab. Cov nrog kuv los ntawm no yog nej tej neeg tej ntsuj plig; mas nej tsis pom lawv. Yog tias nej leej twg muaj tej txheeb ze ploj tuag lawm es nej tseem nco no hais kuv txheeb los nrog nej sib tham.

txiv neej uas muaj poj niam thiab cov poj niam uas muaj tau tuag lawd tau kom Yaj Sis Lwj txheeb lawv cov neeg los nrog tham seb puas yog tseeb li nws sib hais. Thaum cov poj niam ntsuj plig los nrog cov txiv uas tseem ua neej nyob sib tham ciav piav tej kev khwv noj khwv haus yav tag thiab ua li cas nws thiaj tuag lawd tib si thiab lub suab lus hais tseem yog tus qub neeg. Tab thaum cov txiv neej ntsuj plig los nrog cov poj niam uas ua neej nyob sib tham ces lub suab lus naus lawm.

Cov neeg nruab zog taug Soob Lwj Cov Hmoob nyob lub zos Naj Haib tau ntseeg tias yog muaj Vaj nqis los lawm mas Yaj Sis Lwj thiaj los

All those with me here are souls of your own people; that's why you cannot see them. If you have a deceased relative whom you still miss and want to speak to, let me know, I will bring him or her here to speak to you."

those husbands or wives whose loved ones had died asked Yang Shi Lue to bring their loved ones back to talk to order to test the truth of what he had said. When the deceased women's souls came to talk to their living spoke in detail of how their past life had husbands they been, and how they had died. Their voices still sounded the same to their husbands. But when the deceased husbands spoke living wives. their voices their seemed [Chia Koua does not know why.] distorted.

## Villagers search for Shong Lue

The Hmong in Na Hai Village then believed that God had come and that Yang Shi Lue had come to tell them. So the

ម្តាល गंग्रे गर्ने ग्रेंस भट्टे त्रग्रे गर्म ម៉ាល ចាំក ម យ៉ហ. អ៊ុម ខ្ទាប់ អ៉ុប់ អ៊ុ Шĸ नंद มีเม จห์, ผู้ม จืย, गर्ने चए गंध गर्ने भंभ ñв щA эē ចារ គ្លាប់ ស្នង តាធ្នា ប្រុង थ से संग्रा गर्द के ग्राध AF उंधे गत हैं वि तेंते थ लेंगे पर्से กับ จห์ มีลิ, เลีย พง มง Au ਜੋਸ਼ੇ ਜੇ ਘਾ. ਘਾ ਜੇ ਨਵ ਜ й'n ער אַ װּשׁ מוּט אָלוּ מוּט אַ אַ אַ אַ מוּט אַ אַ פּבּ. พน อัน พพ ลัก หัด AN AM AV NH AV NH йн μţ អ៊ីម៉ មហ ហ៊ូវ ម៉ា អ៊ីម៉ महि एस म प्रा हिंग जार वर्ग मान āĒ ឃុំមា यारे यारे एक हें के के पह मण गरा केंग्र मांचे सांचे संस्था स प्रयो गा**रं** ш́а មោ nư vù ảa ể vy nữ ng ắn АЎ МО УН ЯБ ЫĖ ŊΑ ល់ស៊ ឃុំស ល់សំ សំសំ ស៊ីភ អុំមុំ ហុខ មហ្គុំ ឃុំញុំ ឃុំញុំ т'n க்ம் ភេស្ Mu a bu en va. An អ៊ីន ចិល ហ៊ី ២នាំ ម យ៉ូល ភីនាំ, "ѿĸ ŪЯ ប៉ូយ៉ូ បច្ចុំ ៣០ គិល មេរ៉ូ បក្រ ម៉ូ ម៉ូឆ្លុំ गंप पर एतं सर्व हं गंप वर्ष प्रम नार्गे वा लैंड पसे . नंहं चैठ . אַג ឃុំ אַ װָּג װָע װעּ

hais rau luag. Ces zej zog tau Vam Yis Tsab, Choo Vaj, Nplaib Hawj thiab Yeeb Hawj mus cuag Vaj Looj Ceeb seb puas muaj tseeb. Lawv 4 leeg tuaj tau 3 hli ces tshwm rau gaum teb hauv nrag xeev Luam Phab Npas, raug cov xav pav Nplog tau lawv. Lawv tau qhia rau xav pav Nplog tias lawy yog Hmoob, yuav tuaj mus cuag Hmoob lawm Looj Ceeb no ciav cov xav pav Nplog  $\mathsf{tso}$ txawm lawv thiab muab nyooj hoom xa lawv tuaj cob rau zaws roos Pov hauv Looj ceeb. Kuj tsis muaj neeg paub tau tias lawv hais li cas rau zaws roos thaum uas lawv tau ntsib nws. Tom qab nyob hauv lawv Loo.j Ceeb tau ib ncua lawv mam nug cov pej Hmoob hauv Looj Ceeb tias ua li sawv daws puas pom muaj dab tsi tshwm sim txawv los rau hauv Looj Ceeb, leej twg los kuj teb rau luag tias, "Tsuas muaj Niam Ntawv xwb." Lawv taug tau nws chaw nyob hauv Naj Gua ces lawv thiaj tau mus cuag nws thiab sib tham. Ces Paj Haw.j thiab lawv thiaj ntsib.

villagers sent Wang Yi Chang, Chon Vang, Blai Her and Ying Her to go and inquire in Long Cheng and learn the truth. These four men took three months to reach the northern part of Luang Prabang Province, where they were arrested by Lao soldiers. They told the Lao soldiers that they were Hmong and wanted to go and meet the Hmong in Long Cheng, so they were released and airlifted to General Vang Pao [in Long Cheng]. No one knows what they said to the General when they met him.

After a while they asked around among people in Long Cheng about whether any important events had been taking place there, and everyone told them, "Only the Mother of Writing." So they traced Shong Lue to Nam Ngua Village and talked to him. Pa Kao Her [early student of Shong Lue Yang, then in military service in Long Cheng] met them then [also].

ត្ត គួច កុយ្យ មួយ ប្រ เงิน ਗੰਧ , ਮੇਜ ਜੰਜੇ ਜੇਵ ਚਲ ਅਹ ជារប AN GE WILL WAY E ម៉ាច់ មេ៣. ចង់ អីឃុំ អីអុំ ហ៊ុក ÑR ÁC ÃĐ MM ỮĊ EK H MH HÖ NÄ AG ĐÀ AF ម់ ប៊ុន្តិ ៤ ម៉ាហ អ៊ី 30 សំអំ កំហ. ਸ਼ੈਸ਼ੇ ਜ਼ਬਾ ਦੇ ਹਵੇ ਅੱਖ ਸ਼ੈ νīn धं नंतं . एतं हेपं सेसे घव หม้ ขมิ ถ ก็ธิ กัน พหิ หิต ÝШ ąņ หิ ล่ง กับ งษ์ เหก 40 งี้เก จับ หก่ กัก มก เมด & ử ở Hẻ ĐR ƯC VƠ ỦĂ än. . me ia

Zaws roos Vaj Pov tau hais lawv rov gab mus tsev, thiab nws tau ceeb toom yuav kws tshuaj nrog lawv, tab sis tsis muaj neeg yeem thaj mus vim tias nrag xeev Foo Xam Lis raug poob rau tog Koom Pheej kav los tau 20 lawm. Ntau pwg neeg tau mus rau ntawd puav leej raug ntes tag lawm. Thaum kawg Tub Lis thiab Paj Kaub Hawj nkawd tau yeem thaj mus, nkawd nrhiav tau 10 leej neeg ntxiv nkawd thiab lawv 4 leeg, tag muaj 16 leej ua ib pab.

Txog hnub uas yuav sawv kev ces Paj Kaub txawm ho pauv siab thiab coj cov cuab yeej uas nws tau lees tuaj rau Txiaj Kuam hauv tsev, nws tau hais rau Txiaj Kuam kom mus ua nws txoj hauj lwm. Txiaj tau teb tias nws tsis mus. Paj Kaub tau rov hais tias: "yog tias taus los kwv taus." Thiab tau tsis thov kom Txiaj Kuam mus. tau teb tias "tso cuab yee.j Kuam tseg thiab cia kuv mus nug Soob Lwj ua ntej tso.

General Vang Pao told the men to go back home, and asked for volunteers to go with them, but no one dared because Phong Saly Province had been under communist rule for twenty years. Several people had been sent there [at various times], but all had been caught. [General Vang Pao saw the arrival of these men as creating an opportunity to cultivate the communist-controlled area from which they in came.] Finally, Tou Lee and Pa Kao Her volunteered additional volunteers as well, so that they and found ten made up a team of sixteen people, including villagers.

On the day of departure Pa Kao Her changed his mind and brought all his equipment to Chia Koua at his home, telling Chia Koua to take his assignment. [Chia Koua does not know why.] Chia Koua, however, said he did not want to go. Pa Kao then repeated an old saying to Chia Koua: "If the older brother is not able to do something the younger brother must do it for him," and insisted that Chia Koua go.

លភិ ឃឹម បក់ នក់ ឝំសំ ហំ ទំជ គំនិ បក្ ម ៕លី ៕ជ អំម បក់ ឝំវាំ នាំ លក់ លវ់ ៕សី ៤ លក់ ស ៣គិ ហំ ទំជំ ល់ ជំ បកៃ .នក់ អំភិ បក់ នក់ ឃ័យ ៣លី បក្ ១អំ បក់ នក់

មល់ ចិល និ ២និ ម អិប តិនិ ពិ កិន និ ប៉ " " ប គិនិ ពិ កិន ពនិ កេស ពី កិន ពិ កិ កិច តិ និ ប កិន កិនិ កិនិ គិនិ គិនិ កិនិ កិនិ កិនិ ពិនិ ពនិ មិន កិនិ កិនិ

ឃ៌ម Ai0 អិល អំច សំល់ ហំ ∲ប៊េ ម ∲អ៉ ∀អ៊ Nii បត្រី ម ឃំ Nii Nu XDXP សំល់ អឺលី អង់ & Nii ម អាវិ ដ ឃឹល សំ បត់ Ni√ DP Txiaj Kuam tau mus nug Soob Lwj ntawm nws tsev thiab hais rau nws tias Paj Kaub lees tau hauj lwm los mas nws tsis mus. Nws tau kom Txiaj Kuam mus no 'es nws puas yuav mus tau?

Soob Lwj tau teb rau nws tias koj mus tau kawg. "Kuv xav tias koj mus nyob puv 3 hlis ces koj rov los lawm, yuav tsum mus kawm es thiaj paub tias Leej Vaj nyob qhov twg."

Txiaj Kuam tau hais rau nws tias lub teb chaws ped nyuaj heev es lawv yuav mus li cas tau?

Soob Lwj hais tias: "Kuv mam sau ib tsab ntawv roos koj mus ces tau." Ces nws tau sau ib tsab ntawv ua Phaj Hauj Hmoob sam koob hmoov rau Txiaj Kuam. Nws xyeem tias "Npe Pej xeem pov Txiaj Kuam Vaj" Nws hais ntxiv rau Txiaj Kuam tias koj txawm mus txog rab teb twg lawm los, tsuav yog muaj kev nyuaj siab xwb ces koj hu es kuv mam tuaj pab koj.

Txiaj Kuam tau tsab ntawv uas Soob Lwj sau rau nws lawm ces txog rau lub 4 hli ntuj xyoo 1967 lawv 16 leej neeg tau sawv kev mus rau

Chia Koua answered, "In that case leave the equipment here, and I will go and ask Shong Lue first."

So Chia Koua walked to Shong Lue's house and told Shong Lue that Pa Kao had accepted this mission but was no longer going, and had asked Chia Koua to go instead. Should he do so?

"Of course, you should go," replied Shong Lue. "I think you will only be gone for three months. Please go and learn for yourself where God is."

Chia Koua told him that part of the northern country was not safe to travel; how could they make it?

Shong Lue said: "I am going to write a pass for you and that will do it." He then wrote a pass in Pahawh to wish good luck to Chia Koua. It was signed with an inscription "People to protect Chia Koua Vang" [and is still in Chia Koua's possession]. He said further that wherever Chia Koua

lub zos Naj haib. Lawv tau caij nyooj hoom hauv Looj Ceeb mus tsaws rau lub tshav nyooj hoom Luam Phab Npas ces ho pauv caij nyooj hoom kiv tshuab mus tsaws rau hauv hav zoov ntawm ciam nrim teb nrag xeev Luam Phab Npas thiab Foo Xam Lis sib cob.

went, if he faced difficulties, he should call and Shong Lue would rush there to help him.

After obtaining the pass from Shong Lue, the sixteen people left for Na Hai in April 1967. They took an airplane from Long Cheng to the Luang Prabang airport and from there they rode a helicopter to land at a jungle site on the border of Luang Prabang and Phong Saly Provinces.

លភិ ឃុំម អំរាំ ឃុំខ ម ខេក

12: Kev Pab Ntawm Soob Lw.j

12: Help from Shong Lue

गय एमं हंधं स बर्ने हं एध யப் ਹੁਣ ਜ਼ਿਲ੍ਹ ਯੂਯੂ ਜ਼ਿਲ੍ਹ ਦੂਜ਼ भंहे गाँहे चाँगे हैंहा गाम ŪΑ រេហ ยน ห็ติ สติ สขิ น้ำ मण लेंग हैं . यह म ४णं लेंसे वाव ЙĖ ឃុំព ហុស កម្ម មួច មួយ हेरी यत्ने यह देउ गंध ۸À иir אָל אָנָ אַת אָל הָל הָל הָל הַל אַ VĖ HH KĀ. ĀV N ផង Ŕij лĸ ហេដុ ឃុំកា ក្រុម ក្រុម ហុស พพ สนิ สหิ ผู้ผ ทบ ñк ĖĖ นอั нп मां भर जिए एंसे एए ម៉ូនិ សង់ អំប៉ុះ អ៊ូប ឆ្នំ ថា លក លីហ हैं स हे हे से जैम तामें तारे हर កាន ឃុំ ធំរាំ ពី ពាំកំ សំមុំ.

H KÖ Ú Vũ VÕ NJ ÜH Vá na Vá ta ka ka na

Lawv tau mus kev taw lug hav yuav mus kom txog rau lub zos Naj Haib tab sis thaj tsam uas lawv lug mus ntawd mas muaj toj roob hauv pes cuam kawb heev. Tau peb peb hmos tom qab ces lawv sawv daws ib leeg noj tag ib thawv mov twb mus thiab tsis dhau ib nreej roob ntawd. Txiaj Kuam tau tawm lub tswv yim tias yog peb lug hav zoov mus mas yuav tsis tshwm Naj thiab mov noj tseem yuav tag tib Nws tau kom muab luaj chib lig si. los saib es nrhiav kev taug mus, sawv daws kuj pom zoo.

Soob Lwj coj Txiaj Kuam taug kev Lawv nrhiav tau kev ces lawv

Then they walked through the jungle toward Na Hai Village they took [not following any established route trail, to avoid meeting the enemy] went up and down the high hills and deep valleys of a mountain range. After three days and three nights each of them had consumed about one case of rice and they had not yet even fully crossed that one range. Finally Chia Koua had an idea which he companions: they would never reach Na Hai traveling before consuming their entire rice supply if they continued directly through the jungle like this. He suggested that they look at the map to find a trail to follow. [Tou Lee was supposed to be the leader of everyone agreed. the group, but increasingly deferred to Chia Koua.]

Shong Lue leads Chia Koua to the trail

Once they found the right trail they walked along it for five days and five nights [with short rest stops of two to three hours]. They finally heard roosters crowing and

ट साए हे हैं हैं हैं से प्रांप चार्र जात AM UU HH ลิท หลั พี่หิ้น. เมก ที่จี เหล ลิส์ เกิด เห็น मंपं प्रंक . यक्ष में जैसे के क्रेंर्स जैसे ÂŪ XÃ TIÁ , AÑ AĞ XW , ល់យំ អភិ ម ស៊ីឆំ អស់ លំហំ, YU YM JE AH र्थम हिल THE AA É NU AU ÁU ÁT PH ध्य गंद्ध भंसं हेंध UI IJĖ my a wy a wy a cu ល់ សំពេ សំពុំ សំពុំ សំពុំ яĸ ο̈́m ગમેં દેદ દેઇ તેંં માં સા દા દેશ ત્રેંદ នក លម ឃុំនុំ ឃុំទី .លក់ តាក ៤កំ ២ភំ ដ់អំ, អ់កំ អំ។ អំខំ, ឃុំ អ៊ុំ ម៉ាញ់ អ៊ុំ ម៉ាល NR . एमं एकं मते स चंत ŨШ щА .៣៩ គំរាំ ចំ លង

mំ២ AiJ ១H លល អហ ខំ លស ที่ส ผล่ ติจี ติน ห พ่ท์. шe vie ko nu ne ko й'n ЙIГ गंहे सप्ते जेव जेह सज ග්ද න න්ව න්ව මේ මේ ШÀ ÈÜ ÀN VÜ AN ऐंधि र्लेट चर्स न्नहं एस एसं स यंग्ने रेंग्ने केंग्ने हरू и'n MA ĐÃ. ĐỞ N HW ਰੂਹ ਸੂਬ ਅਤੇ ਹੁਰ ਤੁਹਾਤਾ រាប . ME AN ĐH TÜ KH AN

txawm muab yeej cum kev taug tau hnub 5 hmos. Ciav lawv hnov laus qaib qua2. Lawv txawm xav tias muaj zos ze lawm. Lawv tau tos kom tsaus ntuj tso mam mus. Thaum tsaus ntuj lawm ces lawv mam taug kev mus dua, tab sis cov neeg uas nyob nyuam qhuav luaj tau ib ntawd thaj teb npleg thiab hlawv nyhiab dub nciab, ua rau txoj kev ploj rau hauv qua lawv lawm thiab lawv tsis pom gab xyov kev mus dua tog twg li lawm. Yees sim lawv poob rau hauv plawv teb npleg, qaim hli nrig, lawv tsis pom qab muab tau yeej cum ncauj kev mus li lawm. Lawv tau txhawj heev.

Lawv tau muab lawv faib ua pab mus nrhiav txoj ncauj kev dua. Ob pab puav ob sab ntug teb mus hos muab pab peb mus ncaj nruab nrab teb ua cov cuag ob Yog pab twg xub nrhiav pom txoj mam ncauj kev no ces sib Txiaj Kuam yog pab mus nruab tooj. nrab teb. Nws tau ghib nloog nraim ob pab.

realized there must be a village in that vicinity, so they waited until dark to go on. After dark they walked on again, but the people of the village had just cut down and burned [the jungle to make] a ricefield, which obliterated the path under a covering of ashes, and they did not know which way to go. In the middle of the wide ricefield, even though the moon was shining, they had no way to figure out where the path was. They were very worried.

They divided up into three groups to find the path again. Two of the groups went around the two edges of the field and the third walked across it. If one of the groups found the path it was to inform the others by radio. Chia Koua was with the group which walked across the field. He put the radio on standby, ready for the other two groups to call any time.

After the groups had gone in their different directions, Chia Koua was very worried, so he called on Shong Lue for help [thinking, "Shong Lue help us find the trail."] A moment later he saw a striped bird, unlike any he had ever

ម ឃុំព ហុំព្ ขีม สิธ ี้เกิด ซี่นิ ษนิ . เกล้า สกั ត់ទំ มีน ซุ่มู นุน หู ธุม กุ កំនេ ខំភ , ភាំទ ថា លាវិ TΑ រាប ម៉ាក់ សំហ ខីទាំ លិស វាប ۸À ĒΫ យ់ហ់. ម៉យ ចីហ អាក់ ផ់ដំ យ៉ង់ संगं ध एंसं रंग गत สีเม ar र्स तम सेत भेते हैं ΫĶ ÑЯ ขบ๋ ณห์ ณติ ผ่น หลั ப்பு "។បស់ អំរាំ អំប

ਸੰਘ ਸੰਘੇ ਦੇਸ਼ ਪਰਿ ЙŔ ŔЙ អក់ កំលំ ឃប់ បត្តៃ ឃុំតំ តំទ ដ៉ែប , ធីន់ ម ពីភិ ខីភិ កំព. យ៉ង់ ñч បាតិ គំយ AV VH UÜ KN AN k nii ww sin i vū H Aii ŔÑ VÁ UŘ H ÁW VH הַּנִם גַּאָ הָּגָּ ש גַּעָּ אָתְ עַנָּ av នី៩ ចំណំ កីនិ ដ័ប ចំហ. ភិប לה עט עב שא אפ ញ់ញ៉ ωĄ गारं महं गरि एसं , गंधं सं चंत ញ់ លក់ ១៣ MB មួល ២៤ YK។ រាប ពី ប់ដំ ភីដំ ភំ ពេធិ ភិគិ ម៉ាប មឃុំ ភ្លាំ ចំលំ លិក ពេល មុំ

VÓ ΚÖ អំហ៊ី ៣៌ប Aប ម Vro ឃុំ ខ នេយ មុស សស Tom qab Sawv daws sawv kev mus lawm, ces Txiaj Kuam tau txhawj heev, nws txawm tau hu txog Soob Lwj kom pab, tib pliag xwb nws txawm pom ib tug noog txaij² tsis thooj li tej uas nws ib txwm pom dua, ya los thiab tsaw ntua hauv av ze rau ntawm nws hauv ntej. Nws tau xav zoj tias: "cas twb tsaus ntuj lawm es tseem muaj noog zoo nkauj ua luaj li ya los tsaw ntawm no?"

Nws txawm mos ntho txhom tus noog, tab sis nws ya plaws mus tsaws rau tom ntej lawm. Txhua zaug uas nws txhom tus noog ces pheej ua rau Txiaj Kuam txhom yuav luag tau nws, ces ua rau nws caum tus noog mus txog ntua rau tim ntug teb ciav tsis pom tus noog lawm. Nws xam ncig lees na txawm pom txoj ncauj kev dua, ces nws mam hu kom ob pab rov los sib ntsib. Nws kuj tseem tsis tau paub tias yog Soob Lwj tuaj coj lawv kev.

Xav Pav Khuaj tuaj caum Lawv rov muab tau yeej cum kev

seen before, fly down and land just in front of him. He asked himself, "It is very late; why did this beautiful bird come and land right here?"

He tried quickly to catch the bird, but it flew a few steps away. Every time he made an attempt to catch it Chia Koua almost got the bird, and in trying to catch it he followed the bird until he reached the edge of the field, where it disappeared. He looked around and there was the path entrance [into the jungle] again, so he called the other groups to join his. He did not realize that it was Shong Lue who had come to lead their way [until after they got back to Long Cheng and he discussed everything with Shong Lue.]

## Chased by Khua soldiers

Once they got on the path again they walked for another four days and four nights until they approached a village populated by Khua people [an unidentified ethnic group with ដូច មួន មួន មួន មួន មួន ЙĖ ĤΑ ம் ம்ம் ம்ம் ம்ம் க்க பிர் ம்ம் លីអ. យ៉ង់ ខ័ររំ ក់ព់ លេ**៣** ww , អំម៉ី ឌិម វ៉ាទី ឝ់ស ។បា ЙR ผู้ผู้ หลุ่ หูง ผู้พู้ ν̈́А អ៊ុខ шш ឃោះ earr -រាច់ ខារ៉ា ម៉ារា កីន ਅੰਘ ਸੰਭ ਸ਼ ਸ਼ਾਂਸ਼ ਮੁਲੇ ŔĀ яĖ संघ राज वाज यह एस ជាច љΚ พีท. พท หีจี สล่ ษ ต่ก. गह पम प्रम गुंब के हुंस गुण ин ਸਫ਼ ਹਨ ਮੁਲ ਵਿੱਚ ਮੁਲ ਬਧ អក់ ឃុំដ ខ លល ឃុំសំ ய்ம். āur ทุก มีที่ หน้า พบ มัล พัก มีก לּחֹ מנו עּהַ שִּׁנוֹ אוֹה אֹגּ no ne ia ni ni υü លីអំ ចង់ ចំង់ មហ យ៉ូស មង់. ម្តីអ חַתַּ אַה שוּע אָג בּּ אָבָּ ענִ חַתַּ งห์ เล่น เกล้ ฉีย เก็บ ฉบ មុំល្អ សុមា មុំ ហូញ ūн и'n ការាំ ព័រ ស្នេ ៧៧ ឃុំនៃ ខែច

taug mus tau 4 hnub hmos thiai tshwm rau ib lub zos yog pej xeem Khuaj. Ua ntej thaum lawv yuav mus rau hauv ib thaj teb npleg, tab tom tav caij pej xeem yuav sawv kev hauv nruab teb los mus tsev. Muaj kev poob siab tias tsam lam ntsib los nruab teb los, lawy neeg txawm nrhiav kev nkaum. lawv kom dhau caij cov neeg rov mus tsev tag tso lawv mam mus dua. Yees sim lawv tau nce mus nkaum rau saum ib lub me nyuam hauv roob. lawv txawm ho mus hmoo ces muaj phoom ib leeg poj niam Khuaj lov ntsuag xyoob. Tus poj niam ntawd tau khiav rov mus hais xav pav Nyab Laj tom zos, luag tau coj dev tuaj raws thiab tua, sis lawv khiav dhau lawm.

Thaum cov xav pav Nyab Laj coj dev tuaj txog ntawm chaw, kuj tsis muaj leej twg paub tias luag pom dab tsis, tab sis tau hnov lawv sib tua ntev loo ces mam ntsiag. Cov dev los kuj taug tsis tau ntxhiab.

clothes similar to the Iu Mien]. They came first to a ricefield, arriving toward evening when villagers were returning home. Fearful of being seen by people walking back and forth, they looked for a place to hide, intending to wait until all the people were home before they went on.

While on the way to their hiding place at the small hill, they unfortunately encountered a Khua woman picking bamboo shoots. The woman ran toward the village there [who allied alert the soldiers were with thel Vietnamese, and the soldiers came after the team with hunting dogs to chase and kill them, but [by the time the soldiers arrived] the team was well on its way.

No one knows what the solders saw when they arrived at the scene, but they fired several rounds of ammunition for a while [which the team could hear from where they were]. The dogs [apparently] did not pick up the trail left by the team, either. ក៍ប៉ អស់ ប្រ៊

⊽ឃ ហ់∀ អ ដូង៉. ឃ៣ ដូង៉ អ ត់អំ 3K ហអ, សហ ਅ∀ ЫR अंक्रे लंड वर्ण अंक्रे लक्ष चंद्र गरं हैं हैं जा वें वें में हैं वें पा पाने រេយ ยน ห็นี AN มีลิ หิ MIN H OF EIN VV, O DA HR មាឃា ហ់ខំ ហ៊ីអំ ម បេហ, าลล้ ਮੁਲ੍ਹੇ ਸਨ ਪ੍ਰਾਪ ਪ੍ਰਮੁੱ ខាភិ Ŕā яĖ गयं देव देव राध संग हे गंध मंधे हैं अंग्रे मर्ग ūm 'n aà un th ta. ຍັສ້ ຕັທ में केंद्र केंद्र में केंद्र में केंद्र Π̈́R ម៉ូន៉ា. មា ឃាំ ម៉ាំ អាំ ម៉ាំ ម៉ាំ ម៉ាំ ក្ស ៣៣ ឃុំ ភ្នំ ក្រុ йĸ ານ ເວົ້າ ເຂື້ອ ເທສ໌ ໝໍພໍ ∀ພໍ . គំប៉ ៣៎ម គំយ៉ ឃុយ មុំភា ពុំស ពុំស ហ៊ែក ម រ៉ាទុំ ល់ ភីអ៊ី, "៣ ម៉ាយ រ៉ាប धर्म भंत्र मेंष्ण, धर्षे ज "Sk ប្រ ១៣ ភំខ

បចិ ឃម៉ សិន ៣៣ សិត ហំ ទិជ ៣៣ នចំ n ទមិ បម៉ ៣៣ n បប៉ លំលិ ឃុំល . ៣០ ៣០ សិហី អ៊ីស បប៉ ម អ៊ីស ឃុំង នហ បត្រ ម លទី សិ លស់ មស៊ី សំលំ ឃុំល បស់ ចំសំ ប៉ាម ឃុំម ៣៧ សិស៊ី ហំ ទិស៊ី . . ពាហ៊ី បស៊ី Noj hno tag

Lawv tau lug hav zoov mus cum kev taug. Lawv taug kev tau 29 hnub, lawy cov mov Thaum lawv tsis muaj dab tsis noj thiab tau tshaib plab yuav tuag lawv tau ntaus xov tooj lawm. rov los rau hauv Looj ceeb, kom xa mov mus pov hmo ntuj rau lawv, tab sis cov nom tswv Hmoob teb tias tsam ntawm lawv nyob nyooj hoom mus tsis tau ze thiab tau hais kom lawv nrhiav lawv lawm xwb. Tej lus tsis zoo ua rau sawv daws quaj tag. Sawv daws txhawj tias yuav rov qab los deb, thiab tsis cuag ncua lawm. Tej los zaum lawv yuav tuag tshaib Sawv daws txawm hais rau Txiaj Kuam tias, "koj yog Niam Ntawv me yes, seb koj puas muaj tswv yim pab tau?"

Txiaj Kuam tau hais tias yog nej nloog kuv hais no ces kuv mam hu Niam Ntawv tuaj pab peb. Sawv daws tau lees rau nws muab siav khi rau nws thiab lawv yuav ua raws li nws hais. Txiaj Kuam tau hu Soob Lwj

Food is used up

off the path into the jungle and then team went returned to it again after a distance. They walked on another twenty-nine days, during which time everything [they had brought along to eat], including the dried rice, When they had nothing left and were extremely hungry, they radioed to Long Cheng, urgently requesting night drops of food, but the Hmong authorities there replied that aircraft could not approach where the team was, would have to figure out how to survive by themselves. This bad news made everybody weep. They realized it was to go back and even farther to reach their destination. They probably would all die of hunger. Everyone said to Chia Koua, "You are the student of Mother of Writing; do you have any ideas that could help?"

Chia Koua told them to do what he said so that he could ask for help from Mother of Writing. Everyone assured him that they were dependent on him, and that they would do

केंट वांप कर अंध अंध वर्ष कें ה הג את בינו אוו ה תוב HR ÖU. ន់ Au ទិទ ស្លាំ H ÁÜ ŸÄ VĒ ĒÜ មឃុំ ĒM ਪੰਧ ਲਾਹੇ ਜਦ ਹੈ ਜ਼ਿਲ੍ਹੇ ਪੰਧ ŖΫ ĥ ம்ப க்க க்ய் ரிப் கிக் யக் พื้ย ที่น หลั พื้น ซึ่ง ซัง หิ លីកំ ឃុំ មូល ឃុំ មូល កំ មុំ រ៉េទី ល់ ធំអ៊ី ហ៊ី៣ ម ងលំ សំពុំ ភិអិ. ម៉យ មហ ពុំហ្គុំ ហ៊ុន អ្នក់។ ឯក រាង តំ តំង មាន ម មា.

kom mus muab tswv yim thiab sawv daws kom muaj zog mus nrhiav tau mov noj. Tom gab uas Soob Lwj tag ces txawm ua rau sawv daws rov muaj zog, txawm ntau yim tias peb ua ib siab mus es tsis txhob rov gab. Lawv tau txiav siab mus ntxiv thiab seb puas yuav muaj hmoo nrhiav tau zos. Kuam tau hais rau sawv daws tias. yog lawv pom muaj zos, nrhiav kom tau mov rau lawv.

whatever he told them. Chia Koua then called upon Shong Lue to provide them with ideas and to strengthen them until they could find food to eat. After this appeal to Shong Lue they were strongly guided by the idea that they should go forward and not return. They decided to make every effort to go on and take a chance on finding a village ahead. Chia Koua told the team members that if they came to a village he promised to find food for every one of them.

**4** មា: លីអំ ចំាន់

13: Khuaj Txhom

## 13: Trapped by the Khua

An និធ់ H និច នាម ឃុំខំ ហុំខំ ឃុំប ਯਮ ມກ່ mā Hē, រេហ ហ៊ шн กิส มีนุ่มที่ สิห์ จิท. ß HĖ MÁ ÑR AÁ āŔ . ਘੰਸੇ ਸੈਫ ਜੈੱਖ ਵੇਸ਼ੇ ਜੈਫ มิเอี ล่เม่ หล้า เกลี เลีย ท่าน เก๋ ซิเนี ษุท หูที่ มุท อุห эì ចត់ លីទាំ ពំ ភំត់. សហ ទាំ លក លីហ ዜፊ ដូល พพ หพิ งง พูห พูหฺ **ப்ப்** ந்ம.

ьŔ អ៊ីថា ហំ ទីជ ឃាំ រេហ nn ÉS ÁW", ÉS ต่ พม หลั ឃុំនិះ ជំរាំ ២៣ កាន អូកុំ ម៉ូកុំ មាធំ ឃាំ ម៉ាំ ម៉ាំ ម៉ាំ ម៉ាំ ម៉ាំ ម៉ាំ ម៉ាំ ម៉ាច់ ម៉ាប ខាត់ ល់អំ ផែង ម៉ាប៉ឹះ กัห ผล่ ਅਸ ਯੋਯ ਚ ਦੁਆਂ. " गंगं एसं गंध भंसे समें स ग्रंथ ग्रंथ एट में हैं हैं एं प्रेंच के में ហហ ហ៊ម់ លីវ៉ា ច់៣៎. 🗚 ព់វ៉ា पांग सर्गे हेंगे हेंगे हेंड अंग पह प्रभ म र्णेट गरं गंध अस सर्थे A່ឃ ម៉ែជ Sawv daws yoo mov taug kev tau hnub thiab ob hmos, lawy kuj rov muaj zog thiab tsis nkees. Tab txij hmo ob mua.j ib txhias rov tshaib plab ces txawm poob qab lawm. Txiaj Kuam thiab Tub Lis nkawd ua ntej ces tau nres thiab cov tom qab tuaj kom txhij. Lawv tau muab luaj chib lig saib ciav muaj zos ze lawm.

Kuam tau txhib sawv daws Txiaj tias, "ua tiag mus kom hnov Thaum peb mus ze zos lawm peb yuav tsum lug kom dhau zos tso no peb tsuam chaw so; ces kuv mus nrhiav mov los rau peb." Lawv tsis kev mus deb ces tshuam rau txoj ncauj kev uas tuaj ntawm zos tuaj tshwm. Ciav tom thawj rau cov neeg Khuaj tab tom tuaj mus ris ntsev, thiab lwm pab twb ua

Although all the team members walked on without eating [rice] for two more days and two nights, they felt fine [They did eat jungle products like bamboo not tired. shoots when they could find them.] But beginning from that, some team members fell behind night after because of hunger. Chia Koua and Tou Lee, who were walking had to stop and wait for the last ones to catch up. Then they pulled out the map to look at it again that there was a village nearby.

Chia Koua urged the team members, "Let's make an effort to walk on until we can hear the roosters crow. When we get to the village we must make a detour and pass it before setting up our camp for the night. Then I will go and find some food for us."

Not far from where they started walking on they came to an intersection where another path branched off to another

яĸ រោព NO PH HA NO TU NY PH H គំព ហ់ 🕏 ជ. . ក់ត់ ឃុំស អំពី भंगे एसे भंगे ध लेख रेंग्रे अग . ដំម ឃុំជ NR พห ท่ติ ษ ผด ពាលី ឌីស៊ ហ៊ ទិធិ . ពីទ Ħ MA ษ สกิ พม ก็ธ บหิ หิ้ หิ้ส์ บรั ក់ដំ ហហ ស៊ម់ អំម៉ ស៊ីនាំ иir ш'n งห รี่หั้ ตี้มี สกั เก่ห้ ល្លំ ទំ ខត់ ភីទំ: "ភិម ខេត់ ЙR หเกิ หันิ เริ่ม พห่ หัน ľА ਸ਼ਣਂ ਗੰਭ ਹਮਂ ਹੁਣ ਨੇਣ ਗੁੰਪ ИΗ ត្ត ហុល ក ច្ចាប . . លេ ១ឃុ អ៊ី អ៉ូខ្ញុំ អ៊ីអ៊ី.

ntej tuaj nyob dhau me ntsis ntawm kev tshuam tos lawv cov ua gab. Txiaj Kuam pab tuaj mus sib Thaum lawv dhau ntawm txoj ncauj kev tshuam lawm ciav hnov pab Khuaj tom hauv ntej tab tom sib tham, ces lawv tig rov qab thiab yuav nrhiav kev nkaum, tab sis pab khuab uas ua qab twb tuaj txog ntawd, ciav tau lawv pab rau hauv nruab nrab kev lawm.

Lawv tsis pom qab yuav ua li cas tau ces lawv thiaj tig nrog cov Khuaj sib tham. Txiaj Kuam tau muab nyiaj pub rau Khuaj ces Khuaj kuj zoo siab muab mov su rau lawv pab.

Txiaj Kuam tau hais rau cov neeg ntawd tias nws pab yuav mus rau ntawm lub zos ze tod thiab nug tias ua li mus puas tau? Cov Khuaj tau teb tias: "cias peb mus xyua tso yog tias tsis muaj xav pav Nyab Laj no peb mam rov tuaj cej luam rau nej." Lawv pab tau nre tos.

village. But Khua people of that other village were transporting salt [along the intersecting path], and another group was waiting for them a little beyond the intersection. Chia Koua's team came up behind [the forward group] without being spotted. After they passed the intersection they heard the Khua [of the forward group] talking, so they turned back to find a place to hide, but the following group of Khua had already reached the intersection, and the team found itself caught between the two.

They did not know what else to do but to exchange greetings and converse with the Khua [through the use of Chinese, spoken by the four members of their party who came from Phong Saly Province]. Chia Koua gave the Khua some money [paper currency used in the communist area]; the Khua were pleased and gave them lunch in return.

Chia Koua told the villagers that his team wanted to go into the nearby village and asked whether or not they could do so. "Let us go and ask the village chief first," replied the Khua. "If there are no Vietnamese solders, we will come back to let you know." So the team stayed there waiting.

These Khua people, however, were actually all solders allied to the Vietnamese. Because they had been away to get

אָז אָעַ חבּ אַש Lata យាំ ล้ธ ห์หั ห์ส กับ Au พหั ทงิ មិស អាក្រ ពេល មិស ១៩ . ៣៩ עם אַגּע הַיָּה מָאָ מִיּה אַל מַיּה בּאַ מַיּה กัณ ห์หิ NĒ ĀG WH ĒĀ ก้เอิ พหั หิเริ ลน ซี่ส ហ្គា ΫΑ ΤΑ. HY NÃ AÁ ÁŘ HĖ ម៉ាច់ សហ, ហ៊ាក សំ សំ ភាំ កិត ហ៊ីក ម ហ∀ ពំនាំ អ៊ីម៉ ពាំ ហ៊ីម៉ Latri RU HH NE YU KH HH ijΨ មោ ក់ស ម លា ម៉ាម៉ ūφ ņ าเฉ พี่เบ่ สกั เะ้ กับ Aบ YH กัน **ภห์ หีน่ เบเก หห่ ๙๘่ ห่อ้**, จูจึ่ ווֹ עּהַ עּם אָגּ אָנוֹ ווֹט בּט שׁגּּ អ៊ីស់ ប៉ុយ អ៊ីអ៊ី យហ.

AK L AA

กับ ลบ ษษ บหิ กัน ท่ ชั้น

Cov neeg Khuaj ntawd lawv leej yog xav pav ntawm tog Nyab Laj. Vim tias luag mus ris xwb tsis nqa phom nrog, ces lawv tsis paub tias yog Nyab Laj li pav txawm xav tias yog pej xeem xwb. Cov Khuaj ib txhia nre lawv, hos ib txhia tau mus hais rau cov tom zos kom zais lawy cov phom thiab cuab yeej. Tom qab ntawd ces ob leeg rov tuaj caw lawv mus hauv zos. Txiaj Kuam thiab cov xav pav tau mus so hauv tswv zos tsev ib hmo, tab sis xav pav Khuaj tsis coob ces kuj tsis yeem ntes lawv.

Ntsib Kas Xam

Tag kis kaj ntug lawv tau muab nyiaj muas zaub mov ntawm cov neeg nruab zog, ces lawv sawb sim yuav sawv kev ciav Khuaj txawm hais tias: "peb leej Kas Xam yuav ntsib nej. Nws kom nej mus ntsib nws ua ntej tso nej mam mus."

Txiaj Kuam thiab nws cov xav pav

salt they did not have their guns with them, so the team did not realized that they were solders on the side of Vietnam, but [thought they were] only civilians. Some of the Khua stayed with the team while the others went into the village to tell everyone to hide their weapons [as became evident later]. Then two of them came back to invite [the travelers] into the village. Chia Koua and the solders rested in the home of the village chief for one night, but since there were not many Khua soldiers there they did not dare to arrest the members of the team.

Visit to the district chief

When daybreak came the team bought food supplies from the villagers, but as they got ready to walk on the Khua said to them, "Our district chief wants to meet you. He asked that you go to see him first before leaving here."

Chia Koua and his solders did not know what to do but to accept the invitation. "Of course, we also want to meet him," they said. "Can you lead us to him?"

āк បច្ចុំ ស្រុំ ស្រុំ មិន ចាំពាំ ភ្លា ភិភិៈ "ម្នាំ ហ៊ VA HA MIN ម ភិប?" ។លេ គឺ ៣ភិ លា ਯੋਧੰ ម្លា אָנוֹ אַנוֹ אָנוֹ אָנוֹ אָנוֹ אָנוֹ הא או שו אי אַל אַל אַר אַל אַר אַל א ចិ ឃុយ មិត អំមិ ៧៧ Ac ប៊ ਸ਼ੇਜ਼ ਤੇਜ਼ ਅਪ ਹੈ ਵੇ ਸ਼ੇਗੇ ਖਸ . ਸ਼ੇਸ਼ บี อัน สกิ ขติ งนิ ธันิ บัน มีที חש אולי עול ש יות יובי שא אבי ល់ ម៉ូស ម៉ូល ம் ச்ப் ப்வ ม หัน สก ต้น ฉบ หน บนิ กัน THE RET VA KH AE ห์หี ห่ี หี้เก็พิบ คบ प्रंस गंध ग्रंध बेंग स हं មោ गर्म गर्भ मेंसे घंघे गय हेर्रे हे लैव mr kā nu.

បន់ សិរ ម ជា បា លិន សិន ។ " ១ បាំ បាំង ទំនំ អំពី មស់ ហ ស បាំម សិន បាំង ម៉ាំ បាំ ស បាំម សំពី បាំង សំពី បាប " ទំទាំង សំពី បាំង សំពី បា

tsis pom qab yuav ua li cas ces lawv lees tias: "peb kuj xav ntsib nws. Nej puas coj peb mus rau nws?"

Lawv tau nyob hauv zos tos tsaus ntuj, ces cov Khuaj coj lawv maub ib hmo mus txog rau ntawm Kas lub zos twb yuav kaj ntug. Cov Khuaj tau kom lawv nre ntawm ntug ces luag mus nrog Kas Xam sib tham thiab kom nws tso tuaj tos lawv. Thaum Txiaj Kuam thiab nws cov xav pav mus txog rau hauv Kas Xam tsev, ciav twb muaj xav pav tuaj txhij tos ntes lawm. Lawv tau kev nyuaj siab thiab paub tau tias lawv raug li lawm thiab txhawj heev.

Tub Lis hais rau Txiaj Kuam tias, "peb raug ntes tam sim no lau. Koj yog tus Niam Ntawv pab seb koj yuav ua li cas?"

Txiaj Kuam tau teb tias, "tsis txhob ntshai. Kuv thov Niam Ntawv tuaj pab. Tsis txhob hais dab tsis li lawm es cia kuv hais seb lawv puas tso peb mus."

They had to wait in the village until dark, and then the Khua led them, walking all night long, until they reached the district chief's village at dawn of the following day. The Khua asked the team to stay outside the village while they went to tell the district chief and have him send his own men out to welcome them. When Chia Koua and his soldiers arrived at the district chief's house, enough soldiers had gathered there to be able to seize them, so they felt very insecure and feared they would surely be captured, and were very worried.

Tou Lee said to Chia Koua, "We are probably trapped now. You are the only one who has assurance from Mother of Writing. How are you going to help?"

Chia Koua replied, "Don't be afraid. I am going to call Mother of Writing for help. Don't say anything, but let me do the talking to see if they are going to let us go." Chia Koua appealed to Shong Lue, telling him that they were in great danger, and that Shong Lue should therefore help by giving him ideas to convince the Khua.

រាំ ប៉ា ចំអាំ ក់៣ មឃិ ប៊ីល ភីអិ សហ ចំអ អ លិរ រាឃិ ហេ, ប៉ា មឃិ ប៊ីល លក រាស់ សំឃ ម រាប ហ៊ី៣ ប៉ា ស់ ប៊ីស ប៊ីស ប៉ាក់ ប៉ា

พม หม้ ดิห์ พิมิ มิจ์ ท่ ติลิ ក់ព មឃុំ ចំព ម៉ូនុំ. жіл тіл үн จิล้ HHIP મેંસ ចំ ចំ លំ លំ ចំ ចំ и́а. **ชม พพ จี่ภี นัก บก** งพ अंस बहं गें गत स हेंग्रे भए गांध भए में एस खण एं वर्णे. जं धण मंधं जेले म वर्षे सह ห์เกิ ตับ Aบ ษต เหม่ अंसे केंद्रे के वाक लेके प्रेस पर . प्रेस प्रह में में वें ហ្គុំ ម្នាប់ ស្ត្រ ស្ត្ សំ ទំពំ ភំ បំ អំ សំ សំ សំ NR שָׁנוֹ מִבּ בֹּא חַשׁ אַנו חַבּר חנו हितं लेप क्य सह कंक भंग ЙR MÝ HY. MIT AÁ BU TH MÈ हंगे नंगे वह देव भंग ЙR ЙĊ ភាមិ.

สบ អំហី ខំភី ខំ ៣៌ព ហំ <del>ប</del>៉ារ៉

Txiaj Kuam tau hu Soob Lwj tias lawv raug kev nyuaj siab lawm, kom Soob Lwj muab tswv yim rau nws hais kom cov Khuaj ntseeg.

Hnub ntawd tsaus ntuj Txiaj Kuam tau hu Soob Lwj tag, cov thawi npa.j yuav ntes kom tau lawv Khuaj tag nrho. Cov nom Khuaj txawm cawv thiab yeeb tuaj rau hauv Kas Xam tsev thiab tau muab lawv cais ua ob pab, kom lawv ncaim pws rau ob qhov chaw. Cov xav pav Khuaj tau muab cawv rau sawv daws haus kom qaug tso mam ntes. Hmo ntawd Xam tau hais rau Txiaj Kuam tias yuav nrog nws sib tham. Nws tau kom Txiaj Kuam muab lawv pab xav pav ib leeg nrog Khuaj ib leeg xav tawm mus txum caij. Hos ib leeg thawj nrog Khuaj ib leeg thawj tawm mus nrog soj.

Txiaj Kuam paub tau tias Khuaj

the evening of that same day when Chia Koua made the appeal to Shong Lue, the Khua commanding officers took steps to arrest the members of the team. The Khua officers brought liquor and opium to the district chief's house and divided the team into two groups, having them spend the night in two different places. The Khua soldiers gave the team to get them drunk before they tried to alcohol to drink seize them. [It would not have been polite to the hosts not to drink. People came to them, drank from a cup and said, "I drink to you," obligating them to take a responding drink. different Khua people would change off in doing this, so that the same member of the party would have way to number $\mathbf{of}$ different Khua respond in this  $\mathbf{a}$ individuals. 1

That evening the district chief also told Chia Koua that he wanted to talk with him. [They talked in Lao.] He also asked Chia Koua to send one of his men to go out and to stand guard with each of the Khua soldiers. One team leader would also go with one Khua supervisor to inspect the guards outside.

Chia Koua knew that the Khua had divided them into small groups and scattered them in order to seize them one after another, so he told the district chief that since the team had come to the chief's village it was now completely under

A¢ ਹੈ ਘਰੇ ਯੇ ¢ਧੋ ਲੈਫ ਪਤੇ ਘੁੱਖ អំដី ឃុយ គឺទ ពីរត់ អំង ਸ਼ਾਹਾਂ ਮੁੱਖ ਗੁੰਹਾ ਦੂ ਹਾੜ ਸੰਕ ਸੁਧ प्रात्ते केंद्र सेतं प्रत्ने गाँव गाँव गाँव va vin ää uv uit äk ЖŸ 'nи. ĪΡ NU ÁA MU RƘ AƘ UM, NR AÅ TĒ TŪ VW ម្ចាល וֹז לְּנֹג עּנִּוֹ עִּנִּוֹ עִנִּי אַנִּוֹ מִיט גָּאָה פּ לּח HĖ ĀU. Ū ĠA AE WY H KM ตล์ ซิธิ์ นิช มีที่ ยิห์ ម៉េង ឃាំ គឺជា ម៉ង់ ម៉ង់ ចិច ចំប៉ា मार गाउँ गाँग पर गाउँ हैं बह ល់ ដំ ឃុំ ឃុំ ម៉ូន ស្នំ ស្លាំ អំពុំ nm va är uv an. Av मंग गंप ग्रंप लंध है बहे ये ШĖ ทีบ มิจิ เง้ ลิสิ. "ติ йĸ шü muab lawv faib kom tsawg ces yuav ntes ib leeg zus, ces nws tau teb rau Kas Xam tias txij li lawv tuaj txog rau hauv Kas Xam zos lawm ces lawv yog Kas Kam neeg. Txawm yuav txum caij thiab tsis txum los nyob ntawm Kas Xam xwb. Ces lawv tau tso lawv tej cuab yeej thiab tsoos tsho pheem puam tseg thiab tawm ncig mus los.

Soob Lwj pab Txiaj Kuam yaum Kas Xam

Khuaj tsis pom qab yuav ntes luag tau muab cawv los lawv. ces rau sawv daws haus. Ciav tom cov xav pav qaug cawv thiab tsaug zog lawm, Kas Xam mam pua lav, muab ib fwj swm yeeb los txawb rau ntawm lav, ces caw Txiaj Kas Xam qhib cawv rau nws. nkawd haus tag ob fwj cawv thiab haus tag nrho fwi swm yeeb. Kas Xam tau haus cawv haus yeeb tsawg dua Txiaj Kuam tab sis zoo li tsis pom xyeem qaug cawv li, ces Kas Xam tau poob siab thiab

the chief [so it was enough for] Khua people to go out on guard. The members of the team then laid aside their weapons, [and other American-made equipment], took off their uniforms, and left everything [in a pile in a corner], walking around freely [unencumbered and unarmed, to allay fear and suspicion].

Shong Lue helps Chia Koua persuade the chief

The Khua soldiers did not know how best to arrest the team members, so they gave them more alcohol to drink. Then, after they all became drunk and fell asleep, the district chief made a bed, brought some ready-to-smoke opium to it, and invited Chia Koua to join him. The chief poured the alcohol and they drank up the two bottles of rice wine and smoked all the opium. The district chief drank and smoked less than he offered Chia Koua, but when the latter showed no sign of drunkenness or weakness the chief became worried and suspicious and asked Chia Koua, "If you do not ever

គំសំ សំគី ឃុំ គឺយ មុខ បុរិ គំនាំ អំគី គឺ ។ស៊េ ។លំ ៣ មុខ បុរំ ទីពសំ

ÊĀ Ú VỆ UN HU AẾ Ū ਦੰਯੋ ਅਤੇ ਅਜ਼ੇ ਸ਼ਯੋ ਪਾਉਂ" บพ นี้สำ AU ទីរាំ ហំ ទីធី "ទីអ់នី ល់ចា णेपं के क्रे एंपं गरं ÀUF धमे ភាព អូល បន្ត ឃុំខ ប្រ ប្រ ਮਿੰਘ ਗੋ ਕੋਂਪ ਯੇਧ ਚ ਘਾ ਯੋੜੇ ਮੌਲੇ. नमें हैंगे गणे अंभे हेंगे नग में में के में के जिस्से के जैसे के जैसे के त्रेंश हें हैं लेश ले संघ लेमें यह नाव गहें यस अंक्र यस मंत सम ώÀ, संघ त्रेंग गर्ह देर चर्म भंग्रे บักษัสนี่ ผู้บักู้เ ШÀ תו שוֹא אוֹג עם הו פֿיש שׁוּא אוֹא שׁוֹי ษย ๛๋เข้ เล่ห ห่ก เกิด.

 txhawj thiab nug Txiaj Kuam tias, "koj tsis yog neeg quav cawv quav yeeb es tim li cas koj ho haus tau tsis qaug li?"

Txiaj Kuam tau teb tias kuv kuj tsis paub tias yuav haus ntau npaum li cas thiaj qaug taus vim tias zaum no yog thawj zaug uas kuv tau haus xwb.

Kas Xam rov nug Txiaj Kuam tias, "nej muaj hauj lwm tuaj ntawm nov ua dab tsis?" Txiaj Kuam txawm xav zoj tau ib zag tswv yim teb nws thiab nws pab neeg mas yog kws laj num rau Huab Tais Nplog. luag  $\mathsf{tso}$ tuaj mus hais kom thoob plaws txhua lub zos uas hauv nws daim av kom paub tias phaum rog zaum no tsis yog nplog ua, tsuas yog Nyab Laj qaum teb thiab As Mes Lis Kas ua Tais tsis xav kom zej tsoom nplog rov sib tua ntxiv lawm.

Kas Xam tau ntseeg Txiaj Kuam. Ciav tag kis kaj ntug nws tau nrhiav nqaij mov ntim rau lawv thiab kom xav pav Khuaj xa lawv mus

drink or smoke [as Chia Koua had already told him], why are you able to resist [alcohol and opium] so well?"

Chia Koua said, "I don't know how much one has to smoke or drink to get drunk because this is the first time I have done these things."

The chief then asked Chia Koua, "What brings you here?"

Suddenly [inspired by Shong Lue] Chia Koua got the idea of telling the chief that he and his team were officials under the King of Laos. The King had sent them up there to tell the people in every village in his kingdom that the war was not being waged by the Lao, but only by the North Vietnamese and the Americans. The King did not want Lao citizens killing one another any more.

The district chief believed Chia Koua [who does not know why, except that Shong Lue was helping him], so in the morning the district chief supplied rice and meat for the team and ordered the Khua soldiers to accompany them to the next village. They led the team to a place near a Hmong village where the Khua soldiers told them, "There is a Hmong

rau lwm lub zos. Lawv mus tshwm rau ib lub zos Hmoob ces xav pav Khuaj txawm hais rau lawv tias: "Zoo li muaj ib lub zos Hmoob nyob sab roob nraud lawm. Peb tsuas coj nej txog ntawm no xwb. Yuav tsum mus rau hauv lub zos thiab cov pej xeem nraud mam ho coj nej kev mus ntxiv." Tom qab uas cov Khuaj tau hais li tag ces luag rov qab mus tsev lawm.

village on the other side of the mountain slope. We can only accompany you this far [as they wanted to go home, having escorted them as far as necessary]. Please go to the village and the people there will find someone to lead you on." After saying this the Khua soldiers returned home.

Аф ៣០ អំដាំ ៣០ н ខេស្ក

14: Kev Pab Ntawm Pej Xeem

14: Help from People

AN AR KA AU K UE ME NU हिंह पेसे उंते स तर्रे स हिंह मंध गए गत स तमं अंतं यण तथ गिर वां रंतां भ ते से संगं. उंध रेवें 'nи ਨੇਲ਼ ਬਧੂ ਸ धर यंश OF UF WH, AY DR AA Ŕ'n **LP**UP गंगं ម ដំពា ស្រុ n Pũ th an ng ШA äñ, माह À ៈម៉ុន បញ្ចុំ ម៉ូល ម ឃុំ ंग्रं ध त्रतं लेंख भर्भंं ษิน ÄÄ संत भंके के एकं भंधे पह अरु वाध ửw ảv n mà m. mm mw đã פּה הוא הא שוי הא נויי בא, เล้ก ".ก็ถห ผู้ผิสกันบัติตั .៣ភំ ជុំធំ ឃុំ ជុំភំ បូរ៉េ

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Lawv pab neeg tau xav tias tsis taug kev mus rau nraum zos tab sis lawv yuav tsum lug kev hauv hav zoov mus kom tshwm rau ntawm zos. Yees sim lawv lug kev mus txog saum roob hauv hav zoov, ciav muaj ib tug noog ya plo los tsaws rau hauv av ze Txiaj Kuam ntiag, nws tau hais rau tus tias: "yog peb mus rau nraum zos es yuav ntsib neeg phem no ko.j txhob ya cia kuv txhom koj. Hos yog tias peb mus yuav ntsib neeg kom koj ya mus es kuv paub." Tus noog txawm ya plaws lawm.

Fim nrog Hmoob nruab zog

Txiaj Kuam tau hais rau sawv daws tias yuav ntsib neeg, cia nws ua ntej. Lawv mus tib pliag xwb ces txawm hnov muaj neeg sib tham.

The team decided that they should not take the regular path to the village but should instead go off into the forest to reach it [because they were fearful of being ambushed on the way by the Khua, who would blame the killing on the Hmong villagers]. While walking up to a hilltop in the forest, a bird flew and landed right in front of Chia Koua, who told the bird, "If we would meet bad people on going into the village, don't fly away, but let me catch you. If we would meet only good people, please fly away so that I will know." The bird then flew off at once.

Encounter with Hmong villagers

Chia Koua told everyone that they were going to meet some people, so he should go first. After they had walked on for a while, they heard the sound of people talking. They លេ ល់ត់ សំគំ លំម លំម AV ម៉ាប កំហ សន៌.

AÑ RÑ Ü RĠ RĞ Ü ūφ הַּהָ אַאַ הַּהָּ אַה љÀ ยธิ์ เม มีนั่งที่ เมื่า หน่า สัน สับ ทับ ลิสั. "จัด พิศ ติ नर्ट मेर्ग मेल गए "९०७ नेस भेग ពុំឃ្ងាំ ឬក ម្នាំ ស្នា ម្នាំ ស្នា ម្នាំ ស្នា ĀŔ. " ലന് หื่ง ฮัย ขพี่ ज्ञा ວ່ພ, ຍທີ່ ທັສີ ທີ່ຈີ່ ຍັບ ຕໍ່ທ яĸ ਨੂੰ ਸੂਬ ਸੂਬ ਦੇ ਜ਼ਿਲ੍ਹਾ ਜ਼ਿਲ੍ਹਾ ਜ਼ਿਲ੍ਹ ษ อับ ดิง กิล มพื้ ผิล หม. บงิ จัน งห สบิ ที่ผิ វារា ម៉ខ់ ពី លីវ៉ា?" vu vi ខុំ ខុវ៉ា ភីវ៉ា หจ๋ งิบ ติลี มท่ำ สิบ ติ∀ אא אה מין אין אין אָד אָד אָא אַ אַר מין אַד אָד พง หจิ จับ ยธิ. มีจิ ญ ตีก ย មុំ មុំប្រ ផុម ភាអុំ ឃុំកុំ ខុំខុំ ្ស ស្នំ ម្សា ហ្គំ សង់ មាធំ NÜ H VÃ ÂŪ ĐH ŘĠ Ú பர் நா யும் து மூ MA ĀŪ iнг ĀTP ŪR HH TA ĀĶ OR កអំ អ៊ីត់ កំហ. ភិប ឆំ ចិក ចំ យ៉ហ ตั∨ ผม จติ หัส ѧ๙ пī MA

Lawv ua tib zoo nloog ciav yog lus Hmoob.

Txiaj Kuam maj mam kag mus xauj cov neeg ntawd ciav pom ib ntxhais Hmoob hnav tsoos tsho ntaub mag. Nws nug tias, "leej muam koj khawb qos lov?" Leej ntxhais ntawd mam pom nws thiab tau ceeb. Txiaj Kuam hais nws tias, "peb yog Hmoob tib yam, peb tuaj txog nej lawm tsis txhob khawb qos. Peb mam muab nyiaj rau nej coj mus siv muas Ua li puas muaj cov txiv neej nrog koj tuaj?" Leej ntxhais teb tias muaj txiv neej tuaj thiab. Nws coj Txiaj Kuam lawv pab xav pav mus ntsib cov txiv neej Hmoob. Txiaj Kuam hais rau luag tias: "peb yog Hmoob tuaj nram Looj Ceeb tuaj. Peb tuaj nrhiav seb Hmoob tseem nyob nyem li cas." Txiaj Kuam tau faib nyiaj txiag rau luag hais luag tias coj cov nyiaj no mus muas hno xwb tsis txhob khawb gos lawm. Nws tau hais kom luag coj

listened carefully and recognized that the language was Hmong.

Chia Koua [alone] then cautiously approached the people, [who turned out to be] a group of Hmong girls wearing clothes made of hemp [an indication of poverty]. He asked the girls, "Sisters, are you digging for tubers?" [an indication of insufficient food in the village].

The girls were startled when they saw Chia Koua, but he said to them: "We are Hmong too. Since we have come, don't bother to dig for tubers any more. We will give you some money to go and buy food [in another village]. Are there any Hmong men along with you?"

"Yes, there are some," replied one of the girls. She then led Chia Koua and his soldiers to meet the Hmong men.

Chia Koua told the men, "We are Hmong from Long Cheng, coming to see how miserable Hmong life is here." Chia Koua then passed out some money to them, telling them to use it to buy food for themselves rather than digging for tubers. He asked them to take the team to the leaders of the village.

លា ហាហ អ៊ីម៉.

אַט אַט װוֹס אַ אַ יאַ אָנוֹ មហ אה זוע שב שוג אום ה חבּ אבּר ម្ចាល់ ម្ចាប់ ម្ ทย ४४ ५५ หล่ นย่ มัธ ต้อ ต้ ชั้น ਜੰਗੇ ਘੰਚ ਜੰਜੇ ਖਮ ਪੰਜ ਜੰਸੇ ដូជ க்ம ŪΑ ห็ติ นพ สธ์ ผ้หี หัพ่ ਗੁਨ ਲਾ ਸਵ੍ਹਾਂ ਪੁਖ ក់កា ñ'n នហី ឝិស៊ី ៣ីព ម៉ាម៉ា ។នេ . គំហី ៣ំ បន់ ៣ំទ 🛦 🛦

 ห็ม หั ทั่ม หัง
 HΑ គ្នុ មួយ គ្នា គ្នា គ្នា ำแ หถ่ เหีย วิธ ដំរាំ ព៌ប ម៉ាច់ យ៉ហ ពាភិ ភំច ភីភិ ŻБ ง่ห่ สล่ ภิบ ผิห้. ภิบ ลิห่ ทิก ពី៣ ឃុំ អំ ឃុំ កំហ. ijΦ'n ถ่ ยธิ์ หีห ตีง ผง้ พิติ์ ษ สีบ. លុខ ស៊ុច អ៊ុច พี่เมือง ^K' ខាភ្នំ ពុក្កា ព្រុក្កា ព្រុក្កា ខេត្ត ញ់ព ห ตุ่น ษุ พูง เท lawv pab mus ntsib cov thawj hauv lub zos.

Thaum uas lawv mus txog ntawm ntug zos ciav pom muaj xav pav Nyab Laj kwv phom ncig yeev thiab mus los hauv zos, ces cov Hmoob Txiaj Kuam pab neeg nkaum es cia lawv mus nug cov thawj seb pom cas tso es mam rov tuaj coj lawv. Cov Hmoob mus hais rau tus thawj hauv zos paub tias muaj ib pab neeg tshiab tuaj.

Tib pliag xwb tus thawj tau tuaj txog thiab coj lawv mus nkaum rau saum ib lub hauv roob zoov. Lawv so tau 3 hnub 3 hmo rau ntawd thiab muab nyiaj rau cov Hmoob coj mus muas nqaij thiab txhuv tuaj rau lawv.

Cov Hmoob tau hais rau lawv txog Txoov Lauj, uas thaum ub yog xav pav ntawm Fab kis, los nkaum thiab nrog luag nyob vim tias Nyab Laj tseem nrhiav nws ntes. Nws tsis muaj poj tub se lawm. Txiaj Kuam tau kom Hmoob mus coj Txoov tuaj rau nws, thiab tom qab uas lawv tau sib ntsib, Txoov zoo siab mus nrog

As they reached the outskirts of the village they saw Vietnamese soldiers with guns walking back and forth, so the Hmong told Chia Koua and his team to hide while they went to confer with the village chief first, before coming back to get them. The Hmong villagers then went and told the village chief about the newly-arrived group.

A few minutes later the chief came and led them off to hide on a jungle hilltop [away from where soldiers might pass by chance], where the team rested for three days and three nights. They gave money to the Hmong villagers to buy meat and rice supplies for them.

The Hmong also told them about Chong Lor, formerly a soldier under the French, who lived in hiding with them because the Vietnamese were seeking to arrest him. He had no wife or children. Chia Koua asked the Hmong villagers to bring Chong to him, and after the team members met him Chong happily joined them. He knew the trails well and led them directly towards Na Hai.

. ਜਮ ਹਰੇ ਦੇ ਸ਼ਬ ਦੇ ਹੋਰ ਜ਼ਬ

lawv. Nws paub kev zoo ces coj lawv taug kev ncaj qha mus rau Naj Haib.

ហ្ក ជូង ចូល

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रेख संगे नेह हैले गेंड ÆA חות שות שות מות אא אָּ אוֹי ลิ ว่หิ พ่ผ่ ยก็ พ่ท ช่ฯ ด่ บบ ตีก ลิห์ ตห์ พี่ลิ. ผ⊽้ ក្ខាហ ய்ப் น้ห์ พี่ธ ย ณี สกิ หพี ที่มี สิธ ម្ចាល ΠÀ וֹז לְּנֹג שׁאֵּי אַנִּיּ ប់ហ iin HĖ. HIT AV MĀ KIM HĖ **ப**்.

าลล้า ก่กิ เข่เบ้ เล็ก mà TΑ ÀU TỤ ỆT TỐ LÀ TH MU ĐẠ เหน ติท មេ ម្នា មុខ មុខ ΠÀ ติก นี้มี นั่ง จีเข่ เย่ะ ก็มี ШU ឃាំ មេហៈ ៤៤ ៣៧ អ៊ីខំ ជាច ē'n. ām tu du äu ä иm Ė ម្រុំ ម្នាប់ មុខ មុខ មុខ ທຍ ທີ່ 🕏 ເມື່ອເຄື່ອນເມື່ອ យហ. ۷A

Hla tus dej

Lawv tuaj mus txog rau ntawm tus dej Naj U, nws tob thiab dav heev, lawv kwm tsis dhau. Txoov Lauj hais rau lawv tias, "Ped muaj ib lub zos Nplog nyob ze. Kuv maub mus nyiag ib lub nkoj los rau peb nquam hla tus dej."

Tib pliag tom qab ntawd Txoov coj tau ib lub nkoj rov los lawv tau qee ua peb nkog hla kom lub nkoj tsis txhob tog. Txoov Lauj nkog mus dhau rau sab thawj ntug dej tid thiab nws rov gab nguam nkog ob ces yog Txiaj Kuam nrog. Hos cia Tub Lis nrog peb.

Thaum tab tom nquam nkog ob txog ntua hauv plawv dej xwb ces xav pav Nplog Koom Pheej twb nquam ob lub nkoj taug qab tuaj txog. Ob lub nkoj ntawd txawm ncaj qha tuaj puav lawv. Ib lub nres kiag sab hauv dej, hos lwm lub lug kiag los tom lawv hauv ntej. Cov xav pav Nplog Koom Pheej npaj yuav tua lawv, ciav luag pom Txiaj Kuam lawv muaj ob

Crossing the river

They arrived at the Nam Ou River, which was so deep and wide they could not cross it. Chong Lor said to the team, "There is a Lao village nearby, where I will steal a canoe [Lao-style dugout hollowed from a single log] in the darkness, so we can cross the river."

After a while Chong came back with a canoe and they divided up into three groups to avoid swamping it. Chong Lor paddled the first load to the other bank of the river, and came back for the second load which included Chia Koua. Tou Lee was in the third load.

When [the second load] reached the middle of the river it was overtaken by two other boats paddled by Lao communist soldiers. These two boats quickly came alongside them, the one upstream, the other moving ahead of them. The Lao communist soldiers were getting ready to fire on them until

ΗĘ VŲ ΆΚ

pab npaj rawv phom nyob tim ob sab ntug dej.

Cov Nplog los kuj nyob hauv dej tib yam, luag ho tsis kam tua Txiaj Kuam lawv nkog. Ces txawm txav rau lub nkoj tuaj mus dhau thiab cia Txoov Lauj rov qab tos pab tom qab yam tsis sib ntaus sib tua. Cov xav pav Nplog Koom Pheej tau xa xov mus rau cov nom tswv Hmoob Koom Pheej nyob lub zos Hav Yuj kom luag paub tau tias muaj xus xis dhau tuaj lawm.

Hmoob pib ntseeg

Sij hawm Txiaj Kuam thiab nws pab tau tuaj txog rau ib lub zos Hmoob muaj 100 yim. Txoov Lauj thiab lawv 4 leeg uas Txiaj Kuam nrog mus ntawd kuj muaj neeg nyob hauv lub zos ntawd sib paub lawm, ces lawv tau theem nkaum nyob hauv hav zoov tos ces Txiaj Kuam tso Txoov Lauj, Choo Vaj thiab Vam Yig Tsab mus cuag cov thawj hauv zos.

they saw the two groups of Chia Koua' other soldiers aiming guns at them from both banks of the river.

Since the Lao were in the water, too, they no longer dared shoot at Chia Koua's boat. Instead, their canoe was allowed to cross the river freely and Chong Lor was allowed pick up the return safely to last load intervention. [The Lao soldiers sat quietly in their canoes, watching but making no attempt to interfere.] soldiers did send a message to the Hmong communist communists in the village of Hang Yu, to inform them of some passing spies [as it turned out later].

The Hmong begin to believe

Time went by, and Chia Koua arrived with his team at a Hmong village of about one hundred families. Chong Lor and the four people Chia Koua had accompanied there all had some acquaintances in that village, so Chia Koua directed Chong Lor, Chon Vang, and Wang Yi Chang [the latter two men from Na Hai Village] to go into the village and make contact with the leaders while the rest of the team waited, hiding in the forest outside.

មម គឺតំ មខំ គឺ លិគិ ម៉ខំ មហ ឯក ធំតំ ម៉េ ម៉ំលំ គឺ ៤៤ មក ម៉ឺ ម៉ឺ ម៉ំ ម៉ំ ម៉ំ ម៉ំ មក គឺប គំ ម៉ី ម៉ា ម ម៉ំល ភិគិ ម

"មក់ ម កំពី ៣២" ய்ப ŪR रूप मुंग मुद्दे प्रथम प्राप्त ШW ŪЯ វ៉ាច ឃុំសំ ភាំថា បញ្ជា ប្រាស់ បាំសំ गर्ग में बैस स गरें ਨੁੱਲ ਗੰਘੂ ਘੁਨ ที่ตั๋ง ส่ย ษ ษ่ะ๋. " มีจ๋ àк ār ப யோ பார். MA FIĘ र्णेट यंसे ऐसे ५से लिए ЙĄ गंध क्षेत्र कुण याथ पूर्व क्षेत्र क्षेत्र क्षेत्र क्षेत्र NH ĐỂ NỮ HỮ K ÁH KỮ ត្ត៣ ខ្ទង់ ឆ្នង ម៉ូអុំ.

พุง กฐ หญ่ อู่หู บูน ญ ถู่หุ่ āk tir in tin in mm ű , ne wu vā nu e ku א הא יות מה אמ אמ ŪĄ Ņ ភិភិ. ள்ள் ហុង មហ្គុំ ហ្គុំ ម អូល យយំ ខារ៉ា អ៊ីហ ម MIN धभे ង្ ក្នុក ភ្នំហ ភ្នំច ម្កាល ப்பட រេរា កំហ. អ៊ុន ភ្នំកំ មក្ អ មក្ ień मह्य गर्भ गर्भ ग्रेस हिट niir YK MA VN 26 PN BY ŪĖ អ៊ីហ ល់អំ ពាភិ យ៉ង់ មាតិ សំហ ម ក់ដំ ម៉ាប . ម៉ាយ ដំពា ម៉ាប ប៊ុន āв .លភា បចិ ១៩ ម ៣ភា ជាធិ

Cov Thawj Hmoob tau tuaj nrog lawv sib tham. Sawv daws tau sib ntsib thiab Txiaj Kuam saib yog Hmoob xwb, nws txawm hais rau luag tias,

"Peb tuaj rau ntawm no mas leeg Hmoob ib sawy ua Niam Ntawv, nws tshwm sim Phaj Hauj rau Hmoob kawm lawm mas peb co.i Hmoob." tuaj ghia rau Txiaj nthuav Phaj Hauj rau luag saib, cov Hmoob pom ces txawm nco dheev txog ub luag Puj Koob nyob hauv Suav teb chaws es tau raws Leei Vai los rau hauv teb chaws nplog.

Cov Hmoob saib Phaj Hauj kuj zoo tsis thooj li pej kum haiv ntawy, ua rau luag txaus siab heev, muaj ib leeg thiaj piav rau Kuam tias, thaum ub peb Puj Koob los suav teb los rau lub teb Lawv tau raws Leej Vaj los lawm, es thiaj poob kwv poob tij lawm tab sis ho los raws tsis cuag Leej Vaj lawm es thiaj tau los khuam nyob ua qoob loo rau ntawm no. Yog li no mas Vaj thiaj rau nram nej lawm.

The Hmong leaders came out to talk to them. Once they had met one another and Chia Koua saw that Hmong only to them, "We came here because of Mother of said Writing, who created the Pahawh for Hmong people to and came to teach it to the Hmong." Chia Koua laid out the Pahawh in front ofthem and suddenly the remembered that their ancestors, who had lived in China, had followed God down to Laos.

The Hmong were happy when they realized that Pahawh was a different from any other nation's script. [They knew of the Lao-based Hmong writing developed by the communists, did not like it.] One of them told Chia Koua, "A long time ago our ancestors came to this country from China. follow God, came to and left all their relatives behind, but could not reach God and had to stop here to farm. God has probably appeared in your area, then."

ਸ਼ਿਲ ਹੁਣ ਅਨੇ ਖੁਲਾ ਦੇ ਘੁੱਧ

ทิส ผล จัก ก็จั สห์ ล้ цĖ WH HE KV VA NR HR ល់គឺ គឺ K ស់អំ គឺស់ nw. ក់ត់ យល់ ព៌ាជា លស៊ ឃុំសំ ល់ខាំ ឃុយ ១៤ ខែស៊ ษ ษธิ่, พัพ สิ่ ทิสิ สล่ พง ติกั่ ប្រជុំ ŪΑ កាម ជំឃុំ ជំហំ អង់ ឃុំហ ப்க் ம் ம்க். நிற் ப m̄cı ĤΑ ũ'n ŪΑ ភាប ទី៣ ភីជុំ ៤អំ ម្ចាល ម្ចាល់ ម្ចាស់ ម मंग्र ۸À ហ់ហ ហឝ៌ ĐẦ VK ÑR AÁ ƯƠ HK ĐÁ NH AÁ MK πĸ λü ਗਨੇ ਜੰਸ਼ੇ ਰਸ਼ੇ ਜ਼ਮੇ ਦੁਕੇ. ਮਿੰਦੇ ਘੁਯ भांत H HH HH VI ហ៊ម៉ ĽΫ шm н ນພໍ ລັກ່ ລັສີ, ຈັດ ພພ ក់ កំប៉ ឃម៉ . ឃុំ ភំ ភ ÄÄ āк नेंक जैप केंग केंप ने अप एक जेंस् ਸੇਸ਼ ਮੁਧਾ ਅੱਸ ਸਮੇਂ ਤੇਦੇ មធំ វិប ពីជា வய இக்க வீய गरं संध गति हिंते गांगे . ऐक អ្នក ឆ្នាំព លាស៊ី ឃុំសំ សុំជា ១៤ កំហ. រាក់ ត់ អូច ១ចំ min ня ជំអំ ដំង កំពុំ កុំពុំ ឃុំ អក្ ਨੇ ਸੰਸ ਸੈਂਦ ਖੰਘੇ ਅੱਜੇ āe. H AN RA RA THE THE REAL WHEN ਅਮ ਬੁੱਧ ਰੂਫ ਸਮ ਤੁੰਧ ਮੁਸ

Puj Koob raws Leej Vaj qab

Lawv tau hais tias luag Puj Koob muaj ib leeg ntxhais tsis tau tham dua hluas nraug txawm xeeb muaj me nyuam tau 9 xyoo tsis yug. Thaum suav paub tias Vaj yuav tshwm los rau Hmoob, luag tau tuaj nrhiav cov poj niam uas suab me nyuam tua pov tseg kom tag, Puj Koob paub ces thiaj tau coj nws leej ntxhais khiav los. Lawv los txog rau ntawm ib daig qub teb tseem muaj ib tsev teb thiab ib tsob tsawb nyeg nyob ntawm qab tsev teb. Hmo so rau ntawd ces leej ntxhais txawm hais rau sawv daws tias, Vaj tshwm sim. Yog tag kis es tsis pom nws lawm no kom lawv yuav tsum saib tsob tsawb nram qab tsib taug seb nws puas txhawv 3 lub txiv. Yog tias nws txhawv li hais no ces nei Vaj tshwm sim los lawm, thiab kom saib seb pom xyoob thiab ntoo qaug mus dua tog twg lawm ces raws mus nrhiav Vaj. Yog tias tsob tsawb ntawd tsis txhawv 3 lub txiv Vaj rov qab lawm.

## Ancestors followed God

They told how one of their ancestors [in China] had a virgin daughter who was pregnant for nine years without delivering the baby. When the Chinese heard that God would come down to the Hmong, they ordered all pregnant women killed [assuming God would be born a human being.] Knowing of the imminent danger, the ancestors took the pregnant girl and fled southward.

They arrived at a ricefield where they saw a hut with a banana stalk down the hill from it. They spent the night there, and the girl told them all that God was going to appear. If she was gone the next morning they should go out and see whether or not the banana stalk had produce three flowers [whereas a banana stalk normally produces only one flower]. If it had, God had already come, and they should check the direction in which the bamboo and the trees had been flattened, following along in that direction to find God. If the banana stalk had not produce three flowers, God had gone back.

Pũ Nỹ KH C H ÝH ŌÑ ก่ก่ พง ยธิ กัก หน้ ตห่ ňи. nm M Ř Řu va Áu Án ИŞ א עי מב או הא . គំនំ លវា លិក ៤៤ អ៉ីម៉ី វ៉ាហ ជំអឺ វាជ្រ ñė ที่เก ส่เก โดก แล้ เหต้ ดีก MU H PĀ ĀA NK ម្តាល រេហ . ដំង ថាហ ដំរំ ប់ប ម៉ទំ. អ៊ីម យ៉ា ភិន់ លល ច់កំ ចិళ ដំហ ជំងំ ចំហ. រេហ ធំម яĸ WY VM JG. WW WM DR មណ៌ ហ៊ីណ៌ ម និ ហ៊ីហ ជំព មេរ៉ អំពំ ម ៣៧ ខារ៉ា ធីអ អ៉ាប អ៊ី៧ អ៉ីទ៉ បារ៉ា ωυ.

ਅਕ ਜਦ੍ਹ ਹੜ੍ਹਾਂ ਹਨ। ਹਨ। พ<del>ี</del>่น่ ญี่ คุ้น ที่น ที่ คู้นี้ หลั หู Ŕй שש ה אַבּ אַה אַב אַ שו שע אַע הַּנִּי פּ חַשׁ בּט בַּשׁ בַּשׁ בַּעוּ ម្នាល់ ម្នាប់ ម្នាប់ ម្នាប់ ម្នាប់ ម្នាប់ ម្នាប់ uc e sh kū u bū sh ਮਾ. ਅਪ ਤੌਰ ਹਾਫ਼ ਲੇਜ਼ ਤੇ ਗੁਰ ਜ พง เพ เพ้ หัส พู้เห นุษ เหห สู่ An eü הוח אַנו חַאַ אַם าหิ ਜ਼ਿਸ਼ ਹੋਣ ਹੈ ਜੇਸ਼ ਜੰਪ ਦੇਸ਼ ម្ចាល AU तेल हेतं सेस भेक्ष 30 νīп ឃុំ ЙR me n pr in, as he in th ЫĖ र्रे एक वार्य से मेर्स

Txog rau kaj ntug leej ntxhais ploj lawm, thaum cov Hmoob mus saib tsob tsawb ua ciav txhawv tau 3 lub txiv lawm tiag. Nrhiav cig lees na ciav muaj ib txog lw ntoo gaug lais li lwm txhawb dav nkaus li ib txoj kev tsheb lawm. Lawv tau raws txoj lw los txog rau hauv teb chaws no ces ntoo loj luaj ntoo niam tag, ces luag tsis pom txoj lw ntawd lawm. raws tsis cuag Leej Vaj. Yog li mas peb Puj Koob tau los tsuam nyob rau lub teb chaws no los txog tav nov.

Cov Hmoob nyob hauv lub ntawd tau ntseeg Txiaj Kuam thiab cia siab yuav kawm Phaj Hauj. lawv cov tub ki uas ua xav pav rau tog Koom Phee.j 50 leej muaj phom thiab cuab yee.j nrog Txiaj Kuam tuaj mus rau Naj Haib. neeg nruab zog tau hais rau cov xav pav tias yog mus tsuam tau nyob lawm no ces rov qab los tos lawv mus lawm Naj Haib. Tsis leej xav pav mus tom qab uas 50 nrog Txiaj Kuam pab lawm, ciav nom tswv Hmoob Koom Pheej nyob lub

The next morning the girl had disappeared, and when the Hmong checked the banana tree they saw that it had exactly three flowers. Looking farther down the slope they saw trees and grass flattened down to make a swath They followed that swath road. [for many years, stopping periodically to grow crops] and arrived country where new trees had grown up [after all these years] to be as big as the former trees [so that they could find the swath which had been knocked down], so they longer could not reach God. That is why their ancestors had settled in this part of the country, and had been living in the area ever since.

The Hmong in that village believed Chia Koua and wanted to study the Pahawh. [But first] they told fifty of their young men who were communist soldiers to arm themselves and accompany Chia Koua to Na Hai. The villagers asked [Chia

חות יות בו הי שור שור שור שור ۸À हैं एतं चंद्र लेजे हैंजे चंजे ញ់ញ Ö NÄ AH ÁÐ AK AN Ö ក់ ម កំរិ. MY ប៉ប ៣៤ អ៉ប់ ភិ ÉĀ MU AU VH H ŪIT ŪЯ លរាំ ម៉ុស៊ ៧៧ ៧៧ លី ៥០ កំច តំស AR AR WÜ ÄR NÜ ÜR ចង់ th da ha an d. шĸ љà шü н'n 'nΆ ยธ์ ผินน TA. IM À ME C MY LA LU งัน พห หลี ติดิ ติง คิดิ 'n ភ៌ទ ចំព . मेर्ग स हिंग लिंह भाग kỳ ở v ma dù k kũ ĤΑ HY UA UM H VK UA WA HR ய்ம். ម្នា មាន ۷۸ หิน พิห สิห หิพ លា ម៉ាវ៉ា អ៊ីស់ សំម៉ា. លោ គឺ មែម ਸ਼ੁਲ ਹੁੰਦ ਅੰਗ ਜ ਅਤੇ ਹੁੰਦ ਸ਼ੁਲ Añ អូច ម៉ូស្គី មាញ ជាម ដូល លីវ៉ា ហ៊ី ២ហ៊ី កំហ ធីម ភីអ៊ី យ៉ី។.

zos Hav Yuj tau tso ib pab xav thiab Pub Thawj tuaj tshuaj Hmoob thiab nug tias puas pom muaj xis As Mes Lis Kas tshwm rau ntawd. Cov neeg nruab zog tau hais rau cov xav pav tias muaj ib pab tuaj dhau lawv lub zos lawm tab sis luag tsis xis ntawm As Mes Lis Kas. tsuas yog ib pab me nyuam hluas<sup>2</sup> xwb. Lawv tau hais kom cov xav pav txhob mus raws luag Thiab lawv kuj tau piav paus ntsis li Txiaj Kuam lawv pab tuaj ntawd. Tom qab uas tau nloog piav keeb kwm tag, ces cov xav pav Pheej xav tua qaib saib taw seb tog twg zoo dua. Lawv txawm tua saib taw ciav lawv tog tsis zoo. Lawv tau rov qab mus cej luam cov nom tswv nyob Hav Yuj tias muaj xus xis tuaj dhau deb lawm tsis cuag.

Koua's] soldiers to come back and get them as soon as they had finished establishing themselves in Na Hai.

Not long after the fifty soldiers had left with Chia Koua's team, the communist officials in Hang Yu Village sent Hmong and Khmu' soldiers to check on whether any American spies had appeared anywhere around there. The villagers [as they recounted to Chia Koua later] told the soldiers that a group had just passed through their village but they did not seem to be American spies, just a group of young Hmong boys. They asked the soldiers not to go after them.

also told the soldiers [openly] about the reasons why Chia Koua's team had come there [to teach the Pahawh about Shong Lue]. After listening to the story, Hmong and the communist soldiers decided to kill a chicken [or two] [perform a ceremony to] look at the omens in the [way the] feet [responded to being placed in hot water] so as sure which side was the more powerful. They did so and found that their side was weaker. So they went back reported to the officers in Hang Yu Village that there had been some spies, but they had already gone so far they could no longer be reached.

43: លីភ៌ ម៉**> ១**០ អា

15: Tuaj Txog Rau Naj Haib

15: Arrival at Nang Hai

ที่สิ สิ ผู้ ผู้ สิ หู เมื่อ ที่มี สิ ที่ สกี กิบ ฉบ กิธ กเม ЩĄ บัติ กัติ กัด 🗚 เกษ บัติ H NO VÕ KÕ ÁŪ ផ់អំ üп ឃុំ មួយ មួយ ម្នាំ មេ พธิ ลิธ ลับ ลบ ลัเจ้ หั ขั้ง หิธ KU HA HU ĀU ĀU KŪ กิล มีจิ๋ ลิ่ห์ អ្នក ពេល 'nи. эì ម្ដាល ម៉ូន៉ាំ. អូច មូ ៣ព ឝម្ម HA गत स गण तेर सम गण पव हिंस FIN AA មុំ មេខ មុំ йφ iзэ ग्रां मां भं भर भर भर លរាំ ũ nữ AH ÁŨ Ó É TẾ ā'n गिप्त भाग कार मेर्क डेंग के जा प्राप्त अप . គឺ៣ មេរ ៣៧ អឺតាំ

ที่ธ์ พื้น ที่นี่ ฟีบี Óเบี่ पั้นี้ ลิก ที่ธ เล่น ผัน ลิก ต่ ผู้พู้ ลิล ผู้ ผู้ หู แบ หนี แล่ ผู้สู่ ผู้สู่ พู้สู่ ที่ หู อื่น ขอ แอ ลิก ล่ง ผู้ พู้สุ่ สุ่ง เกล แก่ ผู้นี่ นู้นี่ ผู้นี่ ผู้สุ่ง Tom qab uas tau 10 hnub, Txiaj Kuam pab xav pav mus txog lub zos Naj Haib. Cov plaub leeg neeg coj lawv kev tau nkag ua ntej yuav mus rau hauv zos, tab sis xav pav Nyab Laj twb tuaj nyob pom txum qhov txhia chaw lawm, ces lawv tsis tau hauv zos lawm. txum Lawv tej zaub mov los tag, ces lawv tau ntaus xov tooj cej luam rov qab los rau hauv Looj Ceeb tias txog chaw lawm thiab thov zaub tau mov. Cov nom thiaj tau kom As Mes Kas thauj mus pov hmo ntuj rau hauv hav zoov ntawm lawv chaw nyob.

Txiaj Kuam nrog ntsuj plig sib tham
Tom qab uas lawv pab nyob hauv
hav zoov tos tau ib ncuas, ces kuj
tsis paub tias tim li cas cov nom
tswv Nyab Laj hauv Foo Xam Lis tau
xa neeg tuaj hu lawv cov xav pav
Nyab Laj kom rov qab mus tag dua

ten more days, Chia Koua's team reached Nang Hai. The four men who had led the group back [to their home] tried to village first, but the saw Vietnamese soldiers everywhere, so they could not go in. Their food had run out, they radioed to Long Cheng to report that they had destination, reached their and requested supplies. authorities therefore asked the Americans to make night drops in the forest area where the team was located. drops were made in a period of over one month.]

Chia Koua talks with the souls

After the team had waited in the forest for some time [about ten days, during which they did have contact with the villagers], for some unknown reason the Vietnamese

ភ្នំ ប្រ ម៉ូញ ហូល ម៉ូល ហូ ភ្នំ ที่ที ที่ที มัน หจ้ ยธิ ÑÀ ÑR र्णेण देश असं राष्ट्रं देख ÄÄ ÄM, Ä AK NK UĖ VA. गरं वर्षे केंप्र चंप्र केंप्र हं नंप ਅੰਦੇ ਧਰ ਤੇਖ ਖ ਧਾਲੇ ਵੰਯੇ kੱਯੇ ਅੱਛੇ ٧٧. ห้า ติ ลิต ลิติ เมีย ŔÄ иir inus ลี่สิ สิบ ชล พี่ย์ พี่ห អ៊ីកំ ចំក់ ប៉ុស្កំ ភុំកិ ភិភិ . រូប៉ កំ តំភំ ทัก ย กล่ จัด ห่ห ก่ล้ ลัติ ห้ท ਅਸੇ ਹੋਰ ਅੱਜੇ ਪੁਲੇ ਗੈਲੇ ਮਹਿ ਜ਼ਿਲੇ ឃុំស លុខ ១ស ម៉ា ម៉ា ស៊ីរ ប្រិ ਸਨ ਸਨ ਸ਼ੈਦ ਖ਼ਮ ਹਨ . ਜਂਵੰ an un ai in.

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pem nroog lawm. Txiaj Kuam pab xav pav tau tawm ntawm lawv chaw nkaum los txum rau hauv lub zos.

Txiaj Kuam tau los xyuas Nrwg Hawj, nkawm niam txiv Hmoob uas muaj ob leeg me nyuam pom Plig los, tau ntsib Ntsuab thiab Xeeb, thiab tau nug seb li 4 leeg uas tuaj hais rau Hmoob hauv Looj Ceeb. Nkawd kuj tias yog tiag thiab yog tias nws xav nrog ntsuj plig tham tseem tau qees. Txiaj Kuam tau hais rau ob leeg me nyuam tias nkawd rov pom ntsuj plig no ces kom nkawd hu nws tuaj thiab nrog lawv sib tham. rov qab mus nkaum dua hauv hav zoov lawm.

Muaj ib hnub cov neeg Ntsuj plig tau rov los txog, Ntsuab thiab Xeeb thiaj mus hais rau Txiaj Kuam kom nws mus thiab sib tham nrog lawv rau ntawm nkawd tsev. Lawv muab pam thaiv rau tim ib lub kaum tsev, thaum nws pib tham nrog cov ntsuj plig nws hnov suab lus yog li muaj

authorities in Phong Saly sent messengers to call the Vietnamese soldiers back to the city. Chia Koua's team then came out of hiding to establish itself in the village [although not to live there, as it was now too large a group, having been augmented by the fifty soldiers from the last village].

Chia Koua visited Neng Tru Her [and his wife], the Hmong couple whose children had seen the human souls, met Youa and Xeng, and asked them if there was any truth to the report that the four men had given to the Hmong in Long Cheng. Both confirmed that the account was true and that Chia Koua could still talk to those souls if he wanted to. Chia Koua told the youngsters that whenever they saw the souls again they should call him to come and talk to them. Then he went back to the hiding place in the forest.

One day the souls returned, and Youa and Xeng went to inform Chia Koua, who came and talked to them in the children's house. They covered one corner with a blanket and when he began talking to the souls he heard the voices as if

បទី អហ៊ លអំ ឃាំ លក ឃុំហ អម ឃុំអិ ខិច ; ខំហិ ហុំទំ លំអ់ ខំសំ បល់ លទី អហ៊ អុំអិ លី ឃុំអ អុំសំ លស . ខំដែ

ÉG ÉĀ É AU Ú ÝĽ ந்ப் HUF गर्म चेंक्र चर्हे हेंचे हेंचे AH . हे तंर्ह ग्रें ग्रें āк கழ் ញ់ញុំ. ਮੁਸ਼ ਮੁਸ਼ ਸ਼ੁਲ ਸ਼ੁਲ ਸ਼ੁਲ ÁU AU ÉV ÁM É VA AU วับ ทิด เล้า คิที่ คิท เกา NH HE WH WA AK WA HK, ізн णण रस गम ग्रंथ भंद . अमें भी भी भी भी भी अंस हो सैर्स मध गए उंहे लेहे गेल में पेंग्रे चार चेंग्र प्रेर mia VIII MA MK WW. MN M иir ritr ਪੁਲ੍ਹ ਹੈ ਨੂੰ ਜ਼ਿਲ੍ਹੇ ਸ਼ੁਰੂ ਮੁੱਖ ดิท អំព au hķ: mm yn ha my ម ភ្នំ ហុំ កុំប្ ទុំប្ ម្ iinu អំពុំ មុំខ្លាំ មេខ្លាំ មេខប្រាំ ម្ភាស ម្នាស់ ម្នាស់ ម្នាស់ ម្នាស់ ម្នាស់ บันท ה אַה אַב אַנ אַב אַל אַל הַא ਅਜ ਯੁੰਘ ਅੰਦ ਬੁੱਧ ਆਂ ਕੁੰਘ. លេហ पहिसे प्रेप नहे सण प्र एम MÝ VM ÑK ÄÑ HĠ Lam uk nữ núi mà av há गंल गर्ल केंद्र गंभं त्रव वं पेंद्र neeg hais nraum daim pam tuaj; tab sis lawv phaws saib kuj tsis muaj leej twg.

Txiaj Kuam xav tau tias tej zaum Suav tua.j ua yees siv lawm thiaj sib tham tau, es tsis sib Nws tseem tsis tau ntseeg ces nws xav tau tswv yim tias leeg me nyuam tawm mus rau hauv hav zoov qhov chaw uas tsis muaj ghov chaw khab seeb lawm ces yuav tsis hnov suab lus lawm. Xeeb thaiv pam nram hav zoov ntawm kaum tsev pheeb suab hauv Txiaj Kuam lub yeej thiab hu cov ntsuj plig, luag kuj tseem tham tau nrog Txiaj Kuam raws nkaus li hauv tsev; yog li ces ua rau Txiaj Kuam tsim feeb lawv yog ntsuj plig tiag.

hawm tham nrog cov ntsuj Sij plig, Txiaj Kuam tau hais kom mus nrhiav nws txiv es coj rov los nrog nws sib tham. Lawv mus lawm 7 mam txheeb tau nws txiv leej hnub ntsuj plig nrog lawv rov los. Thaum Xeeb pom luag los nws kom Txiaj Kuam muab daim pam los thaiv chaw

there were real people behind the blanket; but when they lifted it there was no one.

Chia Koua told himself that maybe some Chinese people Chinese because of their higher Sassuming technologyl had come to play a theatrical trick such that they could talk, but could not be seen. He did [that the phenomenon was authentic], so he came up with the idea of taking the two youngsters out where there were no [regular] houses, assuming that the voices would no longer be heard there. Xeng then set a blanket in the forest [stringing it across the corner of a hut in Chia Koua's camp] and called the souls, who still able to converse with Chia Koua, just as in the house; so Chia Koua finally became convinced that they truly souls.

During his conversation with the souls Chia Koua asked them to locate his father and bring him back to talk to him. They were gone for seven days and succeeded in bringing the soul of Chia Koua's father with them when they came back.

שוא אָנוֹי הָהָ אַל הַשָּׁ אַנוֹי אַל אַנוֹי אַנוֹי זונ וו לו או אא אוו ขอ หมิ ห่ที่ สที่ หี ก็บ ฉบ ก็ธ บท ผน่ พ่น ผ่พ คนี คน. ห้ส์ ก็เมื่ ขึ้น ทน นั้ที หัติ ห้ส้ ល់អំ v៊ីឃ វ៉ាញ់ លោ មា សមុំ. ម៉េម៉ា אַשָּׁ שַּׁנוּ שִּׁנוּ לְּנִגְּ לְּנִגִּי אַמִּ אַט שָּׁה שָּׁה אַ אַר אַ אַ אַנּ אָנּים אַנּ កុក ច្ចាប់ កុម្ភា ក្មក្នុង ក្មក្រក្នុង ក្មក្ เมน พล บลุ พษา AŪ គឺទ កំព љÀ ảr ñr tu ut wh AA ÀR VK WW ĀR, ĀV MН प्र मृत संघ प्राप्त या मुख्य प्राप्त . ព័ស៊ ទំរស់ ពីល សំស ព័ស៌ ទំរាំ អទី ហ៊ី៣ ម៉ាន់ ជាំឃឺ ភាប ឆាក សំឃុំ, ទង់ ពុំង លង់ ងូល ៣៥។

thiab nrog luag sib tham. Sij hawm sib tham, Txiaj Kuam txiv kuj piav tau lub neej thaud nws txiv tuag lawm es tso nws tub tseg rau tom qab. Txhua yam uas nws hais yog tag tab sis tsis pom ntsuj. Tsuas yog hnov los lus xwb.

Ntsuj plig nqa txiv pos los

Muaj ib hnub Txiaj Kuam nws pab xav pav tau mus tsuam chaws hauv hav zoov ua tshav nyooj hoom. Hmo ntawd tsaus ntuj lawv sawv daws txawm tsuam yeej pws hauv hav zoov. kis kaj ntug txoog Txiaj Kuam sawv ua ntej thiab txib cov xav pav kom mus nga dej thiab txiav taws los ua lawy cov zaub mov. Tom uas ib txhia mus lawm thiab tshuav ib txhia tseem yuav mus, Txiaj Kuam rov los rau hauv nws lub chaw ua ciav txawm pom ib pob txiv pos. Pob txiv pos tso saum nws hauv ncoo, tab tom ntub lwg ntsuav.

When Xeng saw them come he told Chia Koua to cover a place with a blanket and talk to them. During the conversation Chia Koua's father described how he had died and left his son behind. Everything he said was accurate but the soul could not be seen, only heard.

Some souls bring raspberries

One day Chia Koua and his soldiers went out to clear in the forest to make an airstrip [about kilometers from the village. They planned a full but ultimately would succeed in clearing only a helicopter pad one hundred meters square, a task which would take them about twenty days.] That night they all slept in [a camp in] the jungle. The following morning Chia Koua woke up first ordered his soldiers to go and get water and cut firewood to cook their food. After some had already left and were about to go, Chia Koua went back into his others found a package of freshly-picked raspberries [wrapped in a large leaf]. The package, which had been left next to his pillow, was still wet with the morning dew.

Chia Koua thought the soldiers had brought him the raspberries, and asked those still present if any of them

AÑ MU AU WH RĀ AU M ŸŪ หฐ ម៉ាល់ ម៉ាល ម រាប. и'n ที่เกิด หัง หน้ หน้ IJIII ទី៣ ग्रंभ Ŕ ក្នុង មុំ មុំ មុំ មុំ មុំ មុំ មុំ មុំ йĸ งษี เพธิ์ หีหี พงิ สพิ ñά 'n ព៌ភិ VÀ VA ĀĀ WW WY ĀĀ ĀU Ö ЙR ம்ப் ម្នាប់ ម្នាប់ ម្នាប់ មួយ पस लंबे चंब नंबे पर ப்ம் க்ம. मंग गंग अस जंग रूप шÀ ЙR บพ์ கี ซึ่ง ซิลิ กผ บที ยพ บหิ ठेण ग्रंग के के लेंसे हं हंह गरे . ਉਂ ਹਾਂ ਸ਼ਿੰਸ਼ ਜ ਮੁੰਅੰ ម៉ាហ หง หั้ง มัน นั้น กับ หั้ ធរ់ធ ਰੇਸ਼ ਮੁਸ਼ ਸਮਾ ਸੰਸ਼ ਮੁਸ਼ ИĄ អ់ណ់ លិខ ឃុំ ម៉ុំ សំ សំ សំអំ QA CU ME MU H រាប गाँग है गिय चीय मिन हैं हो ज บัต้ พห ลีสิ่, "หัต ทิส จับ អុំ ម៉ូឃូ មួល មុំ្រ មាំ ម្ AÀ HૅV HM NH, VK ÜK ÄK ĀŦ HĒ WR MV VA VĀ."

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Txiaj Kuam xav tias yog xav pav mus txiv pos los rau nws, thiab nug cov tseem nyob tias lawv lee.j tau mus de txiv pos. Tsis muaj leej twg lees, ces Txiaj Kuam tau cov txiv tag, tseem xav pos noj tias yog cov uas nws kom mus de,j thiab nga taws lawd de los. Ciav thaum sawv daws COV uas rov los txhij nws rov nug leg num lawv tias tag kis no leej txiv pos thiab coj los tso rau ntawm nws txaj. Sawv daws hais zom zaws tias cheeb tsam ze no tsis muaj txiv pos as, tshe yog dab ntxoog coj lwm ghov los rau nws noj. Txiaj Kuam poob siab thiab tau hais dag ntsuav tias, "yog muaj neeg tau coj thov coj pos los no, ib co los ntxiv, tseem tsawg hwv tsis faib txhua cov xav pav."

Ntev li plaub thaus nag txawm poob, thiab sawv daws nyias txawm nkag nyias mus nkaum hauv lawv cov tsev pheeb suab. Thaum Txiaj Kuam nkag rov qab rau hauv nws lub tsev

had gone out to pick raspberries. No one said "Yes," so Chia Koua ate the raspberries, thinking they must have others whom he had sent out for water and picked by the firewood. Then when everyone had returned from their duties asked them again if any of them had picked raspberries and brought them back to his bed that morning. All were no raspberries growing in the surrounding area, but maybe ghosts [dangerous spirits who had originally human beings] had brought them from somewhere else for him to eat. Chia Koua was surprised and said jokingly, someone did bring these raspberries to me, please bring some more, as there were not enough to share with all soldiers."

Four hours later rain fell, and everyone went into their tents for shelter. When Chia Koua got back to his tent he found another package of raspberries wrapped in two large green leaves next to his pillow. He told everyone that someone had brought him more raspberries, and shared them with the eighteen soldiers [who included men from among the

លយំ វ៊ប ចំកំ ចំហ ចកំ អទិ មីកំ
វា៩ បាន់ ម៉ាហ់ មីអំ លអ អំអំ ម ជំអំ
វ៊ប នន់ ១ប៉ ចាក យ៉ប់. វ៊ប ចិក
ម បេច ចិហ់ និទំ ប៊ុន ទីប ចិទ អទិ
ម៉ាក់ មីហ អក់ ជំហ, ររក់ លអ អចំ
យ៉ក់ មីស សា បន បក់ ចិប. បហ
លអ អទិ មីកំ ចិប ម៉ាទំ, ១ទំ អីចំ
ប៉ាទ់ វ៉ាម និទំ ចំអំ ម៉ាយ ១ហ់ ដំអំ
ប៉ាស់ ម ជំអំ.

AV UN NÃ HH ÉÑ Ú ŤŪ បាក ម៉ាម៉ ភីឆំ ឃុំសំ អំហ ភីប ற்ய ה אל או שו שו שב אש שנו मेण गर्द क्रेंच त्रज्ञ हें के पह ห่ธ่ แง ษ ⊽ัพ สกั บอิ มห กถิ ក់ដំ អ៊ុន ស៊ីហ លីអំ ខ្ទីហ. "ខ្ទីហ អ៊ុន nữ nữ ÁH nư whi , nữ mi तं गण गड़ स शैसे ऐस शंसे ēw MA , ਅਹੰ ਸਨ ਸੰਨ ਦੁਸ਼ ਵਿੱਚ ਸ਼ਹੇ ਮੁੰਹ บอิน กับ ก่ ก่อน พิ่ม រាធំ. " រ៉ាម៉ ហំ រ៉ាព់ ពេធិ vk ŔĀ ម៉ាយ អ៊ីស៊ី រ៉ាយ ហ៊ីស អ៊ីកំ, រប្រាំ អ៊ីស៊ น พพี พีพี จัน งกิ ก่เมี พ่อ พพี āи.

pheeb suab nws pom lwm pob txiv pos ahwv ob daig nplooj ntsuab tso rau ntawm nws ib sab hauv ncoo. hais rau sawv daws tias muaj neeg coj txiv pos los ntxiv lawm, faib muab txhua 18 leej xav pav noj. Lawv muab txiv pos noj tab sis ntshai rwg tias tsam yog dab ntxoog tso rau ntawd.

Txiaj Kuam tau rov los nug tias ua li nws puas paub hauv zos muaj neeg los no ces Xeeb tau rau nws tias muaj peb leeg hluas nkauj hnov nej mus txog rau cheeb tsam ntawd es los xyuas nej. "Nej tsis pom luag, yog li es luag thiaj de txiv pos rau nej noj kom nej paub txog tias yog luag li. twb rov gab mus lawm, hluas nkauj tab sis lawv kom kuv hais rau nej paub." Txiaj Kuam thiaj paub tseeb tias yog phooj ywg ntsuj plig, thiab tsis yog dab ntxoog coj txiv pos los rau nws.

fifty soldiers who had come from the last village]. They ate the raspberries but wondered [uneasily] if some evil ghosts had really put them there. [If so, eating them could cause disease.]

Chia Koua went back into the village to ask Xeng if he had seen anyone come. Xeng told him that three young girls who had heard about the team's arrival in the area had come to pay the men a visit. "You did not see them, of course," [he said], "so they decided to pick raspberries for you to eat to make you feel their presence. The girls have already gone back, but they did ask me to let you know." Chia Koua was then even more convinced that some friendly souls, and not evil ghosts, brought him the raspberries.

YC: WE Ü ŌŘ

16: Qhua Koom Pheej

16: Communist Visitors

ਅਪ ਜਵ੍ਹਾਂ ਹਨ ਘਾ ਮੁਸ਼ ਹਨ ਤੂੰ ਹਮ בּתוֹ עוֹ לְּנָ שִׁנוֹ הֹשׁ אַט חעֹ סבּ ४४ ឝ៌ហិ ភិច ៧ស បទី អ់ស់ ឝ៌ ៧ភិ मंत्रे म । । । । । । । । ள் ЛĶ ΠĀ ម្រា ហ៊ុយ អ៊ុន ចង់ ម៉ាន់ חֹנ חֹפ חֹ לֹנ עם בּנוֹ חֹש אַט យយ ធីម យ៉ុភិ យហ. PA An DG ที่น่ ลิ สติ ที่จิ มห งห์ หีสิ อติ មើល ย งม จ่ห์ ห้มี, KÜ K MU AU VH НŘ พ่เม NU UF អ៊ុំ មេ ម៉ូង ម៉ូស ម៉ូក TA, JI ÜÄ H WN สิธ ਸ਼ਲ ਸ਼ਹਾ ਹੁਣ ਸ਼ਹਾ ਸ਼ਾ ਸ਼ਹਾ ਸ਼ਹਾ ਸ਼ਹਾ ម្ចាប់ ម្នាប់ ស្ត្រ ម្ចាប់ ម្ចាប់ មុខ ម្ иĸ АМ УРС БУ ОР ОР В กับ มห์ บัล บล บกั จลิ លច់ លីនាំ យ៉នាំ សហ.

NM ÂM AŸ MG YH YE YH ÂH Ê NU . NE HĀ Ê NU YE YU WÜ ĒĀ NŪ NU , ĒN NĀ Cov Hmoob nyob lub zos uas tau muab nrog Txiaj Kuam leej xav pav tuaj lawd tau  $\mathsf{tso}$ neeg lawv qab tuaj ceeb toom rau lawy txog cov nom tswv uas nyob Hav Yuj tso xav pav tuaj caum Txiaj Kuam pab thiab yuav raws tua lawv. neeg nruab zog tau piav txog ntsiab tseeb ntawm pab uas tuaj rau thiab cov xav pav tau ntawd, tua qaib saib taw, yuam tau tog tsis zoo xwb, thiab ua rau lawv rov qab mus tsev lawm. Cov nruab zog tau ceeb toom rau Txiaj Kuam pab kom yuav tsum ceev faj vim tsam cov nom tswv xa xav pav tias Nyab Laj tuaj tua lawv.

Thaum cov pej xeem nyob lub zos Naj Haib tau hnov xwm txheej phem ces lawv tau txhawj heev. Lawv tau cuag Lis Tub, thiab hais tias yog

later] the Hmong of the village which had [A short time provided Chia Koua with fifty soldiers came to inform team about how the authorities in Hang Yu had sent [Hmong and Khmu'] soldiers to chase after Chia Koua's team and kill The villagers told how they had informed soldiers of the true purpose of the team's coming area, and how the soldiers had then killed [two] chickens to check the omens, only to find theminauspicious, therefore returned home. The villagers warned Chia Koua's team to be more careful because the authorities Vietnamese soldiers to kill them.

When the people of Nang Hai heard this bad news they were greatly worried. They approached Tou Lee, saying that since the authorities in Hang Yu already knew of the team's presence in the area they would certainly send troops to attack them all. Tou Lee, however, told the villagers not to

ចាំប រាស់ ពាភិ បក ពីឃ ពាំព អច់ មេប ៣០ ទីលំ ចំហ៊ ណ៌ចា พพ พพ สนิ พส์ ห์สั ЙK ŮΑ ល់ស៊ ម៉ូស ៣០ ខំហ៊ ៣ម иŸ k vi ku nū ឃុំភ្នំ . ŪП н លខ់ អ៉ម់ ភិពិ ភិន់ ៣ត់ HΑ ១ម៉ា អ៊ីស ប្រេ អាហា ហេ ទីស ១ភំ ម៉ាប់ иir អ៊ីស ប្រេំ ខេ ពាក់ ឃុយ āи. . אַע אֹזֿ הָּגַ שִׁשִּׁ חֵפּ הָּעַּ

אַבּ וּנְּשׁ וּבְּ הְאָהָ פָּשׁ חבּ אַא Ūφ ี เพื่อ พู่อ่า เลือง เมื่อ អ៊ីរី ម៉ីស្ ៣៧ ម ៕ហើ ПŘ ijΫ. āк លអ មាធិ រាធិៈ ២៣ ភាពិ មាអ ក់ហ ចាំភាំ ខ្លុំរីរ. ម៉ូលេ មក ចាំប нн un Aff 'un' an ார் ப ະເບັ ນາວິ ເຊັ່ນ ເກັນ ເຊັ່ນ йĸ ਸ਼ਹਾਂ ਪਾੜ ਜਿਸ ਤਹਾ ਹਾੜ ਜ਼ਿਸ਼ ин ΠĄ пi ល់ មស ល់ មិស្ត th ing in yar ŪÅ 'n ग्रेंध स गांगे त्रहं Tư ở ÑR WÀ ਅਕ ਘੁਧ ਬਲ ਜਵ੍ਹ ਜ਼ ਨੂੰ ਬਾਲੂ Ò הַּנֹּה הַשׁ בע ביה אַנוֹ אַת . កំប៉ ល់ជី ឃឹង ៣ី២

KW KN ÁV H BW NE ŤIO ទំ ខត់ ៣៛. ចក់ üü ĽА AÑ KŨ AÙ HÖ NÜ ញ់ប ŪΑ กัน เกิด เกิด ซัน ยผิ нн วลิ ЩĄ e ar ur ūw. ЙR iün kữ AV Mũ mh xu μĄ UН

cov nom tswv nyob Hav Yuj twb paub pab tuaj txum hauv cheeb tsam ntawd lawm mas luag yuav tsum zuab xav pav tuaj puav sawv daws tua. Lis Tub txawm tau hais rau cov neeg nruab zog tias tsis ntshai vim Txiaj Kuam muaj Niam Ntawv nws, thiab yuav hu tau nrog Niam Ntawv tuaj pab yog tias txhawj xeeb.

Cov neeg nruab zog tau tuav xam nrog Txiaj Kuam tib yam nkaus, rau lawv tias tsis ntshai, tsis txhob poob siab. plaub hnub lawm tom ntej, yog cov nom tswv tau hnov lus tseeb li, ces yuav xa neeg tuaj hawm, thiab lawv yuav tsis tuaj puav tua nej lawm. Thaum cov neeg nruab zog hnov Txiaj Kuam tau hais li, txawm ua siab loj. Ces Txiaj lawv Kuam mam hu rau Soob Lwj kom mus ua cov nom tswv Hmoob Koom Pheej siab kom tsis txhob xa zuab xav pav tuaj puav sawv daws tua.

Plaub leeg qhua Koom Pheej tuaj xyuas

Tau peb hnub, plaub leeg xav pav uas luag raug xa tuaj mus raws Txiaj Kuam pab, thiab rov qab mus

worry because Chia Koua had Mother of Writing on his side, and would call Mother of Writing for help if needed.

villagers conveyed the same concerns to Chia Koua, who told them not to be afraid, not to worry. Inthree once the authorities had heard the full story, days, they would send people to pay their respects instead. and off from attacking the village. would When the heard what Chia Koua said, villagers they felt much relieved. Chia Koua then called on Shong Lue to inspire the Hmong communist authorities not to send troops to attack them all.

#### Four communist visitors

Three days later, four of the soldiers who had been sent to chase after Chia Koua's team, and had returned to Hang

ēur iiu अंद्र गहं गहं गहं អ់អ៊ កេទ៌ា tu vir äu õr vi. ЖĄ üш ឃុំ ជាជ ៥ ជំបុំ បច្ចុំ ចំភ Ŕñ йē ār . කුල කුක පයු පළ, ඇල भंके हें के जारी जेके हेंद ÑЯ אָבַ שָּׁ שָּׁה אָנ אָל שָׁה אָּנֹי שַּׁר kū an n in in in ИĖ ЖĊ பும் குழ் தம் நேர் நேர்

 txog rau hauv Hav Yuj, luag hnav tsoo tsho pej xeem tuaj ntsib thiab tham nrog Txiaj Kuam. piav paus ntsis txog tej sib kev tshwm sim Phaj Hauj. Tom qab sabuas lawv laj dhau ces Txiaj Kuam tau sau ib tsab ntawv ua Phaj Hau.i mus rau cov nom tswv Hmoob Koom Pheej hauv Hav Yuj, thiab tsab ntawv ntawd nrog plaub leeg qhua uas tuaj xyuas. Nws sau ntawv muaj lus tseem ntsiab tias:

Nej yog neeg nom neeg tswv paub nyeem, paub sau thiab to taub txog lwm haiv neeg moj kuab. Yog tias nej nyeem tau thiab sau tau tus Phaj Hauj nej mam mus puav peb tua, tab sis yog tias tsis muaj leej twg paub nyeem thiab paub sau Phaj Hauj, thov kom mus xyuas thiab nrog peb sib tham tag tso.

Txiaj Kuam muab tsab ntawv cob rau lawv 4 leeg qhua tuaj xyuas kom nqa mus rau cov nom tswv hauv Hav Yuj thiab hais tawv qhawv tias kom

Yu, came dressed as civilians to meet and talk Their conversation centered around the existence [source and nature] of the Pahawh. After the meeting Chia Koua wrote a letter in Pahawh to the Hmong communist authorities in Hang Yu and sent it with the [He did not want to write it in Lao because that visitors. would make the Vietnamese suspicious if they saw it, and wanted to stimulate the Hmong communists to contact him. He gave the messengers the general idea of what was letter.] It said,

You are respected high authorities who know how to read, write and understand the languages of other nations. If you know how to read and write the Pahawh you can go ahead and attack us, but if nobody among you knows how to read and write the Pahawh, please come for a visit and talk it over with us.

Chia Koua gave the letter to the four visitors to take back to the authorities in Hang Yu and strongly urged that these authorities come and talk to him if none of them had

រាច់ ពួច រា្ធ ទុធ្ល ЮW iün āк ŪR ទី៣ ដាំទាំ ĀV NÚ T ல்ம் வீ ள்ட ல்ய் MA ห้ตั ПÑ ňā. ប់ប់ ឝ៌ ទីរាំ ៧ទី កាំព រេហ vn สกั นั้*น* นั้ย ห่ธ חֹה חֹנו אַע אַע הַחַ אַנּ พพ สต นี้ส์ บรั ชช พพิ पहें नाय एवं नेसे सेसे हैं है लेले អំហ រ៉ាក់ ឆេកំ. nh k nii មា äu HА អ៊ម់. *ប*រាំ ម∀ வ்ய் ள்ற் ஈ் ШŔ oin មនិ. ទី NR រីប អយ៉ vk. ម៉ុស ម៉ូ ម៉ូច ម៉ូច ម៉ូច ម៉ូច ម៉ូច ម៉ូច ទីស្តី គឺថា ម៉ាម ថាថា អាថា, អីស៊ី មីថា भंग ट्रंग भूर छम्.

ี่หัญ หัญ หัง ย่ อพ่ พจี กล่ บริ AA MA UR NK MK นน พงิ กถ่า บัด พน עב ש אה הע אל הש הש הע אל เมเก ម្តី ហុស ដូឃុំ ម៉ូហ៊ី ម៉ូហ៊ី יוֹע הַּשֹׁ בִּּהוֹ גֹא בּשׁ ลิล์ љå VIK HR H OF AA DU HK TA พช ซัน ยัน เห่น, มัง เง ñφ AH NË ÁO NU NĀ ĒU 'n. . លេយ ម៉ អភិ ហិខ លេយ អំរាំ ម៉ុប៊ יִּעֹ שָׁג וּלִ שִׁׁנ אַנֹּ אַנּ אָנִ אַנּ אָנּ אָנּ אָנּ āк गंह ग्रंथ अंध ग्रंथ प्राप्त

tuaj thiab nrog nws sib tham luag tsis muaj leej twg kawm dua nyeem dua thiab sau dua cov Hau.j ntawd. Lawv plaub leeg txawm tau nga tsab ntawv ntawd mus rau cov nom tswv uas tseem ceeb, thiab thaum cov neeg ntawd muab nthuav saib ciav pom tau tias tsis thooj lwm haiv neeg li tsiaj ntawv. Luag tau hu lawv cov neeg txawj ntawv uas nyob hauv zos, thiab cov tau pom dua txhua hom ntawv, tau muab nws saib tseeb, thiab tag nrog sawv daws pom tau tias Phaj Hauj yog hom tshiab, tsis thooj li cov ntawv.

Nees nkaum leej qhua Koom Pheej tuaj xyuas

Ciav cov nom tswv tso luag cov xav pav nees nkaum leej hnav tsoo tsho pej xeem thiab mus rau Naj Haib. Lawv tuaj txog ntua lawv tau tua ib tug npua thiab npaj ib tsum mov rau hauv ib lub tsev ntawm cov neeg zej zog, ces caw Txiaj Kuam, Tub Lis thiab ob leeg me zeej ntawm lawv pab mus koom luag. Tom qab uas tsoom Hmoob tau sib zeem kuj

previously learned to read and write the Pahawh. The four visitors then handed the letter over to the Hmong authorities for whom it was intended, and when these people looked at it they found [the writing] to be different from the alphabets of other nations. They called in the educated people in the villages, people who had seen the alphabets of several other nations, to take a closer look at it, and they all confirmed that the Pahawh was unique, different from any other writing system. [Chia Koua learned about such events in the communist camp when these people later joined him.]

#### Twenty communist visitors

So the authorities ordered twenty of their soldiers to dress in civilian clothes and to go to Nang Hai. On their arrival they killed a pig and prepared a feast in the house of one of the villagers, inviting Chia Koua, Tou Lee and two other members of the team to join them. After the formal

**ฯษ หู้ง หุ่ง พู่ย หู่ยู่** ម្គុំ ១៧ លុក អ៊ុំ ស្នុំ ម្នុំ មួយ ហូង , AJ បទី ៣៩ បក្តី កំណុ បក្តិ ñim ਸ਼ੁਲ ਮੇਂਹ ਸੇਫ ਵੇਰੇ ∨ਜ਼ üк ËÜ រាប भे ÁA WŸ NN ÉÁ H MÃ AÑ NÜ मंगे वाठा लीहे चाज गरि वाद HÀ MÈ MY ĐƯ TƯ ē ं ं ijij พิเ אַ אַע חוֹנוֹ שַׁאַ נִּכּר . חֹכּי अंस वार्ण मेंग्रं स जैध हेलं हेट लेप WA DH MR, ÑR AA än ,កំច លយ៉ ដំរាំ បច៉ លត់ Ū mu ÝA ĐC. Á Mỹ H ĐƯ HY ĒΚ̈́ र्तांत वय यहि हैं हैं भहें ar йů Ä ūπ

tsis muaj dab tsi sib tham ua ntej thaum rooj mov rau tiav. Ciav muaj ib leeg xav pav tau muab ib lub phaj, txhab mov thiab nqaij, thiab sam rau Txiaj Kuam ua ntej ces caw nws zaum pem toj ntawm hauv plag. Tib pliag ces tag nrho sawv daws mam los nrog nws zaum saum rooj.

Kuam tau paub tseeb tias Txiaj cov Hmoob laj num Koom Pheej ntawd tshuaj nws thiab nws pab tuaj neeg xwb, ces tom qab tsum ntsaig tag nws tau hais rau Tub Lis kom coj luag mus pws rau yeej ib hmo, thiab nws yuav pw hauv zos es nrog cov laus neeg ze.j sib tham. Tab sis thaum cov xav pav tab tom sawv kev ntawm lub tsev uas ua rooj mov, muaj ib leeg laus neeg ntawm luag pab, kuj yog xeem tau hais rau nws cov phooj ywg tias nws xav pw hauv zos thiab, yog ces nws thiaj tau tham nrog Txiaj

introductions to each other [name and an exchange of Hmong questions to establish how they might be mutually nothing [of a business nature] was some ancestor] discussed before the feast was ready. Then one took a plate, filled it with rice and meat, and offered it to Chia Koua first [a sign of respect elder or a newcomer], inviting him to sit in the seat of the guest of honor in the middle of the living area under spirit shelf]. All of the others [people from both parties] were [invited] to join him at the table as soon  $\mathbf{a}\mathbf{s}$ seated [a low rattan table with a height suitable for eating when seated on the floorl.

Chia Koua had the strong impression that communist workers had come only to seek [incriminating] information about him and his team [not to establish relations], so after the dinner he told Tou Lee to take them to the camp to spend the night, and he would sleep village and talk with some of the village elders. [At least would then be leftalive if the visitors one of them But as the soldiers were leaving the house where attacked! 1 the feast was held, one older man among them, also of clan, told his friends that he wanted to sleep in the Vang

ច់ក់ ម៉ខ់ រ៉េទំ ល់. អ៊ុម ម៉ុន់ និ បរិ មារ វាស ទាស មាស កិន សស ល់កំ.

th AW MIT R RH AD गंघ ਕਾ ਸਮੇਂ ਸੌਂਪ ਪੰਧ ਖੁਵੇਂ ਹੋਣ ਕੰਗ ਸੈਂ חֹת עה אַט גֹשׁ בּגֹּ שׁ לּתַ עה หิ่ถ่ ทั่ ∀ัน . ฑห บธิ หิ่ภ่ ษ หิ้ที ūт ម រាប្រភិធិ. "ទំខំ ២ ៣៤ **លំប Aប ប៉ារ៊ា ៧**សំ លំ២ ŪЯ HUF MM. GR VĀC VĀR ĀĀ ਗਮ ਤੱਖ ਹਨ ਨੇਲ ਹਾਵ ÜΑ មាញ ĒΙΛ ភាប ម៉ាឃ រ៉ាប មេអ៊ិ. ភាំ ភ់ស់ שָׁר אַטָּ אָהָ אָהָ שָּׁאַ מוּשִּׁ שִׁנַּן אַתְּ ЫĖ. កំពី ពីម A ស មក ទី ਤਨ ਜ ਵੰਯੁ ਪਹਿ ਆਹ ਅੱਖ ਪੰਜੇ ਜੰਸ אַט אַע אַע אָע שֿאַ אַע אַע אַע धले ŪΑ AU मेर्रा था थारं प्रपे हिंग ਸੇਂਨ ਤੇਂਪ ਹੋਵੇਂ ਦੇਨ ਹਨੇ ਹੈ ਅਤੇ ਸੇਂ ั. นั้ก งห จั่น ก็เถ ติ หั้ง."

ñά யல் படிக்க் ம் ம் ਸਦ੍ਰ ਕੁਰ ਧੁੰਘ ਸ਼ੁਨ੍ਹ ਕੁਰ ਨੂੰਘ ਝ੍ਰਨ੍ਹ ਤ੍ਹਾਂ អ់ស់ មយ៉ា ចិល ហ៊ុល ម ពេក រ៉ាអ៊ី ២អ៊ា ה אָל אַל הַע אַע. הַ אַל אַל אַת מוּ ЫĘ Ur ÁK ŰR U ÖR ÖV הָּא אַשִּׁ לּזֹז עוֹנָ אוּ הַשָּׁ ijij មេ ១៤ គឺម លិច សំង់៖ " ō លីនាំ ជំនាំ សំហ, នាំ ចំណុំ धणे и'n រាណ៍ ខាណ៌ , ថា មាម អ៊ីន ŪП MA

Kuam. Ces tag kis sawv ntxov nws mam rov mus ntsib lawv dua.

tug tau pw ua ke hauv Thaum ob tsev ces yawg Hmoob Vai nug Txiai Kuam tias ua cas nws tuaj thiaj rau ntawm Naj Haib. Txiaj Kuam tau hais rau nws tias, "Nram Kuv nyob peb li thawj xav pav mas yog Vaj Pov, tab sis nrad muaj ib yawg txiv neej Hmoob hu ua Soob Lwj nws yog Niam Ntawv, tau tsim Phaj Hauj los txhim tsa txoj tshiab rau Hmoob. Txheej rwg uas peb tuaj ntawm no yog coj nws tej kev qhia tuaj piav rau Hmoob. Tej tsoos tsho peb hnav thiab cuab yeej uas peb coj tuaj mas yog yuav ntawm As Mes Lis Kas vim tias neeg Hmoob tseem tsis tau paub txua ntawd."

Txiaj Kuam kuj tau piav rau yawg Hmoob Vaj laus txog Vaj Leej Txi tau tso Soob Lwj los rau hauv ntiaj teb kom cawm noob neej, kom tsim muaj Phaj Hauj Hmoob thiab tsim mooj kav moj coj tshiab. Ces nws txawm ua tib zoo thov yawg laus Hmoob Vaj tias: "Koj tuaj ntawm no, tau pom peb thiab paub peb. Kom rov

village too, so that he could talk with Chia Koua. He would meet them again in the morning.

two men were alone in the house the older Vang the questioned Chia Koua about why he had come to Nang Hai. Chia Koua told him, "Where I live my military commander is Vang Pao, but there is one Hmong man named Shong Lue who is the Mother of Writing, having invented the Pahawh Hmong [as well as] instituting a new way of life for the Hmong. coming here is to introduce that man's purpose  $\mathbf{of}$ our The uniforms teaching to the Hmong. we wear equipment we carry were bought from Americans because Hmong people do not yet know how to make them."

Chia Koua also explained to the older Vang how God had sent Shong Lue to earth to save humanity, to create the Pahawh Hmong and institute a new morality. He then made this request of the older Vang: "You have come here, have seen us and know us. Please go back to tell the Hmong authorities

ள் ម្រុំ អ៊ីស្តុំ ពង្គំ ពង្គំ មូណិ. AE AR UN EV AR ñ. иir ພພ ພໍ່ສີ ຍໍ້າ, ເພດ ພພ ທ່່ເ ĐÁ AU PỦ RA ÁC ŔĀ uu ក្នុង មុខ ក្នុង មុខ ក្នុង មុខ ក្នុង មុខ ក្នុង មុខ ក្នុង ក្នង ក្នុង ក្នុង ក្នុង ក្នុង ក្នុង ក្នុង ក្នុង មា លម ក់ កំប៉ ម៉ាស ឃប យ៉ូភិ -ម៉ូអ៊ិ. છે ત્રયે મેંદે સા រេហ ពីភិ អ ते देसे गेर्ड लेख अंधे गेप यमे सेर्ग н Фй й Фй йл н गंहं चैंक केंग्रे हिंत អ់អ៊ំ កអ៊ំ. ម៉ូអ៊ុំ, บัน จัติ หัน กผ คั้ง พพั រាច់ ប់ដំ ឃឃ ប៉េភិ ខាពិ, អ់ប धक्र νĸ យឃ ៧ឧ ១៣ ខិភ៌ យិឧ ម សហ យ៉ុន់ ខ្យាំ សង់ អ៊ីឃុំ. " ЯŸ

ห็ก กัน เก๋ ซ้นิ สิธา มก ซ้หั ล้ม ค่ะ จ๋ย ก่ก ต่ล้ ห ผ่ล้ พ่. шн កាត ម ធំអំ ៣៣ ប៊ុយ. ពន៌ ម ជំអំ ពី អំដំ ពិត เง� ทุย 6ุตุ ภมุ ลูง ธุภ H MH R AW VH KH H ar VIIP иir ТФ И МА ВА unin ហាំ. ស៊ី ប៉ នី ហេ ប៊ йĸ À हेंग रेख गहें पत स अंक्षे गंद गांप ล้า กล้า เลื่อ เลื่อ เลื่อ เลื่อ ลีก มีพี่ พี่หี พี่มี พี่พ งีพ. गंप लेहि लेख सह हिंछ मणे श्रेस ले iii ŌИ กับ ลบ พห่ ล้ผิ ÂÃ H ÂN ŴĀ ÊS ,ÊŇ ខាភ់ MA ŽM ររាប់ វាប់ ម៉ាប់ ម៉ាប ŪΑ

mus hais cov nom Hmoob tsis txhob tuai tua peb. Yog tias lawv tsis ntseeg koj, thiab tseem yuav lawy yuav tsum ua tib zoo xav peb. vim tias lawv yeej tuaj tsis peb thiab lawv yuav sib tua kom lawy tuag tag. Qhoy zoo tshai kom lawv tuaj rau ntawm no thiab nrog peb tham es kom peb muaj sib cuag tau txoj kev to taub. Tom qab was sib tham tag, yog tias lawv tsis txaus siab thiab tseem yuav tua peb, no los peb tseem yuav muab peb tej muas txwv rau lawv tua peb tib sis."

Txog hnub qab Txiaj Kuam laus Hmoob Vaj nkawd taug kev taw ua ke rov mus rau ntawm Nyob rau ntawd kuj tsis tau yeej. muaj dab tsis txawv txav sib dab tsi ntawm cov uas tau pw rau hauv lub yeej thiab Txiaj Txiaj Kuam kiag los xav pav. kuj tsis tau hais dab tsi tuaj nkawg txab, tab sis uas lawv nyob ib hnub nkaus ncig tsuam xyuas lub yeej, kuj tsis muaj tej hnab puas pws thiab rau khoom noj yog xav pav tug, tab sis nyob แลร ntawd tej cuab yeej thiab riam rau

not to attack us. If they do not believe you, and still want attack us, they had better think twice because they will not reach us and will have to fight until the last person wanted give the impression that he was not [He to afraid, and would be ready for an attack. The best them to do would be to come here and talk to us so we can reach a mutual understanding. After the talk. not satisfied and still want to attack us, then we will give them our own ammunition to use in shooting at well."

At daybreak Chia Koua and the older Vang walked together back to the camp. There had been no exchange of [pertinent, relevant] information between [the visitors] who had slept in the camp and Chia Koua's soldiers. Chia Koua himself did not say anything to the men seeking information, but they spent the full day looking around the camp, noting the

អ៊ុក ភីហ ប៊ ក់ទំ. ប់ភំ ខិភំ ក់អំ យយ មេម ១តំ កាត ម បក ពីយ ទេហ ទំ ពភំ សក់ សភ់ អ់ខំ ១ក ហហ ទំយៈ phom yog As Mes Lis Kas tug. Ua ntej ntawm yuav rov qab mus rau Hav Yuj lawv tau nyob ntxiv ib hmo hauv lub yeej.

sleeping bags and the eating arrangements of the soldiers, and that they had American equipment and weapons. They spent one more night in the camp before heading back to Hang Yu.

UR: i VR ēā λū ijā

17: Koom Pheej Npaj Sib Tua

## 17: Communist Reaction

MU MA UK MA MY MY บตั u nú vũ k vơ ha kũ אוּנו חַבֵּ אַנוּ נִי אַנַ נָּצַעַ חַנוּ אַת ÃA TẮ ỮÁ ĐR ÃU Ữ, ΑÑ ur je cik iiw vā hr āu v nu nữ kử mể . kù VM MM TA, MH 400 VM PA ម្រាំ អ្នក ក្នុ ΤA ν̈ш ĤΑ ňи. ਅਕ ਘੰਪ 11Ķ ਸਛੇ ਸ਼ ν̈́κ ี เล้ม หกั ล้ธิ

៣ឆិ ឃរ៉ៃ ឃុំអ៊ី ឌុំទ บะ ЫĒ บนี หัง หง่ คืออ ក្នុ ហាញ មុខ រ្មាន រាំង ហ្គុំ ទីអ្វ νĸ 'nи. ΨĄ ម្រុំ ២៤ ៤៣ មិន nk hu và hr អ៊ីហ йII Ū ME VK VV ƏM WĀ ម្ចាល ពេល ឬក អូច ខេល ហូង ШW ŬR កីទាំ ទី៥ តិ៣ មន៌. រាំប ទាំ មាំា តំ भ्रम जंग ग्रह सहस्र वह ЙR ய்ள் ម់ធំ ខំ៤ ស់ឃំ ឃុំរី ខំច พิล ต งห์ จิต มห พิห. ĤΆ AR AR WÜ NU ÜH ñй ŪΑ

Lawv rov mus txog tsev, uas tuaj nrhiav txab tau cej luam rau cov nom tias Txiaj Kuam xus xis ntawm As Mes Lis neeg yog Kas, tag nrho lawv tej tsoo, yee.i thiab nriam phom yog As Mes Lis Kas ua. Tshaj ntawd los muaj leej puav xwb, thiab 100 leej xav pav Koom Phee.j lawv lawm. Ces cov nom tswv yeej Hmoob Koom Pheej npaj mus tua.

Tab sis yawg laus neeg Hmoob Vaj tau cheem tias nws tib leeg tau nrog Txiaj Kuam sib tham lawv lawm, txawm tej cuab yee.j thiab riam phom yog As Mes Lis los qhov tseem ceeb tshaj lawm uas lawv coj nrog lawv tuaj mas yog Pha.j Hauj Hmoob. Nws tau thov kom cov nom tswv tsis txhob maj mus puav tua tab sis ua tib zoo xyuas kom tseeb tshaj ntxiv tso, es saib lawv yog xus xis ntawm As Mes

Once they had reached home, the men who went looking for information reported to the authorities that Chia Koua's men American spies [shown by the fact that] all of their uniforms, equipment and weapons were American-made. furthermore, only a few of them, and a mere one hundred communist soldiers could easily overcome them. the Hmong communist authorities prepared to attack.

But the older man of the Vang clan tried to stop the move by saying that he had talked personally with Chia Koua, and although their equipment and weapons were American, the most important thing they had brought with them was the Pahawh Hmong. He asked the authorities not to be in a hurry to launch the attack but to investigate further instead, and determine whether the team really consisted of American

តិហ ប៊ ហ៊ហ តិស ហ៉យ ហ់ស់. ĀК AÑ WH NÜ ÈS WH АÃ ŔÄ ініг ហ៊ីហ ចាន យ៉ាន់ ចាន់ អ៊ីស់ អ៊ីហ. លតិ ឃុំរ៉ រ៉ាត់ ឃុំរីរ កុំទ นตั ЫĖ шü ហ៊ីពា שַעַ אַא מָן אַת ប៉ភ៌ ម ២៤ ពុំប ១៥. ពុំប ឃុំ ម៉ុន äĸ វាប ហទី ខិស បត្តិ ខិស ១សំ PU ĐƠ TIỂ Ở LỮ NỮ NH ชับ จับ ลิห์ พม จบ์ ม่ห่ មីហ ក់អ៊ំ អីប. មហ យម ចា់ស់ យ៉ុអ៊ំ, ਸ਼ੁਲ ਪਾਲੇ ਸ਼ਿਲ ਘੁੱਝ ਮੌਲੇ ក្នុំ មុំមុំ មុំមុំ មុំមុំ មុំមុំ មុំមុំ

ก็ตะ ลักา ลับา สกา หับา กับ กับ ลบา ทงิ ซนิ คับา ซึ่ง อีที Kas los tsis yog tso. Yog tias luag yog xus xis tiag no los mam tua twb tsis lig. Tab sis thaum yawg laus neeg Hmoob Vaj pab hais Txiaj Kuam cov lus tag rau cov nom tswv, luag kuj tsis ntseeg nws vim tias nws tib leeg yog leej uas tau tham nrog Txiaj Kuam xwb; lwm leej tsis hnov dab tsi los ntawm nws. Lawv yuav tsum tua, yog tsis yeej tiag no los mam swb twb tsis lig.

Cov nom tswv Hmoob Koom Pheej 100 leej xav pav txhij, ces npaj tau tso luag tuaj mus tua Txiaj pab rau ntawm lub zos Naj Kuam Haib. Thaum cov neeg ntawd txog rau ntawm ib lub roob laug taw ncua kev kwv yees ib nrab ke lawm tom tsev lawv txoj xub ke txawm ngis lias rau hauv lub ua luj tshib. Ntu kev ntawd nkhaus muaj ntoo siab thiab nroj lawm, ua rau tib neeg taug kev tsis sib pom tom hauv ntej.

Lawv tuaj mus ua ob pab nrug sib nrhav ces leej xav pav uas ua ntej

spies or not. If they should be spies, it would never be too late to attack them.

But when the older Vang relayed Chia Koua's message to the authorities they did not believe him because he was the only person who had spoken to Chia Koua; the others had not heard anything from him. They [felt that they] should attack, therefore, whether they would succeed or be defeated.

communist authorities ordered [approximately The Hmong one hundred] soldiers to get ready, and sent them to attack Koua's team at Nang Hai. When the men came to the top of a mountain range approximately mid-way between home their destination they saw that the path took a zig-zag [lower route through some saddles points in the elevations]. Part of the trail was obscured between higher by high trees and grass, making itdifficult for those walking walking behind to see [single-file distancel ahead.

[As they moved forward in two groups some distance apart] the lead soldier [suddenly] came upon a tiger sitting

លុយ ៣ិទ ជំរាំ ប៉ាត់ สัต है गय सब ग्रेस हैं मेरे जेसे हैं। ងចំ វាន់ យ៉ង់ ចំនុំ ម ង់ឆំ ចេញ ចិរិ ME LA LA MA MR MG. गरा लेंद्र हेंग्रे हेंठे बच ΩÀ äн H ÉÜ AÑ AÑ सेंगे केंट हिंते चेंसे हेट เม่ห้. พื้ง สิย ยห หิ หัง ย กับ TPA ณน ๕ ๕๗ ๕ฮ ณน ษษี กิด ๆท่ ហឌ ៩ ៥លំ បឌុំ ১៧ ür or 0 មផ្ល ឃុំ ហ្គ ឃុំ ហ្គ Lain MA พืก สจ๋. เเง ลิสิ สิ เก เเห กีก ចំប ចិក សម មហ អ៊ី វា में जार भार वार्व कर ११ वार्ष हैं इं กี่ หห่. เมท ก็ติ้ ผู้ห่ ที่จี้ เล่ต. ล้อ่ แก้ ५ห ต่ จัน แล้ หลั ษยั ਮੇਲੇ ਸਮੇਂ ਸਮੇਂ ਸ਼ਾਹੇ . ਮੇਲੇ нĸ HÝ Ř ÁŪ ĐỂ ĐƯ NÃ WÃ Ý HY OU HK JO Ŕ ЙĖ ŔĀ ทเงิ พงิ หิส ก ; บน ; บน ŔĀ txawm pom ib tug tsov txaij nraum zaum hauv kev tsis kiav. Cia li tsis fi rau cov tom qab paub, nws qhau phom As Kas tib phom rau tus tsov. Nws tsis ncees, ciav tus tsov mam ceeb thiab tib plaw khiav dua hauv hav zoov lawm.

Thaum ntawd pab lawv gab tab tom nto tim pov roob lawv tau sib tw tua phom rau tim hauv ntej ntawm chaw uas hnov phom nrov, xav tias tua pab lawy cov phooj ywg uas xus xis tos kev tua. Tab sis tom qab ntawd cov xav pav Phee.i tau rov gab sib hu paub ces lawv twb tua tau lawv cov neeg tuag 2 leeg hos mob 3 leeg puav leej yog raug lawv cov muas txwv. Cav tau hau ntsoov mus na has ciav lawv tau kwv 2 leeg tuag hos 3 leeg raug mob rov gab mus tsev. Lawv tuaj txog chaw. raws nkaus Txiaj Kuam cov lus nyam tseg.

Thaum lawv rov mus txog tsev ces yawg laus Hmoob Vaj uas tau cheem cov nom tswv thiaj tau nyhos tias nev; nev; kuv twb yeej hais tias

motionless in the middle of the path. Without warning the men behind him, he raised his AKA rifle and fired one shot at the tiger. He missed, but the tiger was frightened and jumped away into the jungle.

When the men farther behind [in the second group] reached the top of the mountain they fired long-range toward from which they had heard the shot, wanting to cover their friends whom they thought were under attack bу spies. But after the communist soldiers were able to regroup [they found that] they had suffered two deaths and three men their own bullets. Instead of going on they had to carry home stretchers with the two dead and the They could not reach their destination, just as wounded. Chia Koua had predicted.

When they got home the older Vang could not have delighted [at his vindication]. He was convinced that the points he had made when asking the authorities the troops had been proven right. He from sending said, "Exactly! Didn't I tell you not to hurry?  $\mathbf{If}$ 

ហំប πκ់ ម៉ ⊽ីក់ λ៎ច៎ มี∀៉ ហំ

nü e nā ka in Vū āя "שַּׁלַ אַוּט Au vự Ym vự mr ਲੰਮ ਹਵੇਂ ਦੁਖ਼ ਪਾਸ਼ ਸ਼ੁੰਧ ਦੇਯੁੰ गंभे ЩΑ មណ៌ អំ ប៉អំ អ់ក់. រាប ÊÜ ÁD H H AÑ ÁK WW บะ ឃុំ កំហ. ភូន ៣ភ កំព. ប ਜੰਘ ਸ਼ੁਸ਼ ਸ਼ੁਦ ਖ਼ੁਸ਼ ŮΑ ēv **ह्यें** ហទាំ ហ៊ីជំ លីន់ និស់ និ ÑЯ त्रेंह में हेंग्रे पण वर्ण ār. ΠTP मंग्रं ਹੁੰਹ ਜ਼੍ਰੇ ਦੁਕ ਪ੍ਰਤੇ ਪਾ ਤੁਹਾ मेंग नेत जर्ज भेरे हेंसे केन ने नज in.

 kom txhob maj, yog tsis muaj Txiaj Kuam yuav tsis tuaj hais, peb twb yog raws tus keeb kwm no los es tim li cas tsis muaj leej twg ntseeg es tseem mus ua kom raug peb neeg tuag.

Nom tswv koom pheej fim Txiaj Kuam

Ib hlis tom qab ntawd cov nom Hmoob koom pheej nyob Hav Yuj tau xa Theej Kav tuaj ntsib Txiaj Kuam. Lawv tau hais rau nws tias: "peb sawv daws yuav fim nej kom tag tab sis Lauj Foom leej tub tau yuav peb li thawj xav pav leej ntxhais lawm. Yog tias nws tuaj fim koj thiab no puas yuav tau?"

Txiaj Kuam tau hais rau luag tias "txoj cai tshiab tsis ua li txoj cai qub lawm, cov neeg tog twg los cuag peb tau tag nrho. Nws yuav tsis muaj kev rau ob tog neeg sib tua lawm. Tsis txhob txhawj, kav tsij rov qab mus thiab xa nej tej tub ntxhais uas tsis tau muaj luag num tuaj kawm Phaj Hauj. Hos ntawm Lauj Foom, ces cia kuv lees hais kom ob tog tsis muaj plaub ntug lawm.

Tom qab uas khoov sawv txais Txiaj Kuam lus plov meej, cov Theej

were no truth in what Chia Koua said, why would they risk coming here to tell us about it? For that matter, didn't we move here [from China] in the first place in search of the truth [God, king, better way of life]. Why does no one believe [what Chia Koua said] until death comes to our people?"

The communist authorities join Chia Koua

incident the Hmong this month  ${f after}$ communist Hang Yu sent a delegation to meet with Chia authorities in Koua. They said to him, "We all want to join you but Fong's son is married to our leader's daughter. [Lor Fong was a powerful communist individual, a member of the Central Committee. Would it be all right if he [the son] also came over to you here?"

йн яй йе ни й кк irin אָּחֹ הָּנִּוֹ אִעַ אַט אַא ĖΑ . ហੇ ਝੇਂਧੇ ਚ ਵਿੱਯੇ ਕੇਂਗ ਸਮੇਂ ਵਿੱਚ ਅਘੰ ភិធិ ÉK ŻU WY HĘ KÀ ш'n ម៉ាភាំ . णं ऐंद्र म ग्रम ĤΑ ñr. ni. ur tu tā v हें हैं कि केंग्रे गई मध VЭ we ka vũ kũ ka n kả ith ลิท. ลิทิ ผนิ ผีดิ มนิ ยุง ลิจิ. ijψ אַע אָע אָע הָּטָּ תַּי װְ װִ អូច ឬល កាយ យក ភូម ម៉ាក់ नण है केंग्रे भेरे वाच मैरो कर लेंछ שו מוֹז עוֹג שׁ מוֹע אַט מוֹע סב वर्षे प्राप्त.

ijφ मैंक से गम से पंप गंप गं PU VY VV NE TO E ÉE AN ŔĀ AV ME KH HE KV ល៊ម וות היי אַע שב גשׁ Ŕй ម្ចា កុស្មា មុស្មា មុស្ ww गंत क्रम लेल क चार्च देवें क्षेप मंग्र गर संगं पह गह जेव ňn ııır. បាំព äm H HÑ H VÕ È ÁŨ

Kav tig ntiag rov qab mus tsev lawm thiab xa ib xav txheej npe ntawm luag tej me nyuam tuaj rau Thiab sij hawm uas cov Hmoob tig los rau Txiaj Kuam tog, ces cov Thawj. khuaj, thiab lwm nvwi keeb haiv neeg uas nyob ib tsam ze ntawd kuj tau tuaj cuag tib yam nkaus. Thaum sib poog sawv coob txaus, Txiaj Kuam kuj tau txhij xav pav mus nrog nws thiab coj tag nrho pej xeem ntawm lub zos uas tau muab 50 leej xav pav rau nws lawd rov gab los.

Txiaj Kuam thiab Tub Lis tau ntaus xov tooj rau hauv Looj Ceeb nug zaws roos tias cheeb tsam ntawd pej xeem tig ua ywj pheej tag lawm seb yuav kom ua li cas. Zaws roos thiaj xa nyooj hoom kiv tshuab mus tos nkawd thiab peb leeg neeg ntawm lawv plaub leeg uas tau coj ke mus

Chia Koua told them, "The new doctrine, unlike the people from any political affiliation [a practice accepts Shong Lue followed with individuals who flocked to him]. allow quarreling between the two sides. So don't will not worry; go back and send your unemployed sons and daughters [those not assigned to communist cadres] here to study the Pahawh. As for  ${f Lor}$ Fong, I will talk [to whomever necessary] so that nothing happens to either side."

obtaining Chia Koua's assurance, the delegation headed back home and sent a list ofthe names [young teenagers] to Chia Koua [as registration for] school [but as events transpired, no classes were heldl. And once the Hmong had rallied to Chia Koua, the Khmu', the Khua and other ethnic minorities in the area [Villagers made their decision by consensus, and same. each village sent two or three people to Nang Hai as contact people]. When the rallying crowd grew large enough, Chia Koua also recruited some soldiers to go with him and bring all of the people [not just a few contact people] from the village which had supplied him with the fifty soldiers.

Chia Koua and Tou Lee then radioed to Long Cheng to ask the general what to do now that all of the people in that area had been liberated. The general therefore sent a helicopter to pick up the two men along with three of the ត្រា ចំរា អាក. អាម ចាត់ អ៊ីហេ យារ៉ា rau hauv Naj Haib, rov qab los tuav ថ្ងៃ សាក ម៉ាហ vv. xam hauv Looj Ceeb.

four people who had led them to Nang Hai, and to bring them back for consultation in Long Cheng.

18: Sib Nkawg Xaiv

18: Attack by Rumor

១ំធំ ម ភក ចំត់ ហំ ទីធំ ៕ភំ ĀĒ AR UÖ VU , NÃ NÃ AĖ ០៤ ក្លា ៱៱ ង្ លុ ៧៧ ៳៱ ÁH NU PE HA HK ЦÀ រ៉េហ ម មឃុំ ចិហ ថា សំមុំ हें हैं का चार में สิต ŨÅ ŪΫ ត់អំ សម សីហ អន់. រាប मंग्रे का असे के **ज**र्म ЙĒ. ШĖ  $\mathbf{R} \tilde{\mathbf{h}} \ \tilde{\mathbf{h}} \tilde{\mathbf{H}} \ \mathbf{H} \ \mathbf{H} \ \mathbf{H} \ \tilde{\mathbf{H}} \tilde{\mathbf{H}} \ \tilde{\mathbf{G}} \ \tilde{\mathbf{A}}$ ម៉ូឡ üü n n my va vk vy हंते हेट स सेंग्ने तार्ने तींग्ने प्रेय जैस ម្រុក កម្ម ហុច តួកម្ម ип sia du du aŭ kk? . हे के पति हेप ऐसे हेरे दे ਮੁੱਲ ਪਾਹ ਜਦ੍ਹਾਂ ਵੰਧਾਂ ਤੱਜ ਵੰਸ਼ אָא אָא װּ הַּנִּה לְּנִה הָּנַת הַּנַּם חַיַּט អំពាំ ភ័ព ភេពពី កំពុំ H ŪM कें में प्रत्ये सेंगे हें के पर ĒΜ ÄÄ संसं रांद्रा ग्रांध पर संघ រាហ ப்பட் RĀ UK TŪ Ū ŪŪ Sij hawm Txiaj Kuam tau mus rau Foo Xam Lis lawd, cov nom tswy Hmoob nyob hauv Looj Ceeb tau kom neeg khi khaub hlab liab es cov nrhiav kev iab liam rau Soob kom ntes nws mus kaw. Tom gab zoouas Txiaj Kuam tau rov los so hauv tsev tau ob hmo, thiab nws tag kis kaj ntug ces nws txawm ncig kav kiab ua ciav ntsib ib pab Hmoob sawv pawg lug ntawm kev tham txog Soob Lwj thiaj tau nug tias nej hais Ib tug txawm teb nws tias, muaj ib tug Hmoob tuaj raum lub zos Xyoob tuaj txog tom kev ntsib ib tug qav loj² nyob ntawm kev hais nws tuaj mus hais rau Soob Lwj kom es kom sawv daws khi khaub liab no. Txiaj Kuam thiaj nug tias

While Chia Koua was away on the trip to Phong Saly some Hmong officers [again] instigated a plot [against General Vang Pao through discrediting his protector Shong Lue] by having their people tie twisted red cloth around their wrists, seeking to make trouble for Shong Lue so that he would be arrested.

After Chia Koua returned he stayed at home for and the next morning, as he went out shopping, he met [overheard] a [small] group of people discussing along the way. He asked what they were talking about. One of them said to him, "A Hmong man came from Ha [two hours walk away] and on his way, he saw a very big frog that could talk and sent Shong Lue a message people to tie their wrists with a piece of should tell red cloth." [Red is an auspicious, protective color Hmong people. Some people assumed it would mean that God coming.] Chia Koua asked who the man was and they told ម៉េយ ទី៣ ដីងិខ លោ ខាងិ Řδ ō ห์กี ก็ถ ก็นี กวี ขึ้น บกั яñ ňå. AY III II AT 'nп ហ៊ីហ нĸ កំហ ភរុំ កំក កំហ. ហុរ ភូមិ ล่นี้ พ่หัสกิษน บนิสิธ ม่พั שָׁנִי אַנַּ שָׁע חִנוּ אָנִי אַנּי אָנִי אַנּי אָנִי אַנּי אָנִי ਘੁੰਪ ਤੁਸ ਘੁੰਘ ਬੁਣ ਜਮ ПΚ गंह אַ הַּעָּ עוֹנָ הַעָּ הַיּנָ מוֹנִי מוֹנִי מוֹנִי מוֹנִי ÄNF ग्रेस हिर गर्ने ग्रेंस ऐसे नंहं ग्रे ग्रास .णमं वेसं प्रशं केंद्र ऐस चार्ष иm បច្ចំ គំនិ ប្រាំ ប់ផ្លើ ប្រត្វ ЙIГ ល់ខ AA AÜ ឝ៌ភិ ៣៥ ៣៥ ៧៥ ਖ਼ਖ ਘੰਂ ਨੇਹ ਤੰਖ ਵੰਸ ЛŔ ÚЯ ក់ណ៍ ๆเนี ซี่สี บบิ หี่หี ล่ง มง ប្រ ព្ ឃុំ ប្រ មួយ ប្រ ពីរាំ गंधे ग्रंथ के सं गर्जे ग्रंथ म संसं तसं चप गण संपः Ň ип nữ wii ni kảu tra វាទាំ ចាំ៣ ដ ខ រេហ ខារ៉ា ភិវ៉ា ñк กัก กัน พริ พิษ บที่ สกิ กิ กัก นี้มี หีกั ije nữ n vữ ie E ក្នុង ក្នុក ក្នុង ក្នង ក្នុង ក มีน นุษ เหล่ ה בּגַע הו הו אַר מיב הו שב שום שום गाँग स सेरा चंहं गहं केंद्र अंत ते स चार्ण हेंगे पहें नजे हैंके ហុ ក្កា ក្នុង ក្កា មួល ŪЯ иŘ nik kiu uhi ម៉ូក ស្ថា ម៉ូម៉ូទ

हें हैं ए देत स हिए एवं क्षेत

yog leej twg? Lawv teb tias koj mus nug Soob Lwj thiaj paub tus ntawd. Txiaj Kuam kuj cia li los tsev lawm tsis mus nug, hnub tom gab nws rov mus ncig ua si txog rau pem hauv tshav nyooj hoom tshiab rov qab pom Hmoob sib ntsauv tham pawg thiab, nws thiaj mus nloog lawv kuj tham txog Soob Lwj tab sis ho hais txawv pab nag hmo lawm, nws thiaj nug tias nej hais dab tsi? Lawv hais tias muaj ib tug hmoob nyob saum roob Phwv Mum tuaj ntsib txaw.j hais lus thiab tus nas nas hais kom nws tuaj hais rau Soob Lwj es kom sawv daws khi khaub hlab liab no. Txiaj Kuam tau nug tias ua li yog leej twg hais kiag? Lawv teb tias tsis paub koj mus nug Soob Lwj thiaj paub tus ntawd.

Txiaj Kuam thiaj ncaj qha mus nug Soob Lwj. Nws mus txog hauv Soob Lwj tsev thiab nug tias kuv ntsib ob pab neeg tham ntawm kev hais tias muaj neeg tuaj hais rau koj tias muaj qav thiab nas txawj hais lus no ua li yog leej twg?

Soob Lwj teb rau Txiaj Kuam tias

him to go and ask Shong Lue, who knew the man, but Chia Koua went home.

The next day Chia Koua went for a walk to the north new airport runway and came back. On his way he met another group of people gathered and talking about went to listen and asked them what they were They told him "A Hmong man came from Phou Moc discussing. Shong Lue and said he saw a squirrel that see to could talk, and the squirrel asked him to tell Shong Lue to every one to tie their wrists with a piece of red cloth." Chia Koua asked who had brought the message. "We don't know, but you go and ask Shong Lue; he knows the man."

Chia Koua went straight to ask Shong Lue about the two different stories he had heard, wanting to know who the two people were.

Shong Lue replied, "It has not yet happened [i.e., they have not yet come to me]. The military officers tried to

ง่ห่ ลีห่ ลี พิศ. สีบ พพ ъ'n ÁH RÜ VĒ WU É ÁK ÁU ÁH ện có nữ ời bạ ca nẹ и TA. ឃាំ छंतं संहें अल के संहे ਤੇਂਕੇ ਗੈਂਖੇ ਜਸੇ ਜੇਵ ਜਮ संक άÅ ww ÄŔ HA U WW ÑЯ ΠÀ йұ កីត, ពីទី ৯៨ លី៨ ២៣ Ϋĸ អុំមួយ មក្ ឃុំមុំ ÑÂ 'nп ĐỘ ĐẠ ĐẠ ĐỘ XK ēv λŪ បទី បចិ នបិ ៧ភំ ៣ំពំ HITTE ψĄ ខ្ញុំភ្នំ. ស្តាំ ហេល ខ្យុង ឆ្នឹង អ៊ូហ mur Hố iện.

שול אָל אָל הַא אַנוֹ אַל אָל הַא אַנוֹ אַל שׁבּ בֹא זֹינוֹ שֹבּ אֹנוֹ בֹשׁ ищ , ਮੇਖ ਹਾਣ ਹੀ ਜੇਸ਼ੇ ਉਲੇ ี่ หัก ชั้เม गर हंठे गर्रे गंम म गर्षे ऐसे गर ที่ส สจี ยล่ ยู่ติ ยษ กญี ซี่ภี บบิ เเ็ห ล่ง หนื មុខ ឃុំ មុំ មុំ មុំ មុំ មុំ មុំ រាប ម៉េញ ហ៊ុំ ភូមិ មួយ មួយ មួយ មួយ Mỹ VỀ NỮ ÁA WH VA ν'n ÊU AU ÁR UK VH AV ÑŪ Ē לּה עוֹה אַ הַשְּׁים וּבּאַ ш'n ย่น่ धभे हें एक मण चल हैं uw wā, va rig ne ម្ចាល

tseem tsis tau muaj, nws yuav ntxeev es ua tsis tau yuav txaj muag es lam nrhiav txim iab npog kuv xwb, sawv daws phem hwv koj tsis txhob rov qab mus Foos Xam Lis lawm vim tam sim no lub kaus yuav qaij ces kuv yuav muaj ob txog kev mus, txoj ib uas peb tseem sib pom mas yuav nyuaj nej hos txoj ob uas peb tsis sib pom lawm mas nej neeg yuav txom thiab lub teb chaws los yuav poob tag.

Dhau ntawd ces mua.j ib Hmoob hu ua Txhiaj Yias nga ib rab txuas mus txog ntawm Soob Lwj tsev, txawm hais rau Soob Lwj tias nws mus txiav xyoob pem roob pom muaj ib tug nas txawj hais lus. Soob Lwj twb paub tias dag xwb, tab sis Soob Lwj yog tuaj ib leej neeg tsheej xeeb theej xeem ces nws tsis xav teb tias pe.j koj dag xwb, nws txawm ua zoo tias yog muaj li tiag los haj yam zoo xwb, yeej yuav muaj li es thiaj

take over control [from General Vang Pao] but failed face. Now they are just plotting to blame me for something. At this time [Hmong] people are doing each other]. You shouldn't go back to Phong Saly ſto any more. The umbrella is now tilting [i.e. protection is no available] and I have only two ways I can take. By the first one we can still see each other, and it will difficult for you people. But by the second way we will not be seeing each other. It will put you people in bad and the country will be lost also. [Chia Koua is not sure what this meant. Perhaps the first way was jail and the second death.1

After that a Hmong man by the name of Chia Yia [clan name Lee or Her, a man who had a grudge against Shong Lue] came to Shong Lue's house carrying a large knife. He told Shong Lue that when he went to gather bamboo on the hilltop he saw a squirrel that could talk. Shong Lue knew that he was lying, but he was a savior, and should not tell the man that he was lying [as it would not be polite], so he kindly

में गंग पंथ पंथ के में दें में में में में में में नक सूर त्या भूष भूष कुन मूर्य कुन मंद्र ∨सं क्रांत क्षंत्र मंद्र भंद्र भंद्र भंद्र मेंध म गंगे गर्ल गरि महें नंदि चढ़े นีท์ ลิสิ ยับ ธลิ ลิหั Ľφ ñи. บบั หั้ง ขติ กร่ กอี พัษ ਸੂਚ ਪੂਲ ਅਨੂੰ ਜੂਕੂ ਉਹ ЫЩ ĒM រាឃុំ មាញ ក្នុយ ក្រុស ១៥ ភ្នាល āк វាសិ មធិ គឺវ៉ា គិច ឌំលំ . ខំនំ ūπ БĠ ä an u wv nu nk uë មណ្ឌុំ ក្លេល អូណ ១ ក្នុំ ក្លេស ŔĀ ភាប TO THE HA ES OF ញ់ខា មាំ ห่อ่ จล้ จัด."

ម៉ូល ហុ ម៉ូញ ш'n ЙR មារិ ព័ល កំប គិសិ បាក់ លំលំ ĪIJ, ਕੌਰ ਗੜੇ ਅਵ ਗੋਗੇ. "ਹੋਉਂ លੇ ព់ភំ nk wë ki na ka n ka un บิจ ผู้สู่." งุง คุณ ฐัน ชพู ĤΑ सेंग स्थं सेंखे गांप देखें AV ÉV HÄ ME NU មិន Á VÀ TA VÀ, <del>อ่น่</del> иm шū . ហវា លល ខំ ៣៩ ឃាំ ΩĄ Ň ਹੁਣ ਗਲ ਗੁਤੂ ਗੁਰ ਵੁੱਧ ਮੁੜ੍ਹ ਵੇਧ ប៊ុល ឃុំ

ម្រុំ ក្លា ប្រ ១៤ ៣៤ ក្លា ក្លា ក្រុំ អូវ មា ១៤ ក្រុំ ១៤ ក្រុំ ២៥ kom sawv daws kawm. Soob Lwj li ces Txhiaj Yias txhais tsis teb tau nws lo lus ces Txhiaj thiaj muaj lus los dag rau sawv daws tias nas twb tsis txawj lus. Soob Lwj lam hais tias nas txawj hais lus no mas Soob Lwj tsis paub, Soob Lwj yog nyab laj tiag. Tom qab ntawd ces nws thiaj kiag ntxiv rau cov nom tswv Hmoob tias Soob Lwj yog nyab laj. paub Soob Lwj muaj xov tooj nloog nraim nyab laj.

xyuas Txiaj Kuam tau mus Lwj, luag nug tias nws puas pom Vaj nyob qhov twg. "Txiaj Kuam tau nug tias kuv tsis paub es yog li cas tiag." Ciav Soob Lwj piav tau caij nyoog thiab tej chaw ntawm lawv pab raug teeb meem tab sis zam dhau tej xwm txheej, los yog pab tau lawv lawm. Txiaj Kuam tau ntseeg kiag tias Soob Lwj yog Vaj Leej Tub.

Soob Lwj lus qhia thiab ntuas tseg Soob Lwj tau muab lus qhia rau

replied that if that is true it would be good, but everyone should learn [what the truth is, and how to behave].

Yia was not able to interpret Shong Lue's reply, so he went out telling everyone that a squirrel could never and that Shong Lue did not know anything, was a liar, and really was a communist. He then reported to the high Shong Lue was a communist, saying that he officials that knew Shong Lue had  $\mathbf{a}$ radio with which he frequently communicated with the communists.

Chia Koua paid a visit to Shong Lue, who asked if he had seen God anywhere. "What do you mean?" Chia Koua asked. Then Shong Lue detailed at length the various times and places where the team had been in danger but had been able to avoid it with no harm, or had been saved. Chia Koua became more convinced than ever that Shong Lue was the son of God.

Shong Lue's instructions and prophecies
Shong Lue gave Chia Koua these instructions:

ш:

:ឝ៌នី ហំ ទីជី

> ម្នាក់ កុម្ភា កុម្ភា មុខ្មា មុខ្មា មួយ កុម្ភា កុម្ភា កុម្ភា កុម្ភា

.ग्रे हंधं स नर्ते हंशं र्णे

ยติ รัก ที่กา มก่.

n áe u ō āā ភ្លំជំ йII **ព្**ងអុំ ក្រព្ឋ អុំ ក្រព្ឋ ក្រុង मंह्रे केए गहे जने भंजे ШUF ម្ចាល λĖ. ញ់ ពួក ពីK អូង្ ឃុំអំ и́н ЧККА หีหั หกั ព់អ Н YKR3 H na h ar hê kk ษติ หัน พพ Av ก็เอ หนี หิ พ้ง אַט הָּגַּ שִּׁשִּׁ חַתַּ . אָפַ לִּים א ម្រាស់ មិន មិន មាន ēṁ ÝΑ ់ចា តា ហា ២គំ រ៉េង ម៉ាអ់ म गंप गेंक्रे लेम स संबं भण üφ u Av ni čin va uu ពីម Txiaj Kuam tias:

Rov qab mus rau hauv daim teb tu koj tej qoob loo;

tsis txhob ntshaw ua neeg nom; tsis txhob ntshaw txog nyiaj thiab kub;

pib xyaum mus kev taw liab.

Soob Lwj hais ntxiv,

Kuv qhia rau koj tias sij 1968 txog rau 1973 mas tsoom nom tswv ob tog yuav los hauj Kom nloog ntsoov txog ntua xyoo 1974 mus txog хуоо 1975 rau tias kev hauj fim tsis sib tau mas pej xeem yuav tsis raug kev Hos yog tias luag hauj fim nyem. sib tau, ces pej xeem huab hwm hauv lub teb chaw Nplog yuav raug kev tshaib nqhis thiab kev txom nyem heev, thiab pej xeem yuav raug tawg

Return to the fields to care for your crops; have no desire to be an official; have no desire for money and gold; start walking in bare feet.

[With these instructions Chia Koua later quit the military and worked as a farmer for two one-year periods. The military situation at Long Cheng had become very precarious.]

Shong Lue added,

I tell you, some time between 1968 and 1973 the authorities on both sides [of the conflict in Laos] will reach an agreement. Please pay close attention from 1974 to 1975, because if that reconciliation fails, no harm, no misery will fall upon the people. On the other hand, if that reconciliation is successful, the peoples of Laos will fall into poverty and misery, and will be divided into two groups. The poor people without clothes will get unlimited farmland and the well-to-do group will be squeezed into one detention center where they will drink with dispute and eat with hatred [will have no peace whatever they do].

គំរី អំព គំព់ គឺទី អំតី ប ÝG MU HÁ NÝ MŲ ÝK ні भंभ तेते गैंने होंग तीने भंभं 'nи. ติส์. ยีห์ หีส์. ตติ ยน์ สส์ หีช inr មេរា មេម ល្ខា មេរា មេរា កត់ मंत्रं पत्रं पात्रं पात्रं स्पारं भंत ЫĶ ម៉ម ឃុំ ហ៊ុន និសំ ពេក ម៉. ខ័ភំ អ .អំដ ៣៣ ២៣ អំធិ ឃឹស ៥៣ ឃុំស אָם הַּשָּׁ בִּט אָעֹ גַשָּׁ הַּהָּ មុំ ភាព មក **ஈ்**ய் ய்க ŔŪ AU XÃ ÁŪ ĖĖ NV TIH k mm nm ya ar mu ya km យ៉ង់ ២ ចំនុំ ចិន រ៉ាក់ ដូ.

mīğ VΑ एंग्रेस सह्ये प्राप ខ្ញុំតិ. ៧ខ្ញុំ ហូរ ឃួយ ប៊ុកិ M üп ហ៊ុំអ៊ី ហ៊ុំ ហ៊ុំ ហ៊ូំ លេខ йĸ ñκ תַּאָ שִוּטִ אָּאָ סִּ אָגָּ הַ אָאָ गंभे អត្ថ សុំ ចុំជុំ ចុំជុំ ជុំហ ក្នុង គ្នា ស្នា ក្នុង គ្នា គ្នា គ្នា ជំពី និទ ៣៧ ១៦ ពីជំ ប្រាប क्रं एकं वर्ण. जा वर्ण मंत्रे ñк ਪੂਰ ਨੂੰ ਸ਼ੁਰੂ ਗਾਲ ਬਾਲੇ ਗੁਣ .ឃខ់ ចំស

ua ob pab. Pab neeg khaub hlab mas yuav zov teb quav poj ces pab neeg nplua nuj yuav mus nyob ua ib nkuag, haus sib ceg, thiab noj sib ntxub.

Koj kav tsij npaj taum txhob tos vim lub caij nyoog tshuav tsis ntev lawm. Yog thaum twg dej ntws nce toj, nplooj tog, pob zeb ntab ces tauj niam yuav hlob luaj xyoob tuam tswm mas lub hij hawm ntawd tsov rog yuav muaj tsis paub kawg. Tej kev sib tua sib ntaus yuav tshuav ntev. Leej twg uas tseem xav tua phom mas lawv yuav tau sib tua quaj qaws; hos leej twg uas tsis xav tua phom lawm ces tseem tshuav yuav tau tua 3 phom mas thiaj kawg.

xeem yuav raug kev nyem. Nruab hnub yuav quaj 3 pluag tsis tsaus ntuj thiab hmo ntuj yuav qua.j 3 pluag tsis kaj ntug. Yog tias thaum twg Hmoob txom nyem mas Vaj Leej Txi yuav txaus lawm kom peb haiv neeg loj nyob hauv lub qab ntuj khwb tuaj pab. Haiv neeg twg tsis xav pab ces yuav raug txom nyem tib yam.

Get yourself digging spades [a basic Hmong farming tool] because time does not wait. Whenever the flow uphill, the leaves lie down on the river bed [rather than floating on the water when they fall], the and the tau nia grasses grow as tall as the tua tsu bamboo, at that time the war will be endless. images of reversal of expectations signal upheaval, harm society.] Shooting and fighting will coming to Those who want to fire a gun will have to keep forever. shooting until they cry [in weariness, futility]; want to use a gun will still have to fire at never least three shots [will have to do some shooting protect themselves].

The people will be miserable. During the day they will cry three times before seeing nightfall [constantly sad, in misery], and at night they will cry three times before seeing daybreak. If and when the Hmong have suffered enough God will tell three great nations on the earth to

come to their rescue. The nation which does not want to respond will fall into misery as well.

ЧК: มิళे ល់ ਅម កិក ត់កំ ខភំ

19: Txiaj Kuam Rov Mus

Qaum Teb

## 19: Chia Koua Returns North

कीय वाग्ने हैंसे में ऐसे ĒM ĀĀ. " n ਇੰਹ ਮ ਤੇਲੇ ਤੇਖ ਹਾਵੇਂ ਉ ਪਹੁੰ ក់ភ មហ កំហ. ម៉ម ភិភិ йĸ И น้ำ บริ ฯผ สนิ สกิ สิธ ឃឃ ភីន់ ៦ន់. " មឃុំ ចិហ អ៊ំ ខាអ៊ สกัยผู้ ตับหู่ ตู้จุ่ หู่ธู่" ŘĀ, ง่ห์ ติ. อติ ลิติ ลิหั ПŔ หม้. จิ**ก ผล่ ม พม พิ**ท หห่."

र्णेस ग्राप्त संग्रे तेण होते जो ऐस ក្លា ឃុំ គឺ ក្នុង ក្លាំ ក្លាំ ក្លាំ ក្លាំ के असे संघ म संसे हित है AN ÝG É ĐỂ NA ĒЙ ñЯ គ្នា ហ្គុំ ម្នាក់ មួយ មួយ មួយ មួយ មួយ មួយ ÊĀ Ē ĻŪ AU Ú ĢŪ . NĀ ĢŠ אַ אַע אָט אַבּע אַט אַע אַע אַע en va mm អន់ ពួក អ្នក ñи. มับ มู้ ผู้นี้ พรุ มหุ พร ยู้มู้ 34 AA NA UN A UN AA Ň ΞĀ ก็บ ลบ ที่ถิ สที กษ่ ពុក ម៉ាហ កុម អុក្ ទុស ភូមិ Ϋ́Α ធំមុំ ឆ្នម អំ ២អំ ин 'nб ŪΠ Txiaj Kuam tau hais Soob Lwj tias, "kuv coj 3 leeg Hmoob nrog kuv tuaj ntawm nov lawm. Yog tias kuv tsis rov qab mus mas cov neeg ntawd yuav tsis tseev." Soob Lwj tau teb tias, "tam sim no koj rov mus tseem tau, tab sis tsis txhob nyob ntev. Maj nrhiav kev rov los tsev."

Txiaj Kuam tau ua raws li Soob Lwj hais. Tom gab was nws tib hli rau ped ces Vam Xeeb Vaj tau ntaus xov tooj mus cej luam nws tias Soob Lwj raug txim lawm. Txiaj Kuam xav zoj tau yog Soob Lwj raug txim lawm ces pej xeem yuav tsis nloog nws lus. ntaus ibtsab xov tooj ceev tau heev rov los rau hauv Looj Ceeb kom muab nyooj hoom mus thauj xav pav mob los mus kho. Tib pliag ntshis zaws roos tau teb rov qab hais tias

Chia Koua said to Shong Lue, "I brought three Hmong people down here with me [from Phong Saly Province]. If I do not go back the people there will not stand for it."

Shong Lue replied, "Now it is still possible go back, but don't stay long. Hurry to find a way to come home."

Chia Koua did as instructed by Shong Lue [returning helicopter]. One month after he hadgone back [Colonel] Wang Xeng Vang [Chia Koua's commanding officer sent him a message in Morse code to inform him Cheng] that Shong Lue had been jailed. Chia Koua realized Lue had been put in jail the people [in Phong Saly] would no longer pay any attention to him [Chia Koua]. back to Long Cheng urgently requesting an airplane [helicopter] to transport a seriously-wounded soldier hospitalization. A moment later the general called

ភីភិ ម៉ាក លី៣ កំហ ព ស៊ី ហំ យយ ប៉ាស់ អ៊ីភិ ម៉ាស់ ភិ ម៉ាស់.

AU NË ÅA RŪ K ĖÜ VK ម្នាំ មួយ ២២ មួយ មួយ មួយ មួយ गंभ गम पर हैंसे रम गम है ต้ พล ยี่งี่ ยัง กัด ดัง งง เพิ่ गत गण प्रम सँग मंत गंध ยิด งง ห์จ๋ จ๋น๋ มีห์ เก๋. ยิง ต๋ ik að du éð én ár e dr ਗੁਰੂ ਮੁੱਧ ਗੁਰੂ ਹਾਮ ਹੁਣ ਅੰਦੇ ਸੋਧ ਅਜ ਅੰਘ н Ūφ ก่ ต่ล้ ห้น ต่อ ก่ मेगे मंक्षे लक्षे पेजे नर्ते ពរភា าลลั ខំ ១ភិ ១ ពិទី ១៤ ៧នី ខំ២ ១នី ਅਜ ਰਸ਼ੇ ਪੁਲ ਨਾ ਘਾ ਮੁ∧ ਸੂੰਸੂੰ.

ਅਮ ਯੂਘੂ ਅਤੇ ਬਹੁਤ ਸਮ ਰਾਜ਼ ਅਧਾ ਅਧਾ ਅਧਾ ਅਧਾ ਅਸ

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 nyooj hoom puas lawm kom Txiaj Kuam yuav tsum tos kho tau tso.

Ciav tag kis muaj ib leeg xav pav hu ua Lauv Thoj txawm mob plab heev<sup>2</sup> yuav luag tuag. Tub Lis tau hu xov tooj ceev heev los thov muab nyooj hoom mus thauj xav pav mob, thiab zaum ntawd cov nom hauv Looj Ceeb txawm zam tsis dhau, ces tau tso ib lub nyooj hoom hauv Naj Haib. Thaum lub nyooj hoom mus tsaws Txiaj Kuam thiab Tub ya nrog nws rov los rau hauv Looj Ceeb. Txiaj Kuam tau tsis gab mus txij li zaum ntawd lawm tab sis Tub Lis thiab Paj Kaub Hawj tau rov gab mus kav lub caij ntawd.

Cov pej xeem Naj Haib thov kom rov qab pab dua

Nyob hauv kev pab ntawm Txiaj Kuam ncua ob peb hli ciav cov pej xeem ntawm Naj Haib tau tso 4 leeg neeg hauv 4 nywj keeb haiv neeg nqis tuaj ntsib nws. Lawv caw kom nws yuav tsum rov qab mus vim tias cov neeg nyob cheeb tsam ntawd tsis

himself to say that all airplanes had broken down and that Chia Koua had to wait until repairs were completed.

The next morning one of the soldiers by the name of Lor Thao developed a serious stomach pain and was about to die. Tou Lee radioed Long Cheng urgently requesting an airplane to pick up the dying soldier, and this time the Long Cheng authorities could not refuse, so an airplane was sent to Nang Hai. When the plane landed Chia Koua [and Tou Lee] boarded it and returned with it to Long Cheng. Chia Koua has not been back since [but sent Tou Lee and Pa Kao Her back to Nang Hai to lead the movement].

Nang Hai people ask for help again

In response to Chia Koua's absence, a few months later the people at Nang Hai sent four men of different ethnic groups down [by helicopter] to see him. They invited him back to Nang Hai because people in that area had never known anyone who could make so many people believe him like Chia Koua did. Chia Koua told them that even if he went back with

บิֆ ល់ ទំឋ អ៊ីស់ ហិ សេ ខិទិ បក្រ ឃុំន ៥៤ . ∀ស់ លក ŪП ណ្ដា vũ nik và . kā kā nig ਅਨੇ ਬળ ਬਲੇ ਪਾਰੇ ਅਮੇ min ធំមុំ ឆ្នាំម ១៤ មហ្គំ ម៉ុន្ត់. ūч रंण त्रेंट सर्थ एश एं हं सर्वे र्ग में HK, UP JU JR VA TU ư bữ ưm nữ trọ km km nỷ ក់នេះ មេ ឃុំ មេ មួយ ប្រុស មួយ មួយ กุ๋น หู้ด เกษ หู้ด คน หู้ที่ กุ๋ พิท หท่ ลิจิ, "ยติ ลิห์ ติติ จหิ VÀ VÃ NÃ Ê VŨ NÀ ÁW WW . ਮੇਲੇ ਗੁਲੂ ਅੜੇ ਮੇਲ ਜ਼ੁਲੂ ਜ਼ੁਲੂ ម្រាំ មក ប៉ា ប៉ា បា ប៉ា ЙR ЩĄ HK UR ÄK ÜR VU गंह सर्वे अंक्ष गंप हैं। ШÀ ទំ ១៣ កំហ. ១១ ក់ប់ ញ់ច ਪਸ਼ ਕੋਲੇ ਜੇਸ਼ੇ ਘਘ ਲਿਖ иü **ាតិ ប៉ុស្កិ ម ស៊ីស៊ី មំ ប៊ុសិ.** "

मंग्रे प्रक्र मंग्रे केंद्र होंग

tau paub dua uas yuav muaj leej twg txawj hais pej xeem ntseeg raws li Txiaj Kuam hais.

Txiaj Kuam cam tsis dhau lus caw, tab sis nws hais rau plaub leeg ntawd tias, txawm li cas nej mus muab lus pom zoo ntawm zaws roos Vaj Pov tso. Zaws tau kom lawv rov qab ua ntej mus tsev, thiab nws mam xa lwm leej uas ua nom loj dua Txiaj Kuam mus. Lawv Txiaj tau rov los hais rau txog zaws roos tej lus teb thiab hais ntxiv tias, "peb tsis pom yuav ua li cas tau lawm ces cia rov qab mus tsev li hais tso. Peb kom koj paub tau tias peb mus txog tsev mas tsis muaj leej twg muaj dab tsi uas yuav pab tau peb lawm. Tej zaum cheeb tsam ntawd raug poob rov qab tag rau tog yuav Koom Pheej."

Tom qab tsis ntev ciav zaws roos

them the people would no longer believe him because Mother of Writing had been arrested and was in jail. No matter what anyone said, nobody would believe. [They were not convinced of this, but Chia Koua was.]

Chia Koua could not [directly] refuse their invitation, however, but asked the four people to get General Vang Pao's opinion. The general told them to go back home first, and he would send someone with higher rank than Chia Koua. returned to tell Chia Koua about the general's response and added, "We don't know what else to do but to return home told. We want you to know that once we arrive at home no one and nothing will be able to help us. Perhaps the entire area fall under communist rule." [These people no again longer considered themselves under the communists, but joined General Vang Pao as such either. They were followers of Shong Lue Yang and of Chia Koua. Chia Koua keep behaving normally within the communist system as usual until they became strong enough Vietnamese. therefore, did not yet know anything about the defection. 1

Not long after that the general did send a higher [Hmong] official to the Nang Hai area, but he was a very corrupt person who did all kinds of evil to the local population.

tau tso cov nom tswv loj cheeb tsam Naj Haib, tab sis luag tau ua phem rau cov pej xeem, lawv tsiaj txhu tua noj tsis huab them nuj ngis, quab yuam lawv ntxhais thiab zij yuam luag ua niam yau. Ua li lawm ces nyob tsis cov pe.j xeem ib cheeb tsam ntawd tig tag rov qab tuaj tog Pheej.

Tshuav cov pej xeem uas Txiaj Kuam tau mus tos los txoos nyob rau Naj haib, lawv rov qab mus tsis tau rau hauv qub zog vim tias lawv tau tsiv tawm tog Koom Pheej los lawm. Lawv tau tawg mus nkaum hauv hav zoov mam kom As Mes Lis Kas muab nyooj hoom kiv tshuab mus nqa lawv thiab thauj los txoos nyob rau hauv lub zos Naj Fia, nrag xeev Khuam.

He killed domestic animals belonging to the people for his personal consumption without their consent or paying even a minimal price; he repeatedly raped some of the teenage daughters and forced others to become his concubines. That did not last long [less than one year] and all the people in entire area rallied again to the communist side. [In addition to alienating the people, this official was not discreet. He ordered helicopters flown in and out too often and they finally came to the attention of the Vietnamese, who attacked. General Vang Pao sent in company reinforcements, but most of them were killed.]

As for the people Chia Koua had brought [from the village which sent the fifty soldiers] to resettle at Nang Hai, they could not return home because of fear of reprisal from the communists. They scattered to live miserably in the jungle until [by order of General Vang Pao] Americans were informed about them, recognized their ill fate and sent helicopters to transport and resettle them at Nam Fen in the heart of the Plain of Jars [a good location in Xieng Khouang Province, not very far from Long Cheng].

អ៊ីមី មូល ហ្នុំ ក្រុំ

20: Soob Lwj Raug Ntes

20: Shong Lue is Arrested

พ่ง พิ ยล ค่น นั้น กล่ พิ่ง พ āк HY AR HE äır ខ្មែរ irin. मंगे संग्रं चेमे. ии អ៊ុខ YM AH WM MY ME νū, ΨΑ ហាម र्णेस ग्रंप होसं 🗚 प्रयं णण विसं भंगे के काम À HÈ. лĖ À กัก หีมี ยติ จัด ÑЯ អន់ រាច់ ចិត្ត ម ភិប ភិភិ. "ធម់ อ้น หนั ดี ดี กัน ผู้เ णं सर् கக் பாம ப்மு ប៉ូប Ŕ'n गंद देस , चं मेंले लं नंद AÑ ÉÑ MU AU VH អំហ យ៉ហ ធីពា ច់ហ. "

में धर्म तमे, ĒIN พ่ล่ สีห่ สี ส่เก น้ส์. พีเย ហ៊អំ ШÀ עוֹג וֹּנִי עוֹ עָּה עָה עוֹג עוֹג מוֹז v៊ី២ ២២ ក់ទាំ គឺប 'TA." ភាប ក់ទី ភរិស់ ម៉ាច់ សហ លិភិ ក់ដ បរាំ ខេប ឃុំ ១ំង ភាក र्णेत सेंप्ते गुण् त्रणे भंग्ने иir ū un Ag au ក់ មេ មេ ម៉ែ йII អ៊ុច ៥ល់ . លវា មធ្ល ÁA RŨ ŘŤ ŘH ÄŘ បាភ៌ in. ชิสั ผื ขึ้น สิง นิ่ผ Ä หีน ลัง ५หี ทฎ ที่ส mū

Lub sij hawm ntawd zaws roos tseem tsis tau ntseeg cov tib neeg tej lus dag, tab sis хуоо ntawd, yees sim lub caij ntuj nag, ces txawm los nag xauv npo thiab tsaus nti tau 4 hnub 4 hmo. huab Muaj neeg tau mus ntawm Soob Lw.i tsev thiab hais rau nws tias, "zaws roos Vaj Pov xav kom koj mus fiv ib lub yeem cheem kom nag tu thiab kom ntuj ka, es thiaj thauj tau cov xav pav tawm mus rau lawv li luag hauj 1 wm . "

Soob Lwj tau teb tias, tsis tau li ntawd. Yog ntuj ua lawm ces txog caij tu nws yeej yuav xwb." Vim nws txawm tsis li nrog lawv tuaj mus Fiv yeem nag thiab huab, thiab kuj tsis muaj leej twg paub tias lawv rov mus cej luam li cas rau zaws roos lawm. Tom qab tsis ntev ntawd muaj ib Hmoob kawm ntawv qib siab kawg tub txawm tau mus tshuaj Soob Lwj ib tav su. Nkawd kuj tau sib

At that time the general did not believe the accusations people were bringing [against Shong Lue] but that same year, during the rainy season, a period came when it was foggy for four days and four nights. Someone went to Shong Lue and told him, "General Vang Pao wants you to hold a ceremony to stop the rain and clear up the sky, so the soldiers can be transported out to their posts."

Shong Lue replied, "I can't do that. The weather is made by the sky and it will change by itself." So he did not go with them to perform the ceremony to stop the rain and the fog, and no one knows what they reported to the general.

∨่ ซึ่ง เลื่อ เกินที่ เพื่ท ЙÅ ग्रह नंप ग्रंथ हुर ग्रह ग्रह म हुत ਅਜ ਕੁਝੂ ਅੂੰਘ ਯੂੰਘ ਜੂੰਘ ਨੇ हें हैं के लें हों के अप ਹਾਂ ਮਹੇ ਬਸੂ ਬਸੂ ਹਾਂ ਹੈ เมิน เมีย เบิด 🗚 เมม **ਉਂ**ਗ ਘੁਣ ਤੇਖ ਘੁਛ ਨੂੰ ÑR AK मं हें के पहि स चार्य नंध ធំម៉ ឆំម ឃុំ៣ គឺព ប៉ាត់ លេខ ឃុំម aA aç ម្មាំ ធ្លារ ឃុំ ធំ ប៉ុស សង់ шn MR H DIT JU. លា កំ ហ៊ាល ល់ឝ់ ជីម អ់ខំ អំល មឃុំ WA. HE DR KH Å 'nē नमं हों गुरु हें ते ते के प्रेस ग्रे में ย์ตั้งเกิด หม่ ย ผู้น่ ēтн ទី៤ មណ៌ ជំហ រហា៎.

े प्राप्त प्राप्त केंप में से प्राथ

 txog tej kev ncaj ncees tib si thiab nws rov qab los dua Looj Ceeb lawm, kuj tsis muaj leej twg paub tau tias nws ho rov mus cej luam li cas rau zaws roos. Muaj ib hnub ib leeg Hmoob Yaj txawm mus ntsib zaws roos thiab hais rau nws tias faj Soob Lwj, thaud nyob Suav ceev liab teb chaws, Suav tau xa ib pab rau hauv Haj Naij, lawv mus neeg kawm los ua raws nraim li Soob Qhov muaj ntxiv ntau ua. tshaj ntawd kuj tsis paub tias leej fooj li cas ntxiv rau zaws roos Vaj Pov lawm thiab.

Lawv ntes Soob Lwj li cas

Txog ntua lub 9 hli ntuj xiab 15, xyoo 1967 thaum sawv ntxov tsees los nag xauv npo, sij hawm kob nag tab tom tu nrho xwb ces Yaj Txos tau tsav tsheb mus txog ntawm Soob Lwj tsev ces nws cia li kom Soob Lwj nce tsheb yuav coj nws tuaj mus sib tham hauv Looj Ceeb no ces kawg nws tau nce tsheb nrog Yaj

Not very long after that a highly educated Hmong man went Shong Lue for about half a day. They had a check out discussion about democracy and he returned back to knows what was reported to the general. One one day a Hmong man of the Yang clan fa man of considerable influence] went to the general and told him to be careful and watch out for Shong Lue, that back in the Republic of China [the Chinese communists] sent groups of people to Hanoi to learn to do exactly what Shong Lue does [referring to religious, messianic activity].

In addition to that, [Chia Koua has] no idea of what other complaints may have been made to General Vang Pao [concerning Shong Lue].

How they arrested Shong Lue

On September 15th 1967, it was chilly in the morning. After the light rain stopped Chao Yang [a notorious military police officer] drove to Shong Lue's house and asked him to get in the vehicle; they were going to talk in Long Cheng.

គឃុ ម្ភុច គ្នា ស្ត្រ ស្ត្រ មួល ង្ ਸ਼ਿਰ ਦਲ ਗੋਰੇ ਮੌਲੇ ਗੋਰੇ ਦੇਪ ហ៊ីហ ਮਨਂ. ਹੁੜ੍ਹੇ ਘੁੱਲ (ਪੁੱਧ ਮੁਧੂ ਦੁਅ) ਤੋਂ មុខ ឃុំ ក្រុំ ក្រុំ ក្រុំ τŔ Ŕij ÜК ∀ំម៉ ខំពី បំពំ បទី ម៉មី អំរាំ उंधे गत अंस चंहें हैं हैं पत हैं में स ម្នាហ ប្រ ប៉ុស្កា ទំនំ ប្រ ភិប្រ ลิ ตีบี ที่สั บน์ ติลิ ம்ப អ៊ីហូភ AM AU H È ÀR N ÀB ப்ப លីអំ ម ខិប អិច អិស់ អ៊ំ អាន i in MU MM MY LA HY W ប់រៀ អូយ៉ កំព ទីស្វ៊ា មលិ ក្ហា) ĽΫ धर्भ ลี่สี่ ลี่หั่ พีพ พีธ พัก ហុម មុខ កុម្ភា មុខ ឃើ ŘŪ PŘ WĒ VH AJ K ŘN UŸ ี่ เก๋ส์ เก๋น ซัน กิ ∨กิ ÄÄ йĸ คั้ง สั้น ที่นี้ ห งเงี ยห บัหิ ตั้ง TA អ៊ីច. ត់ប អ៊ីគ៌ អ៊ី ЫŸ иŵ ਸੋਧ ਹੋਸ਼ ਤੇ ਪਲ ਦਘ иu ĦΑ हिंसे अरु गांध पर्सि ध सैज्ञं ऐसि प्रति กภ์ กภี ลอ ลีนี กุ๋น กลิ **ว**ลิ ตีลิ ตีบ ห้6 ห้ส้. ห้ท ลิ ต์ He em un រាប พie itn nu ញ់ លេ vɨ ឝ៌ប៉ ១៎*ត់* ШÀ Ħ ЙŶ ar พดิ ЩĄ нĸ

Txos tuaj lawm tau ib tav su rov qab los tsev. Npaub Muas pom (niam Soob Lwj) tau poob siab thiaj khiav phwb teg tsog ntawm zos Naj Gua tuaj txog rau ntawm Npis Yaj tsev hauv nroog Looj Ceeb, Nom Npis txawm nug nws tias ntxawm tag kis no los² nag es kuv tsis tau kev xa mov tuaj rau nej tsis tau mov noj lawm los yog tuaj? Npaub ua cas es ko.j (niam Soob Lwj) txawm teb tias tsis yog 'os me tub 'e tag kis no ntxov nag tu kiag xwb ces Yaj Txos tuaj coj koj txiv Soob lawm es tsis pom nws rov los kuv thiaj tuaj nrhiav xwb 'os. Nom Npis tau siab nthav ces nws thiaj tau tsav tsheb mus txog ntawm kiab ces ntsib Tooj Yeeb Lis thiab Nyiaj Xauv Hawj nkawd tab tom noj ntawd. Nkawd tau kom nws nres tsheb thiab nrog nkawd noj fawm tag lawv thiaj ua ke mus Txog hauv Yaj Txos tsev ces Nom Npis txawm nug

Shong Lue got in and went to Long Cheng. When he was gone for half a day and did not return, his wife, Bau Moua, became worried about him and hurried over to Nao Bee Yang's house in Long Cheng. As she arrived Nao Bee said to her, "Aunt, it was raining a little bit this morning and I was not able to get you more rice. Are you out of it and is that what you have come for?"

Bau Moua replied "No, no, son, this morning Chao Yang came to get your uncle Shong Lue right after the rain stopped, and he hasn't returned, so I'm here to go after him."

Nao Bee was greatly worried by this news and drove [a military jeep] hurriedly off to look for Shong Lue at Chao Yang's house. On his way he met Tong Ying Lee and Gnia Sau Her at the market. [Both men were from the Fi Kham area, and the latter had earlier been part of the group which went to get help from General Vang Pao when Shong Lue was still being hunted by the communists]. They were eating bowls of noodles in a restaurant. They invited him to join them in a bowl of noodles, and then they all went together to Chao Yang's house.

: គឺភ បត្រ បក់ ទីវា គឺអី បក់ បត់
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āw ЙĄ xã kã ku vi ตห์ หับน พล่ จัด มีลิ จ่ห่ ក្ស ក្រុម ក្រុម ក្រុម ក្រុម ក្រុម ក្រុម អ៊ុម ខេល មុំ ភ្នំ ស្គា មូល មូល មូល មង្គ មិស សំរ៉េ និទ មស ហ៍ណី លស ស់ម៉ ប៊ុរា ម ភិប ភិភិ ១៣ លិភិ ម៉ប ឃុំ អូល ភូមិ មូល āā k\$ ភាក់ ក់ហ ស៊ហ ហភា យយ ហ៉ាន់ ភាភិ ពាភ៌ ուս ար ար ար ար ար **งล่. หิ่ง อิบ ดิ∀ สิบ กิ**ห ய்ம் गर्मे एमं संह ர் க்க ர் சர் எர் ŔĀ BÁ MŪ ŶŨ WĒ SAJ йw yn ya ÂÚ ÉÁ H Á AÑ NH ன்க் ந்ம. លអំ ព៌ព ខំ លស TE IN ล์ห์ บต่ ∀หั ग्रेलं सम संग VE A ÎU DÎ ÎU DÎ TA ÎV љÅ ឃុំ ទុស ភ្នំ ស្នា ស្នា मंद्रों स ग्रीय असे लेखे मणे असे ऐसे ும் க்க் க்ம.

VH NÃ AĖ ĐỦ ÂU Ủ VỀ AH ÂG RĖ ĐỂ AV ĐỂ RỮ NỮ ỦU ẾÃ NỦ VŨ RÑ ẾŨ nws tias: Niam ntxawm tuaj hais tias tag kis no sawv ntxov koj mus coj txiv Soob Lwj tuaj sib tham lawm no es ua li nej txib nws mus ua hauj lwm dua twg lawm tsis pom nws los no?

teb Yaj Txos txawm tias tsis txhob nug² xyov leej twg tseem yuav txim thiab los tsis paub. Nom raug Npis lawv tau ceeb nws lo lus thiaj rov qab ua tib zoo lawv hais rau nws tias peb tuaj no yog tias txiv ploj zoo, nug lawm los tub yuav tsum nrhiav, los txiv ploj lawm yuav tsum nrhiav, es nej coj nws mus dua twg lawm los kuj qhia kom peb paub xwb? Yaj Txos thiaj qhia tias yog los mus kaw rau tim Phuam Khom coj lawm. Lawv tau paub li hais ces Nom Npis thiaj rov los qhia rau niam Soob Lwj paub xwb ces ua siab cia Soob Lwj pw txim tsis muaj paus ntsis thiab kev txhaum dab tsi li.

Txiaj Kuam nyob Foo Xam Lis ces muaj Vam Xeeb Vaj mam ntaus xov tooj mus cej luam tias Soob Lwj

When they arrived Nao Bee said, "Aunt came and told me that you picked up Uncle Shong Lue this morning for a talk. So where did you take him to work [making the polite implication that everything was perfectly normal], because he is not yet returned?"

Chao Yang replied, "Don't ask about it; I don't know who else [implying Nao Bee] might end up in jail, too."

They were upset by what he said but tried to talk calmly with him. "We are here for a good purpose. 'Once the father is gone, the son shall find out; and if the son is gone the father shall follow him.' So would you please just let us know where he's been taken, that's all."

Chao Yang then replied, "He has been taken to be jailed at Pha Khao" [about a day's walk or 3-4 hours by vehicle].

The men returned to Shong Lue's wife Bau Moua with the message, and nobody had any idea of what the charge was, and no one could do anything to help.

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raug kaw lawm no ces nws paub tias yog lawv muab Soob Lwj kaw lawm ces lub teb chaws yuav swb, nws thiaj nrhiav kev rov qab los tam sim.

Thaum nws rov los txog ces muaj Vaj Txoov tau chim heev tab tom yuav mus dhia tsua tuag no ces kawg Kos Lis nkawd tau mus cheem tsis pub Txoov tuag.

Chia Koua Vang was in Phong Saly at the time, and received a radio report from Wang Xeng Vang [the colonel over Chia Koua] that Shong Lue had been put in prison. He knew that if this had happened, the country was going to be lost for sure, so he found his way back home immediately.

When he arrived back at Long Cheng, Chong Vang [a student of Shong Lue] was so upset about the case that he decided to kill himself by jumping down from a high cliff, but was finally stopped by Chia Koua and Kao Lee [Shong Lue's nephew, who persuaded him that there were ways of helping Shong Lue.]

34: HỮ TO ÁE ON HẢ ỐN Ũ∀

21: Soob Lwj Qhia Hauv Tsev Loj Cuj

# 21: Shong Lue Teaches in Jail

Soob Lwj pw txim nyob rau tsev loj cuj Phuam Khom txog rau xyoo 1969. Tom qab ntawd nws kuj tau tawm hauv nws chav txim los ncig nraum cheeb tsam ua si ntawm chaw sib xyuas, yog li thiaj ua tau rau Txiaj Kuam ntsib nws ntau zaug. Muaj ib zaug uas Txiaj Kuam tau nyob ib hmo nrog Soob Lwj ntawm chaw sib xyuas, nyob rau ntawd nws tau hnov Soob Lwj hais txog tej kev uas tau tshwm sim tias:

Vaj Leej Txi pib tsim ntiaj teb, mas dej av nyob sib xyaws, av ua yees zoj, zeb ua yees yi. Vaj Leej Txi mam tso tshav ziab kom cais dej nyob dej av nyob av. Ntiaj teb no mas Vaj Leej txi ziab xyoo 1 txog xyoo 22 thiaj cais tau av qhuav tawm ntawm cov dej.

at Pha Khao Shong Lue was in jail (a maximum detention center used by the CIA and the clandestine army to keep all prisoners of war after interrogation) 1969. After that he was allowed out of his cell to stroll on the playing field of the detention center, which Chia Koua to visit him from time to time. possible for During one of these visits Chia Koua spent one night the detention center, where he heard the Lue in account of the creation from Shong Lue himself:

When God created the earth, the land and the water were mixed. The land and the rocks were muddy. God used the heat of the rays of the sun to separate the water from the land. It took God from year 1 [the first year he started to create] to year 22 to complete the separation of the land from the water.

āe vīn kỷ kk kh bư
vu ur bu kk b ch m3.
nð ch ch kh ba 33 āe vīn kỷ
àr ek bu kử br ūk eh.
hv ch ch ch ba 3K āe vīn
kỷ ch ch ch ch ba 3K āe vīn
kỷ ch ch ch ch ch ch ch.
vu ch ch ch ch ch ch.

ល់អំ ៤៦ ១៤ ប៊ី៣ អំម៉ឺ កំដំ

ខំពំ ប៉ូប អ៊ូប ក់ឃ យ៉ត់ បក់ យ៉ត់

១ឃ ១៣ ស៊ូតិ ១ឆិ. សំអំ ៥៦ មប

ភំឃំ ភគំ ធំអ តិ. សំអំ ៥៥ មប

ភំឃំ លីអំ ភគំ. សំអំ ៥៤ មប

១៧ កំម៉ឺ ហ៊ីប, មប ភ៉ូសំ ទំព ក៏ម៉ឺ

ម៉ាប.

ល់អំ 403 Gn ៧៩ របក់ ច៉ឲ់ ចប ភិបំ ៧៣ សក់ ២។, របក់ កំព មម ចក់ ស់អំ 403. សំអំ 464 ចិច មក់ សំ សំ ម រ៉ាអំ ២អំ របក់ អំ មម ចក់ សំអំ 483.

Vaj Leej Txi tsim tiav noob neej thiab noob tsiag rau xyoo 35. Txog ntua xyoo 55 Vaj Leej Txi mam tseb noob sim thoob ntiaj teb. Ces txog ntua xyoo 59 Vaj Leej txi tso ntuj qhuav teb nkig kom noob neej laus txaus, noob sim qoos taus.

Xyoo 64 Vaj Leej Txi tsim dej nag nqis yug txhua tsav txhua yam hauv ntiaj teb. Xyoo 74 noob sim pib nthaw kaus. Xyoo 88 noob sim tuaj txhij. Xyoo 96 noob neej mam txawm noj, noob tsiag mam txawj nog.

Xyoo 102 Nkauj Ntsuab thiab Nraug Nab nqis puab nrhawv zeb, thiab nkawd rov qab xyoo 135. Xyoo 161 Vaj Qav Kawg sawv kav ntiaj teb thiab tau rov qab xyoo 175.

Xyoo 336 Nyav tawm tuaj noj neeg txog 3 xyoos. Xyoo 339 Xeem Xais nkawd ob kwv tij sawv tua Nyav swb tag. Nkawd kav ntiaj teb tau 139 xyoos.

God then completed the creation of human beings and animals in year 35. Not until year 55 did God sow seeds for vegetation over the surface of the earth. [People did not yet need to eat.] Then in year 59 God dried up the sky and the earth to allow human beings and seeds to mature [children to become adults, seeds to germinate].

In year 64 God created the rain to sustain the life of all kinds of creatures on the earth. In year 74 all vegetation started sprouting. In year 88 all the vegetation became full plants. In year 96 the human beings and the animals started consuming the vegetation.

year 102 Gau Yua and Drau Na [characters known in Hmong legend, date supplied by Shong Lue] came down to rock [huge prehistoric stone ofurns still the Plain of scattered across Jars in Xieng phenomenon from which the plateau gets its Province. the name]. They left again in year 135. In year 161 the king of toads [a personified toad in Hmong legend] rose up to reign as king of the earth and he left again in year 175.

In year 336 vampires [creatures able to mate with human beings] appeared to devour human beings for three years. In year 339 the Xeng Xai brothers [figures of Lao legend] rose

น พื้น พม หกั กัถ มัย ผู้ม พษ จหิ. ง่อ พิล นัก ติ ติ ษธิ H ÁL WÉ EN AN ÁTÍ ÁA ÁU ห้ท ตีบ ห่ห่ พพ พล ยบ ผลิ ย **ਹਵੇਂ ਪੌਸ਼ੇ ਸ਼ਿੰਨ ਜ ਹ**ਹਾ vir. ÉA AÑ ភាំ พธ์ EM หลั พัส ग्रंथ प्राय केले प्रायं भ्रों ĤΑ រាប XÃ VÃ RÜ VỀ É TU NỮ HA ਅਸ ਕੁਝ ਜੁਆ

VH NH ÄH VÄ ÄN ÄN אַל אָנה שוּש אָנּגּ אָלי, עוּאַ אָני ភាប ที่นี้ หิ่ง กลุ่ม กล้า Aเชี À иķ air ny wà tik mr ท3 จ่พ มิห์ ห้ส้ ษ ห้ท ดิช พ่ห่ ijŔ พ่ห่. จห์ ห่ห จก พ ห้ท Aิจิ บE์ ซิจิ Aล่ Aิห์ ติ M3 ÁH ÁW NỮ ÁŪ WĖ ЫĖ Ūπ̈ nk ku wu mi uk in. មិន និះ គំន ជាជី មប៊ ឆាំឆ ŸΑ ŪΑ หัส สิ่ลิ สิท สิย ย ๆเขี พพี ก่ คัง MЗ wė йĸ 'n ਜੰਗ ਮੰਨ ਸਮ ਸ਼ਗ ਹੋਵਿ È AT VU ŴA ÁŪ WĖ EN ÁW iin.

Ua ntej thaum nkawd yuav kev rov gab, Xeem Xais nkawd tau kom Hmoob ua ib tsum mov tsiaj rau nkawd noj tso yuav muab noob ntawy rau Hmoob khaws tseg rau noob neej. Hmoob mus nrhiav tau tsis txhij 32 yam tsiaj los ua tsum mov ces nws khiav lawm thiab tau txaj muag ces tsis rov gab los.

Thaum uas dhau caij nyoog tsis rov gab los, nws tseem Xeem Xais nkawd ob kuv tij thiaj tau kom Phab Phuv Thab Cob ua tsum mov 32 yam tsiaj ntawd rau nkawd noj tso yuav tso noob ntawy rau nws khaws tseg. Phab Phuv Thab Cob nug nkawd tias Hmoob twb nrhiav tsis tau 32 yam tsiaj los Hmoob thiaj khiav lawm, nws ho yuav ua li cas thiaj nrhiav tau. Tab sis Xeem Xais hais rau Phab Phuv tias tsis tas nrhiav kom yog 32 tsiaj tiag; kom nws muab mov nplaum puab ua 32 yam tsiaj sib txawv tau lawm.

to kill all the vampires. They ruled the earth for one hundred thirty-nine years.

Before leaving again the Xeng Xai brothers asked a Hmong to prepare them a big feast with thirty-two kinds of animals [to eat], promising that after eating the meal leave all the alphabets [which included the Pahawh Hmong | to the Hmong to keep for all humankind [all over The Hmong man went out in search of thirty-two different kinds of animals, but because he could enough of them he went off and was ashamed to return.

time [to prepare the meal] was up and he [enough] had still not come back, the Xeng Xai brothers asked Buddha to prepare the meal with thirty-two kinds of animals for them to eat so they could leave the alphabets with him. that the basic legend comes from the Lao, who are a Buddhist people, although the Hmong generally are not.] asked the two rulers what he could do to find thirty-two kinds of animals since the Hmong man had tried unsuccessfully. But the Xeng Xai told the Buddha it was not necessary to find thirty-two kinds of real

Ces Phab Phuv tau ua raws nraim li hais thiab cov noob ntawv tau muab cob rau nws. Tom qab uas Xeem Xais nkawd ob kwv tij rov qab lawm ces Phab Phuv tau muab noob ntawv faib rau txhuav nywj keeb haiv neeg kom nyias mus kawm nyias tug. Txij thaum ntawm los ces cov nywj keeb haiv neeg thiaj muaj noob ntawv ua luag tug tab sis Hmoob ib txwm tsis kam mus kawm lawv ntawv ces thiaj tsis muaj tug.

Nws tau hais rau Txiaj tias, "txog caij kuv yuav rov lawm. Yog tias koj yuav ceev Phaj Hauj tseg rau Hmoob no ces koj npaj ib tsum mov 32 yam tsiaj rau hauv kuv lub Tsev Kheej ntawm Gua, thiab hu Vaj Leej Txi los lees thiab kom tso Phaj Hauj tseg Hmoob. Txiaj Kuam tau nug tias, kuv tsis paub es yuav ua li cas tau tsum mov thiab hu tau Vaj Leej Txi los lees?"

he could use sticky rice [steamed glutinous rice eaten as a staple by the Lao] to mold the different ones.

Buddha did as instructed and the alphabets were So the rulers departed given to him. After the distributed the alphabets to all the human races [ethnic groups] who were willing to study them. Ever since then those races have had their own alphabets but the Hmong never were willing to study their alphabet and have therefore never had one of their own [although the sons of God, culminating in Shong Lue, tried to supply alphabets Hmong later on].

[Shong Lue asked Chia Koua if he would be willing to serve a similar function and preserve the Pahawh Hmong for the Hmong people.] He told Chia Koua, "It is time for me to return [to God]. If you want to keep the Pahawh Hmong for the Hmong, go and prepare a feast with thirty-two kinds of animals [for God] in my round house at Nam Ngua, and call God to come and accept the offerings and to leave the Pahawh for the Hmong [otherwise it will be taken away].

Chia Koua asked, "What shall I do to provide the feast and to call God to come and accept the offerings?"

मणे हैं ज से धर्म ãя́. ŸΑ ਹੈ ਹੈਂਹ ਜੇਰੇ ਜਦ ਜ਼ਹ ਹੈਂਪ ਜਨੋਂ ਹਮੇਂ ห้นิ พธ์ EM ห้ и'n สล้ IIA. Щē สถ ย หัง สที น็เ חוו אַנְ אַאַ דע אַם עם אָנע אָנע ਹੈ ਹੈ ਹੈ ਜਾਂ ਤੇ ਜਾਂ ਤੇ ਜਾਂ ਤੇ ਜਾਂ ਤੇ ਜਾਂ ਤੇ ਜਾਂ nu na eu eu av au nu שׁ חֹנו מוֹ לְּנוֹ בוּ אַנוּ בּוּע MU RH ÀN ÁA ÁN RT É NÃ រុំមាន មុំស្នា មុំស្នា មុំស្នា មុំស្នា មុំស្នា חם א אַל וּנּטּ អាធិ нк ўй. ін ій ай ій สกี สิธายผ หว้า งษี ЫĶ ਹੋਂ ਤੇ ਲੇ ਪਾ ਸ਼ਿਲ੍ਹੇ ਤੇ ਦੇ ਪਹ ជំ ជំរាំ ទិច ជំពំ . ទំរស់ ня ਘੁੱਖ ਲੰਗ ਬੁਧੂ ਬੁੱਧ ਨੂੰ ਨੂੰ ਨੂੰ ਨੂੰ ចំហុំ លំហ ទាំ ហ៊ុក ម ភិប ស៊ីទាំ ១៤ ਸੰਸ਼ੇ ਸਮ ਬਚੇ ਉੱਥੇ ਗੁਣੂ ਦੇ ਉੱਖੇ ਗੁਣੂ गण हें प्राप्त भ नाम नंप गम я שַּׁבּע אַעָּ װִּפַּע מִנוּ אָבּי בּּתּ אָעִּ ក់ហ.

Soob Lwj tau teb tias, cia mus thiab muab mov nplaum puab kom tau 32 yam tsiaj thiab nrhiav tswm ciab, paj ntoos mus teeb rau hauv lub tsev Kheej xwb ces kuv mam luag los lees. Nws tau rov gab los txog rau hauv Looj ceeb thaum lub 12 ntuj xiab 15 Txiai Kuam thiab Kos Lis tau mus ua puab 32 yam tsiaj thiab teeb paj ntoos, taws tswm ciab rau lub Tsev Kheej. Thaum ua Soob Lwi tiav tag ces nkawd rov gab mus tsev cia Soob Lwj mam hu txog Vaj Leej Txi. Tom qab ntawd tau tsis ntev ces Txiaj Kuam rov qab mus xyuas Soob Lwj, luag tau hais rau nws tias Vaj Leej Txi tau lees txais rooj mov ntawd lawm thiab hais nws tias luag tau tso tus Phaj Hauj rau pej xeem Hmoob lawm.

Shong Lue answered, "Just go and use sticky rice to mold thirty-two kinds of animals [placing them in a circle on a round food table]; put some flowers [any kind that can be found in the jungle] and light some candles [twenty-four, arranged in a circle] in my round house and I will call on God myself [from prison]." [The arrangement of circles and flowers was standard in Shong Lue's round house worship.]

On his return to Long Cheng on December 15 [1969], Chia Koua and a friend, Kao Lee [Shong Lue's nephew], went to mold thirty-two kinds of animals, place the flowers, and light the candles at Shong Lue's round house. When they finished they went home [leaving the round house ready] for Shong Lue to invite God. Not long after that Chia Koua went back to see Shong Lue, who told him that God had accepted the offerings and had told him to leave the Pahawh for the Hmong people.

33: ៦៑ឝ៌ ឃុំអ៊ំ មញ្ចំ ប៊ូល

22: Npaj Tua Soob Lwj

22: Plan to Kill Shong Lue

मेंग्रं स केंद्र लेतं हे गर्ज रोस шŔ វា ស ស់អំ អិម ២ម ចំប Лĸ ਸਵ੍ਹੇ ਬੰਧ ਘੇਲ ਅੰਦ ਸ਼੍ਰੇ ਤੇਜ ūΑ ЙR ម័ណ្ឌ មិស្ស ម៉ូស្កា ម៉ូស្កា ម៉ូស្កា ម៉ូស្កា ឃ់ភាំ. HIT ŪR AĀ ĀR йĸ üч យ់អំ, ы∨ ភឺអំ អ៊ំ ចំាំំាំ ចាំពិ ខំភំ ពីល ទីវា ខំឃំ ម៉ង់ រាប Ϋĸ ш'n ы́н ខ្មុក ស្រា ខ្មុក ស្រុក សព្ទ ស្រុក ស णप्त ग्रेंग भर मंत्रं संनं म छण भंत्रं អំហ ∨ស ឃុខ ∢ម បម្រុំ មូញ บที่ ญษี 🕏ภ មឃុំ ឬល ឬអុ र्में अंक्ष ग्रंह मंत्रे अंग สัน ยลี ลิสิ ห สัห เกิด อเท้ หัห่ ÀU MC HR MÀ, N ÑR N MÀ ieu ier AJ KĀ ŘN UG ML. भे ย หลั หัก สต บนิ ต่ लं हे व पति पति पति पति ŔĀ พผู้ บน หู้มี หู ที่ พู่ หู้ หู คุก บหู้ ยับ ที่จิ๋. ษล พพ ลี่สิ่ ហ៊ីហ ak nk. មូរ កំពុ មួយ មួយ មូន हें हैं मार्ट में हे ने में प्रोत्त चित्र

Soob Lwj tau pw txim rau ntawm Phuam Khom tau 4 xyoo ces cov nom tswv Hmoob tau sab laj yuav coj mus tua, muaj ib txhia pom nws zoo tua, ho muaj ib txhia tsis tua, cov tsis tau pom zoo pom **Z**00 hais tua tias nws tseem txawm tshuav khoom zoo cia hais kom nws muab nws cov khoom zoo rau lawv tso li tua no ces Yaj Cawv txawm los nug Soob Lwj tias ua li dab khoom tsi zoo? Nws teb tias kuv tsis muaj dab tsi tub, kuv muaj kuv ob yag txha thiab nej tus Chij xwb. Cawv nws muab tus chij rau cawv no ces nws teb tias tej no cav tsis yog kuv tug nws yog nej tug, xav yuav tiag los kuv mam muab. Nws tau lees rau Cawv tag ces nws thiaj tau sau ntawy thiab tis tau ib tug qauv

Shong Lue had been in prison at Pha Khao for four years when some Hmong officers decided to have him killed. But others of them disagreed, suggesting that everyone should hold off until they found out what all of the good things were [i.e., the means of self-protection Shong Lue had] and took them away from Shong Lue, and then killed him after that. So Cher Yang [an officer responsible for the prison] went to Shong Lue and asked what good [protection] he had.

Shong Lue replied "I don't have any valuable things, son. What I have are only my bones and your flag [a flag Shong Lue had designed for the Hmong people]."

Cher asked him for the flag and Shong Lue replied, "This does not belong to me, but to your people. If you really want it I will give it to you."

After agreeing to give it to Cher, Shong Lue drew a flag and sent it to one of his students in Long Cheng [Chia Koua,

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chij xa los rau cov me yes nyob Looj Ceeb thiab kom lawv xaws tus chij ntawd nqa mus rau nws. Lawv xaws tau tus chij nqa mus txog ces nws thiaj muab cob rau Cawv li hais, tab si Cawv tsis yuav, lawv tau coj tus chij ntawd mus cuab phiaj tua ntuag tag thiab muab pov tseg lawm.

Soob Lw, npa, nws txo, kev thoob fib

Cov me yes thiaj nug Soob Lwj tias tim li cas thiaj muab rau lawv coj mus tua li, nws thiaj teb tias lawv tua lawm ces yog lawv tua lawv xwb tsis txhob txhawj nej li tseem nyob.

Txij thaum lawv tua tus chij tag ces nws paub tias txog caij lawv yuav tua nws lawm ces nws thiaj sau ib tsab ntawv muab rau neeg nqa los rau cov me yes, hauv tsab ntawv ntawd tsuas sau peb tug zauv tig NN NN li no xwb. Cov me yes tsis paub li ces lawv thiaj tau nqa tsab

who made it with the help of Kao Yang] and gave it to Shong Lue once it was sewed. Shong Lue gave the flag to Cher as promised, but Cher didn't keep it. People used it for target practice until it was all torn and thrown away. [Rumors had circulated that anything from Shong Lue could not be shot.]

Shong Lue predicts his death

The students asked Shong Lue why the flag was given away to be shot at, and Shong Lue replied, "Don't worry. They only shot at what was their own. Yours is still safe" [i.e., he had not given away the real flag designed for his followers]. After they shot up the flag he knew it was time for them to kill him, and he wrote a letter which someone took to his students [primarily Chia Koua Vang and Kao Lee]. In his letter there were only three symbols, N N N [Pahawh Hmong numbers for 7 8 9, R K K, written backwards]. The students did not know what this meant and asked why the three numbers were all backwards. Shong Lue replied, "The three sons of God [Shong Lue and his twin sons, his brothers from heaven] will return [to God who sent them]."

NJ THE TEN TO AU

गति के नाम है थाने प्रसं HA អ៊ុច ២៧ ២៥ អ៊ុស ២៧ 'nк มีบ ผูก ษุ กา กา มูน ลู นูน คุ स्व उस यथ संग्रं प्राप्त ыn ĀŪ ห้ธ ÁU WÝ ÉŪ TŪ TĀ พหั ต้อ หัก ភិប ខិទំ H ŌИ ய்ப HA NU TH YA UU गण सैगे स देल तर्ने त्रेड देंसे छेलें พู่น่ อูน พล.

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ntawv ntawd rov mus nug nws tias tim li cas thiaj muab 3 tug zauv tig lawm, nws tau teb rau lawv tias yog Vaj Leej Txi peb leeg tub yuav rov qab. Lawv tau nug tias tim lis cas thiaj yuav rov qab es ho tsis nrog lawv nyob no ces nws tau hais tias Hmoob tsis pub nyob lawm kawg yuav tsum rov qab.

Xav pav tua Soob Lwj

Cov me yes tau thov kom nws nrog lawv nyob tso lawv mam tso nws no ces lawv thiaj tau mus tso nws tawm hauv qhov taub los ces Nyiaj Phab Hawj thiaj tuaj yeem ua tus pab yug nws tej kev noj haus no ces lawv thiaj cia nws nrog Nyiaj Phab mus nyob rau ntawm lub zos Naj Ciab.

Nyiaj Phab Hawj tau coj Soob Lwj mus ua tsev nkaum nyob rau hauv hav zoov ntawm lub zos Naj Ciab taw roob Phu Npiab. Nws mus nyob ntawd tau ib ntus xwb ces txawm muaj ob leeg neeg nqa nyiaj mus thov Nyiaj Phab thiab kom nws coj nkawd mus ntsib Soob Lwj no ces kawg Nyiaj Phab tau coj nkawd mus. Thaum lawv

The students asked why they [the sons of God] would not stay on earth with them. He replied, "The Hmong will not allow us to stay, so we have to return."

#### Students rescue Shong Lue

The students begged Shong Lue to stay with them and they would have him rescued from prison, which they did. Gnia Pha Her volunteered to provide food for Shong Lue's family, so they went to live near Gnia Pha at Nam Chia village. Gnia Pha built Shong Lue a house out in the jungle near Nam Chia Village which was at the foot of Phou Bia Mountain [one of the most rugged areas of Laos].

Shong Lue had only been there for a little while when two people brought some money to Gnia Pha, asking him to take them to see Shong Lue, which Gnia Pha finally agreed to do. Shong Lue realized that those two people were secret service agents [and that his hideout had been discovered], so he asked Gnia Pha to build him a house in the village itself.

ดิง นัก กิล. อ่ต์ นด กิล וֹנִ חֹת וֹנִי עוֹם עוֹם אַם הֹת הֹת הֹת הֹת הֹת הֹת הֹת הַת งิธ ทั้ง บร ซพี หล้ หั้ง गर प्रेट देंग्रे भ गर्ज हे गंग्रे गरि ÀH ÀU AU HÀ HÀ an йü អ៊ុច ជំធី . ជំព លម្អ н n ਖ ਮੇਖ ਦੇ ਨੇਘੇ ਅੱਚੇ ਜੇੱਧੇ ਅਖ ПT हम माँ यह पह पह йů ក្រ ហាម ម៉ាម កាម កាស ar जिपं កីត អន អ៊ីអ៊ី អំហ កំហ. ñк ПÀ kả ve mã về nề йċ ពុង មុំ មុំ មុំ មុំ មុំ មុំ មុំ មុំ កិត អន់ អំហ កំហ.

mus txog ntua xwb ces Soob Lwj twb paub tau tias nkawd yog neeg tshuaj txab lawm. Nws thiaj tau hais rau Nyiaj Phab lawv tias nej rov mus ua tsev hauv zos rau kuv los nyob. Nyiaj Phab lawv thiaj los ua tau tsev rau hauv zos Naj Ciab ces nws thiaj tawm hauv hav zoov los nyob hauv zos tsis mus qhov twg li lawm. Ob leeg neeg tshuaj txab ntawd tau nrog nws nyob soj nraim tsis rov qab mus tsev li lawm.

# ល្កំ ប្រកាល ឃុំ ប្រការ ប្រការ

ਅਰ ਕੰਧ ਸ਼ੁਲ ਚੁਣ ਕੁਘ អាហ៊ Ar ne hu us yu nu NG WH ES AU D NG VH NH ម្រាំ ប្រមុំ ហ្មុំ ហ្មុំ ម្រាំ 'nк AU HU AV HÙ 'AR JE มัธ ทัพ พัน 🗛 ψş аķ יוֹע אָד לְּשׁ זוֹיו אַה וֹּלִּ פַבּּ หลี จิพ ต์ เงิม หล หนี นั่น ព្នាម ชี่เชิง สถิง เลิง เลิง หลัง บลิง เลิง н ĒJ VA ĀW KH HĒ มิน่ ັນR ຫສີ ທີ່ທີ່. ຈັ**e ຍ່**ອໍ້ ມ**ກ່** ūй ĒН āe संजे मंशे हिंग ग्रह्म र्लास ÉÜ หือ น้ำ เลง แล้ ห็พ

#### Zaws roos Vaj Pov huam tshwm

Cov nom tswv Hmoob paub Soob Lwj los nyob hauv zos Naj Ciab lawm ces lawv kuj xav tias yog Ntxoov Tswb tso Soob Lwj dim mus nyob Naj Ciab, muaj ib hnub nyob hauv Looj Ceeb sawv ntxov tsees Txawj tsab Vaj tau hu Txoov Tswb thiab Nom Npis Yaj kom tuaj mus ntsib zaws roos no ces nkawd thiaj tau mus txog rau hauv zaws roos tsev ua ciav Tub Pos, Vaj Foom thiab zaws muaj roos Vaj Pov lawv twb zaum tag tos nkawd lawm xwb. Nkawd

Gnia Pha built the house and Shong Lue moved into Nam Chia Village with no intention of going anywhere else. The two secret agents stayed with him all this time [a few weeks], never going back to their homes.

#### General Vang Pao gives orders

Many Hmong officers knew about Shong Lue's being in Nam Chia village. They thought he was there through the help of Colonel Yong Chue Yang [Shong Lue's nephew]. One morning at Long Cheng, Cher Chang Vang [one of General Vang Pao's bodyguards] went to get Yong Chue Yang and Nao Bee Yang and took them to see General Vang Pao at his house.

When they arrived at the general's house, there sat [Colonel] Tou Pao Lee [a top commander], Fong Vang [who had been in command at Kiaw Boua] and General Vang Pao, waiting for them. When they sat down the general started scolding them, saying, "You just have to understand that there is no way on earth that anyone would just come from the jungle and

मंद्र कर संध मंद्र संव ñн μģ ĒΛ ចំ ១០០ ម៉ស់ ១១ ĐΑ លា ។ថា គឺជា បទី សំយំ .បរា йū ĖÄ AA RŪ ÄÄ RŪ ហ់ប **៧អំ ៤៤ ១៣ ម៉ូរ៉េ បា**ត្ត រេយិ ល់អ៊ ម្រា ខារ លារ ម៉ស់ ៧៣ ភីម៉ា ៧មិ ។ល Au é មួយ អត់ដ ຫ៊**ា**អ៊ ŪR បំរាំ ខេត្ត ខុំច បំ រាំ ភាំ ឃាំ ឃា តិទី. អ់ស តិទី រីអំ ២ភំ ព័ណ៌ ដំបំ ÊĞ ÁH, Ê ÁW WW TL ÁW H មុំ ជាម ម៉ា ជាម ម៉ា ម៉ា ម៉ា ម៉ា บก ต้หี ห่ง , ก็ห่ หลั អំហ ម៉ាប ប៊ុន ពុំ ងចំ ធីហ ២២ ពុំសំ ហ៊ុន ខេត្ត ខ្មក់ ហ៊ុន ខ្មក់ ūφ गाँग सम नाँग गाँग पर्स गार्ग ឃុំជ असं तर्य गसं हेर्ज पुछ गार्भ हे हेर्द шŵ க்க்க்க வக்க்க ыň ਰਲ ਨੌਕ ਯੋਗੇ ਗੋਹ ਅਮ ਯੋਗ. üш สับ ลิห์ พิต มิลิ หพื 'nП ភិភិ गतें संग्रं गरि त्रण तहं भ गर्णे पर्भ H OF AU JV H NH HK मंत्रे तं मिर्फ अंग्रे प्रति तं तंत्रा. ग्रह रस हंगे ग्रह ग्रह है सह महि Jir vir vi sin tak vir ម្លា हें हैं के अंसे कि अंस तथ प्रसं प्रसं ក្លា ៣ឝំ ម អេខ អ៊ីអំ? ΗН ыū

tom zaum ntua xwb zaws roos txawm cem tias kom nej to taub nawb, ua neeg nyob hauv lub ntiaj teb no tsis muaj ib tug neeg twg yuav cia li sawv tom hav zoov los tais nawb. Twg 2 yuav tau ua huab tais mas yuav yog mus chaws txawj txaus, ntse teb txaus ntiaj teb pom zoo rau ua thiaj yuav ua tau, es tej niag neeg nyob tom hav zoov xwb es sawv tseem yuav mus txhos caug pe, tsa tes nuv li ub li no mas kom sawv daws yuav tsum tos taub zoo. Nws siab tau cem txaus lawm ces thiaj rov hais tias tau hu neb tuaj no mas yog Txhiaj Suav khiav yuav kom Ntxoov Tswb mus tos nws rov los, yog hais tias nws muaj Nyiaj siv no los kuv mam muab nws ua hauj lwm rau hauv ziav ruaj ntseg es kom nws tsis txhob khiav lawm. Zaws roos tau hais li tag ces nws thiaj hais kom Ntxoov Tswb mus tos no ces tsis paub tias xyov Soob Tswb kuj Lw.j nyob rau ghov twg? Ntxoov

become the king. [The Hmong authors do not know where he got the king idea.] Whoever wants to be a king has to have completed his education in a foreign country, and be intelligent enough for the world to accept him as a king. Why should people kneel down to bow and raise their hands to salute a very common person who came out from the jungle like that?" [i.e., like people do in the presence of the Lao king. Nobody actually made obeisance to Shong Lue.]

After the general got this scolding off his chest he changed the subject and said, "The reason we called you here is that Chia Shua [Shong Lue's original adult name] has escaped and we want Yong Chue to recapture him. If [Shong Lue] needs money we will let him work with the elders [a group the general had established to work out problems in the civilian population] and he shouldn't need to escape any more."

After the general finished saying that he told Yong Chue to go and bring Shong Lue back. But Yong Chue didn't really know where Shong Lue was. Yong Chue asked the general where מ בּג עמ בּ זוֹע אֹד מוּע स्ब थण दंस देव हथं चहि क्रंब ਸੌਲ ਲੱਕੇ ਢੰਗ ਅਵ ਸ਼ੌਕੇ? ਸੌਧ הַאָּם הַּהַ הַּאָּנוֹ שִׁעּי הַהַּ בּאָד. ยเห็ त वस पर हैंद्र की अंस पर नार สห ติ งติ แติ จัน ตัด ติ HV ต่ก้. ผก ซห่ ติ ลัด ณภ์ ติบ Aบ ที่ภี พหั ŔĀ กับ ה אוֹני שש מוֹני לא אוּ שׁה הֹא אוֹני ท่อ้. ผก่ ธห์ ติ ยติ ūн ម អ៊ីប នីធំ ពីក ម៉ូហ ñВ. אָנו אָר אָא אָשׁ אוֹי שׁשׁ חֹּשׁ אַלּ אָלּי म ठीए महा भए भए एवं भए ñВ រ៉ាញ់ ឃុំ ម៉ា អ៊ី អូរ អូរ អូរ អូរ អូរ អូរ ហ៊ុក ម ហុភ ក្លែ លុក ភូភិ ពុ AÀ TK UẬ MK ỦY H UỦ TK បម់ ឃុំឃ ន់ជំ នំមី នក ĤΨ गंधं सर्वे संर्थंध тін ісь ម្សាំ ចំហ. ស្តាំ ចស់ ស៊ីអ៊ីង អ៊ីស់ गंग्रे गरि परि गाँग गरे मेरा में वंद्र अंस गर्म सं हंवं हं λÅ 1111 āк กห์ กฮ์ พิษ ตัก ห์ก an in.

Tswb thiaj tau nug tias tsis paub nws chaw nyob es yuav mus tos lawm qhov twg? Nws txawm tias koj yuav tsum paub xwb², hos yog tsis paub tiag no los koj Paj Txoo Yaj coj koj mus ces kom pom. Ntxoov tswb kuj lias xav tias yog thawj xav pav lawm ces tus yus hlob txib diam yuav tsum tau fai. Ntxoov Tswb tau teb rau nws tias mus los mus, tab sis yuay tsum ua ib tsab ntawv huam tshwm tso cai raws fai rau kuv thiaj yuav tau. Nws thiaj hais rau Tub Lwj Muas tias koj tsab ntawy tso cai rau Ntxoov Tswb mus tos Txhiaj Suav no ces kev txawm sawv mus dua tim Thaib Teb lawm. Ntxoov Tswb tos2 tsis tau tsab ntawv li hais ces nws thiaj tau taug kev los tsev thiab ua siab tsis mus tos Soob Lwj li lees lawm.

Cov nom tswv Hmoob npaj tau 5 leeg neeg, muab tsoos tsho nyab laj, riam phom nyab laj rau lawv ces muab nyooj hoom thauj lawv mus tsaws rau ntawm lub zos Pham Phais,

to go to find Shong Lue, but the general replied, "You must know where he is; if you really don't know then you should go to see Pang Chong Yang [Yong Chue did not know who that was, either, but assumed it was the man who had reported to the general where Shong Lue was.] He will take you to him."

Yong Chue thought, "Since I am an officer, and a superior has given me an order, I must do it." So he answered, "If you order me, I will do it, but give me a written order to take along." The general told Tou Lue Moua [an aide] to prepare the written order for Yong Chue, and then he left the group to go to Thailand. Yong Chue waited there [in the general's house] for a long time, but was not issued the written order, so he returned home and decided not to go and find Shong Lue as agreed.

But [in the mean time] five Hmong people were being prepared by Hmong leaders, given Vietnamese uniforms and AK weapons [used by Vietnamese troops], and then parachuted from an aircraft at Pha Phai Village [about half a day's

บ่า เห็น เห็น เรื่อ เปรี เก้า

प्रम गंरा में के प्रम ល់ប ਘੁੱਧ ਨੂੰ ਦੂੰ ਤੇ ਜ਼ੁਰੂ ਤੇ ਜ਼ੁਰੂ ក្លា កុខ្មាំ ៧០ ១៣ ២៤ ខ្មែរ កុំហុ งนี้ แล้ หู้ หู้ หู้ หู้ หู้ หู้ หู้ P nm नंतं ध हेर्च हेर्क संघं दंखे ลิน ที่สิ มA 34, ผู้สิ 4KR4 תום ג' און אָן הַל און און און אַ สกั ต่ กล้ พลิ พิ ก่น ทั งัน ษ นัก หัก หีก ซึ่ง ลิง สิบ ਸੰਪ ਕਹੇ ਮੈਂਦੇ ਸੋਹ ਖਮ ਦੇ ਸ਼ਗ ਜੇਹ il už e vo ka ja uk aŭ ี่ ที่ เกิด เลื่อ ที่ ที่ ที่ พี่ เลื่อ กับ ซ้ ប្រ អុប ចាំបំ ហាំ ទំ ខំ ម אֹעֹ אִעַ תּהַ אַבּ בּגַּ חַהַּ йĸ À DR ÁE H VO ÏÀ HT ĀK uk ağ yü yü aü พพ บหิ พภ่ ท ผผ พพี บธิ์ สติ មីហ សក់, MI NH VI NH NH ម្នា មួល មួល។

ces lawv mam lav hav zoov tuaj mus puav tua Soob Lwj rau ntawm lub zos Naj Ciab hauv Soob Lwj tsev.

Soob Lwj npaj tos tuag

Ua ntej thaum cov nom tswv Hmoob npaj yuav mus tua ces Soob Lwj twb xub paub ua ntej lawm, nws thiaj tau muab Phaj hauj cais ua Txha tiav tag rau thaum lub 1 hlis ntuj xiab 21, xyoo 1971 xwb txawm tso xov kiag los rau Kuam thiab Kos Lis nkawd kom mus ntsib nws sai<sup>2</sup> no ces kawg nkawd Thaum Nkawd mus txog ces tau mus. nws thiaj muab tau cov qauv Phaj hauj txha uas nws tsim tiav cob rau nkawd thiab tau hais tias kom nkawd ceev zoo tsis txhob pub ploj thiab tau qhia rau nkawd tias Phaj Hauj txha tseem tsis tau muab qhia rau leej twg hos Phaj hauj ces tsuas cais meej li no lawm xwb neb tsis txhob pub poob muaj neeg los hloov kuv lawm nws yuav los nrhiav, hos kuv ces tso tseg txij no lawm.

walk from Nam Chia], to walk through the jungle and assassinate Shong Lue at his Nam Chia home.

Shong Lue prepares to die

Shong Lue, by his spiritual illumination, already knew in advance that the Hmong leaders were preparing to kill him. He set about finishing the revision of the Pahawh, and completed the Final Version. On January 21, 1971, he sent an urgent message to Chia Koua Vang and Kao Lee [son of Shong Lue's adopted sister] to come to see him, which they did. [Chia Koua was then living one day's walk away because Long Cheng was under attack.]

When they arrived he gave them [a packet of papers and] the Final Version Pahawh which he had done and told them not to lose it. He told them that it was not to be taught to anyone else yet. "There will be one who comes to replace me, and that person will look for what I have left with you. This is the end for me." [He gave them authority and responsibility to preserve everything he wanted transmitted

nh hù kā uh uh k nh १००० ००५ वर्ष मेर्ग होते होते पांत चान हेर मेरी होते हेरे हिंद है पहि លីហ ម្ម ស្ដូ ហង្ វាច្ន ហុរុ र्णेश सर्ह ५ से हिंदि गंदी ΤA गहं सर्वे अंक्रे गंद्रो vũ nữ FIŪ עב אין הַצַּ אין הַאַ אין אַזָּ ខ្ញុំស្កុំ ស្កុំ ស្កាំ ស្នាស្កាំ ស្កាំ ស្ក अंग केंग म तेंग देते संस कि परि ÀN ŪR TÀ WW ÑY Ñ HĖ TÀ หิก เห็บ มีง มีบ ลิ ยลิ นัก กิลิ ம்க் க்க் மக் க்க் க்ம. ਦੂਤੇ ਫ਼ੌੜ ਵੜੇ ਘਘ ਲੌੜੇ ਦੌਸ਼ ਦੂਹ ਦੂ MÕ H KÜ KA AÑ ĀC HH ÄĀ ਖ਼ੁਖ਼ ਸਫ਼ ਮੁੱਖ ਨੇਹ ਸ਼ੁਖ਼ ਪੁੱਖ ห งกิ หู้บิ บุ๋ง บุธิ กู้ธ หู้บิ หู้ธ ਪਸ਼ ਹਾਲ਼ ਦੇ ਗੁਰੂ ਬਹੁ ਬਣੇ ਘੁਰ ਬਹੁ นัก บี อลี จีห มที่ สจี ผู้จิ้ มูผู้ អំហ ភិប ហ៊ី៣. ប៉ង់ អី កំហ шÀ ऐंग गहि एसे ब्रेंड सल स ग्रंथ ग्रंथ ñП и'n สกั นับ หั้ง หม้ น aē min uü ku nin ŔŪ រាំច ยล์ นิม ที่ลี่ เงิล หนื ห้น้ ww vr iie. Ju że żu •ัพ กพี มัธิ น ขีย ♥ัก ทกั ♥ผี ÁÚ AT ÉÑ ŴF ÁA ۷A ដ<del>ូ</del>ប ЭE ភ្នំព Ŕġ រាប нķ

Nkawd tau nug nws tias twg tus ntawdmam li los? Nws tau teb tias tus ntawd twb luaj li nej lawm txog caij thaum twg ces mam paub xwb tau. lawv nyob sib tham txog rau thaum tsis muaj neeg lawm Soob Lwj txawm hais rau nkawd tias cov neeg phem twb tuaj vuav lawm. Nkawd thiaj hais rau nws tias yog muaj tseeb li mas wb yuav koj nrog wb mus no ces nws tau teb nkawd tias ua tsis tau li lub teb chaws twb yuav nyuaj mas neb kav tsij rov qab mus nrhiav chaw rau poj niam me nyuam nyob tso mam rov qab tuaj sab Naj Theem tuaj coj kuv mas peb mam mus thiaj tau no ces nkawd kuj tau ntseeg thiab txiav txim siab ua li nws hais. Tag kis nkawd yuav sawv kev rov gab ces nws txawm hais ntxiv rau nkawd tias neb mus hos hnov noog pum qhaj quaj sab teb chaws twg tuaj ces sab ntawd yuav muaj rog, nws ghia tag ces nkawd txawm sawv kev tsees los txog ib sab toj xwb ua ciav noog pum qhaj quaj tim nws tsev

to the Hmong people: the Pahawh Hmong in its various stages, the ethical system, religion, etc.].

They asked when that person would come and he replied, "He is already born and is now already your age." Shong Lue added, "The bad people will very soon arrive." The two asked if they could take Shong Lue away, but he refused and said "It cannot be that way. The country is now in a very precarious situation. You two go back and find safe places for your families and come back to me from the Nam Theng direction. Then I will go with you; that is the only way."

The two of them believed him and did what he suggested [although actually he was sending them away from the danger that was coming.] The next morning, before they left for home, Shong Lue told them, "Once you go, from where you heard the singing of the pukha bird [which only sings when it is going to rain], that will be where the shooting will begin."

tuaj, Txiaj Kuam hnov ces nws tau poob siab nthav, nws txawm hais rau Kos tias noog quaj tim zos lawm ces wb yuav tsum rov qab, nkawd tau nres sib tuav xam nkawd kuj xav tias noog quaj hauv zos xwb nyaj yuav tsis muaj dab tsi ces wb kav tsij mus tso mam rov qab tuaj no ces nkawd txawm ua ib siab los tsev lawm.

After he told them this, the two of them then left, and on their way to the other side of the other hill that faced his home they heard the pukha singing from the direction of Shong Lue's house. When he heard it Chia Koua became very upset, and asked Kao Lee if they should go back to the village. They stopped to discuss the question, but decided that it wouldn't matter, for it was just the sound of the bird from the village direction and they went home.

23: Kev Txov Neeg

23: The Assassination

หิบั va aฮ ณฮ์ ณัน ที่ผิ ที่ผิ ทั้ गज़ त्रेट तेत् सेतं हे त्रेट हेतं ក់ទី គីម ម៉ង់ ម៉ខ់ មម ขตั йċ ं के से हैं के ते हैं के कि HÜF mā ur ki kn mu ňп पीय गात देत हैंगे 🕅 ក្លា អនុស មាធ្នា ក្នាស មេស ចាំច Н ññ मंग मण संक चयं NÀ AÀ ƯỚ TR ĐÁ TỔ XK TH ijΫ. หู้ งาน กุม กุม กุม กุม uu ÁR ÉK EK av na an uu ñ ត់ ក អឺដុំ ៣ដុំ ប៉ាប់ . មហ្គំ ចិល ខាង់ ดิ งนิ ๕๕ สกิ ท ๕๕ บนิ MK HO N TH HO រាប गरं अंध गंड केंच अंद्र ĤΑ МΑ ตีที่ เพิ่มท่ ธุล มีช Þe min vë ki an ม์ผู้ สก พูพ ท เริง แต้ จุ๋ภี เร็ม av ein, ភាប ក់ទំ ក់នាំ ដន់ Λ¥ ய்ம் गर्स तमं कंप नाप केंप พพ n หิกิ กเบิ จี่ส์ หั่ที่ ล่ง หนื ыĸ សុំ ប្រ កម្ម ប្រ អូល ЙR Ŕй ய்ம் àė สิต Λĸ ត់អំ

Nkawd dhau plaws los lawm xwb tag kis tom qab kaj ntug Nyiaj Phab Hawj txawm coj tag nrog cov Soob Lwj nyob mus tua ntses nrog lawm, tshuav ob tug neeg txab tsis mus nkawd txawm tuaj nyob hauv Soob Lwj tsev, Soob Lwj txawm seev rau nws poj niam tias hnub no wb ua ib siab mus es koj tsis txhob ntshai, niam Soob Lwj txawm nug tias koj yuav mus lawm qhov twg kom kuv tsis txhob ntshai. Soob Lwj teb nws tias kuv mus yuav tsum nrog kuv mus no koji xwb ces nws tsis paub dab txog ntua 9 thaus sawv ntxov xwb ces ob tug neeg tshuaj txab tug txawm hais tias kuv ntawd ib yuav mus kho ciav dej, nws tawm taug ciav dej dua pem hav zoov lawm hos muaj ib tug txawm yuav mus tso quav no ces kuv tias txawm tawm dua nram qab tsib nws

After the two had left, the next morning Gnia Pha Her took all of the villagers who lived [there in the village] with Shong Lue to go fishing. The two secret agents, however, did not go, staying at Shong Lue's house. Shong Lue mournfully remarked to his wife, "Today, we have to go, and you mustn't be afraid." Shong Lue's wife asked him, "Where are you going, that you tell me not to be afraid?" He said to her, "Wherever I go, you must come with me," but she did not understand yet.

At 9:00 a.m. one of the two secret agents told the other that he was going out to fix the bamboo water conduit [which brought water from a spring into the village]. Then he started out and followed the pipe north into the jungle. The

บัก กิส พัพ สถา บา พุ่ หัด ส ี่บัย ∀หี หิ่ม ห็ม 0ทิ លភិ ជំអំ ស្រ៉ា ចិហ vin ūr អំរាំ បំធា ៣៧ ខំហី ខំរាំ ыĸ μģ រាប់ ) អូយ៉ កំព រុំស៊ូ អុំស អ្នំស អូស ប្រ בוֹא אַט מַנ מִיטָ אָז (מַבַּ บลู้ มี มู่หู้ กู้ กู้ มู่ที่ กู้ หู้ เล่า ។ល ៣ំប់ កំលី ខំរាំ លទិ ńн ŻБ ላላ ច្ចល់ មួល អូង ពុង អំរាំ មាធ៌ n uñ k ku vi en ka .mv ÉÏ ÁA VỆ ÂK ÂN ÀK ບ່ອ ທັທ, ມ່ນ ຍພື່ ຈັທ ບ່າ KĀ VĒ TEI NJ ÜL TĪ ĀĀ ĀĀ บะ ប់ដំ សំលាំ ដំហើ សំប ម្មភ គគ្គ ខ្គល តង្វ ឬល ŔĀ яĸ AT THE THE A A OF пŔ ΰ́в **นี้** ที่ ที่ บรั เร็ก 🕶 тэ́я ün चिह्न លវា ដំយ់ 🕏ម៉េ លម៊ មុំរាំ បត្រ สนิ บษ ขต หั้ง บทั ធ йR ਅਲੇ ਤੱਖ ਅਸੇ ਬਾਰੂ ਪਾਂਦੇ ਵੇਗ੍ਰੇਪ ਮੌਂ ਘੋਖ਼ ਜਵਾਂ ਅਤੇ ਘੁੱਖ ,ਜੇਜ਼ੇ ម្ចាល 'nй ี ยิย ห์ติ ยลิ ลิลิ ลิห์ ผิ มีล มบ. ทีล ÑЯ TΑ ញ់ជុំ ប៊ុន់ ប៊ុ ម មឃុំ ចូល ឆាក រាឃុំ. ਹੁਤੂ ਗੂਰ ਹੁੰਦ ਨੇਸ਼ ਗੁਣੂ ਹ ਹੁਤੂ ਗੂਰ પંતે મેછ તામે પ્રંદે પોદા สี่สัก ām गष्ट ४स णर्च ग्रांस ÉA AĖ üч

taug nkag mus dua hauv hav kwv yees li 30 ntiag tiv ces Soob Tsheej Hawj nyob ntawdLwj tog tsev txawm tawm tuaj hov txuas ntawm nws qab tsib Npaub Muas (niam Soob Lwj) txawm pom dheev ob tug Hmoob kwv Phom thiab hnav tsoos tsho Nyab Laj tawm plaws pem hauv ciav dej txog ntua ntawm Soob Tsheej, ib tug txawm khoo kiag nws kom tsis txhob ces ib tug txawm ncaj qha los, niam Soob Lwj nkag kiag mus Lwj hauv txaj tias muaj neeg phem tuaj lawm khiav no ces Lwj teb nws tias tsis txhob ntshai ua ib siab no xwb ces tus neeg phem ntawd twb nkag plaws los txog ntua lawm, nws txawm nug tias hauv muaj Koos mis niv sav? Nws hais lus Hmoob li ntawd, Soob Lwj mam tsees los tuaj ntawm rooj paim teb tias tsis muaj Koos mis niv, 'os me tub, nws thiaj tib kuv xwb zag phom As Kas rau Soob Lwj Hauv siab. Soob Lwj vau yees ces niam Soob Lw.j sawv tsees los khoov ntshis qawm lias Soob Lwj ces

man told Shong Lue and his wife that he was going out to defecate, and he went south of the house into the jungle. After about 30 minutes Song Cheng Her, who lived next came out of his house to sharpen his machete in Lue. his back yard. Then Bau Moua [Shong Lue's wife] saw in Vietnamese uniforms, equipped with two AK Hmong men the direction of the bamboo water rifles, coming from toward Song Cheng Her. One pointed his gun at the man to keep him from moving, and the other came directly toward them. Shong Lue's wife went in to where Shong Lue was lying on the bed and told what she had seen, and urged they should leave, but he replied, "Don't be afraid."

At that moment the killer arrived and asked them in Hmong, "There are communists in here, right?"

Shong Lue got up and stood in the bedroom door. He replied, "There are no communists in here, but only me, son." The man fired his AK right at Shong Lue's chest. Shong Lue slowly fell down and Bau Moua ran toward him and held

ग्रंह ग्रंग ग्रंस प्रांस से प्रे प्रेंग प्रेंग ग्रेंट रंग गर स तमें ग्रेंग लंह नसं หับ ทง หม้ ษัย กัน គំខ Ŕ ១ត់ ល់ប់ កំលី ឝំរាំ អំស ៣ប៉ गंद गह पस तम मंत ŔЛ ÜЧ ńκ មោ สิธ u ke k un ល់តំ អំស នំយំ អហ៊ី តំច់ संधं देखें हैं ते . तार्म मंख वाच नंप हैं हैंगे सेंद्रे नंखें नजें बैंख चांद्रों ग्रें हें हैं हैं गर्म उंध हैं में ĤΑ ម៉ាច់ មឃុំ ចិហ កំហ.

ข้น หี่ม บรี หี่ที่ ลัก ขบ ที่ผู้ สก สิธาย หัง йñ ល្អ ង់ស ជំរំ , រំដំ សំ តំពា ਲੈ ਸਮੇਂ ਪਸ ਜਸੋ พม ต่หั ห่ะ เมิน 🗚 หู้เมื่อม нн ម្ចាល អុំអ ហភ ឃុំ បារ ប៉ុ भे шя̀. äк หู้ญ พริ พูห หณ แห่ าน าเฉ พธิ ธิธ ติบ ติกั ติ ธิง ผน่ иir เล้น สหิ บน์ พงิ 🗝 អ៊ី ពាA់ អ៊ីឌិ. V៊ីហ រ៉ាប អ៊ី A៣ ធីម ए तम हुत ति तम जार तम जार र्म गांप है मंध्र क्रंड क्रंज अप्र अप्र ūū ĐH RU VIL ÁA ÁU ਸਫ਼ ਪਾਧ ਮੁਸ਼ ਪਾਧੂ ਪਾੜੂ ਗੁਸ ម៉ាល ម៉ាន់ ម៉ាច់ មហិ ចិល mà aà i an in hk.

mam tib zag phom As Kas rau niam Soob Lwj plab mog tshab plaws mus rau nws ob sab ncov txum teeb nws thiaj vau hlo lawm thiab ces nkawd leej tub Npam mam tib plhaw khiav tawm plaws dua nraum zoov lawm ces nws thiaj tib zag phom lawv raug kiag Npam kav hlaub, Npam muaj Hmoo khiav dim dua hauv hav Tus uas khoo yawg Hmoob Hawj thooj txhij tua kiag thiab ces Hmoob Hawj tuag tam sim nrog Soob Lwj lawm.

Ob tug neeg tua Soob Lwj ntawd khiav rov qab mus dua hav zoov lawm ntev, Nyiaj Phab Hawj lawv pab mus nuv ntse tau hnov phom nrov tag ces lawv mam rov los txog ces Soob Lwj twb tuag lawm, tshuav niam Soob Lwj tsis tau tuag, lawv mam hu Ntsuab tuaj nrhiav tau tus tub Pov Yaj Npam Yaj hauv hav zoov thiab leej niam mus tu tau ob hmos, leej niam tau piav raws li cov lus nov tag ces kuj tsis muaj tshuaj pab kho tau thiab ces nws thiaj ib siab tuag nrog Soob Lwj lawm ces lawv mam nga nws rov los  ${\sf tso}$ Soob Lwj ua ib ke hauv nkawd tsev.

him. He again fired his AK at the lower part of Bau's stomach; the bullets went through her body and made her fall to the floor. Their son Ba Yang darted outside, and the killer fired at him, wounding him on the leg, but he luckily made it into the jungle. The Hmong man of the Her clan was shot by the soldier who was pointing the gun at him, and he died instantly.

The two killers had gone back into the jungle for quite a long while when Gnia Pha and the people who had gone fishing with him arrived back, having heard the firing of rifles. Shong Lue was dead, and his wife was in critical condition. They went to get Youa Pao Yang [a fellow clan member of Shong Lue who lived in the village] and then went to look for and found Ba Yang in the jungle.

Then both wounded people were taken [into the jungle to hide them] for treatment [with traditional medicines] for two nights. Shong Lue's wife was able to tell others about

អ ត៊ម យ៉ង់ គំរាំ សំរាំ ២៣ ទីហ យ៉ង់ អំ.

ਸ਼ਿੰਫ ਖ਼ਲ ਯੇ ਉੱਧ

ษพ กภั พ.ส. พี กัน เก๋ 🕏 นิ र्ण मेर्ग अंस मेण ऐसं गर्म על פוּ אַ אַ אַדּ אַנּ אַנּ אַנּ אָנּ אָנּ אָנּ אָנּ និហ ៣ឝ អំ ខំវ៉ា ន៉ កំហ. យ៣់ រី្ទុ nữ É Vĩ. AJ nữ nữ ÁA Ú אָאָ אוֹע פֿע ע אַגָּ אַ האָ אוֹ אוֹ אַ नर्ते गंदि पहि एसे पर्ल त हैले नंत កញ្ញា មួយ ហុខ ឃុំក ក្រក ពេល ហ្គុន C ភ្លាល មាន ១៥ ខ្យាល មួន អំហ មឃុំ ចូល ហ៊ុក: សហ ក្មន गंदे एस प्रमुं गुरु गुरु मुंखे एक म ਜੰਦ ਦੇ ਜੰਦ ਜੰਦ ਦੇ ਜੰਦ ਦ ਖਖ ਘੰਂ ਸ਼ੰਮ ਸ਼ੰਮ ਵੰਗ ਵੰਫ ਘਪ ÈË ÀA RŪ VH AT tae yn ng ng Ya Au ឃឃ ពុំភ្នំ សហ . សហ C ប៊ុហ ភ្នំ សម៉ា ய்я் អំរ៉ា ល់យ៉ ល់ទី បទី ចំព พ่ล เมเกษง เบิส มีจั ar 'nκ ĀŪ Kev raug tua zaum ntawd tuag peb leeg ua ke.

Txiaj Kuam rov qab

Txiai Kuam thiab Kos Lis nkawd rov los txog ntua tsev ntawm zos Phav Kheb xwb ces tsis muaj hmoo Kos Lis mob ko taw kiag lawm, tshuav Txiaj Kuam ib leeg lawm xwb, nws tau hais rau poj tub se yog teb chaws nyuaj no nej kav tsij khiav mus tsis txhob tos kuv no ces thiaj mus yaum kiag tau Nraj Lis Vaj, Yaj Vaj thiab ob peb leeg tub hluas ces lawv muaj 6 leej rov qab loo mus li Soob Lwj hais. mus txog rau lub zos Naj Theem ces lawv thiaj nce roob mus lawm nraum Soob Lwj, lawv tab tom mus nto saum roob xwb ces muaj ib tug nees dua txawm nyooj laws los ua heev2 yuav tom lawv. Lawv 6 leej tau tw tua tus nees daj dua ntawd ua lawv cov muas txwv hauv phom tsis raug nws li, tab sis nws

what had happened, but she finally died for lack of medical help. She was then taken back to the village to be buried in the same funeral as Shong Lue. A total of three people died in this killing.

## Chia Koua returns

Chia Koua and Kao Lee soon arrived at Pha Khe, their home village, but unfortunately Kao Lee's feet were sore [from the jungle trek] and he was unable to go back to Nam Chia. Chia Koua told his family that if the situation got worse [in the serious fighting then taking place around Long Cheng] they should leave and should not wait for him. Then he enlisted Dang Lee Vang and Yang Vang with three others [all soldiers living in the village], and the six of them went back to Shong Lue, as Chia Koua had been directed.

After they came to Nam Theng Village, they went over a hill before coming to Shong Lue's place. At the top of the hill there came a *nengdadua* animal [which looks like a small fox], growling and snarling at them. The six of them all fired at the animal until they emptied the ammunition from

បា ម៉ាព រាប និស លាខា និញ អំនិ PH UT VH AT THE АĤ ਜ਼ ਨੂੰ ਸ਼ੁਰੂ ਜ਼ਿਲ੍ਹੇ ਵੇ ਅਬ មម ហុម ហា មុខ អូម āė ūū n ki ảo ác ái un th sẽ ac แท่ ตุพ พล อุห а'n कंग्रे कर केंग्रे कि हो υīΑ אַע אַנּ אַנָּ אַנָּ אַנּ אָע אַנּ É'n गर्मे बेंद्र सम गांवे हिंसे ňn kù vữ sở nữ Án ន័ ជំរំ ជំរំ ជំរំ ជំរំ ជំរំ ជំរំ ជំរំ พื้น ทู่ที่ ∀ัก หี นั้น สที พู่ม ∀หี nă Hä để ữ mm Vu si Tr ម្តុច ហ្គ ហុស ហុស មុខ ហុស មុខ ស្ रंज हें हें गर ग्रंप लेख ĖΫ t nữ Vã ác nú mô k āк ÁA Âἦ NÁ ỀÜ ỆÑ ត់អ អំហ ĤΑ **ឝ៌យ៉ ឝ៌យ៉ ឝ៎នី AU ញ់ឃ៊ី ល**ស ម ភកិ ប់បំ ទតិ លភ់ ហុខ ៥។ ៣ ភូព ភូមិ ម ឃុំ អូច អូច kả nh ku tu th ហ្គ र्कत यंथं हेते रुंध चंदि āе ທູນ ຂໍ ທູນ . ມູ້ກໍ່ ວໍຣົ ຂໍກິ ់ចំពុំ កំអំ មហ្គុំ ចូល អស់ สทิ ត់ចុំ ១ឝ៌ ស់កុំ ពីភ្នំ ពោក љÀ Ŕй ਹਨ ਸਹਿ ਦੇਜੇ ਹਾਂਜੇ ਤੋਂ ਨੇਂਹ ਸਜ਼ੇ

ho tsis tom lawv, tib pliag xwb ces nws txawm khiav kiag lawm. Lawv tau taug roob mus txog rau ntawm ib lub ces Nraj Lis Vaj ho rov pom dheev ob tug lau nraj dawb paug tib khiav nws lam txais tua tib pom xwb ua ciav ib tug vau hlo lawm ces muaj ib tug tig loo rov qab los tus tuag kwv, Txiaj Kuam thiab Nraj Lis nkawd ob leeg mam txais tua tib tsaug phom rau ntawd tuag kiag ces lawv mus khaws tau coj los saib ob tug nraj puav leej raug muas txwv tib si tab sis lawv kuj tau poob siab heev ib txwm yeej tsis tau pom dua nraj txawj los kwv tus tuag ntawd ib zaug li ces lawv thiaj xav tias tua tuag lawm ces nga mus Soob Lwj thiab piav rau nws seb yog tim dab tsi thiaj ua li ntawd ces Yaj Vaj thiaj ua tus nga ob tug nraj ntawd. Lawv tau lav hav tshwm ntawm Soob Lwj tsev nram qab tsib taug hauv ib tug me kwj deg ces muaj lawv 4 leeg cia li mob ko taw heev mus tsis taus kev

their guns, but the animal was not struck even once; however, it did not attack them, and quickly ran away.

They went on, walking down a long hill into a valley, when Dang Lee Vang saw two very white pheasants quickly ran offtogether. He immediately shot at them and one of the birds fell down, but the other darted back itaway. Both Dang Lee and Chia Koua then shot at that bird at the same time, and both birds were killed. They picked them up and found both had been shot, but they wondered about the live one coming back to carry away one, because such a thing had never happened before. They decided that since the birds were dead anyhow, Shong Lue and find out what it all should take them to meant, so Yang Vang carried the birds.

They went through the jungle to Shong Lue's house [without following any trail], but when the six of them arrived at a little valley with a small stream south of his home four of them had very sore feet so that they were unable to walk any farther. Chia Koua told them to stay

AÑ ME KU H AN NK VÁ NË में हैं में में में में में में में में में ធំរា AR THE THE PER HE WAY AV កំផ អ រ៉េហ កំហ. ឆឺ<del>់</del> Ň ūπ น ผู้ดี หู้หู้ สนุ กับ กลุ่ ผู้จับกั ក់ហ អំប ខិប ពភិ ក់អំ មប ភភ. אַס טַּט אָד שַבּ שָׁנ אָ סַבּ אָת ਚ ਜਾਂ ਹੈ ਜਾਂ ਜਾਂ ਜਾਂ ਰੇ ਤੇ ਜਾਂ ਜਾਂ บ๋บ๋ ฑ๋นิ หภ้ .บ๒ ห็พิ ห็ติ לַּאָּ װַאַ שָּׁלָּ אַ אָנָהְ אָנָהְ אָנָהְ אָתְּ אַ אַע אַע אַע אַע אַע אַע אַע លា បីអំ ដែំ រប ម៉ែស ДÀ υË ĖЙ שַּׁבּ חַּהָׁ אָגָּ אַס חַיִּה חַּנִּי ក្លា មុល ក្លា ក្លា មួយ ។ មុខ មិប า่นี้ พ่อ กับ หก จัน มีก่ шÀ ?ווֹתו וּל אֹגּ ווֹ אֹנוֹ וּגֹג עוֹת עוֹי ลับ ยลิ ลิลิ ห ลิหิ เกกิ ลับ พ่ล้ મુંત સળ કેમુંયું પાંદ પૂર્ણ ત્રામું ŪĖ וּבֹה שה הוּוּ מִי לּעָ ה ග්ග සේ බීම හස පර් ប់ជ ய்я் ហ់ ទំធំ . លវា ខំម៉ ខំម៉ vมี หน ขัน แับ หัญ ភាប ū'n ล้ผู้ เริ่ง ก็เช หเท บทั สิธา มัด นัก ตลี ตะ มีลิ? พห шщ ŔĀ ហុក ស្នេ ២២ មុស สอ หัฒ สกั หั หมู่ สนั บนิ ษนิ พ่ล สง พี่พี่ ซีพ นัก ผล่ ហវា ឝ៌ប៉ ឝ៌យ៉ ឝ៌ថា 🕏ស ប់ជំ NK ម្តាំ ម្ចាំ ម្ចាំ ម្ចាំ ម្ចាំ Ūφ Ŕā H

li lawm, sawv daws cia li zaum hauv kwj deg thiab tsis mus kev li lawm. Txiaj Kuam thiaj hais tias yog nej mus tsis taus kev lawm no nej nyob ntawm nov tos, cia kuv thiab Yaj wb nga nraj mus rau Soob Lwj saib tso wb mam rov gab tuaj tos nej. Nkawd thiaj nqa ob tug nraj taug kev nce los txog saum Soob Lwj tsev ces ua lawv taws tswm ciab ntsa iab neeg zaum pawg lug xwb tsis Soob Lwj lawm. Txiaj Kuam nug tias nej ua dab tsi? Ntsuab Pov thiaj nug nws tias es koj tsis tau paub? Nws teb tias kuv tsis paub li ua yog ua dab tsi? Ntsuab Pov thiaj rub kiag Txiaj Kuam tes mus luag twb tuaj muab peb niam tias peb txiv tua tuag tag lawm. Kuam tau poob siab nthav ces nws thiaj rov qab nug Ntsuab Pov ua li nkawd nyob qhob twg? Ntsuab Pov qhia tias tseem nyob hauv txaj no ces nws thiaj nkag kiag mus xyuas hauv txaj ua ciav Soob nkawd ob niam txiv twb tuag tag lawm. Ntsuab Pov thiaj hais Txiaj Kuam tias peb niam peb txiv tag lawm ces kuv qhia nkawd tuag

there, that he and Yang Vang would take the birds and go on to Shong Lue. Then he would come back to get them.

When they arrived at Shong Lue's house with the birds the interior was all lit up with many candles [even though it was daytime]. They saw people crowded together in the house, but they did not see Shong Lue.

Chia Koua asked, "What are you doing?" to which Youa Pac Yang responded, "Don't you know [what happened]?"

He replied, "I don't know; what happened?"

Youa Pao pulled Chia Koua's hands [to draw him aside privately, as he did not want Yang Vang to hear], and said, "They came and killed our Father and our Mother; they are both dead."

Chia Koua was terribly shaken and asked, "Where are they?"

Youa Pao said, "Right here in the bed; both of them are still in there dead."

tej lus rau koj paub tso koj rov qab tsis txhob nyob. Ntsuab Pov tau muab niam Soob Lwj tej lus piav qhia rau Txiaj Kuam paub tag ces nws thiaj kom Txiaj Kuam coj lawv cov nrog mus ntawd rov qab los tsev lawm.

UC Ϋ́H MJ Φ̈́H κ˙Ψ̈́ PM រេហ ល់ទាំ មល់ ចំហ ល់ទាំ ËŸ תה ב תנו גווו ה ג היו עם हें एं एं भूष संगं में भूप सुर्वे un vự ra gự mụ nh រា ព័ជ៌ ប៊ុន ប៊ុ អំហ អ៉ង់ ១ឝុំ ១៣. ∨ផ ឌំប៉ ៣ំលី បរិធី ឃុំម៉ ៧ម៉ ਅਤੇ ਅੰਘੇ ਤਨੇ ਅਲੇ ਤਵੇਂ ਅਖ in. មោល ឃុំ មុំ មុំ មុំ មុំ មុំ មុំ មុំ นน 🏳 🕏พี ฉันี ตัด พี นิ ā तंस पर्ण गेंप्रं देव चंसं से एक गंप ĀR ÁS

Cov tua Soob Lwj tsev neeg

Lawv tua Soob Lwj tuag tag ces tag kis kaj ntug lawv 5 leeg ntawd mus tshwm rau ntawm lub zos Tiaj Qhib, lawv tseem hnav tsoos tsho thiab kwv phom As Kas li tog Nyab Laj. Lawv los so noj tshais tag ces lawv mam los mus dua Looj Ceeb lawm, lawv tua tau Soob Lwj zaum ntawd kuj tau nyiaj txog 1,000,000 kis thiab lawv kuj nce ib theem nom ntxiv ua rau lawv lub neej kuj zoo tau ib ntus.

NG TN 16 DR ແລ້ ຍິສີ ລໍກໍ່ ອີດ ຄຸ້ນ ພັນ ເລື່ອ ພໍສີ. ກີບ ຈັນ ເລີກໍ່ ຄຸ້ນ ກີບ Soob Lwj fi moo

Ua ntej thaum Soob Lwj yuav raug tua, nws yeej paub lawm nws tsis

Youa Pao said to him, "Our Father and Mother are dead, but I want to tell you what they said so you can return and not stay here." [He was afraid of what word Chia Koua's companions might spread.] The information given by Shong Lue's wife [about the assassination] was conveyed to Chia Koua. Then he returned home with the men who were with him [telling them Shong Lue was away from home, so as not to create suspicion. He could not be present for the funeral, but returned later to learn about the events more thoroughly.]

The killers who assassinated the Shong Lue family

After they killed Shong Lue, early the next morning the five assassins arrived at Tia Qhi Village [a few hours walk from Nam Chia]. They were still in Vietnamese uniforms and carrying their AK's. They ate breakfast at Tia Qhi village then left for Long Cheng. For killing Shong Lue they received one million kip [\$2,000] and were promoted one grade, which made their life better for a while.

អ៊ីស់ សំម៉ា ហ៊ីពា ភ័ឌ ម ឃើ ធំហំ. संक्र गाँग गई पर्य स ग्रंड सं गर्य HU NA HI HI HO TA và và, ở đư mà tư na n ਸ਼ੰਜ ਹੀਪ Aw ਹਰੇ , ਘੁੰਝ ਘੁੰਝ mu him in nim aa nik, n ри и<u>ь эе ли ү</u>ф ខារ៉ា मिंग क्षेत्र के में के के में भिर्म कि אַּג אַע אָּג, אָשׁ אַאָּ פֿרַ אָלִי שוֹת שַׁבּ הַ שְּׁבּ חַתּ שְּׁגּ AC N VH UW AC HW N AH ហ់លី ឃុំព ម ៣២ ស្គុំព កូច មុំថ្ម មុំព្ ਮ ਸਘ ਸਵਾਂ ਮੇਮ ਯੋਗ mm ່ ຈໍພ້ ຈໍພ້. ທັກ ທັພ ລັສ້ ຈັດ VU YY YY YF ijĄ ĖĀ và ở n ww viả He đư ਦਲ ਘੰਪ ਸ਼ਵਾ ਨ ਪਸ਼ ਹਮਾਂ ਹੰਘ ਕੇਗ អ៊ីហ.

गंध บน์ ลัก กล้ พ้า בּוֹ שֹׁגֹ לֹּתֹ שׁנֹוֹ אֹשׁ בֹּשׁ בֹּ לֹא ÃK WÁ ƯỚ THO TA, MO ĐK תא אוא הע בת אש ИŘ หน่ น้ำ เลิ มีห่ สิ āŸ. រេយ NĂ ÁĂ ŘV ŪR ٨Å ัลห์ ที่ส์ พี่จี่ พ่ส์ K ลีที่ TA HัV นที่ นัก หัว กัน กัน ٨À ហហ ਅਦ ਤੌੜੇ ਯੌਨ ਨਹਾਂ ਯੌਸ਼ੇ ਯੌਯ, पस हेंग्रे तरे वेंग्रे हेंगे हे लेंग्रे चेंग्र zoo hais qhia rau sawv daws, tau seev rau cov neeg hais tias yog muaj ib hnub twg kuv txheej tuag, kom nej txhob rawm muab kuv sam sab, nej ua siab ntev ceev kuv lub tsho kom puv ib tsug, kuv rov mus cuag Vaj Leej yuav cia kom Hmoob txom nyem los tsis cia tso, yog tias Vaj Leej hais tias cia kom Hmoob txom nyem es kuv rov qab no ces kuv tej yam txawv los rau sawv daws pom tso mam muab kuv lub tsho mus sab, hos yog tias Vaj Leej Txi tsis cia Hmoob txom nyem es tseem kom kuv yuav tsum rov los nyob dua no ces kuv mam sawv rov los.

Thaum Soob Lwj nkawd ob niam txiv tau tuag tsuas yog txoj sia tu tsis ua pa lawm xwb, lub ntsej muag nyob tshiab khiv li qub tsis ntshaus, lawv zov nkawd twb tsis tau puv ib tsug ces muaj ib hmos tsaus ntuj txog ntua 9 thaus xwb ces sawv daws txawm hnov muaj ib lub suab rov qeeg nkaws saum ntuj los, sawv daws tau tawm plaws mus

Shong Lue sends a sign

Before Shong Lue was shot he knew in advance that he would be killed, but did not tell anyone. He sang mournfully to others that, "If things should happen, you people must not bury me too soon. Be patient and keep my shirt [body] thirteen days [a significant period of time in Hmong myth because a deity had been killed and had come back life after thirteen days. I will go back to God the Father and see whether or not he will continue to leave the Hmong  $\mathbf{If}$ the Father wants the Hmong to remain without recourse. poor and without resources, and for me to return [to heaven] give you a sign, so you can bury my body. If the Father does not want the Hmong to continue without recourse, then I shall be raised again."

After the death of Shong Lue and his wife they were no longer breathing, but their faces were healthy with no change in color. People had not even watched them for thirteen days when one night at 9:00 p.m. they heard a loud

ர்ள் கக் **ம**ம யசு யக் பள் UН លាប នៃសំ ម លាប៊ ១១ ម៉ាទី អំពី ឃាំព нқ дү. ұп нұ қи ұд ดิท ÃK ÑÃ TA ĤY, ÂU ÅŸ , nư nu ku ki ki ΠÀ ង់ស ម ៣ម លម លម ង់ស អំរ៉ា លប AJ TIK ÉA , KV NH WE ĤΑ ΜÀ णेश नेशे ५% ऐसे भैसे वाप ห่น พื้อ ผัก หัก ν̈́я ŔŨ 'nй NĂ VH AJ ÂN ÂN ทบ ลัง ลับ เติ กษ์ ษย Ė'n สที่ สิต सेल सेचं केक ऐसं ,៧៧ កាំតា ត់យ៉ា កាំដាំ កើររ៉ា ĤΑ љÅ min . គំ១ គំព ហំយំ ភក ២ភំ. ٨À ហ្គា ម្នា មួយ ប្រា ក់ធំ ខង់, љå , គំពី អល លំយី អភិ ឃប់ nını ЙII ល់យំ អភិ ឃុំបំ លាប សំស UН ЯЩ ម៉ល់ ӥ́à ี หิ∀ ติสิ ดิห ติสิ ล้ห่ ព់កំ ចល់ អំស់ អំហ កំហ.

លា មា មិល សា ЫĶ ĤΑ ĒΜ กภ์ *พิ*ฮิ พื้น บ<sub>ี</sub>น กัน ЫŴ תוֹד לינו לים וווע אום אום ĤΑ mie no ko ná ki c k ku **ชน หนี ห็น กล้า ห้ก กล้า** หน่ ขึ้น ลัง ลั่ม ที่นี้ หภ้ ตัง นัก ฮล์ นท ผู้ทั่ ñя พี่ตั ਸੰਗ ਅੱਗ ਖਰੇ ਕਰੇ ਪ ਸੰਭੇ ਖਰੇ ਘੰਟ ĐỮ TƠ Â ÁE HK.

xyuas ces pom ib lub hnub qub poob saum ntuj ncaj gha los rau tim lub tsev kheej, nws poob txij nkaus cov ntsis ntoos xwb ces, nws txawm tawg kiag ua ob lub lawm, ob lub ntawd ib lub los poob rau ib sab tsev kheej, tib pliag xwb lub ntawd txawm cig plaws sawv tsees ntawm ob sab tsev kheej nto plaws ntsis ntoo xwb ces nkawd rov lo nkaus ua ib lub tshoom qab mus txog ib nta ntuj ces tawg rhe ua plaub lub, ib lub yas dua qab teb, ib lub ya mus dua qaum teb, ib lub ya mus duas hnub tuaj, lub yas mus dua hnub poob ib tag nrho ces ntuj ntsaus ntais pom dab tsi li lawm.

Lawv rov los hauv tsev ces Soob Lwj thiab Niam Soob Lwj nkawd ob lub tsho ntshaus ntshov lawm ces tag kis kaj ntug nkawd ob lub tsho lwj tsus lawm tiag ces cov neeg tuaj zov nkawd thiaj ua ib siab coj nkawd ob lub tsho mus sam sab raws mooj kav moj coj los ntawm Soob Lwj tau qhia tseg.

reverberating sound from the sky. Everybody rushed outside together and saw a star falling from the air toward round house for worship. It fell down as low as the top of the trees, where it broke into two stars. These two opposite sides of the round house and in a short fell moment the two stars flared up from both sides of the round house as high as the top of the trees. Then they became one star again and rose up very high in the sky. After that [the star] broke into four stars, one flying to the south, one to the north, one to the east and one to west. Once the stars were gone, it was very dark outside and nothing else could be seen.

The people came back into the house and realized that the bodies of Shong Lue and Shong Lue's wife had changed from a healthy appearance to a sickly one. The next day they began to decay, and people decided to bury them in the way introduced by Shong Lue while he was alive. [A ceremony so far performed only this one time, somewhat different from

មឃុំ ៤៣ ខួក ពុង ពុង មួន भूष मुख्य कुल भूष भूष 3 йч ÁN VH AT ENNU ÁA ÉÜ ÁN ម៉ាន់ ចាំប រាស់ ម៉ាអ់ ឆាំ៣ 🕉 ទី ទី ម៉ាន់ ЖĊ ъA. மா த்ப வ்ப் ந்த ந்த ក់អ៊ា សា ហហ ២អ៊ា ឆែអ. ШÀ ÝÒ XÁ H BH Ř ŤU AV 直流 मंसे करें सेसे देश मेले អំហ ਹਰ ਜਾਂਦ ਪਤੇ ਘੰਦ ਸ਼ੇੜੇ ਤਨ ਜ ਵੇਰ ਜ ਦੇ ਹਾਂ ਸੰਘ ਸੰਪਾ ਹਾਂ ਜ਼ਿੰਹ ਦੇ ūн સંળે ખેંદો લખ પતિ સળ તારં нė लेल एंग्रें म लवा ले भने ग्रेट वर्ण K SH ÁA ÝU ÁR ÑÖ Ř អ្នក ម្នាំ មួយ ស្កុ មា មា ล้ย หัด ต่จิ๋ ยีนี้ พพ หัพ ทม ភីភិ ស៊ហ ភី**ស់ គេ៣ំ, ৯៤** ១ីទិ तंह पंग्ने मेंग एक प्रवास में के के प्रवास के के ਸ਼ਾਹ ਵੇਂ ਜੇਂਧੇ ਸਹੇ ਗੰਜੇ ਪਾਸ ਜਨ ਮੇਜ਼ੇ मधं मं स संग्रं संप गर्म .៣០ ៤ ៤០ មិញ ១០ ១៩ ៤

Xyeem fi moo ntawm Soob Lwj piv lus li cas

Soob Lwj raug tua tuag tsis tau ntev txog ntua rau lub 5 hli xyoo ib 1975 xwb ces ob tog nom tswv Nplog hauj fim tau tag lawv pib neaws Hmoob kom tawm hauv lub teb chaws, ua rau pej xeem Hmoob tau raug kev tsim txom ntawm ob tog nplog raws nraim li tej kev qhia ntawm Soob Lwj thiab lawv tau thoj nam mus txhua txoj kev raws nraim li hnub nws rov saum ntuj los xyeem rau lawv cov zov nws lub tsho tau pom tsis txawv ib qho kiag li. Tab sis tseem tshuav cov lus qhia lawm tom ntej yuav yog hnub twg los tsis paub, vim tej lus ghia ntawm muaj raws nraim li sau tseg hauv nov lawm mas thiaj tau muab coj los teeb txheeb ua kev kawm rau tib neeg hauv ntiaj teb tau paub.

traditional Hmong funerals in that the soul was sent directly to God rather than first going to find the placenta buried at the individual's birth.]

What Shong Lue's sign meant

In May, 1975, which was not long [four years] after Shong Lue was assassinated, both [warring] Lao governments had established a peace agreement in Laos. [First a coalition government was formed in 1974, the two halves of the star reuniting, and then in 1975] they began to drive out the Hmong people, scattering them in different directions around the world, exactly as shown by the stars at the night of the funeral. [Chia Koua understood this meaning of the sign when reflecting on it in the Nam Phong refugee camp in Thailand, in 1975.]

There are more of Shong Lue's predictions still to be fulfilled, and nobody knows when those events will happen. But because there has been fulfillment of [some of] his predictions, as described above, they should be written down and made known to people throughout the universe.

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