



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

**Keeb Kwm Soob Lwj Yaj: Hmoob "Niam Ntawv"**  
**✓ Ṫ ḂṼ ṪṼ ṪṼ : ḂḂ "ṪṪ ḂḂ"**

by / los ntawm / ṪṼ ṪḂ

Chia Koua Vang / Txiaj Kuam Vaj / ṪṼ ṪḂ ṪḂ  
Gnia Yee Yang / Nyiaj Yig Yaj / ṪḂ ḂṼ ṪṼ  
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Mitt Moua / Miv Muas / ḂṼ ṪṼ  
Yang See / Yaj Txhim / ṪṼ ḂḂ

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УУ ОИР ПУ ЕДЕ СТА ОИР УИУ ОИ УП УА ПИИ ЕДЕ ПИИ АС АИИ УИУ ПИ УИИ  
ОИР ЕДЕ УИИ ОИ ПИИ ЕДЕ ПИИ ТА. УИИ ПИИ УИИ У УИЕ УА ПИИ ЕДЕ ПИИ  
КП У ПИИ ОИ ПИИ.

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 for generations, mostly uneducated, living remote in the mountains, although their culture was rich and complex. Now they were divided and their culture disintegrating; factions were fighting on both sides of the "Vietnam War" (which began long before American involvement), for them a war waged mostly in Laos, in the mountains where many of them lived, 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 unprecedented 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 living in the 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 stage represented all of the sound contrasts in the language perfectly. The people early on gave him the Hmong title, "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 and in Vietnam, as people flocked to learn the writing and Shong Lue's teaching about the future and about how to live. This movement was seen as a threat, however, first by the communist government 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.

Of the many messianic movements which have emerged in Southeast Asia among the Hmong and other pre-literate peoples, this one may now be the most accessible to scholarly investigation. The present account along with the book *Mother of Writing* (Smalley, Vang and Yang, 1990, to be described below) bring us closer to such a movement than we have ever been able to come before, closer, also, to the messiah figure himself. The events are fairly recent (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 leading figure in the propagation of the writing system and the 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

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 done. The present authors do not show Shong Lue wanting to be king of the Hmong, or stirring up the people to revolt and to bring in a messianic king, as others have pictured 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 divisions, and 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 as story, told with suspense, complete with reversals of fortune, a story of people caught up in forces too great for them at times, 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 of telling, however, is low key, without bombast or pathos in 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 has worked to promote its use ever since. Gnia Yee questioned Chia Koua about everything which was not clear to him, sometimes reminding him of incidents which had been omitted. He also sought confirmation and amplification of some of the information from others who were close to Shong Lue Yang. This was especially important for the period before Chia Koua became Shong Lue's disciple, and for events which happened when Chia Koua was not present. The text was 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].

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

We have tried to leave the Hmong text as unmodified by further editing as possible. However, it was originally written with almost no chapters, section divisions or headings. These were prepared for the English translation and then incorporated in the Hmong. In addition, some Hmong passages which were written as an afterthought (incidents 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 on Shong Lue Yang only in the Hmong Romanized Popular Alphabet, but to have included only the Pahawh Hmong (as Shong Lue called his writing) would have cut the book off from most readers of Hmong. The present format makes the account accessible to three audiences, and also makes comparison possible for readers of either script who want to learn the other. Furthermore, it also enables the reader of English who knows Hmong to check the English translation, which is sometimes only approximate.

### *Mother of Writing*

This volume is presented as a primary document with translation annotated to enhance clarity, but nothing more. There is no attempt to give background, documentation, amplification or interpretation. This book should be understood, therefore, as supplemental to another book, *Mother of Writing: the Origin and Development of a Hmong Messianic Script*, by the same authors (Smalley, Vang and Yang, 1990). That book provides an analysis 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.

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0	0	10	40	100	400
1	4	11	44	101	404
2	3	12	43	212	343
3	8	32	83	332	883
4	A	34	8A	144	4AA
5	3	50	30	500	300
6	C	63	CM	236	3MC
7	K	77	KK	726	K3C
8	K	85	K3	481	AK4
9	K	91	K4	692	CK3

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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).

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."

Ɑ	Ɑ̇	Ɑ̈	vau	nrau	fau
Ɱ	Ɱ̇	Ɱ̈	nkau	ntxau	rhau
Ɐ	Ɐ̇	Ɐ̈	xau	[ʔ]au	nyau
Ɒ	Ɒ̇	Ɒ̈	cau	ntshau	txau
ⱱ	ⱱ̇	ⱱ̈	lau	dau	dhau
				[dlau]	[dlhau]
Ⱳ	Ⱳ̇	Ⱳ̈	ntsau	tsau	phau
ⱳ	ⱳ̇	ⱳ̈	hlau	zau	ntxhau
ⱴ	ⱴ̇	ⱴ̈	rau	nphau	nphlau
Ⱶ	Ⱶ̇	Ⱶ̈	hnau	khau	ntau
ⱶ	ⱶ̇	ⱶ̈	plhau	tshau	pau
ⱷ	ⱷ̇	ⱷ̈	nthau	nplau	nkhau
ⱸ	ⱸ̇	ⱸ̈	chau	xyau	tau
ⱹ	ⱹ̇	ⱹ̈	nau	nqau	nqhau
ⱺ	ⱺ̇	ⱺ̈	nlau	hnlau	gau
ⱻ	ⱻ̇	ⱻ̈	qhau	nyhau	hmau
ⱼ	ⱼ̇	ⱼ̈	hau	thau	plau
ⱽ	ⱽ̇	ⱽ̈	nchau	nrhau	npau
Ȿ	Ȿ̇	Ȿ̈	mau	txhau	qau
Ɀ	Ɀ̇	Ɀ̈	yau	ncau	sau
ⱽ	ⱽ̇	ⱽ̈	'au	ndlau	ndlhau

Table 2. Consonant symbols. The corresponding RPA is written with au, which is how the Pahawh Hmong symbols are read when not preceded by a vowel symbol. [ʔ] 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	↳	↳	∴	∴	∴	∴
v	ṽ	ṽ	ṽ	ṽ	ṽ	ṽ	ṽ
keeb	keem	keed	keej	keev	kee	kees	keeg
Λ	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ
kib	kim	kid	kij	kiv	ki	kis	kig
▢	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ
kaub	kaum	kaud	kauj	kauv	kau	kaus	kaug
▣	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ
kub	kum	kud	kuj	kuv	ku	kus	kug
▤	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ
keb	kem	ked	kej	kev	ke	kes	keg
▥	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ
kaib	kaim	kaid	kaij	kaiv	kai	kais	kaig
▧	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ
koob	koom	kood	kooj	koov	koo	koos	koog
▨	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ
kawb	kawm	kawd	kawj	kawv	kaw	kaws	kawg
▩	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ
kuab	kuam	kuad	kuaj	kuav	kua	kuas	kuag
▫	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ
kob	kom	kod	koj	kov	ko	kos	kog
▬	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ
kiab	kiam	kiad	kiaj	kiav	kia	kias	kiag
[kab]	[kam]	[kad]	[kaj]	[kav]	[ka]	[kas]	[kag]
▭	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ
kab	kam	kad	kaj	kav	ka	kas	kag
[kaab]	[kaam]	[kaad]	[kaa.j]	[kaav]	[kaa]	[kaas]	[kaag]
▮	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ	Ḷ
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 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).

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 k, but not 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 /ɿ/ (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 /auɿ/ 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 /ʔ/,

=====

*Vowel + Tone + Consonant = Syllable    Meaning*

ɰ	(unmarked)	ĕ	ɰĕ	
oo	b	hm	Hmoob	Hmong
ɰ	-	ḥ	ḥḥ	
ua	j	t	tuaɰ	come
ɰ	(unmarked)	(unmarked)	ɰ	
e	v	k	kev	road
ɰ	.	ḥ	ḥḥ	
i	(unmarked)	kh	khi	tie
ɰ	(unmarked)	ḥ	ɰḥ	
ai	b	nplh	nplhaib	finger ring
	(unmarked)	ḥ	ḥ	
au	(unmarked)	pl	plau	run away

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

which is symbolized by ʔ 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 ɣ.

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ຕົວ ປີ້ອີ ທີ່ນ ພາ ນວ ກ ລື້ ກໍ  
 ຕົວ ຕັກ ດຳ ຍອ້ ພໍ່ ຕາ ມ ຕໍ່  
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 ຕົວ ປີ້ອີ ທີ່ນ ພາ ນວ ກ ລື້ ກໍ  
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Yeeb Yaj tau coj tag nrho lawv cuab  
 kwv tij tsiv los mus nrhiav teb ua  
 nyob rau ntawm lub zos Fib Khav.  
 Lawv los txoos nyob ntawd tau 3  
 xyoos, nws txiv ntxawm Paj Yeeb Yaj  
 tau raug tua tuag ces nws txiv  
 ntxawm Nkaj Xeeb Yaj thiaj tau coj  
 tag nrho lawv cuab kwv tij tsiv mus  
 nyob rau ntawm lub zos Thab Has  
 hauv Nyab Laj teb chaws, lub sij  
 hawm ntawd nws tab tom yuav luag  
 muaj 9 xyoos thiab ris taus ib pob  
 pam tsiv los mus rau ntawm lub zos  
 Thab Has. Nws los nyob rau hauv lub  
 zos Thab Has tau 3 xyoos xwb ces  
 nws tij laug Kuam Yaj tau raug tua  
 tuag lawm thiab ces tshuav nws  
 thiab nws leej tij laug Txiaj Tswb  
 nrog nws yawg Xaiv Laub thiab txiv  
 ntxawm Nkaj Xeeb nyob lawm Xwb, tau  
 tsis ntev tom qab ntawd ces nws  
 yawg Xaiv Laub thiab nws txiv  
 ntxawm Nkaj Xeeb kuj tau tuag tib  
 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

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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 until he was fully grown. He married Pang Xiong at Choua Dai Village. His father-in-law was Chong Mai Xiong and mother-in-law was Xai Lo. After he married Pang Xiong they lived at Tham Ha for only a year, after which he and his wife moved to live close to the parents-in-law. He built a













































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Soob Lwj qhia Phaj Hauj  
 Zwj ceeb Soob Lwj nyob lub zos  
 Thab Has hauv teb chaws Nyab Laj,  
 nws tau pib nthuav qhia Phaj Hauj  
 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 sawv  
 daws kawm txawj coob zuj zus ces ua  
 rau sawv daws tau muaj kev txaus  
 siab rau nws tej kev qhia Phaj Hauj  
 ces lawv tau muab nws hu ua "Niam  
 Ntawv." Tsoom pej xeem muab nws cav  
 ncha mus txog rau cov neeg tseem  
 ceeb hauv haiv Hmoob thiab haiv Pub  
 Thawj ces lawv thiaj tau tuaj thom  
 nug nws ib puas yam tsav txog tej  
 kev txawj thiab kev tshwm sim.  
 Thaum nws tau muab Vaj Leej Txi tej  
 lus cev rau sawv daws thiab qhia  
 txog Hmoob thiab Pub Thawj li keeb  
 kwm, paus xaus ntsis rau sawv daws  
 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 Txi  
 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 nywj

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

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keep Pub Thawj tsis tau ntseeg, vim  
 nws yog Hmoob ua cas nws ho paub  
 txog Pub Thawj keeb kwm tib si,  
 lawv nug li cas los nws kuj teb tau  
 yog tag tib si, lawv kuj tseem sim  
 nws ntxiv thiab. Lawv tau npaj  
 thiab teem tuaj nrog nws sib koos  
 dej koos cawv. Lawv tau hais tias  
 sib koos dej koos cawv hos yog nws  
 tseem yeej thiab mas lawv thiaj  
 yuav ntseeg tau, vim cov neeg nywj  
 keeb Pub Thawj feem coob yog tib co  
 haus taus dej taus cawv ces lawv  
 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 cov pej  
 xeem Hmoob. Lub sij hawm thaum cov  
 Pub Thawj paub tseeb lawm tias nws  
 yog ib leej neeg los cev lus thiab  
 cawm lawv lawm tiag ces lawv tau  
 hlub nws thiab tuaj poog nws coob  
 heev.

ບາ ຍີ່ ມັກ ທິພ ທາ ດັກ  
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Cov Hmoob thiab cov Pub Thawj  
 nyob ib cheeb tsam ntawd thiaj  
 tuaj kawm Phaj Hauj coob zuj zus  
 rau siab hlo nyias kawm nyias Phaj  
 Hauj txij thaum ntawd los. Soob Lwj  
 tau 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

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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.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

nyias rov qab mus nyias tsev, lawv 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 ntawd thiaj tau muab cav ncha ntwes ces cov pej xeem Hmoob thiab Pub Thawj nyob rau cheeb tsam Muas Loom thiab lwm qhov chaw, nyias kuj tau sib yaum nyias pab pawg tuaj kawm Phaj Hauj txhaws daws.

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1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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 Laj, Soob Lwj los kuj ho tau mus ntawm lub zos Thab Has mus nrog pam Vaj Tsheej 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 Yaj tias, Soob Lwj mas yog ib leej neeg ntsuag txom<sup>2</sup> nyem ua cas nws ho txawj ntawv Hmoob thiab ntawv Pub Thawj 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

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'.



မ မိမိ ငါတို့၊ ဖေဖေ ယယ မိမိ ခို  
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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.

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Txiaj Looj Thoj tau mus xyuas Soob  
Lwj  
Tib lub sij hawm thaum xyoo 1963  
ces sawv daws tau cav Soob Lwj lub  
moo, thiab nws tej kev txawj Phaj  
Hauj ncha txog rau ntawm lub zos  
Fib Kham hauv teb chaws Nplog ces  
Txiaj Looj Thoj tau hnov, nws paub  
tias Soob Lwj yog ib leej tub  
ntsuag txom<sup>2</sup> nyem xwb es, ua cas  
sawv daws yuav cav tias nws txawj  
Phaj Hauj heev no sim taug kev mus  
xyuas seb vim li cas tiag. Txiaj  
Looj Thoj thiab Ntsuab Txos Thoj  
nkawd ob kwv tij tau mus ko taw  
ntawm lub zos Fib Kham hauv teb  
chaws Nplog mus xyuas Soob Lwj rau  
ntawm lub zos Thab Has hauv Nyab

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.











8: H ÌÈ ØP ÌÈ UH

4: Kev Qhia Hauv Fib Khav

4: Teaching in Fi Kha Village

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Tib xyoo ntawmd muaj Nyiaj Nus Thoj nyob lub zos Muas Loom, nws yog thawj xav pav ntawm Koos Paj Cai tuaj ua hauj lwm rau hauv lub nroog Looj Hej, nws tau rov qab mus tsev. Nws mus txog ib tog kev ces tau ntsib 52 leeg pej xeeb 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 dab tsi? Cov xav pav tau dag nws tias yog peb tuaj mus ua hauj lwm lawm Looj Hej, lawv txawm dhau tuaj mus kawm Phaj Hauj dua tim Soob Lwj lawm tsis yog mus ua hauj lwm. Nyiaj Nus mus txog tsev hauv Muas Loom tau 10 hnub, cov nom nyob Looj Hej tau xa xov rov qab los rau Nyiaj Nus kom xa xav pav mus ua

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

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































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





































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txawm nyob rau qhov twg los tau tib  
yam.

Soob Lwj tau tsis rov qab zov  
nyooj hoom mus nyob rau Kiaj Npuam  
lawm ces nws thiaj ua ib siab nrog  
Ntxoov Tswb nyob ua tib tse rau  
hauv lub nroog Looj Ceeb tau ib  
ntus ces Txiaj Kuam Vaj thiab Soob  
Lwj thiaj tau sib ntsib thiab sib  
paub thaum ntawd los lawm vim tias  
Txiaj 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 Tswb  
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 Ntxoov  
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: ຍຸ້ ຕີນ ຕາ ອຸ ຍຸ້

8: Soob Lwj Nyob Naj Gua

8: Shong Lue at Nam Ngua

ຮູ້ ຍຸ້ ຕີນ ຕາ ຍ ສາ ທາ ທີ່  
 ອຸ ຍຸ້, ມີ ບໍ ຍໍ ອໍ ລໍ ທາ  
 ມີ ມໍ ມໍ ວໍ ຍ ວໍ ມີ ວໍ  
 ລໍ ມໍ ຍໍ ຍ ວໍ ທາ ວໍ ທາ  
 ມໍ, ວໍ ມໍ ມໍ ມໍ ມີ ມໍ  
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Thaum Soob Lwj nyob rau hauv lub  
 zos 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  
 kawm Phaj Hauj li lawm. Thaum nws  
 nyob muaj chaw lawm ces tsoom niam  
 txiv pej xeem huab hwm Hmoob tau  
 rov cav nws lub npe tias "Niam  
 Ntawv," los nyob Naj Gua lawm. Nws  
 lub moo ncha mus rau qhov txhia  
 chaw, 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 kom  
 cov tub hluas uas xub txawj Phaj  
 Hauj thaum nyob Kiaj Npuam lawd pab  
 nws qhia pub rau sawv daws kawm  
 lawm xwb. Cov pej xeem uas tau tuaj  
 kawm Phaj Hauj ces lawv tsuas yog  
 nyias koj nyias phau ntawv sau tuaj

At Nam Ngua Shong Lue built a small round house behind his home for worshipping the Father, but no school for teaching the Pahawh. Once he had settled down, however, the people of the surrounding areas spread the word that "Mother of Writing" now lived at Nam Ngua Village. The news about him spread everywhere, so that Hmong people from Phou Moc Village [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 learned at Kiaw Boua to do all the teaching. Those people who were interested in learning had to bring their own notebooks, and each time the young teachers would write a few characters for them to memorize. Then the next time they wrote some more for them until all the characters were completely memorized by the learners. Even though Shong Lue did not have a school for teaching, people were willing to come and





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uas yog Nploopj Tsab pab nce mus rau  
 saum roob Phwv Mum hos zaws pua 4  
 thiab 5 nce mus rau txhua<sup>2</sup> 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 pav  
 Nyab Laj rau ntawm lub zos Pas Dej  
 Ntsuab. Lawv mus tshuaj tau ob hnuv  
 tsis pom muaj Nyab Laj, thiab nug  
 pej keem los luag hais tias tsis  
 muaj Nyab Laj tuaj li hais no ces  
 lawv tau rov qab los txog rau hauv  
 Looj Ceeb, ces hmo ntawd muaj neeg  
 npaj yuav ntxeev, ces cov thawj xav  
 pav txawm hais kom sawv daws txum  
 caij kom zoo xav pav Nyab Laj yuav  
 tuaj qhwv Looj Ceeb no ces Txiaj  
 Kuam Vaj raug zov rau ntawm tshav  
 nyooj hoom. Nws zov txog rau ib tag  
 hmo ces ua ciav txawm los ib vuag  
 nag hnov xob nthe nqho tag ces  
 txawm ntsiag to ib hmo tsis hnov  
 muaj dab tsi txawv txav li ces nws  
 nyob txog kaj ntug, nws kuj tsis  
 pws, nws cia li taug kev mus xyuas  
 Soob Lwj rau ntawm zos Naj Gua.

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

The soldiers returned to Long Cheng, where everybody was being told by the chief commanders to stay alert one particular night because the enemy would attack them for sure. That particular night, Chia Koua Vang was stationed as a guard at the airport. About midnight it rained a little and there was a little thunder; then everything was quiet until the next morning.







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9: Txiaj Kuam Pib Kawm

9: Chia Koua Begins to Learn

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

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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.









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.]

40: H AE UHV QE VU H V

10: Kev Qhia Txog Vaj Leej Txi

10: Teaching about God

HUV TUN H AE DAH UHV HAV HU  
 VU. HU AK. HU LU WA HV  
 TA NP UN MA EH HUV HU  
 QE VU HV AK HK. HV N  
 HAV HU HU TUN DAH HAV LU  
 HU VU QE TA H HE HV.  
 HV HUV TUN HV AE DAH HV  
 WA QE VU HV AK HA UN  
 MA EH, UN UM, UN HV.  
 HV HU UM HV LA HV HV, HV  
 H VA UN HV WA HV HE  
 HV TA. HV AV UN UM WA  
 QE VU HV HE HV TA. HV  
 HV. HV VA TA UN UM HV  
 WA HU UN C HV HV UN  
 43 HV WA HV HU HV HE  
 HV TA, HV AV UN MA EH  
 WA HU VU, HU AK HV HU  
 LU HE HV TA. HUV TUN UN  
 DAH QE VU HV H HV HV  
 HE HV TA HV WA TA HV:

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

Shong Lue taught that all human beings, animals and plants that exist in this world were created by God. Chia Koua asked Shong Lue where God resides now and Shong Lue told him that once God had created the earth, the sun, the moon and the stars, he chose the moon as his dwelling place and made the sun the place for his wife. In addition, he chose two stars, one with six points, the other with twelve points, to be dwelling places for his sons, leaving the earth to be populated by human beings, animals and plants. [The moon is 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 lit the dwelling place of his wife like a torch to dry the earth. The earth and the moon turn themselves in







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tus phem tus zoo twb tuag tag lawm  
 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 ib  
 tog tuaj, tab sis hluav taw yuav  
 cig ntawm ntsis ntaj thiab ntsis  
 phom tuaj, yog li ces cov tsis  
 txhaum yuav zam dhau.

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

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Txiyaj 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

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 HKK HN WUN. QUN NR AA WAA  
 WUN NV HN MV HNV HNV LA HNV  
 WUN WNV AA HKK NR TA HNV  
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 NV VR WNK HN NR HN C QUN  
 WNV HV HV HNV HNV TA. WUN  
 C QUN VR HKK NR VUN HN HN  
 NR HN HNV HNV NV.

txuas siav. Ua li tseem tshuav dab  
 tsi? Soob Lwj teb tias, "Txawm noob  
 neej mus txog saum hli, lawv yeej  
 mus tsis yog chaw. Lwm tsav, uas  
 yog noob neej kawm txawj xwb mas  
 yeej txuas tsis tau txhua<sup>2</sup> yam muaj  
 sia uas tuag lawm kom ciaj rov los  
 vim yog tshuaj txua siav tsis muaj  
 nyob hauv ntiaj teb. Cov noob neej  
 txawj ntse kawg mas tsuas paub muab  
 tau 6 yam txuj ci coj los siv xwb,  
 tshuav 6 yam mas tsis muaj leej twg  
 paub muab tau los siv lawm.

HNV HNE

HNV TUN HN WUN AHN HNV VNV  
 QUN TA HNV MV HNV HNV HNV  
 LA HNV QUN WUN HNV HNV HKK  
 VUN VUN WAA HNV QUN HNV NV.  
 HNV QUN HNV WAA WUN HKK NR  
 WUN HN LA WAA HN NV. HNV  
 HNE VNK HNV WNK AHN NR LA  
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 HN VUN QE WNK WUN HN. HNV  
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Cov Hmoob

Soob Lwj tau hais tias noob neej  
 neeg nyob hauv ntiaj teb Hmoob yog  
 ib haiv neeg siab kub heev tsis  
 peem ntseem ua tej yam fai nyuaj.  
 Tej yam fai uas lawv tsis muaj lub  
 tswv yim ua tau lawm, ces Hmoob  
 tseem tos ntsoov tias muaj ib hnuv  
 twg Leej Vaj mam nqis los cawm  
 luag. Lawv tau ntseeg tias yuav pom  
 Leej Vaj ntsej luaj ntxuam, qhov  
 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 a very  
 impatient people who have no endurance to accomplish  
 difficult tasks. For any difficult task they do not know  
 how 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 as big as  
 rice-winnowing trays, and that he will darken the face of

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taus, ko taw luaj vab loog, thiab  
thaum nws nqis los lub ntiaj teb  
yuav tsaus ntais.

Tiam sis yuav tsis muaj li ntawd  
lawm, vim kev tswm sim Vaj los rau  
noob neej hauv ntiaj teb no mas  
leej Vaj tsuas tso nws 12 leeg tub  
sib hloos los saib nraim txhua tsav  
txhua yam hauv ntiaj teb no tsis  
pub kom muaj ib tsav twg ua pem rau  
lwm 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 nws  
tau tsim tseg tu noob. Nyob hauv  
lub ntejt teb no tseem tshuav noob  
neej raug kev txom nyem tseem quaj  
hu thov thiab tos ntsoov kom Leej  
Vaj nqis los pab thiab los nrog  
lawv nyob. Leej Vaj twb los rau  
lawv lawd tiam sis yeej tsis muaj  
leej twg paub tau vim tias luag  
tsis ua neeg tsav zam los thiab  
luag tsuas los rau qhov noob neej  
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

txim 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 as animals can drink the milk from a woman's breast without being killed by lightning" [reference to a traditional Hmong taboo, such that if even a drop of milk from a woman's breast falls on food intended to be eaten by adults, the food has to be thrown away lest lightning strike the person who eats it. According to Shong Lue this taboo was established only for the period of punishment, and was no longer in effect now that period is over.] "If you don't believe me you can try drinking it yourself. If lightning strikes you I am responsible because the time of punishment for the sins of the Hmong people has been over since the year 2500 of the Buddhist calendar" [1957 A.D., two years 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

ຍຸ້ ຕຸນ ຕິນ ມຸນ ອີ ທັກ ວ່ ມັກ  
ຍ ມັວ ນຸ ຕິນ ປັອ ດວ ຕາ ມັກ  
ວ່ອ.

Soob Lwj poj niam tau tso kua mis  
rau Txiaj Kuam haus tag ciav Xob  
tsis tua.

ຢື ບ

ຍຸ້ ຕຸນ ອີ ບຸນ ດັອ ວ່າ ລຸ້  
້ອ ຕາ ພຸ ທັກ ມັກ ຢື ບ ຕິນ  
ຕິວ. ມັກ ພຸ ທັກ ຕິນ ຈັອ ຕິນ  
ອີ ວັ ມັກ ມັກ ວັ ຕິນ ວ່າ  
ລຸ້ ບຸນ ຈັອ ມັກ ຕິນ ດັອ ຕາ  
ມັກ ລຸ້ ອີ ວັ ມັກ ອີ ທັກ ຍ  
ມັກ ວ່າ ມັກ ມັກ ມັກ ມັກ ຕິນ  
ມັກ ມັກ ມັກ ມັກ ມັກ ມັກ. ຢື ບ  
ມັກ. ຕາ ມັກ ມັກ ມັກ ມັກ ມັກ  
ມັກ ມັກ ມັກ ມັກ ມັກ ມັກ ມັກ  
ມັກ ມັກ ມັກ ມັກ ມັກ ມັກ ມັກ.

Mooj Kav

Soob Lwj tau hais tias ua tib  
neeg 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 nyob  
ntev 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 nqaij zeb txhav tsua rau Vaj  
Leej Tub nqa los cawm noob neej  
lawm.

ມັກ ມັກ ມັກ ຈັອ ອີ ທັກ ມັກ  
ມັກ ພຸ ມັກ ມັກ ອີ ວັ ມັກ ມັກ  
ຕາ. ຈັອ ມັກ ມັກ ມັກ ມັກ ມັກ ມັກ  
ດັອ ວັ ອີ ທັກ ມັກ ມັກ. ຍຸ  
ວັ. ຍຸ ມັກ. ຍຸ ມັກ ມັກ  
ຕາ ມັກ ມັກ ມັກ ມັກ ມັກ ມັກ  
ດັອ ມັກ ຍ ທັກ ມັກ ມັກ ມັກ ມັກ  
ມັກ ມັກ ມັກ. ຈັອ ມັກ ວັ ອີ  
ພຸ ມັກ ມັກ ມັກ ມັກ ມັກ ມັກ  
ມັກ ຍຸ ວັ ຕາ ມັກ ມັກ ທັກ

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

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

ຫາ ມີ ຂໍ ທີ່ ນັ້ນ ຈຳ ຫວ່າ  
 ຕໍ່ ລູກ ທີ່ ພັດ ພັດ. ທີ່ ລູກ ພັດ  
 ຈຳ ທີ່ ມັດ ທີ່ ພັດ ຈຳ ທີ່  
 ທີ່ ພັດ ທີ່ ພັດ ທີ່ ພັດ ທີ່ ພັດ  
 ທີ່ ພັດ ທີ່ ພັດ ທີ່ ພັດ ທີ່ ພັດ  
 ທີ່ ພັດ ທີ່ ພັດ ທີ່ ພັດ ທີ່ ພັດ  
 ທີ່ ພັດ ທີ່ ພັດ ທີ່ ພັດ ທີ່ ພັດ

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].

# ၇၇: ဒဲဉ် ၵါ အိၵ် တိၵ်

## 11: Neeg Nrhiav Soob Lwj

### 11: People Seek Shong Lue

မိၵ် ပံ ငံၵ် နံ ဂံၵ် ဗိၵ် ဝိၵ် ဟ  
 အေ နံၵ် ဗွံ တိၵ်, ဂိၵ် နံၵ် ပာ  
 အံၵ် ဝံ ဂံၵ် ဗိၵ် ၵါၵ် ဝဲ. ဗွံ  
 တိၵ် ဝံ ဂံၵ် ဂိၵ် ဝိၵ် ဟ ပာ ပိၵ်  
 ဝဲ မိၵ်. ဟ် ဗွံ တိၵ် နံၵ် ဝိၵ်  
 ဟ ဂိၵ်: "ဗိၵ် ဝိ ပာ အံၵ် ဝဲ  
 ဝိၵ် ဟ ဝဖ် အေ ဟ ဝိ."

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."

ဝိၵ် ဂံၵ် ပိၵ် ၵါၵ် ဝိၵ်  
 ဝိၵ် ဝိၵ် ပာ အံၵ် ဝိၵ် မိၵ်  
 ဝိၵ် ဝဲ. ၵါၵ် ဝိၵ် ဝိၵ် ဝိၵ်  
 တိၵ် ဝိၵ် ဝိၵ် ဝိၵ် ဝဲ အ  
 ဝိၵ် ဝဲ ၵါၵ်. ဝိၵ် ပာ ဝိၵ်  
 ဝိၵ် ဝိၵ်. ၵါၵ် ဝိၵ် ဝိၵ် ဝိၵ်  
 ဝိၵ် ဝိၵ် ပာ ၵါၵ် ဝိၵ် ၵါၵ်  
 ဝိၵ် ဝိၵ် ဝိၵ် ၵါၵ်. ဝိၵ် ၵါၵ်  
 ဝိၵ်.

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

ပာ ဝိၵ် ၵါၵ် မိၵ် မိၵ်  
 ဝိၵ် မိၵ် တိၵ် ဝိၵ် ဝိၵ်  
 ဝိၵ် ဝိၵ် ဝိၵ် ဝိၵ်. ပာ ၵါၵ်

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













ມົ່ວ ນຸ່ ຄ່ອນ ຕົກ ຕົກ ຍັງ ຕົກ  
ເຮັດ ກັບ ສັກ ມັກ ບໍ່ ມາ ຍ ກັບ ລຳ  
ອັດ ຄ ວິທ ອີ ຄົກ ຕົກ ບົກ ປັກ  
ກັບ ສັກ ຕົກ. ກັບ ອີ ຕໍ່ ມົ່ວ ນຸ່  
ຕົກ ບົກ ສັກ ກັບ ບົກ ພັກ ຕົກ  
ອີ?

ຍັງ ຕົກ ອີ ຍັງ ຍ ກັບ ລຳ  
ຕີ ຕົກ ອີ ບໍ່. "ນ ບາ ລຳ ຕີ  
ຕົກ ຕົກ ຕົກ ຕົກ ຕົກ ຕົກ ຕົກ  
ຕົກ ຕົກ. ພັກ ບົກ ຕົກ ຕົກ ຕົກ  
ມັກ ຕົກ ລຳ ຕົກ ຕົກ ຕົກ ຕົກ  
ອີ."

ມົ່ວ ນຸ່ ຄ່ອນ ບໍ່ ຍ ກັບ ລຳ  
ບົກ ຍັງ ຕົກ ດັກ ບົກ ຕົກ  
ບົກ ພັກ ຕົກ ດັກ ຕົກ ອີ?

ຍັງ ຕົກ ບົກ ລຳ: "ນ ບົກ  
ຕີ ລຳ ບົກ ຕົກ ຕົກ ຕົກ ຕົກ ຕົກ  
ອີ." ຕົກ ກັບ ອີ ດັກ ລຳ ບົກ ຕົກ  
ບົກ ດັກ ຕົກ ຕົກ ດັກ ຍ ດັກ ຍ  
ມົ່ວ ນຸ່. ກັບ ດັກ ລຳ "ຕົກ ຕົກ  
ບົກ ຕົກ ດັກ ດັກ ຕົກ ກັບ ດັກ  
ບົກ ຍ ມົ່ວ ນຸ່ ດັກ ຕົກ ດັກ ຕົກ  
ບົກ ດັກ ດັກ ຕົກ ຕົກ. ພັກ  
ຕົກ ຕົກ ດັກ ດັກ ດັກ ດັກ ດັກ ດັກ  
ຕົກ ດັກ ດັກ ດັກ ດັກ ດັກ ດັກ.

ມົ່ວ ນຸ່ ຄ່ອນ ບົກ ຕົກ ດັກ ຍັງ  
ຕົກ ດັກ ຍ ກັບ ດັກ ດັກ ດັກ ຍ  
ບົກ ດັກ ດັກ ດັກ ດັກ ດັກ ດັກ  
ດັກ ດັກ ດັກ ດັກ ດັກ ດັກ ດັກ ດັກ

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

ຫາ ທີ່ ຈັບ ຫາ. ຜາ ອີ ມີ  
 ມີ ມີ ທີ່ ມີ ມີ ມີ ມີ ມີ ມີ ມີ  
 ມີ ມີ ມີ ມີ ມີ ມີ ມີ ມີ ມີ ມີ  
 ມີ ມີ ມີ ມີ ມີ ມີ ມີ ມີ ມີ ມີ  
 ມີ ມີ ມີ ມີ ມີ ມີ ມີ ມີ ມີ ມີ  
 ມີ ມີ ມີ ມີ ມີ ມີ ມີ ມີ ມີ ມີ

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.









ຕິວ ດັກ ຊີ ລ ຫມ ລ ຫີ໋ ມີວ  
 ມັກ ຕິມ ຍ ລໍ ຫມ ຫິບ ຫິວ ຍິມ  
 ວໍາ ມີມ. ວໍາ ຍິມ ຈັກ ຫມ ມພ  
 ດັກ ຍ ຫມ ລໍ ຊັກ ຍິມ ມິມ.  
 ຈິມ ຕິມ ປິມ ມີວ ຍິມ ວໍາ ມພ  
 ມັກ ຍ ຫມ ມີວ ຍິມ ຫມ ດັກ  
 ມິກ. ມີກ ຍ ຍິມ ມັກ ມິມ ຈັກ  
 ຈັກ ຫມ ມີວ ຊັກ ຫມ ມີວ ຍິມ  
 ຫມ. ຫມ ມີວ ຈັກ ຍ ຫມ. ຫມ  
 ມພ ຫິມ ຕິ ຫິມ ມີວ ມີວ ຊັກ ຫມ  
 ດັກ ມິກ ຍິມ ຫມ ຫມ ຈັກ ດັກ  
 ມີມ. ຊັກ ມິມ ຫມ ຊີ ມັກ ດັກ  
 ຈັກ ຍ ຍິມ ລໍ ຫມ ມິກ ມໍາ ຫມ  
 ຍິມ. ມິກ ມີກ ຍິ໋ ມີວ ຫມ ນິວ  
 ຫມ ດັກ ຍິມ ຫມ ຈັກ ຫມ ມີວ  
 ມີມ ຊັກ ຕິມ ຫມ ມິກ ຍິມ. ຫິມ  
 ຕິມ ມີວ ນິມ ຊີ ຫມ ຫມ ດັກ ຫມ  
 ຍ ປາ ມິມ ຈໍາ ຫມ ຕິມ ຫິມ.  
 ມິມ ຊີ ຫມ ມິມ ມີມ ຫິມ ມັກ  
 ມິມ. ຈິມ ມິມ ຫມ ຫມ ຕິ ຫມ.

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 ຫມ ລໍ ມິມ ມິມ ຫິມ ຊັກ ຫມ  
 ມິກ. ຫມ ຫມ ຫມ ຫິ ຫິມ ມິກ ຊີ  
 ມິມ.

taug mus tau 4 hnuab 4 hmos ces  
 thia.j tshwm rau ib lub zos yog pej  
 xeem Khuaj. Ua ntej thaum lawv yuav  
 mus rau hauv ib thaj teb npleg, tab  
 tom tav cai.j pej xeem yuav sawv kev  
 hauv nruab teb los mus tsev. Muaj  
 kev poob siab tias tsam lam ntsib  
 cov neeg los nruab teb los, lawv  
 txawm nrhiav kev nkaum, lawv yuav  
 tos kom dhau cai.j 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, tsis  
 muaj hmoo ces lawv txawm ho mus  
 phoom ib leeg poj niam Khuaj tab  
 tom lov ntsuag xyoob. Tus poj niam  
 ntawd tau khiav rov mus hais rau  
 xav pav Nyab Laj tom zos, luag tau  
 coj dev tuaj raws thiab tua, tab  
 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 ntshiab.

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 top of a  
 small hill, they unfortunately encountered a Khua woman  
 picking bamboo shoots. The woman ran toward the village to  
 alert the soldiers there [who were allied with the]  
 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.



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

49: ມີ ມີ ຕົວ

13: Khua.j Txhom

13: Trapped by the Khua

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ເຮົາ ຕົວ ຕົວ ຕົວ ຕົວ ຕົວ ຕົວ.  
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ເຮົາ ຕົວ ຕົວ ຕົວ ຕົວ ຕົວ ຕົວ  
ເຮົາ ຕົວ ຕົວ ຕົວ ຕົວ ຕົວ ຕົວ  
ເຮົາ ຕົວ ຕົວ ຕົວ ຕົວ ຕົວ ຕົວ

Sawv daws yoo mov taug kev tau ob  
hnuv thiab ob hmos, lawv kuj rov  
muaj zog thiab tsis nkees. Tab sis  
txij hmo ob muaj ib txhias rov  
tshaib plab ces txawm poob qab  
lawm. Txiaj Kuam thiab Tub Lis  
nkawd ua ntej ces tau nres thiab  
tos cov tom qab tuaj kom txhij.  
Lawv tau muab luaj chib lig nthuav  
saib ciav muaj zos ze lawm.

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ເຮົາ. ຕົວ ຕົວ ຕົວ ຕົວ ຕົວ ຕົວ  
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Txiaj Kuam tau txhib sawv daws  
tias, "ua tiag mus kom hnov qaib  
qua. Thaum peb mus ze zos lawm peb  
yuav tsum lug kom dhau zos tso hmo  
no peb tsuam chaw so; ces kuv mus  
nrhiav mov los rau peb." Lawv sawv  
kev mus tsis deb ces tshuam rau  
txoj ncauj kev uas tuaj ntawm lwm  
lub 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 and were not tired. [They did eat jungle products like bamboo shoots when they could find them.] But beginning from the second night after that, some team members fell behind because of hunger. Chia Koua and Tou Lee, who were walking ahead, had to stop and wait for the last ones to catch up. Then they pulled out the map to look at it again and found 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

ບໍ່ມີ ພິມ ທ່ານ ທີ່ ສ່ຽງ ສັກ ຕໍ່ມີ ສ  
 ນັ້ນ ທີ່ອີ ເທ ທຽ ພໍ່າ ຈັດ. ມີວັ ນ  
 ນັ້ນ ຈັດ ພິມ ຕຶກ ລຸ້ ບຸ່ນ. ຈັດ  
 ເທ ທີ່ ຕໍ່ມີ ຕົວ ຕີບໍ່ ສ ນັ້ນ ຕໍ່ມີ  
 ລຽ ທຶກ ຈັດ ພິມ ຕັອ້ ຕຶກ ບໍ່ມີ  
 ຈັດ ຕັອ້ ລຸ້ ຈັດ. ສ່ຽ ເທ ສ່ຽ  
 ທຶກ ຈັດ ມັດ ພຽ ລຸ້ ສ ຈັດ.  
 ຈັດ ສ່ຽ ຈັດ ພິມ ພໍ່າ ພໍ່າ ຈັດ  
 ຕັອ້ ພິມ ຕົວ ຕໍ່ມີ. ລຽ ພັດ ຈັດ  
 ເທ ຈັດ ຍ ຕຶກ ພັດ. ຈັດ ສ ຕໍ່ມີ.  
 ເທ ສັກ ຕັດ ຈັດ ພຽ ພໍ່າ  
 ສ່ຽ ພິມ ຈັດ ສ່ຽ ເທ ມັດ ສ່ຽ ຕັດ  
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 ຈັດ. ມີວັ ນ ຕັດ ພິມ ຍ ທຽ  
 ຈັດ ຕໍ່ມີ ລຸ້ ມິມ ຈັດ ພຽ ຕຶກ ຍ  
 ຕໍ່ມີ ທຽ ຕັດ ຈັດ ຕັດ ມັດ ຕັດ  
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ntej tuaj nyob dhau me ntsis ntawm  
 kev tshuam tos lawv cov ua qab.  
 Txiaj Kuam pab tuaj mus sib nrhav.  
 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 puav  
 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









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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.

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



ຫົວ. ພາ ຕົວ ພາ ຕົວ ມ ລຳ  
 ຫາ ຫົວ ມີ ມີ ມາ ມີ ມີ  
 ຕົວ ຫົວ ມີ ພາ ມີ: "ຫົວ ມີ  
 ມີ ລຳ ຫາ ຫົວ ມີ ຫາ ຫົວ  
 ມີ ມີ ມີ. ມີ ມີ ມີ ມີ  
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 ມີ ມີ ຫາ ຫົວ ມີ ມີ ມີ  
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rau lwm lub zos. Lawv mus yuav  
 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 koj  
 nej txog ntawm no xwb. Yuav tsum  
 mus rau hauv lub zos thiab cov pej  
 xeem nraud mam ho koj nej kev mus  
 ntxiv." Tom qab uas cov Khuaj tau  
 hais li tag ces luag rov qab mus  
 tsev lawm.

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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.

48: H qm n̄h̄ p̄m̄ v̄A

14: Kev Pab Ntawm Pej Xeem

14: Help from People

ເພາ ຈົນ ຈັບ ອີ ມາ ດີ້ ສັກ ຕັກ  
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Lawv pab neeg tau xav tias tsis  
txhob 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 ntua  
rau hauv av ze Txiaj Kuam xub  
ntiag, nws tau hais rau tus noog  
tias: "yog peb mus rau nraum zos es  
yuav ntsib neeg phem no koj tsis  
txhob ya cia kuv txhom koj. Hos yog  
tias peb mus yuav ntsib neeg zoo  
xwb, kom koj ya mus es kuv paub."  
Tus noog txawm ya plaws lawm.

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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



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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 kom Txiaj Kuam pab neeg nkaum es cia lawv mus nug cov thawj seb pom zoo li cas tso es mam rov tuaj koj lawv. Cov Hmoob mus hais rau tus thawj hauv zos paub tias muaj ib pab neeg tshiab tuaj.

Tib pliang xwb tus thawj tau tuaj txog thiab koj 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 koj 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 koj 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.





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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.

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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  
to return safely to pick up the last load without  
intervention. [The Lao soldiers sat quietly in their  
canoes, watching but making no attempt to interfere.] The  
Lao communist soldiers did send a message to the Hmong  
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.

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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 yog  
muaj ib leeg Hmoob sawv ua Niam  
Ntawv, nws tshwm sim Phaj Hauj los  
rau Hmoob kawm lawm mas peb coj  
tuaj qhia rau Hmoob." Txiaj Kuam  
nthuav Phaj Hauj rau luag saib, cov  
Hmoob pom ces txawm nco dheev txog  
thaum ub luag Puj Koob nyob hauv  
Suav teb chaws es tau raws Leej Vaj  
los rau hauv teb chaws nplog.

Cov Hmoob saib Phaj Hauj kuj zoo  
tsis thooj li pej kum haiv neeg  
ntawv, ua rau luag txaus siab heev,  
muaj ib leeg thiaj piav rau Txiaj  
Kuum tias, thaum ub peb Puj Koob  
los suav teb los rau lub teb chaws  
no. Lawv tau raws Leej Vaj los  
lawm, es thiaj poob kwv poob tij  
tag 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 tshwm  
rau nram nej lawm.

The Hmong leaders came out to talk to them. Once they had met one another and Chia Koua saw that only Hmong people came, he said to them, "We came here because of Mother of Writing, who created the Pahawh for Hmong people to learn, and we came to teach it to the Hmong." Chia Koua laid out the Pahawh in front of them and suddenly the Hmong 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 script different from any other nation's script. [They knew of the Lao-based Hmong writing developed by the communists, but did not like it.] One of them told Chia Koua, "A long time ago our ancestors came to this country from China. They came to follow God, 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."





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

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













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

Txiaj Kuam tau rov los nug Xeeb  
 hauv zos tias ua li nws puas paub  
 muaj neeg los no ces Xeeb tau hais  
 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. Cov  
 hluas nkauj twb rov qab mus lawm,  
 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 koj 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.

4C: WĒ È VĒ

16: Qhua Koom Pheej

16: Communist Visitors

NAV HĒ TĀ UTH HĀ WĀ HĀ NR  
ZO VĪN UĀ UĀ HĒ MĒ NĀ NĀ  
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UW HĀ HĀ HĀ. NAV HĀ NĒ  
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Cov Hmoob nyob lub zos uas tau muab  
50 leej xav pav nrog Txiaj Kuam  
tuaj lawd tau tso neeg lawv qab  
tuaj ceeb toom rau lawv txog cov  
nom tswv uas nyob Hav Yuj es twb  
tso xav pav tuaj caum Txiaj Kuam  
pab thiab yuav raws tua lawv. Cov  
neeg nruab zog tau piav txog ntsiab  
tseeb ntawm pab uas tuaj rau cheeb  
tsam ntawd, thiab cov xav pav tau  
tua qaib saib taw, yuam tau lawv  
tog tsis zoo xwb, thiab ua rau lawv  
rov qab mus tsev lawm. Cov neeg  
nruab zog tau ceeb toom rau Txiaj  
Kuam pab kom yuav tsum ceev faj vim  
tias tsam cov nom tswv xa xav pav  
Nyab Laj tuaj tua lawv.

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

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



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txog rau hauv Hav Yuj, luag txawm  
 hnav tsoo tsho pej xees tuaj ntsib  
 thiab tham nrog Txiaj Kuam. Lawv  
 tau sib piav paus ntsis txog tej  
 kev tshwm sim Phaj Hauj. Tom qab  
 uas lawv sab laj dhau ces Txiaj  
 Kuam tau sau ib tsab ntawv ua Phaj  
 Hauj mus rau cov nom tswv Hmoob  
 Koom Pheej hauv Hav Yuj, thiab xa  
 tsab ntawv ntawd nrog plaub leeg  
 qhua uas tuaj xyuas. Nws sau tsab  
 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 with Chia Koua. Their conversation centered around the existence [source and nature] of the Pahawh. After the meeting was over Chia Koua wrote a letter in Pahawh to the Hmong communist authorities in Hang Yu and sent it with the four visitors. [He did not want to write it in Lao because that would make the Vietnamese suspicious if they saw it, and he wanted to stimulate the Hmong communists to contact him. He gave the messengers the general idea of what was in the 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

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tuaj thiab nrog nws sib tham yog  
luag tsis muaj leej twg kawm dua  
nyeem dua thiab sau dua cov Phaj  
Hauj ntawd. Lawv plaub leeg txawm  
tau nqa tsab ntawv ntawd mus cob  
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 lwm  
cov ntawv.

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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



WAA E M N A P E M H R M A A.  
A V N R A A Q N P A P A N N I N R  
A A T T A Q K, Q R H R M P H U,  
M P Q W M M V N W A E M H V  
W V M M N M Q T A N I M T P  
P A. A A A M H V P A N M W  
W N Q R T T N C M N N M N W  
E M.

M V N Q N N A V K A A H V  
E E Q N T A M E V K I M H W N I N  
N N M M P M M A N Q R T A,  
H V T A N Q R N K H R N K P A N  
M M N M M M M M T M T M V  
W N R M M M A A M T A A  
H E, M P M M W M M T A N M Y  
H A N C H V T N Q R E M N M  
A W Q M. Q N M W N M H V P A  
P A Q N T A N W M I M T A N N K  
W A W A E M H R, N R A A Q N  
T N Q R I M W N Q A N, M H W  
V A Q E, N M M M M H V E N  
M M A A M M P A M M T A N M Y  
M P, H W M M H V M M M M N

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.

Txiaj Kuam tau paub tseeb tias  
cov Hmoob laj num Koom Pheej ntawd  
yog tuaj tshuaj nws thiab nws pab  
neeg xwb, ces tom qab tsum mov  
ntsaig tag nws tau hais rau Tub Lis  
kom koj luag mus pws rau tim lub  
yeej ib hmo, thiab nws yuav pw hauv  
zos es nrog cov laus neeg zej zog  
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 Vaj,  
tau hais rau nws cov phooj ywg tias  
nws xav pw hauv zos thiab, yog li  
ces nws thiaj tau tham nrog Txiaj

Hmong introductions to each other [name and an exchange of questions to establish how they might be mutually related through some ancestor] nothing [of a business nature] was discussed before the feast was ready. Then one of the soldiers took a plate, filled it with rice and meat, and offered it to Chia Koua first [a sign of respect for an elder or a newcomer], inviting him to sit in the seat of the guest of honor in the middle of the living area under the spirit shelf]. All of the others [people from both parties] were [invited] to join him at the table as soon as he was seated [a low rattan table with a height suitable for eating when seated on the floor].

Chia Koua had the strong impression that these Hmong communist workers had come only to seek [incriminating] information about him and his team [not to establish better relations], so after the dinner he told Tou Lee to take them to the camp to spend the night, and he would sleep in the village and talk with some of the village elders. [At least one of them would then be left alive if the visitors attacked!] But as the soldiers were leaving the house where the feast was held, one older man among them, also of the Vang clan, told his friends that he wanted to sleep in the

qap huc mv nu. hnv uph m wuf  
hah jiu qe hsh hr ak wu  
wuh.

hap ta nsh sh jhm wa h  
hap hk hnv wuf hsh qe hsh sh  
nu mv nu ash wa upv jiu mhp  
nsh h hm qe hhp. mv nu shsh  
wup h jiu ash. "qec n ta  
am hm hp va hm upv hsh  
qe hsh. qsh hsh qec nu ak  
qun kh vu hsh hhp wa wuf  
tu jiu hsh mv wsh. sh ak  
qk hp hsh hr upv hsh h jhm  
h hsh. vr jsh wa am nsh  
hm hsh hsh jiu hsh h sh  
nsh am h hsh. hsh hsh hsh  
am hp mv vu wa am  
hv nsh hp hsh wuf hm hp  
hr hm up ac ash qe hsh vk  
hk sh hm wuf hsh hm."

mv nu h shsh am h wuf  
hsh qe hsh hsh qe vu kh sh  
hsh hsh tu hsh h hap mh hsh  
sh hv hu vu. sh ak qk hp  
hsh mv ak hp v hr hv  
jhm. hnv jiu hsh wa ash hsh  
hsh wuf hsh hsh qe ash: "h  
nsh hm. sh hm am mv  
hm hsh. sh hsh hr wuf hsh

Kuam. Ces tag kis sawv ntxov nws  
mam rov mus ntsib lawv dua.

Thaum ob tug tau pw ua ke hauv  
tsev ces yawg Hmoob Vaj laus tau  
nug Txiaj Kuam tias ua cas nws  
thiaj tuaj 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 kev  
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 cov  
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.

When the two men were alone in the house the older Vang  
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. The  
purpose of our coming here is to introduce that man's  
teaching to the Hmong. The uniforms we wear and the  
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



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| <p>                 ມີ ກ ມີ ມີ ມີ. ມີ ມີ ມີ<br/>                 ມີ ມີ ມີ ມີ ມີ ມີ ມີ ມີ<br/>                 ມີ ມີ ມີ ມີ ມີ ມີ ມີ<br/>                 ມີ.             </p> | <p>                 phom yog As Mes Lis Kas tug. Ua<br/>                 ntej ntawm yuav rov qab mus rau Hav<br/>                 Yuj lawv tau nyob ntxiv ib hmo hauv<br/>                 lub yeej.             </p> |
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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.







ດີ ຫຼື ຫ້າ. ພັນ ສັກ ນັກ ມີ ບໍ່ ມາ ສັກ ນັກ ບໍ່ ມາ. ບໍ່ ມາ ຫຼື ພັນ ຫ້າ ມີ ບໍ່ ມາ. ບໍ່ ມາ ຫຼື ພັນ ຫ້າ ມີ ບໍ່ ມາ. ບໍ່ ມາ ຫຼື ພັນ ຫ້າ ມີ ບໍ່ ມາ. ບໍ່ ມາ ຫຼື ພັນ ຫ້າ ມີ ບໍ່ ມາ.

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.

ດີ ມີ ບໍ່ ມາ ຫຼື ພັນ ຫ້າ ມີ ບໍ່ ມາ. ບໍ່ ມາ ຫຼື ພັນ ຫ້າ ມີ ບໍ່ ມາ. ບໍ່ ມາ ຫຼື ພັນ ຫ້າ ມີ ບໍ່ ມາ. ບໍ່ ມາ ຫຼື ພັນ ຫ້າ ມີ ບໍ່ ມາ. ບໍ່ ມາ ຫຼື ພັນ ຫ້າ ມີ ບໍ່ ມາ. ບໍ່ ມາ ຫຼື ພັນ ຫ້າ ມີ ບໍ່ ມາ.

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?"

ດີ ມີ ບໍ່ ມາ ຫຼື ພັນ ຫ້າ ມີ ບໍ່ ມາ. ບໍ່ ມາ ຫຼື ພັນ ຫ້າ ມີ ບໍ່ ມາ. ບໍ່ ມາ ຫຼື ພັນ ຫ້າ ມີ ບໍ່ ມາ. ບໍ່ ມາ ຫຼື ພັນ ຫ້າ ມີ ບໍ່ ມາ. ບໍ່ ມາ ຫຼື ພັນ ຫ້າ ມີ ບໍ່ ມາ. ບໍ່ ມາ ຫຼື ພັນ ຫ້າ ມີ ບໍ່ ມາ.

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  
One month after this incident the Hmong communist authorities in Hang Yu sent a delegation to meet with Chia Koua. They said to him, "We all want to join you but Lor 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?"





ໜຶ່ງ ຈື່ນ ພຶ. ທີ່ ຈື່ນ ທີ່ ພຶ ຮາວ ຮາວ ນາຈ ຮາບ, ຮວ ຈາບ ລອ ທູວ  
ຈື່ນ ຈື່ນ ຍືນ ວຸ. ຂາມ ຮາວ ລູຈ ຈື່ນ.

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four people who had led them to Nang Hai, and to bring them  
back for consultation in Long Cheng.

46: ລຸ້ງ ບໍ່ ມາ

18: Sib Nkawg Xaiiv

18: Attack by Rumor

ລຸ້ງ ດີ ມີ ບໍ່ ດັ່ງ ຕັ້ງ ມີ ມີ ມີ  
 ຈໍາ ສິນ ດີ ມີ, ບາ ຈໍາ ສິນ ມີ ມີ  
 ຕັ້ງ ຕັ້ງ ຕັ້ງ ບາ ຈໍາ ດີ ມີ ມີ  
 ຈໍາ ສິນ ດີ ມີ ດີ ມີ ມີ ມີ ມີ  
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Sij hawm Txiaj Kuam tau mus rau Foo  
 Xam Lis lawd, cov nom tswv Hmoob  
 nyob hauv Looj Ceeb tau kom lawv  
 cov neeg khi khaub hlab liab es  
 nrhiav kev iab liam rau Soob Lwj  
 kom zoo ntes nws mus kaw. Tom qab  
 uas Txiaj Kuam tau rov los tsev,  
 nws so hauv tsev tau ob hmo, thiab  
 tag kis kaj ntug ces nws txawm mus  
 ncig kav kiab ua ciav ntsib ib pab  
 Hmoob sawv pawg lug ntawm kev tab  
 tom tham txog Soob Lwj ces nws  
 thiaj tau nug tias nej hais dab  
 tsis? Ib tug txawm teb nws tias,  
 muaj ib tug Hmoob tuaj raum lub zos  
 Hav Xyoob tuaj txog tom kev ntsib  
 ib tug qav loj<sup>2</sup> nyob ntawm kev hais  
 kom nws tuaj mus hais rau Soob Lwj  
 es kom sawv daws khi khaub hlab  
 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 two nights, and the next morning, as he went out shopping, he met [overheard] a [small] group of people discussing Shong Lue along the way. He asked what they were talking about. One of them said to him, "A Hmong man came from Ha Xong Village [two hours walk away] and on his way, he saw a very big frog that could talk and sent Shong Lue a message that he should tell people to tie their wrists with a piece of red cloth." [Red is an auspicious, protective color for Hmong people. Some people assumed it would mean that God was coming.] Chia Koua asked who the man was and they told







ມັນ ພີ ລາຍ:

Txiaj Kuam tias:

ເມຍ ຈຳ ກັ ມີ ສ ສາ ມັ ມັ ບາຍ  
 ມັ ມີ ບໍ ມັ ມັ ມັ ມັ;  
 ມັ ມັ ມັ ມັ ມັ ມັ ມັ;  
 ມັ ມັ ມັ ມັ ມັ ມັ ມັ  
 ມັ:  
 ມັ ມັ ມັ ມັ ມັ ມັ ມັ.

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.

ມັ ມັ ມັ ມັ ມັ ມັ ມັ.  
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Soob Lwj hais ntxiv,  
 Kuv qhia rau koj tias sij hawm  
 xyoo 1968 txog rau 1973 mas tsoom  
 nom tswv ob tog yuav los hauj fim.  
 Kom nloog ntsoov txog ntua xyoo  
 1974 mus txog rau xyoo 1975 yog  
 tias kev hauj fim tsis sib tau mas  
 pej xeem yuav tsis raug kev txom  
 nyem. Hos yog tias luag hauj fim  
 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].

isob wab tab abn. abn ibn dab  
abn ur wub wub abn wub ubn  
ibn abn ibn wub ubn wub ubn  
tab wab abn ubn. ubn abn ibn.  
ubn ubn abn ubn.

ubn ur abn abn abn abn ubn  
abn ubn ubn wub abn abn ubn  
ubn. ubn ubn abn abn ubn abn  
ubn. ubn ubn. ubn ubn abn ibn  
ubn ubn wub ubn ubn ubn ubn  
ubn ur ubn abn ubn ubn ubn  
ubn wub ubn abn abn ubn. ubn ubn  
abn ubn abn ubn wub ubn ubn.  
ubn abn ubn abn ubn ubn abn abn  
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ubn; ubn ubn abn ubn abn ubn  
ubn abn ubn ubn ubn ubn wub abn  
ubn ubn abn ubn ubn.

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abn. ubn ubn wub ubn ubn abn  
abn abn ubn ubn ubn ubn ubn  
ubn ubn ubn abn abn. ubn abn  
ubn abn abn ubn abn abn abn  
ur abn ubn abn wub ubn ubn ubn  
ubn abn ubn abn abn abn ubn  
ubn ubn ubn. ubn abn abn abn  
ur abn abn ubn wub abn abn  
abn abn.

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 ntwsw nce  
toj, nplooj tog, pob zeb ntab ces  
tauoj niam yuav hlob luaj xyob 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.

Pej xeem yuav raug kev txom  
nyem. Nruab hnuub yuav quaj 3 pluag  
tsis tsaus ntuj thiab hmo ntuj yuav  
quaj 3 pluag tsis kaj ntug. Yog  
tias thaum twg Hmoob txom nyem  
txaus lawm mas Vaj Leej Txi yuav  
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 rivers  
flow uphill, the leaves lie down on the river bed [rather  
than floating on the water when they fall], the rocks  
float, and the *tau nia* grasses grow as tall as the *tua  
tsu* bamboo, at that time the war will be endless. [These  
images of reversal of expectations signal upheaval, harm  
coming to society.] Shooting and fighting will last  
forever. Those who want to fire a gun will have to keep  
shooting until they cry [in weariness, futility]; those  
who never want to use a gun will still have to fire at  
least three shots [will have to do some shooting to  
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.



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nyooj hoom puas lawm kom Txiadj 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 kom  
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 mus rau  
hauv Naj Haib. Thaum lub nyooj hoom  
mus tsaws Txiadj Kuam thiab Tub Lis  
tau ya nrog nws rov los rau hauv  
Looj Ceeb. Txiadj Kuam tau tsis rov  
qab mus txij li zaum ntawd lawm tab  
sis Tub Lis thiab Paj Kaub Hawj tau  
rov qab mus kav lub caij ntawd.

Cov pej xeem Naj Haib thov kom rov  
qab pab dua  
Nyob hauv kev pab ntawm Txiadj  
Kuam ncuab 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



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tau tso cov nom tswv loj mus rau  
cheeb tsam Naj Haib, tab sis luag  
tau ua phem rau cov pej xeem, tau  
huab lawv tsiaj txhu tua noj tsis  
them nuj nqis, quab yuam lawv tej  
ntxhais thiab zij yuam luag ua niam  
yau. Ua li lawm ces nyob tsis ntev  
cov pej xeem ib cheeb tsam ntawd  
tig tag rov qab tuaj tog Koom  
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 that 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 a company of 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].

30: ຍຸ້ງ ຕົນ ດ້ຍ ມັ່ງ

20: Soob Lwj Raug Ntes

20: Shong Lue is Arrested

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Lub sij hawm ntawd zaws roos kuj  
tseem tsis tau ntseeg cov tib neeg  
tej lus dag, tab sis xyoo ntawd,  
yees sim lub caij ntuj nag, ces  
txawm los nag xauv npo thiab pos  
huab tsaus nti tau 4 hnub 4 hmo.  
Muaj neeg tau mus ntawm Soob Lwj  
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  
lwm."

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Soob Lwj tau teb tias, "kuv ua  
tsis tau li ntawd. Yog ntuj ua lawm  
ces txog caij tu nws yeej yuav tu  
nws xwb." Vim li nws txawm tsis  
nrog lawv tuaj mus Fiv yeem cheem  
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 leeg  
tub Hmoob kawm ntawv qib siab kawg  
txawm tau mus tshuaj Soob Lwj txog  
ib tav su. Nkawd kuj tau sib cam

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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.

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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 kom  
 ceev faj Soob Lwj, thaud nyob Suav  
 liab teb chaws, Suav tau xa ib pab  
 neeg mus rau hauv Haj Naij, lawv  
 kawm los ua raws nraim li Soob Lwj  
 ua. Qhov muaj ntxiv ntau tshaj  
 ntawd kuj tsis paub tias leej twg  
 ho fooj li cas ntxiv rau zaws roos  
 Vaj Pov lawm thiab.

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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 to check out Shong Lue for about half a day. They had a discussion about democracy and he returned back to Long Cheng. No one knows what was reported to the general. One day a Hmong man of the Yang clan [a 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.





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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?

Yaj Txos txawm teb tias tsis txhob nug<sup>2</sup> xyov leej twg tseem yuav raug txim thiab los tsis paub. Nom Npis lawv tau ceeb nws lo lus teb ces lawv thiaj rov qab ua tib zoo hais rau nws tias peb tuaj no kuj tuaj nug zoo, yog tias txiv ploj lawm los tub yuav tsum nrhiav, tub ploj lawm los txiv yuav tsum nrhiav, es nej coj nws mus dua twg lawm los kuj qhia kom peb paub xwb? Yaj Txos thiaj qhia tias yog nws coj los mus kaw rau tim Phuum Khom lawm. Lawv tau paub li hais lawm ces Nom Npis thiaj rov los qhia rau niam Soob Lwj paub xwb ces ua ib 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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Ua ntej thaum nkawd yuav sawv  
kev rov qab, Xeem Xais nkawd tau  
kom Hmoob ua ib tsum mov 32 yam  
tsiaj rau nkawd noj tso yuav muab  
noob ntawv 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 qab los.

Thaum uas dhau caij nyooq lawm  
ces nws tseem tsis rov qab los,  
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 ntawv rau nws  
khaws tseg. Phab Phuv Thab Cob tau  
nug nkawd tias Hmoob twb nrhiav  
tsis tau 32 yam tsiaj los ua es  
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 yam  
tsiaj tiag; kom nws muab mov nplaum  
puab ua 32 yam tsiaj sib txawv xwb  
tau lawm.

up 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 man to prepare them a big feast with thirty-two kinds of animals [to eat], promising that after eating the meal they would leave all the alphabets [which included the Pahawh Hmong] to the Hmong to keep for all humankind [all over the world.] The Hmong man went out in search of thirty-two different kinds of animals, but because he could not find enough of them he went off and was ashamed to return.

When [enough] time [to prepare the meal] was up and he had still not come back, the Xeng Xai brothers asked the Buddha to prepare the meal with thirty-two kinds of animals for them to eat so they could leave the alphabets with him. [Note that the basic legend comes from the Lao, who are a Buddhist people, although the Hmong generally are not.] The Buddha asked the two rulers what he could do to find thirty-two kinds of animals since the Hmong man had already tried unsuccessfully. But the Xeng Xai told the Buddha it was not necessary to find thirty-two kinds of real animals;

HV QK NK Q ULA M H H  
M TUP M UH YU WM Q NR  
NY H M. T Q Q ULA VA  
UUA TUA TA M LQ H H Q T  
HV QK NK Q NR YU WM H H  
H WR U V TUP QU T U A  
NR T U A H. LV Q T M  
UUA HV UH U V TUP QU M  
NR YU WM ULA UUA TUA H Q  
M U H U U V M K Q NR T  
UUA WM HV M K NR H.

M Q U TUP H M U U A.  
"U HV N WU H H Q T.  
UUA U U WU UH Q T H H  
H U H UHV U T NR Q U U  
U K UR U Q U M H H T N  
UUA H K V H T M U U. M  
M Q U V H H U T M M T U  
U K Q T H H H H H H. M U  
U U M A. N H K H H H A  
WU ULA M U U M H U K  
UR M M T Q U V H H U  
U T?"

Ces Phab Phuv tau ua raws nraim  
li hais thiab cov noob ntawv tau  
muab cob rau nws. Tom qab uas Xeeem  
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 Kuam  
tias, "txog caij kuv yuav rov qab  
lawm. Yog tias koj yuav ceev Phaj  
Hauj tseg rau Hmoob no ces koj mus  
npaj ib tsum mov 32 yam tsiaj rau  
hauv kuv lub Tsev Kheej ntawm Naj  
Gua, thiab hu Vaj Leej Txi los lees  
thiab kom tso Phaj Hauj tseg rau  
Hmoob. Txiaj Kuam tau nug tias, kuv  
tsis paub es yuav ua li cas thiaj  
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.

So the Buddha did as instructed and the alphabets were given to him. After the rulers departed the Buddha 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 to the 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?"

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ມົງ, ອີ ມັ ນັ ນັ ວອີ ມ ສາ  
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ມັ.

Soob Lwj tau teb tias, cia li  
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 hu  
kom luag los lees. Nws tau rov qab  
los txog rau hauv Looj ceeb thaum  
lub 12 ntuj xiab 15 Txiaj Kuam  
thiab Kos Lis tau mus ua ib tsum  
mov puab 32 yam tsiaj thiab teeb  
paj ntoos, taws tswm ciab rau hauv  
Soob Lwj lub Tsev Kheej. Thaum ua  
tiav tag ces nkawd rov qab 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 rau  
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.





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chij xa los rau cov me yes nyob. Loo.j 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.

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Soob Lw.j npaj nws txoj kev thoob fib

Cov me yes thiaj nug Soob Lw.j 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.

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Txi.j 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 N N X 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 X [Pahawh Hmong numbers for 7 8 9, K 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]."

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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.

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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.

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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 mua; ob  
 leeg neeg nqa nyiaj mus thov Nyiaj  
 Phab thia; kom nws coj nkawd mus  
 ntsib Soob Lwj no ces kawg Nyiaj  
 Phab tau coj nkawd mus. Thaum lawv

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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.

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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.

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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 hnuv nyob hauv Looj Ceeb  
 sawv ntxov tsees Txawj tsab Vaj tau  
 mus 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 twb  
 muaj Tub Pos, Vaj Foom thiab zaws  
 roos Vaj Pov lawv twb zaum txhij  
 tag tos nkawd lawm xwb. Nkawd tab

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









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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.

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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.



34: H HAV HAV

23: Kev Txov Neeg

23: The Assassination

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Nkawd dhau plaws los lawm xwb ces tag kis tom qab kaj ntug Nyiaj Phab Hawj txawm koj tag nrog cov neeg nrog Soob Lwj nyob mus tua ntsees lawm, tshuav ob tug neeg tshuaj txab tsis mus nkawd txawm tuaj nyob hauv Soob Lwj tsev, Soob Lwj txawm seev rau nws poj niam tias hnuv no wb ua ib siab mus es koj tsis txhob ntshai, niam Soob Lwj txawm nug tias koj yuav mus lawm qhov twg es yuav kom kuv tsis txhob ntshai. Soob Lwj teb nws tias kuv mus twg ces koj yuav tsum nrog kuv mus no xwb ces nws tsis paub dab tsi li ces txog ntua 9 thaus sawv ntxov xwb ces ob tug neeg tshuaj txab ntawd ib tug txawm hais tias kuv yuav mus kho ciav dej, nws txawm tawm taug ciav dej dua pem hav zoov lawm hos muaj ib tug txawm hais tias kuv yuav mus tso quav no ces nws txawm tawm dua nram qab tsib

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



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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 qab  
 raug kiag Npam kav hlaub, Npam mua,j  
 Hmoo khiav dim dua hauv hav zoov  
 lawm. Tus uas khoo yawg Hmoob Hawj  
 thooj txhij tua kiag thiab ces tus  
 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  
 Pov Yaj tuaj nrhiav tau tus tub  
 Npam Yaj hauv hav zoov thiab coj  
 leej niam mus tu tau ob hmos, leej  
 niam tau piav raws li cov lus saum  
 nov tag ces kuj tsis muaj tshuaj  
 pab kho tau thiab ces nws thiaj ua  
 ib siab tuag nrog Soob Lwj lawm ces  
 lawv mam nqa nws rov los tso nrog  
 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

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ພໍ່ ນີ້.

Kev raug tua zaum ntawd tuag peb  
leeg ua ke.

ປີ້ ນີ້ ພາ ຈັ້

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Txiaj Kuam rov qab

Txiaj Kuam thiab Kos Lis nkawd  
rov los txog ntua tsev ntawm lub  
zos Phav Kheb xwb ces tsis mua;  
hmoo Kos Lis mob ko taw kiag lawm,  
tshuav Txiaj Kuam ib leeg lawm xwb,  
nws tau hais rau poj tub se tias  
yog teb chaws nyuaj no nej kav tsij  
khiav mus tsis txhob tos kuv no ces  
nws 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. Lawv  
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 daj  
dua txawm nyooj laws los ua heev<sup>2</sup>  
yuav tom lawv. Lawv 6 leej tau sib  
tw tua tus nees daj dua ntawd ua  
lawv cov muas txwv hauv phom tag  
tsis raug nws li, tab sis nws kuj

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

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ho tsis tom lawv, tib pliang xwb ces nws txawm khiav kiag lawm. Lawv tau taug roob mus txog rau ntawm ib lub dawm ces Nraj Lis Vaj ho rov pom dheev ob tug lau nraj dawb paug tib tsaug khiav nws lam txais tua tib pom xwb ua ciav ib tug vau hlo lawm ces muaj ib tug tig loo rov qab los khaws tus tuag kwv, Txiaj Kuam thiab Nraj Lis nkawd ob leeg mam txais tua tib tsaug phom rau tus ntawd tuag kiag ces lawv mus khaws tau coj los saib ob tug nraj kuj puav leej raug muas txwv tib si tab sis lawv kuj tau poob siab heev tias ib txwm yeej tsis tau pom dua nraj txawj los kwv tus tuag li ntawd ib zaug li ces lawv thiaj xav tias tua tuag lawm ces nqa mus rau Soob Lwj thiab piav rau nws seb yog tim dab tsi thiaj ua li ntawd no ces Yaj Vaj thiaj ua tus nqa ob tug nraj ntawd. Lawv tau lav hav zoov mus tshwm ntawm Soob Lwj tsev nram qab tsib taug hauv ib tug me nyuam 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 which quickly ran off together. He immediately shot at them and one of the birds fell down, but the other darted back to carry it away. 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 the dead one, because such a thing had never happened before. They decided that since the birds were dead anyhow, they should take them to Shong Lue and find out what it all 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



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 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.

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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.

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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.







Yxeem fi moo ntawm Soob Lwj piv lus li cas

Soob Lwj raug tua tuag tsis tau ntev txog ntua rau lub 5 hli ntuj xyoo ib 1975 xwb ces ob tog nom tswv Nplog hauj fim tau tag nrog xwb, lawv pib ncaws 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 hnuv 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 hnuv twg los tsis paub, vim tej lus qhia ntawm nws 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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