MAO SONG LYFOUNG VANG
Narrator

PACYINZ LYFOUNG
Interviewer

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

MINNESOTA HISTORICAL SOCIETY

ORAL HISTORY OFFICE

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

Funded by a grant from the Minnesota Legislature.

Copyright © 2001 by Minnesota Historical Society

All rights reserved. No part of this work may be reproduced or transmitted by any means, electronic or mechanical, including photocopy and recording or by any information storage and retrieval system, without permission in writing from the Oral History Office, Minnesota Historical Society, Saint Paul, Minnesota 55102.

HMONG WOMEN'S
ORAL HISTORY PROJECT

INTRODUCTION

Minnesota is home to one of the largest Hmong communities in the United States. More Hmong live in the Twin Cities than in any other urban area in the United States. Originally from Laos, the Hmong supported American troops during the Vietnam War. Beginning in 1976 and continuing in four waves until 1996, many came to the United States as political refugees. The Hmong have strong kinship and clan ties. Many who originally were resettled in other areas, chose to move to Minnesota to be close to family members and other relatives.

The elder women's experiences included maintaining home and family while their husbands fought alongside American soldiers in the Vietnam War. They fled their farms and villages and crossed the Mekong River into Thailand where they lived in refugee camps before resettling in the United States.

The experiences of the oldest members of the community are vastly different from those who came here as children and those who were born in this country. Today, Hmong women work as teachers, lawyers, and decision makers in their respective positions—opportunities not available to them in their homeland. The youngest never experienced war or resettlement and are unfamiliar with the privations of their elders.

This oral history project chronicles the contributions and experiences of Hmong women with ties to Minnesota. Members of the Hmong Women's Action Team, a group of Hmong women community leaders and activists, interviewed each other and their mothers and grandmothers, and in one case her daughter. They share their stories of life in the Minnesota, Thailand, and Laos. Three generations from six different families are represented in this series of eighteen interviews.

The interviews help provide a greater understanding of Hmong women's roles in the home and community, challenges and successes in public and private realms, and across time and space.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

An Interview with

Mao Song Lyfoung Vang
Narrator

Pacyinz Lyfoung
Interviewer

On
December 17, 1999

For the
Hmong Women's Action Team Oral History Project
Hmoob Thaj Yeeb Oral History Project

The transcript is presented in both English and Hmong.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

Mao Song Lyfoung Vang

PL: Hi, this is the interview of Mao Song Lyfoung Vang, taken on Thursday, January 27th, at her daughter's house. Gao Ly Yang in Maplewood.

Aunt Song, before we start, let me ask you about yourself first. What clan did you belong to when you were single?

MSV: I belonged to the Ly clan.

PL: What clan did you marry into?

MSV: Vang, I married into the Vang clan.

PL: Okay, how old are you right now?

MSV: I am 80 years old and 6 months.

PL: How many children do you have?

MSV: I have twelve children. I have twelve and perhaps six of them have passed away. And now, one is still in Laos, three of them are in France, and two of them are here (in the U.S.A.).

PL: What is your highest level of education?

MSV: I have never been to school. I just helped my parents with the farm.

PL: Do you work now?

MSV: Now, I cannot work any more. I have a lot of pain all over my body such as muscle pain, back pain, leg pain, and arm pain. I cannot work any more. That's what prevents me from working, and I just stay home now.

PL: Now, whom do you live with?

MSV: I live with Zong Thong, and Ly, my youngest daughter. Zong Thong Yang, Cha Vang's son.

PL: Are you still married or not?

MSV: I am a widow now. My husband, was very ill and he died in 1992.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

PL: When you were with your husband, did he have just one wife or more than one in the family?

MSV: My first husband was Kha Ze's older brother. Kha Ze's older brother was called Tong Ger Chong Neng, who was Chue Long, Gao Ka Ying and Neng's father who died. He died and Kha Ze was his younger brother. This one was our dad, it was really Kha Ze. So he didn't let me leave.

PL: Okay.

MSV: Most of the family members were married and had a wife. I was very young. I was sixteen years old.

Some wanted to marry me but Kha Ze didn't let me.

Kha Ze was already married to his wife by that time. But in the Hmong culture, he could still marry another one.

He and his wife, both of them, negotiated with the Vang family. The elders also went and bowed to the Vang elders that he would marry me. He promised the Vang elders that he would love and treat me with respect, as much as his first wife. Grand father Ko, Kha Ze's father, asked him to build houses for both his wife and I to live in.

He helped me as much as his first wife to farm. Both of us made good money from doing business. Do you know what business is?

PL: Yes.

MSV: Our husband helped both of us pretty much the same. He loved and respected me as much as his first wife. The two of them have promised to me, elders, close relatives, aunt, uncles, that he will love me as much as his wife if I live with him. But I didn't want to.

I told them that I will stay with the family since my husband had died. I will stay with the family until I found someone who loves me and is compatible with me, where I can be happy, then I will leave the family. When I leave the family, I will leave all my belongings such as money, children, house, cows, horses, chickens, pigs, etc. to the family. But they disagreed.

They disagreed and wanted me to be the mother of my two children. They didn't want me to go and leave the two children behind. The children were the descendants of a leader family, right. Do you know what a descendant of a leader family is?

PL: Yes, I know.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

MSV: The children were the descendants of a leader family and they cannot take care of them without me. So, he had to marry me in order to keep me to be the mother of my two children.

PL: I realized that you said "the descendants of a leader family," what was it? The Caucasian people may not understand what it means; can you elaborate a little bit more?

MSV: Is it Hmong people or what?

PL: Yes, they will be Hmong. They will translate it into English.

MSV: Are they going to talk to me right here?

PL: They will listen to this conversation and will transcribe what you said.

MSV: What we had talked about earlier or something new?

PL: Can you talk little bit more about the children, that they were the "descendants of a leader family?"

MSV: Yes.

PL: What does it mean when you say that?

MSV: You don't know then.

PL: I understand, but because these are not my words, so I would like you to briefly say exactly what your words means.

MSV: So, just continue from where we left, right?

PL: Talk a little bit about what you had said previously.

MSV: Talk about my life? But, there is no one to discuss this with me.

PL: That's okay. You just go ahead.

MSV: What we had talked about has been recorded, right?

PL: Yes.

MSV: About my life, I want to talk little bit about it too. My natural father was an orphan. My grandfather, Pao Ly, was an orphan, so he migrated from China to Her Tou Ku, Pa Chu, Pa Kha, Choua Zha, and Choua Xo. So he came and settled there. A lot of the Ly clan came and settled there first. There were a lot of people that came there before him, so he got married and had my father Fong.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

He had four sons and four daughters. So, my dad is Ly Fong, his clan name is Ly, but his first name is Fong. My name is Song, so people used to call me Song Cha Fong. Song Cha Fong, and the Chinese, Vietnamese, Laotian, and French called my dad Ly Fong.

I was born in July 1919, and I lived with my father. When it was 1917, my dad was already married. Back then the leaders allowed, whoever wanted to marry a second wife. Many of the leaders were getting married, so my father married Kia Tong Blia Yo's daughter in 1917. He had Nhia Bee in 1918, Nhia Bee was born, Pha Ya Tou Bee. These were the grand children of Kia Tong Blia Yo.

So in July 1919, I was born and named Song, called Song, Song Xia Fong. Our mom, our mom's father Kia Tong Blia Yo, his father was Lor Pa Chee and was a solider when he was in China. So they migrated in 19—didn't know exactly which year and which month. So, when they came, they were fighting and lost two military bases. Lor Pa Chee lost all of his soldiers, except one, just the two of them left. So, just Lor Pa Chee and Zong, Zong Cher survived. So they, so they came to Yeng Pha, Choua To, Houa Pha. So they came and settled there and got married.

Lor Pa Chee got married and had my mom. My mom was born and my father also came and settled in the area. Lor Pa Chee then got married. He got married and had Kia Tong Blia Yo. It seems like I made a little mistake. He had Kia Tong Blia Yo then Kia Tong Blia Yo gave birth to Lor Mai. It's a lot to talk about. He had Mai Lor. So in 1917, my father was already married. He and his wife Ya La, Ya Va Yang had five children already.

So my father then married my mother and he took my mom to live with him and his first wife. My mom had Nhia Bee, Pha Ya, Pha Ya Tou Bee in 1918; so in July 1919, she gave birth to me and called me Song Xia Fong. I probably don't want to talk a lot about it. My father married my mom to be his second wife. They lived with my dad.

In 1921, my mom and my stepmom had some argument related to some housework, such as doing a lot of corn grinding, rice grinding, a lot of guests, cooking, cutting firewood, getting water, feeding the livestock, farming, etc. Stepmom and my mom were verbally confronting each other. So my father hit my mom, and so she died when I was two years old. Oh, I was only two. I was only two years old when my mother died. My mom died in 1921 and I was born in July 1919. I am getting old and talk back and forth, but Pa Ying asked me to talk so I just talk a little bit about it. So I was, maybe I was just two years old. I was two when my mom died.

During that time, the Hmong people didn't want to work for someone else even though they are getting paid to. So just the husband and wife had to do all the work and raise the children. For the rice farm, mom and dad worked, my mom worked, raising pigs, chickens, cows, horses for transportation. It was very hard…so my mom died when I was very little, about two years old. So I stayed with my father Xia Fong Cha Pao.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

When I grew up to be ten years old, my dad's first wife also died and there was no one left! So there were some young orphan girls and men that came to look for work. Their parents may have either died, were blinded, or handicapped and could not support them. First stepmom died when I was ten, and my dad took his third wife to take care of the farm workers and first stepmom's babies.

So I went to work and supervised those young orphan girls, men, and divorced women. I was much smaller and they were much bigger. If no one went to the farm with them, they would not work because no one would listen to the other. So my dad asked me to supervise them. My dad told me "every morning you wake up, you just wake everyone up and ask to see if everyone has eaten and then go to work". So I brought a hoe and led them to work on the field; then they followed my lead. They followed me to the field and work and work…just like that.

When I was small and could lift a horse saddle, I just filled up the saddle with corn from side to side until it was full, then took it home. When I got bigger and was able to lift, than I lifted it on and off of the horse saddle. I was able to carry food to feed the pigs, and gather more greens for the pigs. I picked corn to grind and greens to cook for the pigs. We had chicken, pigs, cows, and buffalo. And so we had plenty, a lot of people, we were not poor. So we worked to support ourselves…our farm was big…I led them, I led them, the adopted sons and daughters. Those were poor and could not afford to pay taxes, so they were working in the fields.

I was doing this until 1938, and the Hmong were fighting over me. So my father took me away to hide, in a distance of a day, but they still followed us and tried to find me. My dad went to Xieng Khuang…my mom and dad brought me along with them, but they still came to find me as well. Even to Vietnam, Xees Gnuab, they still took me along with them.

In 1938, so my husband Vang Chong Neng and Ka Ying's father they came to check on me for a year but I was not out at all. Back then Hmong…those that were engaged, had engagements, someone came and asked for your hand. Those who did not permit their daughters to others when asked, either the parents or relatives did not permit, then, if those people come and ask for marriage then they may be penalized for some money. So it was kind of very difficult.

So my husband Vang came and waited. One of my dad's adopted girls opened the door, which I didn't know had happened. She opened the door so my husband came in and grabbed my hand and pulled me out the door to the outside. So my husband Ka Ze whom I married and his older brother Tong Pao too, three of them, two of them took my arms on their shoulders and the older brother held onto my belongings, ornaments on my neck, and carried me away without my feet touching the ground. So he married to me in 1938…in the beginning of February. I was married to him until around April 1946, then he died.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

However, my husband—he worked along the Vietnamese border by gathering some information. He worked along the border for about eight years. All of the French stayed in the jungle. Around 1945, the French did not allow anyone they didn't trust to get close to them, but just my husband. They wanted my husband to deliver cigarettes, sugar, cassettes, and milk from Long Hee to Kha Phu Dun. However, his horse couldn't walk anymore so he bought another for five silver bars and ten kips to continue with the journey. He delivered all the goods to the French who were very far, three days distance. It took him three days to get to the French and my brother Bee, Pha Ya Tou Bee was in the jungle. He spent two nights and then came home. When he got home with the horse, he wanted to castrate it. He castrated the horse, so he could use it to help carry crops such as corn, but the horse kicked him and he died.

So the horse kicked my husband Tong Ger Vang, people used to called him Tong Ger Vang from Rhawv Zeb. He was Gao Ka Ying, Chue Long who was in Vi Nai's camp, Pha Ya's lieutenant's wife, and my Vang Chong Neng's father. When he died, we really suffered. The two children, my son Vang Chong Neng was just three years old, three years and one month old. We suffered, so my brother came and took us back. It was because of that I was from a leader family, so not just anyone could marry me. However, my husband died and had suffered so much, and none of the relatives could take care, provide love or marriage to me. So my brother requested the relatives to send us back, just send us back.

If I and my two children were sent back to Pha Ya Tou Bee…sent back to my family, it was very sad. I told everyone that it's not good to be married to a daughter of a leader family. If you, everyone, would be lucky to have the husband be alive and to stand by you, it would be the best. If not lucky and the husband died and left you behind, everyone talks about sending you back, they have to send you and your children back to your family. So the family can help you and provide you with shelter, food, and clothes until the children grow up. Just don't want to leave the children behind to the close relatives.

Since my husband already died, everyone told Kha Ze that Kha Ze should promise the elders, parents, relatives that he and I were husband and wife. So the husband and the two of them, and the wife, everyone said that our father had died and left us with two sisters, my husband's sisters, and mother in law, so let us stay with Kha Ze and his wife. So they, so he will love me as much as his first wife. And, mother in law and the two sisters can help watch the children, so all of us were farmers.

We all farm together led by Kha Ze. We used water buffalo to plow the field and worked hard to feed ourselves, so they don't have to send us back to my family. They didn't let us go back to my family but stayed with Kha Ze and Kha Ze who will love me as much as his first wife. His first wife didn't want me but they couldn't take care of my two children without me. I was still very young and for sure someone would marry me. So Kha Ze requested to marry me and love me as much as his first wife. I was not a single girl and wanted to take over her husband, but I was his older brother's wife. Just take my children to them so they can provide support otherwise we would not be able to support ourselves. Whichever farm they do I will do it, wherever they go I would be going,

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

whatever they do, we will assist each other, help each other while conducting any business to become self-sufficient.

But Kha Ze's wife said that she didn't want me at all. She didn't want her husband, her husband to be my husband at all. I was just his sister in law and he can't be married to me. He didn't have to marry me in order to take care of me. As long as Kha Ze is there, he can help us to plow the field. He led and we just followed, including building houses for the two of us and conducting business so I could become self sufficient like her.

But just don't marry her husband Kha Ze. Don't marry Kha Ze to be my husband at all, just let him lead the family to a better life, we will stay together and love one another. There is a house for me to stay, a bed for me to sleep, a husband to help me farm, and to do other things with. If there is any light or heavy load, just ask Kha Ze for help.

He married me to be the mother of my two children, married me to keep my money, it's not that he married me without love and let me slave as other second wives who married. Everything was brought up and discussed. If Kha Ze and his first wife did not treat me equally as his first wife, all of the Vang relatives were requested to open their eyes and ears to observe and they would see whether or not he would treat me with equal respect. If they didn't do as they said and let me suffer, than the relatives would help me to pack my children on my back, give me all my money, and send me to my family. Then I said okay…the older brother took all my money as well, so I decided to stay, so I can depend on my mother in law and the two sisters in laws to baby sit for me. I have suffered a lot because people do things differently than what they said they would do. I just tell you a little bit because there is so much to talk about.

PL: Thank you. You said, you said…you were born where, you were born in which village?

MSV: Oh, I was born in Tha Bon. My parents gave birth to me in Tha Bon, Toj Xeem Tha Bon, a mountain rock called Tha Bon, the Toj Xeem was from a Kue clan called Toj Xeem Tha Bon. This mountain rock was called in Hmong, but the Laotian called Pha Bon. It was Toj Xeem Cha Xia Kue's village. He was Blue Green Hmong. My father's village was called Dhe Cher Sia. Dhe Cher Sia, Dhe Moua Dha and I was born there. I just talk about it a little bit, and born in Toj Xeem Chao was Pho Zoua, first wife was a Yang, and she was born there. Su Blong's father, Nai Kong Pha Ze was born there, Tou Ger was also born there, Nhia Bee also born there, me, and Tou Ger as well, Tou Lia, then my stepmom who was Nai Pong's older sister in law. All of us were born there in Dhe Moua Dha, Dhe Cher Sia village. In that village, the Moua clan lived there. So Chong Ka lived in that village. There were many kinds of people living in the district such as the Lor, Ly, Kue, Yang, and etc. That district, Cha Xia Kue's village of Pha Bon…my mom and dad gave birth to me there.

PL: Okay, Aunt Song, could tell us, are you White Hmong, Blue Green Hmong, or Striped Hmong?

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

MSV: I am White Hmong. I am a real White Hmong. My grand father Pa Chee was also a real White Hmong also. Khia Tong Blia Yo was White Hmong. Everyone was, including my birth mom and dad. We were not Blue Green Hmong or anything else. My father had four wives, but my mom died before he married stepmom Choua. Stepmom Choua was a Kue and Blue Green Hmong, Blue Green Hmong and she gave birth to three sons. One of her sons was Tou and later he became Nais Pha, and studied and graduated in road construction. And stepbrother Chao, what did he do…I don't know what he did, Nao Kao. These three were from a Ly clan and their mom was Blue Green Hmong, but her children were…The White Hmong wife was a Vang and she gave birth to my stepbrother Ntxhw Txw Tswb. My dad has four wives, they were White Hmong and one was Blue Green Hmong.

PL: Aunt Song, what is your religious belief?

MSV: What religion?

PL: Let's say you, you believe in Jesus or in the Hmong traditional belief?

MSV: I have done pretty much everything such as shamanism, Lao traditional worship, Lao shamanism, magic, and etc. I have done pretty much all of these. It was in the past, way back, performing shamanism was very real. Way back it was very real, but shamanism doesn't have to…if the shaman can heal the illness, then you will perform a sacrifice or payback after may be two, three months later.

The first time you use shamanism is to check up and it doesn't require any money for fee. You just prepare a meal for the shaman, respect him, treat him well, and that's about it. If the sick person gets well after the performance, then you may go and ask the shaman with respect. The shaman will come and perform any spiritual ceremonies necessary, but you have to be serious about it in order for him to come.

Performing a sacrifice will use maybe a pig, he will need the pig's lower jaw, just the lower jaw. He will burn it during the New Year to send to…so that the sick can be healed. Until later people said "ha!" the shaman just got the jaw without any meat, so let's cook it and packed it for his lunch. Since then the shaman always got the jaw packed for his lunch. Until later and people said "ha" performing shamanism is a very hard job so just give him the whole head. Until later people said "ha" the head has no handle to carry, so just give him one front leg, plus the head and jaw. They included one front leg, one front leg with the head for the shaman to take home. When the family gave it to the shaman, he would not accept it; but the family has to give it to him. Since then, this is what happened.

Performing shamanism, there is a chicken. They place the chicken where the shaman performs as a gift. Back then there were evil spirits, so the chicken was used to protect the shaman's spirit. Even if you don't give the chicken to the shaman, you have to have one placed beside where he performs, so the chicken can protect his spirit. Because it was believed that evil spirits were very powerful. If you don't do that, the shaman, the shaman

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

is going to chase off the evil spirits, the evil spirits will hit him, evil spirits, so you need to have that chicken. Until later, some people gave the chicken to him to take home. He has the chicken to protect him, so evil spirits cannot hit him. I have seen that for myself.

After he performed the ceremony and went home along without his belongings such as his equipment and the pig head, he would be attacked by evil spirits. After he got attacked, he would get crazy and yell…fall down on the roadside. Evil spirits hit him, he falls down back and forth on the roadside, it happened like that, way back. Performing shamanism was real, but until later, when *nai phong* came, and people moved around, and people just became shaman without knowing how to do this and that.

It began with performing a check up, then the sacrifice. Until later, the shaman performed the checkup by using incense (*Xyab*) and then performing the ceremony. Now, some didn't even perform the checkup, just go right away to perform the ceremony of a pig. Some did that, people just do something, it seems like they treat it as a way to get their food. Some were not even real shaman but claimed to know how. Some didn't know anything but just did something. People just do things the way they wanted and did not follow the tradition so now it seems not so real anymore because many people abused it.

Do you know what impersonated shamanism is? These impersonating shamans were just trying to get their food. They do anything as long as they get some money. The tradition has violated. Since it has been violated, you just cannot trust shamanism and magic much now. Hu Plig, calling spirit, I let you know that it is not dealing with spirits.

Calling the spirit, you can do whatever you want to as long as you do it in a good way. But just do it once a year, do it for a newborn baby…During harvesting of the new crops, when the children were off school, you have to perform a call of the children's spirit.

During the New Year, everyone got to eat new rice, pay respect to the ancestors, prepared some chicken, pork, invited relatives and friends over to celebrate the New Year and everyone will be blessed with good luck. Everyone worked hard on the farm, worked hard a full year round and everyone's blessed with good luck. Invited relatives, sisters, brothers-in-law, father-in-law, mother-in-law to come and have a good feast to welcome the New Year.

During the New Year, the young people will celebrate the New Year with ball tossing, chanting, and so on, but the Hmong had no parties. If there is a funeral, everyone dressed up with new clothes and went and helped each other. We celebrated the year once a year, and the young men and women were out to find their mate. Everyone gathered during the New Year to prepare good foods, rice cake, etc. The young men and women helped each other to prepare food and invited everyone to celebrate the New Year.

There was ball tossing, and playing games such as badminton, top spin, spear throwing, kheng, boxing, a lot of games…seek and hide, and track and field. I have seen all of the Hmong's original traditions with my own eyes. Celebrating the New Year, we held all of

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

the activities outside with a lot of people such as ball tossing, chanting, etc. It was fun, but now we don't that. This is just a little brief description.

PL: That's okay. Okay, I would like to ask you about when you were a young girl, had you thought how you were going to prepare your life in the future?

MSV: How to prepare my future life? I am old now?

PL: When you were young did you, let's say you had a dream about how your life would be like when you got older, did you not think about it when you were a young girl? I would like to know when you were a young girl, had you thought about your future life how it is going to be, or did you not think about it?

MSV: As a girl,…as a son, his parents raise him, trained him so he know the value of being a son. When he grows up and becomes the man of the house, he will become the man of the house, he follow his father's footsteps such as building a house. He has to observe and do everything that his father did.

PL: Okay.

MSV: When he grows up he won't know he helped around with the housework. He will just think he had to help his father so that he will know when he grows up and gets married. He will become the man of the house. He has to know how to build a house, how to plan to get what he wants. When he gets married, he has to know how to provide shelter for his family. He has to find a job, take care of the children, and how he will help his wife; that's how he should think.

When he grows up and realizes that he has to marry a wife, when he is married to her, things that she doesn't know, so he can help and train her during the first two or three years. He has to do that so his wife can adapt and be well trained. It is not necessary that she will be able to do everything when she first comes to the family. The wife that you will marry should be someone that you really like. She has to like you, the way you talk too, and their communication should be compatible. They have good communication, get along well, and help each other. If the wife likes him and he likes his wife, then he will want to help his wife. Both the husband and wife have to like one another as much so that they can provide help for one another. Otherwise, the marriage won't work. He can't just get married to her and leave her at home. He has to take her along with him wherever he goes so she can experience the different ways of how to conduct business or make money, and etc. Otherwise, she may not know anything at all because she can't get any resources from anywhere. So she can't stay, she may leave, right?

PL: Okay.

MSV: If she doesn't have any resources to help her, she just can't do it. The wife is a traditional Hmong wife, she is new to the family and she will not have anything with her

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

at all. When you are married to a wife, she may not have anything with her just herself. She just marry him and may not have anything.

So the husband has to provide her with everything without mentioning that he doesn't know or getting tired. Both husband and wife should not mention about that. There is no more laziness. Both of them have to put their minds and ideas together and support each other in order to be successful. If married to her and he takes no responsibility to provide her with necessary help and resources, she just won't know what to do next.

PL: Okay.

MSV: Otherwise she may be gone.

PL: Okay.

MSV: About the man, if he doesn't know how to do anything at all, than how can she help. If he doesn't know anything, than she will be gone.

PL: Okay, Aunt Song, I like to maybe, let's say in the family, did the wife have any decision making power?

MSV: Making decisions.

PL: Yes.

MSV: Ah…yes, there was. The wife did have the right to make decisions, the men…for now I don't, I am not a leader so have not paid much attention to it but I did know back then.

I knew about it. Now whatever is it about, in the past we didn't have to hire a lawyer. You know how to hire a lawyer, right? In our culture there was no one to come and arrest us from our home. For example, Zong Thong is a leader so they will leave him alone. In the past they collected tax, right? Do you know what collecting tax is?

PL: Yes.

MSV: In a village, they have to leave three people, three people are not to be collected tax from. Collecting tax means that they collect money for the leader. Those three people that were exempt from paying tax, they serve the community by resolving any conflicts between the villagers.

PL: Okay.

MSV: For those who had conflict with each other, they probably get very angry…they will tell their stories without hiring a lawyer. So they will slowly tell their stories, for example you come and tell me, right? Maybe you were wrong, you will tell your story,

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

and the other will tell his later. After both of your stories have been heard and knowing that you were guilty, they listened to both stories, if you were guilty you knew you were guilty, right! For the mediator, if you paid him some money, then he will judge that you were not guilty. You were not guilty so you can be free and he is left just feeling very angry. In the past we didn't do that, let's say you were guilty, you just admitted that you were guilty. So you just paid some fine or respect, right, pay some fine so the other is happy so the mediator didn't have to take some money, right?

PL: Okay, Aunt Song I like to know if the women had to, if there were some elder or…if they had to make some judgment, were there any women with the elders to help solve conflicts?

MSV: That, yes, the women had the right to. If they were wrong, then it has to be the men. If they didn't get to an agreement, then the women elders, what do they think.

PL: Yes, okay.

MSV: To see what they think, about what's right, in case the men can't resolve it.

PL: Okay.

MSV: The men they still have their rights, right…

PL: Okay.

MSV: The women were straightforward, they did not participate with the elders, they were at their houses doing work of course, but they listen to what's going on. The women will hear the details and know who's right and wrong. In this particular case, how you should deliver a solution to both the plaintiff and defendant. It's not for those who came and listen. So the two of them will discuss it alone until they agree on, the guilty one should admit that he is guilty, then he will pay some fine and or respect. It is how it was and they did not force you.

PL: Okay.

MSV: Is it right?

PL: Okay, Aunt Song, I would like to ask you…in the past did you know if there were some women who were leaders?

MSV: Women leaders?

PL: Yes.

MSV: Men treated women very low. Men treated women low, but there were some women leaders as well. There were some because they allowed them.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

PL: Yes.

MSV: The men listened to them too, yes, there was.

PL: The women their husband listened to them or what is it that women did or said and the men listened to?

MSV: One of them was Lor Kia Tong Blia Yo's fourth wife, she was a Ly. About Za Lao, another was Vang Fong's mother. These two were leaders, everyone listened and respected whatever they said including high officials.

PL: Why did everyone believe the women?

MSV: Because these women were, they were honest and did the right thing, that's why everyone believed them. Let's say someone like you want to accuse someone or…

She, if she allowed you to do something, you will do or say it wrong, she will stop you from doing it.

PL: Yes.

MSV: Is it right?

PL: Yes.

MSV: You probably think that…if you do that you will be wrong then you will stop. Women can resolved this kind of issue, right?

For those separated women, those that ran away from their husband, they came to seek a solution to their problem by telling all the possible causes and how it happened. The elders will request for the husband to come and tell his side. Initially, the husband and wife will be asked to tell about how they got into their marriage. Did they agree to get married to one another or what? The husband will tell his side of the story and the wife will tell hers and then a resolution will be made by the elders. In a case where the wife is asked to go back, the husband will be requested to do certain things to provide for the wife the necessary resources so that she knows what to do. She will go. Then, if the husband didn't follow what was granted, he didn't do anything to help her and just left her on her own, so the wife can't survive in the family. Do you know what family life is?

For example, she won't be able to build a house to live in, farm, raise chicken and pigs, raise livestock, and take care of the children. She can't do it alone because her husband didn't help her. After the resolution is made, he sometimes changes his mind. He helps her and does anything for her and they will get along, then there will not be many divorced women.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

PL: Okay.

MSV: These issues have to be resolved by women.

PL: Okay.

MSV: The women can discuss these issues by themselves.

PL: Okay.

MSV: If they came to an agreement, many have gone back with the husband. However, they have to be satisfied with the result themselves in order for them to make that decision.

PL: I see.

MSV: The wife just went back without the husband paying any fee.

PL: Okay.

MSV: Is it right?

PL: Okay, now I want to ask you about having children, men and women making decisions about whether or not to have children, can the wife say anything at all?

MSV: About what?

PL: Having children, can the wife say anything? Can they say that they want to have children? Let's say in a family, who is the one that makes decision whether or not to have any children?

MSV: They get married. A man gets married because he wants to have children. That's why he got married.

PL: Okay.

MSV: He probably won't get married if he doesn't want to have any children.

PL: Okay.

MSV: He got married because he wanted to have children.

PL: Okay.

MSV: If the husband gets married and he doesn't provide food for them to eat and he doesn't do anything to help, so the wife won't let herself conceive any children.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

PL: Okay.

MSV: She won't allow herself to conceive, it could be because he probably hit her because she is his wife.

PL: Okay.

MSV: Men have a cruel heart.

PL: Okay.

MSV: If he sleeps with her and she gets pregnant, but he doesn't want to take care of her, while her stomach gets bigger and bigger…

So…he has to work, because she wants to eat. He works on the farm, and this and that. When the wife has conceived a baby, the wife, some people get tired, very, very tired, it's like that when you're pregnant.

PL: Okay.

MSV: So if she doesn't want to give birth to the child, the husband may hit her.

PL: Okay. Okay, I want to ask you one more thing, let's say, do you, did women do anything when she still didn't have many children?

MSV: Some Hmong wives had more than ten children because Hmong wives—when the husband marries her, he sleeps with her, he wants to have children, and he doesn't use any protection. This is how it happens even if the wife doesn't want to. He doesn't want to help take care of the children even if they have many. She may not want him to sleep with her, but the he says that she is his wife...

PL: He has to sleep with her because she is his wife, right? He didn't say he wanted to sleep with you in order to have children. Okay.

MSV: If he wanted to sleep with you, he could just come and do it.

PL: Okay.

MSV: When Hmong people sleep together, and they don't want to…

PL: Okay.

MSV: …we don't have to talk about that.

PL: Okay.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

MSV: Whenever he wants to have sex, he just comes in middle of the night and does it.

PL: Okay.

MSV: That's how it happens.

PL: Okay.…Aunt Song, I want to ask you, in your life time, was there ever a day that you felt you were the most important person?

MSV: What was it?

PL: Let's say, in your lifetime, was there a moment, as a Hmong wife, when everyone thought that you were the most important person?

MSV: What was it?

PL: Most important…they saw you were valuable, do you think that the Hmong saw you, a Hmong wife, when did they see you as the most important wife?

MSV: The Hmong treated their wives, not as important. I know that the Hmong people treated their wives as not important. No matter what, even nowadays, women and men, everyone knows a lot of things. When we first went to France, the men didn't know how to read and write French at all and they couldn't find any jobs at all. They couldn't even drive. My daughter Chu, Mrs. Shee Chao, was in the camp, so Mrs. Chu Chao helped the Hmong men and women, Laotians, Yao, and so on to drive, everyone followed her! She took them to look for work, took them where they needed to go, translated for them. Some Hmong still criticized why they had to depend on a woman for help…

PL: Okay.

MSV: Depending on the woman for help, makes you seem like you are not important at all, the men claimed.

PL: Okay, okay…

MSV: Do you understand that?

PL: Yes, I do.

MSV: Yes…Oh…when we were in France they didn't even know how to speak French, didn't know the language, even the Lao language, didn't know any other language.

PL: Okay.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

MSV: So my, Mrs. Chu Chao, Chou took care of those in Toulouse. She took care of the Hmong…took them to look for work, helped them with paperwork, applied for public assistance, my Chou did all that. Some said that you, as a man…why depend on a woman for help, that's not worth it…some said…

PL: Okay, okay, good.

MSV: Do you know what worth means?

PL: Yes, I do.

MSV: So, I said that since these men already knew that, they should learn, right?

PL: Yes…

MSV: They have to go to school and learn so they don't have to depend on the woman for help.

PL: Yes…yes…

MSV: If they just let the women learn and they know more and more, if you as a man don't know something, you just have to ask the women for it.

PL: Right.

MSV: By asking the women, they didn't want to be embarrassed by accepting anything from the women. If you didn't tell, they asked for…

PL: Okay.

MSV: If you tell them, they said…why do men have to depend on women for help. Some women placed themselves low.

PL: Okay.

MSV: Do you know what placed themselves low means?

PL: Yes, I know that too.

Okay, Aunt Song I want to ask you about during the war. The Hmong came to the camps, so I want to ask you when you and your husband's family moved from Laos, why did you want to move?

MSV: Back then, we had to move because those who were with the Japanese until now…

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

Some were with the Vietnamese, right? Some were with the French. Laos was with the French. Those who left to Vietnam brought the Vietnamese, and came to this village.

PL: Yes.

MSV: They came to the village for food and went back. Later the French came…and penalized some villagers to pay money as a fine because the villagers supplied food to the others.

PL: Yes.

MSV: So, the other groups came to the village to eat and saw the French soldiers come. They were scared, so they brought the Vietnamese with them to the village to eat. So the group that was with the French was not happy, so they joined with the other group.

PL: Okay.

MSV: So this was how it happened.

PL: Okay.

MSV: So it happened like that since 1945, since the Japanese came…until they left, Khong Le. It happened like that to that area of Laos, so when Khong Le moved to La Hua, Xeng Khuang, so elder Chao, do you know elder Chao?

PL: Yes.

MSV: Elder Chao, his parents in law.

PL: Yes.

MSV: It was Thao Tou's people.

PL: Okay.

MSV: So, Thao Tou was a soldier with high rank in Vietnam.

PL: Yes.

MSV: His family.

PL: Yes.

MSV: So they didn't move.

PL: Yes.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

MSV: So, Mrs. Chao, she and her mom and dad, and her whole family, and Youa Yia also.

PL: Okay.

MSV: So, they stayed and their father Thao Tou came. They were boarding on a truck and he fell off the truck and died. So they put Thao Tou in a casket and took him to Nong Heh. Elder Chao's parents in laws were still staying there, stayed in La Hua. So they went back and were killed both of them in their house.

Those two were killed and died in the house. They took elder Chao's brother in law Youa Yia with them as well. He didn't let us leave, did you know brother in law Ko's mother?

PL: Okay.

MSV: They didn't let us leave. They wanted us to stay and no one was going to kill us. We stayed there until dark and someone called so we came out.

PL: Yes.

MSV: If we stayed, they may have killed us too.

PL: Okay.

MSV: So our elder Chao's parents-in-law were all gone.

PL: Okay.

MSV: So, we moved to Vientiane. When Nai Phong left in 1975, we decided to stay because we didn't have any money, but Nai Phong…

PL: Yes.

MSV: Nai Phong Vang Pao took my Neng with him.

PL: Okay.

MSV: He took my Neng with him so I couldn't stay. If I stayed, Nai Phong's soldiers…

They went back and forth in southern Laos, right. They accused my Neng so they might kill me as well.

PL: So your Neng, was your son who was trained to be a soldier…

MSV: My son that Nai Phong took with him.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

PL: He was a soldier?

MSV: My Neng was a French soldier, and he was a Lao soldier too. But when Nai Phong left, Nai Phong took him.

PL: Yes, yes, okay.

MSV: Nai Phong left, he flew away from Long Cheng.

PL: Yes, okay.

MSV: So, Nai Phong wanted, wanted Tou Fu and Neng only.

PL: Okay.

MSV: So I said, "Oh! If that's what happened…"

PL: Yes.

MSV: I couldn't stay. Nai Phong, he was not going back and forth any more but he had his men, right, his soldiers…They were going back and forth. They could create trouble for me.

PL: That's right.

MSV: They could accuse that it was my son, whether it was right or not, right?

PL: Yes.

MSV: So I can't stay that's why I left.

PL: Okay, okay. I want to ask you about the camp. Did you stay in the camp too?

MSV: I didn't stay in the camp.

PL: Okay.

MSV: So we moved, so Kha Ze and his Kai and Long, and Nai Phong took Neng with them.

PL: Yes.

MSV: So he went with them and we moved, there were four people.

PL: Yes.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

MSV: So Pa Chu, Pa Chu and Tou Thao, Xai Pao.

PL: Yes.

MSV: We were six people. I paid for all expenses when we crossed the river.

PL: Oh…okay.

MSV: They didn't have any money. They ran away as soon as they got out of the boat.

PL: Oh, okay.

MSV: We moved. We moved, if I had stayed, that was what I was scared of.

PL: Okay, so, so you didn't stay in the camp, you went to France?

MSV: We came to Nong Khai and slept over at the monk's temple.

PL: Yes.

MSV: We slept outside.

PL: Yes.

MSV: For one night. It was about the evening of the next day, they took us to Udon by car. So we stayed in a house. The forest rangers, in the morning they took us from Udon to where Nai Phong stayed by a plane. So we went to where Nai Phong's wife and children stayed.

PL: Okay.

MSV: So they took Kha Ze and me with. They had taken Neng to stay with them, right?

PL: Yes.

MSV: So Neng came and took us to stay with them in the same house.

PL: Yes, yes.

MSV: They let Neng and his wife, and Kha Ze and I, and Xing, these were the ones that stayed with Nai Phong's wife and children. And mother-in-law Pa Vu…these, they took them to Udon.

PL: Okay.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

MSV: Not to Vi Nai.

PL: Okay.

MSV: We stayed in Udon, so we stayed there. Nai Phong said that every member of his family including his wife and children had to make it across the river before any of us went to France.

PL: Yes.

MSV: Because when we crossed the river, the French came and interviewed us.

PL: Yes.

MSV: The French called but we didn't do anything after crossing the river, so Neng was asked to go back for military training. Neng was fulfilling his training. Neng worked for the Lao government, studied for three years in France and came back as the third military group. So he came back for training to become a third ranking official, but Nai Phong didn't let him go for training. So Nai Phong asked Neng to work for him in Long Cheng, and so he stayed with Nai Phong in Long Cheng. In 1975, when Nai Phong left, he took Neng with him.

PL: Okay.

MSV: That's why we moved.

PL: Okay.

MSV: So, Neng, the French asked Neng to go back for training.

PL: Yes.

MSV: So he went there, so came over here but didn't know then. But there was nothing to do, right?

PL: Yes.

MSV: It was over and nothing left to do, so Neng went to France and worked until now.

PL: Yes.

MSV: So, I came over here, Kha Ze was ill that's why he followed me over here.

PL: Yes.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

MSV: Followed Nai Phong and Vang Fong, and Lor Khua Long, many of our relatives came over here too.

PL: Yes.

MSV: We wanted to be with them, and do things together.

PL: Yes, when did you come?

MSV: What?

PL: You came which year, what year did you come to America?

MSV: We came in1976.

PL: 1976, okay.

MSV: We came in 1976, we came when we, Nai Phong and Nai Phong's wife and children came. We were out like today, and the next morning Nai Phong's wife and children were out to Udon.

PL: Okay, okay.

MSV: We were all out at the same time.

PL: Okay.

MSV: They came, so we went to France, from there we came to America.

PL: Okay so you came from France and what year did you get to America?

MSV: I came in 1988.

PL: 1988, so you have stayed in America for twelve years.

MSV: In July or what, but it was 1988 that we came here.

PL: Okay, your life in America, did you regret anything?

MSV: What?

PL: Do you regret settling in America?

MSV: Do I like it?

PL: Like it, well...

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

MSV: Over here is my daughter in law Neng, her mom and dad are here.

PL: Yes.

MSV: You mean when I was not here yet, Neng's wife and her mother went home, went home to wait for Neng's wife.

PL: Yes.

MSV: So, then they left, right? So, I came to America to get my money.

PL: Yes.

MSV: I wanted to deposit 13,000, in dollars, so I told Neng that if they needed the money then let us go back. Neng's parents-in-law sold the house for them already. What if you left after I went back? So I might have been stuck over there, so they will help each other to pay for the cost. Neng, and Lee, and Xai, and Zong Pong, and Zong Thong and Ger, all of them were together so they could help out.

PL: Okay.

MSV: I helped to pay for so that I can stay.

PL: Okay.

MSV: Neng said that we were not going to stay if they want money, but I said that you were going to come.

PL: Okay, so the money that they wanted was for those who became U.S. citizens?

MSV: Hum hum…

PL: Oh, okay.

MSV: They deposited it for that.

PL: Okay.

MSV: They said that they didn't want to.

PL: Okay.

MSV: People, they lied. They lied that they loaned from their relatives and parents.

PL: I see.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

MSV: So they can take care.

PL: Oh.

MSV: So, while they get to come they couldn't take care of them, so they just asked Americans to take care of them. When they were sick and they couldn't take care, so they just let Americans take care.

PL: Okay, okay.

MSV: So when my husband was ill, and we wanted to file a petition to stay but they wanted a deposit.

PL: Okay.

MSV: And the photo that have both of us, 13,000 dollars. So his sons would pay 6,600, and Tai Lee, and Tai Xai, and uncle Thong, Uncle Ger, Eng were responsible for the rest of the cost.

PL: Okay.

MSV: They helped each other to pay for my cost. That's why we get to stay.

PL: Okay.

MSV: It's not that you just want to stay.

PL: Yes.

MSV: If I had gone back, Neng and his family were going to come, then I would have been stuck over there, right?

PL: Yes, it is.

MSV: So I decided to stay, so they petitioned for me to stay.

PL: Okay, okay.

MSV: Wherever you live, wherever, you have to work in order to feed yourself. Even over there you had to work.

PL: Okay.

MSV: Over there, you had to work in order to get food. It's the same over here, but my husband was ill.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

PL: Yes.

MSV: My husband was very ill…so, I took care of him, he couldn't walk anymore. Now he wanted to come and live with his brothers, he did something, so that's why we came.

PL: Okay, so now you said that, do you like to live in America?

MSV: Now?

PL: Yes.

MSV: Ah…I have lived here, it's hard to go and live somewhere else now.

PL: Okay.

MSV: If right now you want to go back to France, you have to go get your travel papers. I went last year.

PL: Yes.

MSV: When your grandmother died, last year in March, I went, this past year.

PL: Yes.

MSV: Zong Kai said that my travel papers were still here, if I went there, then he would help me to straighten out my papers.

PL: I see.

MSV: When I got here he told Neng to call me instead. He was not there when I got there, I just couldn't find him, so I came back.

PL: Okay.

MSV: Wherever we live, it's kind of hard to file our paperwork.

PL: Okay, I want to know, is the life in Laos the same as the life in America?

MSV: Ah…it is the same, the same but over there, here they do the same as well. If you want some food and clothes or money, you just work for it, right?

PL: Okay.

MSV: They work on the farm, they sell for some cash, but there is just too much snow. You can only farm for a half year, right?

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

PL: Okay.

MSV: So, the other half of the year they don't get to do anything else.

PL: Okay.

MSV: But they get something to live on. The elders have been taken care of. Right now wherever you live, where you live, you can't walk anymore.

PL: Okay.

MSV: Can't walk because, if you want to go to France you have to start with your paper work.

PL: Yes, yes.

MSV: You have to do all those paper work, so maybe it's hard.

PL: Yes. Do you think that life in America is the best for Hmong women?

MSV: Ah…this country is kind of hard. Let's say a couple, I think that if they find jobs and go work together, so they can eat their meals and communicate with each other.

PL: Yes.

MSV: Then it would be great. If they come home after dark they are very tired, right? They eat alone and very tired and don't want to do anything. In the morning, they go to work on their own separate job.

PL: Yes.

MSV: They don't have to talk to each other and do things together. If it is always this way, the wife's husband may go to work and there may meet someone that talks very nice, right?

PL: Yes.

MSV: They will talk and build their relationship, that one may be nicer, right?

PL: Yes.

MSV: The other woman may be nicer than his wife, who comes home very tired, so they may not get along in their communication, right?

PL: Yes.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

MSV: The husband may find someone better than his wife, when the wife comes she may serve drinks, food to eat, talk, just like that. That's why it's not good.

PL: Okay.

MSV: I agree that the best thing is for both in the couple to work at the same job together.

PL: Okay.

MSV: They need to find them the same job, work together. If you go one way, I go the other way. Like this, they don't have time to be together, talk together, so when they get back they both are very tired. They were out for the whole day, right?

PL: Yes.

MSV: You don't want to do anything, I don't want to do anything, so we have bad communications.

PL: Yes.

MSV: That's why they leave each other…they see someone better.

PL: Okay.

MSV: So that's why they split…the wife must leave and the husband has to go and marry someone else.

PL: Okay.

MSV: This issue needs to be resolved, I think.

PL: Okay.

MSV: It has to be resolved… let's say, let them have the same job and work together. For those who are old, the old Hmong people, their sons and daughters in law, they worked, farmed or something else. They worked to feed everyone, right? Mom and dad would stay home to watch the children, right?

PL: Yes.

MSV: The children, mom and dad stayed home and watched the children, right? So they watched the children, fed the children with water and food, cleaned them until the children's parents came home and they would wash when they have time.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

PL: Okay.

MSV: When they have time they will wash. They work and take care of the parents. Right now, with shelter, they know and respect their parents, know that they already took care of their children, cooked for the children. So they asked the parents to pay for house rent, right? They didn't require the parents to buy food, whatsoever. Whatever they wanted to eat they would take it themselves. If they didn't want to, they could just leave it there.

PL: Okay.

MSV: If you do that then it fits the Hmong culture, but the sons and daughters-in-law just want the parents to work hard on taking care of the children, and want them to pay for rent and utilities, buy food, so that's why they are not getting along well.

PL: Okay.

MSV: Is it right?

PL: Okay. Right now, have you become a U.S. citizen yet?

MSV: I don't know the language.

PL: Okay.

MSV: I don't know the language, I want to, but I can't say it. I didn't go and study it yet.

PL: Okay.

MSV: What happens?

PL: I would like to ask you, what do you think about Hmong people who work and involve themselves with the American political system now?

MSV: What about it?

PL: You, what do think about Hmong people who become political leaders with the Americans?

MSV: Become leaders with the Americans? Work with the Americans, right?

PL: Yes.

MSV: There is no one with them.

PL: There is one or two.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

MSV: There is one or two, do they get along with the Hmong?

PL: Well! So maybe you didn't hear about them yet. Okay, that's no problem. I want to ask something else too. Now, we are going to talk about women's work duties…Not in the house, but when they go to work, they go and they do some work, that is not in the home?

MSV: Go to work, right?

PL: Yes, that's correct.

MSV: Or go and give a talk?

PL: Work and talk. I will ask…you know, that in the beginning when the country was at war, did you know about that? Did you know that there was a country and it was at war?

MSV: What kind of people were at war?

PL: Our Hmong people and the country of Laos. When the country of Lao went to war, did you know about it or did you just live in your home with the Hmong people? Did you or did you not know there was a war?

MSV: When the country went to war, back then your grandfather was just conceived, I was not born yet.

PL: Okay, so like, when the war, before everyone fled, this war, did you know about it?

MSV: If I talk about it, there is much to talk about.

PL: Yes.

MSV: There is so much to talk about so it's going to take a long time.

PL: Okay, if you talk about the war before the Hmong left the country of Laos, you said only two or what did you mean?

MSV: What?

PL: This war is about what, did you know?

MSV: It's too much to talk about so…this war began with my grandfather, with my grandfather, then passed on with my husband.

PL: Okay.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

MSV: So it passed on with my father. So passed on to my dad, then on to Tou By. Do you know Tou By, he, he was Pha Ya. So passed on to Tou By, then to Tou By, so Nao Kao, and when Tou By became a soldier. So passed on to Nai Phong. I can't talk a lot within a short time.

PL: Okay so let's stop here…

MSV: If you want to talk about it, it should be step-by-step, right?

PL: Yes.

MSV: It should be that way.

PL: Okay, were there leaders that you think were good leaders?

MSV: Did I think that they were good leaders?

PL: Yes…

MSV: Ah! They were good, but because the French came to Vietnam first.

PL: Yes.

MSV: So the Hmong, there were some people who said, back then, they just didn't know if they were Americans or what kind of people they were. They went and the country of Laos fell.

PL: Yes.

MSV: They went and the country of Laos fell, it was 1916, then there were people who could speak Hmong.

PL: Yes.

MSV: I don't know very well either, I just remembered like that, they contacted people. They came down from the sky.

PL: Okay.

MSV: The Hmong said this.

PL: Okay.

MSV: Came down from the sky, so the leader…

PL: Yes.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

MSV: That's how it began. So, they went and talked to people, they came down from the sky and talked to a Hmong.

PL: Yes.

MSV: That Hmong was from the Vang clan, Hmong Pa Chai okay. Became Pa Chai's son.

PL: I would like to ask you, the Hmong leader, who do you like, I mean, is there any, the Hmong leader you like?

MSV: Over here?

PL: Before and now.

MSV: Before, back then, the Hmong who became leaders were good people…Is it right, Hmong or those former leaders?

PL: Yes.

MSV: Or Hmong didn't want to meet them at all.

PL: Okay.

MSV: Or those who were with the Vietnamese, the French, Lao leaders, or those who were monks…

PL: Okay.

MSV: Because the Hmong didn't want to meet them.

PL: So, they, the Hmong leaders, did you see anyone that was nice?

MSV: The good Hmong leaders?

PL: Yes.

MSV: The Hmong leaders in the past, there were some good ones too.

PL: Okay.

MSV: In the past, there were some.

PL: So, who?

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

MSV: Just from the time that I knew?

PL: Yes.

MSV: Since the time that I knew, in Phu Xu Bue, it was Vang Yia and Vang Chia's own father.

PL: Yes.

MSV: Call elder Toj Xeem Phu Xu Bue.

PL: Yes.

MSV: Since 1932, my father was no longer doing road constructions.

PL: Okay.

MSV: So those leaders came, they came to my father.

PL: Okay.

MSV: So they, the French came, and they had to be welcomed, as well as they welcomed the Lao leaders. It was Vang Chia, Vang Yia and they lived here.

PL: Okay, can you think of anybody else?

MSV: In my village, my father was the one who welcomed them. Any Hmong who had difficulties at or whatever, my father talked to them all. Even if the Laotian, Chinese, Vietnamese, French, maybe monks, and whoever came my father had to spend time to talk to them all.

PL: Okay.

MSV: In our village, the leader was Governor Chia.

PL: Yes.

MSV: Governor Chia's grandfather, he didn't know how read and write but he got along with the Hmong in general.

PL: Yes.

MSV: The Hmong and the Laotian they didn't quite get along.

PL: Yes.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

MSV: But they welcomed the Hmong to come, if they had any problems.

PL: Yes.

MSV: Any problems, legal issues or whatever, they could help to resolve because they had a good heart, they still could provide food for them to eat as well.

PL: Yes.

MSV: At Kia Tong, Kai Tong Blia Yo could do that as well.

PL: Yes.

MSV: If there were people that came, they could provide them with food to eat too. Including the French, Vietnamese, Chinese or whoever, they could talk to all of them as well.

PL: Yes.

MSV: Welcome them in the area of Kha Tao, Kha Tao was like your grandmother…

PL: Yes.

MSV: Your grandmother's brother, your grandmother's brother Chu Len…

PL: Okay.

MSV: He was a Vang. Tha Thau.…Your grandmother's brother was Chu Len. The in law was your mother's brother. So, when he was an elder man over there, people liked them. What I know, I knew about that too.

PL: Okay. So, now, do you think that there are still Hmong leaders?

MSV: Right now? Hmong, maybe there are…places where there are still some. But they have to be living there…

PL: Yes.

MSV: For example, a group of people like your grandfather's… Pha Ya… Pha Ya's sons and daughters, they should pay attention, listen to one another.

PL: Yes.

MSV: That people have to know how to speak, and get along with them, right?

PL: Yes.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

MSV: Therefore, if they do not get along with them they would not like you.

PL: Yes.

MSV: They don't like you, including your father, uncle Qhoua, uncle Vang, Lao Teng, Dao all of them.

PL: Yes.

MSV: So can't do it, right?

PL: Okay.

MSV: Are they, do they get along…

PL: Who?

MSV: I can't say everything correctly.

PL: Oh! Okay.

MSV: Is it what I think?

PL: Okay.

MSV: Say, for instance the relatives, Pha Ya's descendants. They communicate with each other so they can't get along with other people, right?

PL: Okay.

MSV: If they get along in their communication, they will get along with each other.

PL: Okay.

MSV: So they can talk and be friends with other Hmong.

PL: Okay.

MSV: Do you know?

PL: Yes I know. I know what you just said. So, right now you don't see those Hmong leaders. But you think they are good too?

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

MSV: I don't get to go anywhere, so I don't know. But like right now, each group like Zong Phong's group, just his group, their group has to be from the same grandparents, right?

PL: Yes.

MSV: For their group, they listened to one another, when one speaks.

PL: Yes.

MSV: There must one individual in the group that fits with everyone.

PL: Yes.

MSV: So can lead the group.

PL: Okay.

MSV: They have to be able to compromise between themselves. They have to have someone to lead them. If someone has any conflict, so they have someone to resolve the issue for him.

PL: Yes.

MSV: Is that right?

PL: Right.

MSV: Every Hmong is the same, the same. Each group has to have one, at least one…two, or three key leaders in order for you not to argue, I shouldn't say argue. Slowly discuss to dispute anything; so Hmong, I see that they can't do it this way.

PL: Okay.

MSV: Is it right?

PL: Yes, I understand what you said.

I want to ask you about one more new thing like living in this country, how do you see women's leadership roles?

MSV: About what?

PL: You live in this country, how do you see women's roles in leadership?

MSV: In this country, for example, the men…

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

PL: Yes.

MSV: If she has a desire to become a leader, she can; but she does not want to. She doesn't want to learn. She has to study, she has to study. She has to go to school and learn and she has to have ideas too.

PL: Yes.

MSV: She has to have ideas too, she has to have ideas. She has to be able to do things right that others can't do. She has to have a good heart and take time to do things so that she can be a leader.

PL: Yes.

MSV: As a woman, she gives birth to children, takes care of the house, and works on the job so she has too many things for her.

PL: Yes.

MSV: So now—and like everyone treats women not as being valuable.

PL: Yes.

MSV: Do you know the laws (*Paub Cai*), do you know?

PL: Yes, I know the laws.

MSV: Everyone looks at women to see if they have value. For example, someone that has some abilities and has some knowledge, whatever she does she does it correctly, and there are people who still criticize her. Is it right? Did you hear things like that? Do you know that?

PL: Yes, yes, yes I know that.

MSV: Be aware of that a little bit.

PL: It is right.

MSV: Hum.

PL: Okay, okay, so I, okay are you done?

MSV: Hum.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

PL: Okay, I would like to ask you something new. In this country, did women accomplish things that they wouldn't when they were still in Laos or Thailand, something else other than being a housewife?

MSV: Work?

PL: Work and anything else?

MSV: Because I don't have the chance to go out. I don't have the chance to go out and observe, so I didn't see whether or not anybody has accomplished anything at all.

PL: Okay.

MSV: But the Hmong have had the opportunity to go to school only when they came to this country. Only some have the intention to go and really want to learn. Some don't want to learn at all.

PL: Yes.

MSV: So that means they can't go very far. But for those who go to school and get jobs, they have seen many of them. Have seen many…become a leader…

PL: Okay.

MSV: Do you think there is any?

PL: Yes.

MSV: I think there is not one yet.

PL: Yes, that may be, I mean, if some people think that way. So he…so you think like that. I would like to ask you one more thing, do you see that Hmong women want to help the Hmong people, do you see that? Is there anything that is good?

MSV: Those, those that became doctors, teachers…yes there are.

PL: Yes.

MSV: They become doctors, teachers. They work in offices, do this and that. There was, but there is no one who has become the top leader yet.

PL: Yes.

MSV: Able to work with the top leader, right?

PL: Yes.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

MSV: Speaking, meeting about work related to the community, so she needs to know.

PL: Yes.

MSV: She needs to know, like you asked about your roots and I said that…

PL: Yes.

MSV: To see if I, do I know the American law?

PL: Yes.

MSV: I don't know so I just have to say that I don't know at all.

PL: Yes.

MSV: If I answer you that I know, but I don't know, how can I tell you that I know, so can't, right?

PL: Right.

MSV: Is it right!

PL: Right.

MSV: She has to be able to attend meetings with them, be able to exchange communications with them.

PL: Yes.

MSV: Come up with good solutions in meetings.

PL: Yes.

MSV: Still don't have the thinking ability, I think that we still don't have anyone yet.

PL: Okay.

MSV: The ones that can do that…

PL: Yes, yes, yes.

MSV: Do you see that there is any?

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

PL: We don't have that yet, just like you said. I mean there is no one like you mentioned…In the whole country of America, there are some that can help in small cities, or maybe in the states. There is no one that works with top leaders who oversee the whole country of America.

MSV: Hum.

PL: Okay.

MSV: Ah, ah, I, like myself, like you asked me to see if I know…

PL: So you don't know then.

MSV: Because I…

PL: No, no, there is no one that is well known enough to everybody.

MSV: It's like you asked me to see if I know, just all of the top leaders of this city.

PL: Yes, yes.

MSV: This way, so I don't know, right?

PL: Yes, right.

MSV: During my time in the past, my mom and dad were leaders.

PL: Yes.

MSV: I was just a kid, right?

PL: Yes, so everyone knew?

MSV: Tax, I had to know.

PL: Okay.

MSV: I had to know. I didn't know how read and write, but I had to know something that my dad knew.

PL: Yes.

MSV: I had to know what he knew. I had to know those people as well.

PL: Yes.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

MSV: Had to know the people, this village, this person with this name lived in this village, the leader of the village. You were the child of a leader. I was the leader's child I had to know, right?

PL: Yes, that's right.

MSV: Do you think that's right?

PL: Yes, right.

MSV: This village's name is called, the number of leaders, the leaders' names, why not know all their names. You had to know all those who governed each village. This way, every village you had to know them all before you claimed that you really knew.

PL: Yes.

MSV: If you don't really know that well, but as myself, I don't really know at all, so I have to answer that I don't know, right?

PL: Right.

MSV: I say I know, but actually I don't…

PL: Right, right…

MSV: As a child of a leader, you have to know, right?

PL: Yes, right.

MSV: The Americans are pretty much the same as I said, right?

PL: Right.

MSV: They know because they were leaders ever since, right?

PL: Yes.

MSV: Their mom and dad were, their grandmother and grandfather were leaders, so they have to know.

PL: Yes.

MSV: I, just about my husband, about my dad, my dad's relatives, this is how I knew them all long. As a leader in your area, you have to know all of your people in the area.

PL: Yes.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

MSV: Considering, right?

PL: Okay, okay, that's good. So let's say that we have done a little. Do you have anything else that you want to add, and want us to know more to document, about Hmong women's life or your life?

MSV: The Hmong women, they say that they go to school and are educated so they don't, they don't want to listen to words that the Hmong women said.

PL: Okay.

MSV: Right, they don't want to listen. Even if they heard, they don't want to do it.

PL: Yes…

MSV: Is it right? Is that right?

PL: So you said that the Hmong women go to school and don't want to listen to what the older Hmong women said?

MSV: Yes.

PL: Okay, so you see that that is not good…

MSV: Go to school, so whatever we say to them, they don't want to keep.

PL: Okay, okay.

MSV: They don't keep it.

PL: So you suggest that the younger generation have to keep the older generation's words and ideas?

MSV: Oh! Those that came to this country are probably not going to keep the older generation's words.

PL: Okay.

MSV: There was a Hmong person that told me that. There were some Hmong that told me that the words that we teach to the younger generation in America…

PL: Yes.

MSV: So the young people they don't accept your words and ideas at all, they said.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

PL: Yes, yes, yes.

MSV: The Hmong people said that to me.

PL: Okay, so, our Hmong women, what they said we keep, we keep your words right…

MSV: What?

PL: These stories, stories we record today so we can document your words…

MSV: About what?

PL: Oh! The story you recorded today, we get to keep your story and we can learn from it.

MSV: Keeping that?

PL: Yes, your story which was recorded today, we will transcribe your story into Hmong and English. And so our young people, and the young American people can understand the Hmong women's life. So I would like to conclude this now. Okay, so, thank you very much.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

Mao Song Lyfong Vang

Interviewer (I): Hi, this interview, this is an interview of Mao Song Lyfong Vang, taken on Thursday, January 27th, at her daughter's house. Gao Lee Yang in, um, I think it's, it's must be, um, in Maplewood, hold on, it's this Maplewood. Phauj Ntxhoos, ua ntej wb pib, kuv yuav, kuv noog koj txog koj tus kheej tso, koj yog nkauj hmoob ab tsi?

Mao Song Lyfong Vang (M) : Hav ?

I : Koj yog nkauj hmoob dab tsi?

M : Kuv yog hmoob Lis.

I : Es koj los yuav tsev hmoob xeem dab tsi?

M : Vaj, yuav txiv hmoob Vaj.

I : Okay, tam sim no koj muaj pis tsawg xyoo?

M : Kuv muaj, um, 80, 80 xyoo thiab 6 hlis.

I : Es koj muaj pis tsawg tus me nyuam?

M : Hav ?

I : Koj muaj pis tsawg tus me nyuam?

M : Kuv muaj 12 tug. Kuv muaj 12 tug ces pes tias xiam lawm uas niam no li 6 tus, ces niam no, tam sim no, muaj uas niam no ib tug nws nyob teb chaws Nplog, muaj 3 tug nyob Fabkis, muaj 2 tug nyob qhov nov.

I : Okay, qib siab tshaj plaws uas koj kawm ntawv yog dab tsi?

M : Kuv tsis kawm ntawv as, kuv niam kuv txiv cia kuv mus ua teb lawm xwb ne.

I : Koj, koj, koj puas ua hauj lwm tam sim nov?

M : Tam sim no kuv ua tsis taus hauj lwm lawm os. Kuv mob mob, mob mob kuv tej uas nqaij, mob kuv tej leeg , tej, um, nraub qaum tej, um, ncej puab, tej kav hlaub, kuv ua tsi tau tej hauj lwm lawm os, kuv nyob xwb oj.

I : Tam sim no koj nrog leej twg nyob?

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

M : Kuv nrog, um, niam no uas Zoov Thooj thiab Lig, kuv tus ntxhais me naj, tus ntxhais yau nkawv nyob xwb oj. Zoov Thooj Yaj, Tsav Vaj tus tub ne.

I : Okay, tam sim no koj muaj txiv los tsis muaj txiv lawm?

M : Kuv tsis muaj txiv lawm os, kuv tus txiv, nws mob mob ces nws twb tuag xyoo uas niam no 92 lawm.

I : Es, thaum koj cos, thaum koj nyob nrog koj tus txiv, ua nej muaj ib tug poj niam xwb los nej muaj ntau tus poj niam nyob hauv nej lub tsev?

M : Kuv tus txiv uas xub thauj nav, mas yog Nkaj Zeb tus tij laug nawb, ces nws uas nws, Nkaj Zeb tus tij laug hu ua Txooj Ntxawg no nawb, Ntxoov Xeeb nawb, yog uas niam no niam Tswv Looj, nkauj Kab Yeeb txiv, thiab yog uas Neeb nav txiv ov, ces nws, uas nws tuag lawm nav, nws tuag lawm ces niam no tus uas txiv Nkaj Zeb ntawd nav mas yog nws tus kwv nav, yog nws tus kwv ntag laiv, peb txiv yog tus no, niam Nkaj Zeb tus yog tus no ntag laiv. Ces lawv tsis pub kuv uas tawm nav.

I : Okay.

M : Tsi pub tawm tsev nav.

I : Okay.

M : Ces cov uas muaj poj niam nav lawv uas thaum ntawd kuv tseem hluas hluas ne, muaj 16 xyoo, um 20…26 xyoo xwb ne.

I : Um.

M : Ces tus twg yuav los Nkaj Zeb tsis pub nav.

I : Um.

M : Nkaj Zeb mas muaj poj niam lawm nawb, tiam sis hmoob txoj kev cai mas niam no mus li ntawd ne.

I : Um.

M : Mas nws yuav yuav uas nws tus poj niam thiab es 2 leeg los lav tib si nrog cov hmoob Vaj nav, cov laus nav tib si mas uas pe, los thov lawv huv tib si 21 niam txiv nav, los uas thov cov laus neeg tib si lawv yuav lawv hlub, hlub ib yam luag tus niam hlob ntawd nav. Um, yawg, yawg Kos muaj uas tus txiv Nkaj Zeb ntawd nav, um coj ua vaj ua tsev rau nws tus poj niam thiab kuv nyob tib yam nav.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

I : Um.

M : Um, ces coj mus ua teb…pab 2 leeg ib yam nav. Ws, nws muaj nyiaj peb, kuv muaj nyiaj thiab nkawv muaj nyiaj thiab nav, ces uas ua luam nav. Koj paub luam yog ab tsi?

I : Um.

M : Ua luam ces peb txiv ntawd pab, um, 2 leeg ib yam nav. Ws hlub ib yam li tus uas niam, nws tus poj niam, niam hlob ntawd nav, ces nkawv 2 leeg los lav toj cov uas neeg laus nav, cov pog cov yawg, cov kwv tij los puas cov txiv ntxawm pos, cov tag nrho tib si nav. Ces kom uas niam no nrog nws nyob, ces kom hlub ib yam no nav, ces niam no kuv tsis kam nyob naj.

I : Um .

M : Kuv hais tias cia uas kuv nyob nav, kuv tus txiv tuag lawm ces kuv nyob nav, kuv nyob txaus lawm nav, kuv nyob txaus lawm ces muaj cov uas niam no tus twg nyiam kuv nav, ces nws hais lus haum kuv nav ces kuv zoo siab mus naj, ces thaum ntawd ces nyiaj thiab me nyuam thiab vaj tsev thiab uas niam no nyuj nees, npua qaib, uas mov noj ab tsi tso tag nrho rau lawv tib si nav, lawv tsis kam ne.

I : Um.

M : Lawv tsis kam mas, lawv yuav yuav kuv ua 2 tug me nyuam ntawd niam xwb. Yog hais tias cia kuv mus lawm nav, ces niam no tso 2 tug me nyuam cia no, 2 tug me nyuam ntawd mas yog noob nom ne puas yog. Koj paub noob nom yog ab tsi?

I : Ws, paub los mas.

M : Yas yog noob nom ces lawv tu tsis tau, ces lawv yuav tsum yuav kuv cia ntawd kom kuv ua kuv 2 tug me nyuam ntawd niam no naj.

I : Um, kuv, kuv xav, um, kuv paub hais tias thaum koj hais tias noob nom yog ab tsi mas cov laus mloog, um, cov lus no lawv tsis paub ces koj piav me ntsis rau lawv? uh hm….

M : Yog hmoob los yog ab tsi naj?

I : Lawv yog hmoob es lawv mam, um, pes cov lus ua ameskas, uh hm….

M : Hum hum…Lawv puas hais lus rau kuv hnov thiab maj?

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

I : Um lawv, no, no, no, lawv, lawv mam mloog cov lus no es lawv mam sau ces thaum koj hais ces lawv mam paub.

M : Hais cov qub puag tas los hais cov tshiab maj?

I : No, no, hais uas kws koj piav me ntsis hais tias, koj hais tias, cov me nyuam yog noob nom no?

M : Um.

I : Thaum koj hais li no, yog ab tsi?

M : Uh ha…ha…ha…um koj tsis paub?

I : Kuv paub mas, mas tsi yog kuv cov lus, ces kuv xav kom koj hais tias…. Zoo hais tias koj cov lus mas yog ab tsi .

M : Ces hais ntawd tauj mus xwb laiv puas yog?

I : Hais me ntsis…qhov ped.

M : Ah…hais kuv lub neej es mas kuv twb tsi muaj ib tug teb kuv es.

I : Tsis ua li cas koj hais?

M : Um, cov puag ta twb nyob hauv lawm puas yog?

I : Aws…

M : Kuv lub neej mas thaum uas niam no i, qhov nov mas kuv yuav piav me ntsis thiab ov, kuv niam kuv txiv yug kuv no nav mas kuv kuv uas kuv txiv yug kuv no mas nws uas, yog ib tug uas, niam no tub ntsuag, kuv yawg nav, kuv yawg Pos Lis yog ib tug tub ntsuag ces nws los pem suav teb los ces nws los rau teb chaws uas Hawv Twj Kum, um Pas Ntxhw, um niam no Pas Qav, Tsuas Zaj, Tsuas Xob ntawd. Ces mam los ua neej nyob ntawd mas cov noob Lis Cuab los coob coob los ua ntej lawm nawb. Mas cov los ua ntej lawv coob lawm ov, ces nws mam los yuav poj niam, nws ma yug kuv txiv Foom ntawd, mas yug tau uas niam no lawv, uas 4 tug kwv tij, thiab 4 tug ntxhais ces ua neej nyob ntawd. Ces kuv txiv nav, kuv txiv no mas yog Lis Foom nawb. Kuv txiv mas yog Lis Foom, lub xeem mas hu ua Lis, tiam sis lub npe hu ua Foom no nawb. Ces kuv lub npe mas hu ua Ntxhoo, ces lawv pheej hu ua Ntxhoo Txhiaj Foom no nawb. Ntxhoo Txhiaj Foom hos suav, nyab laj , nplog , fabkis hu kuv txiv ua LisFoom, Lis Foom Nraj Pos Lis nawb. Ces no, ces yug tau kuv thaum uas 1900 tim 19 lub 7 hli ntuj thiab ces niam no, uas kuv nrog kuv txiv nyob ces niam no cov uas thaum uas kuv muaj uas niam no 1910…17 no ces niam no…tsi yog, 1917 no ces, kuv txiv mas kuv

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

txiv Lis Foom no mas yog muaj poj niam lawm nawb. Ces thaum, ces cov nom cov tswv lawv qhib tso cai rau tus twg xav yuav uas… niam yau los tau, ua no ces cov nom yuav yuav thiab ces kuv txiv thiaj li mus zij Kiab Toom Npliaj Yob, uas niam no tus ntxhais los mas, yuav los thaum 1917 los ces yug tau Nyiaj Npis 18, yug tau Nyiaj Npis nawb, Phas Nyas Tub Npis ov. Cov nov mas yog niam no i noob Kiab Toom Npliaj Yob nawb. Ces thaum 19 lub 7 hli ntuj ces yug kuv hu ua Maum Ntxhoo, hu ua Ntxhoo nawb, Ntxhoo Txhiaj Foom no. Ces niam no i wb niam naj, wb niam mas niam no, um, yawm txiv Kiab Toom Npliaj Yob no, mas nws txiv mas hu ua Lauj Paj Txhim no, mas yog ib tug nai thab ham nyob pem Suav teb. Ces thaum ntawd mas lawv los puag hauv uas 1900 nawb, lawv los hauv diam ov. Ces tsis paub hais tias xyoo twg lub hli twg, ces lawv los, los sib tua sib tua rog tawg 2 lub khaib ces niam no yog cov Lawj Paj Txhim cov thab ham tuag tag lawm tshuav ib, tshuav nkawv 2 leeg xwb, tshuav Lawj Paj Txhim thiab Zoov, Zoov Tsawb nkawv. Ces nkawv los, nkawv los rau lub teb chaws uas niam no Yeej Phaj, um, Rua Ntuj no nawb, Huam Pham no nawb. Ces niam no lawv, lawv los nyob ntawd, ces lawv mam los yuav poj niam, Lauj Paj Txhim mam yuav poj niam, ces mam yug kuv niam nawb, mam yug kuv niam ces yug tau kuv niam, ces niam no kuv txiv lawv los nyob ntawd ces, Lauj Paj Txhim mam yuav poj niam. Yuav poj niam ces mam yug tau uas niam no Kaim Toom Npliaj Yob, kuv piav tej zaum qhov ho yuam kev me ntsis thiab. Yug tau Kiab Toom Npliaj Yob ces Kiab Toom Npliaj Yob mam li uas yug tau niam Lauj Maim. Yog piav ma piav ntau hwv ces yug tau Lauj Maim, ces thaum ntawd thaum uas niam no 1917 ces kuv txiv twb muaj poj niam lawm nawb kuv txiv poj niam uas Yab Laj, Yab Vab Yaj no nkawv twb muaj 5 tug me nyuam lawm ces, ces kuv txiv mus zij kuv niam los, ces zij kuv niam los ces coj los nrog niam hlob thiab niam no txiv nyob, ces twb yug tau Nyiaj Npis lawm, Phas Nyas nav, Phas Nyas Tub Npis yog ua niam no 18 ces 19 lub 7 hli ces yug kuv, ces hu ua Ntxhoo Txhiaj Foom no nawb. Tej zaum hais ntau ntau kuv tsis xav hais thiab, ces yuav los ua , kuv txiv yuav los ua niam yau. Ces lawv nrog kuv txiv nyob, ces thaum uas niam no 21 no nav, 21 no ces kuv niam thiab niam hlob lawv tsi sib haum ces, khwv khwv li es yuav niam yau los ces, coj niam yau los ces coj los zom zeb, coj los tuav txhuv, ces muaj muaj neeg coob coob, ces ua mov noj nyias mus ris taws, ris zaub npua, ris dej, ua teb ua no ces kuv niam khwv khwv thiab ces ua niag niam hlob niam yau ces tsis sib haum, ces no niam hlob thiab kuv niam nkawv sib ceg. Ces kuv txiv muab kuv niam ntaus ces kuv niam tuag…lawm thaum ntawd kuv muaj 12 xyoos. Aus kuv muaj 2 xyoos xwb oj, kuv muaj 2 xyoos es niam no kuv niam tuag, kuv niam tuag thaum 21, es niam no yug kuv ces yug thaum uas niam no 19 lub 7 hli nawb. Kuv laus lawm os hais tom ntej rau tom qab thiab, tiam sis kuv Paj Yeeb kom hais no kuv lam hais me ntsis xwb oj. Ces cia kuv nyog, ces kab hais tias kuv muaj 2 xyoos no los mas. Kuv muaj 2 xyoos, ces kuv niam tuag lawm ces thaum ntawd mas hmoob mas tsis kam ua zog kiag ov, ntiav tiag tiag, ua dab tsi los yeej tsis kam li nawb. Ces yeej yog ua teb los niam no yus 2 niam txiv mus ua hos tu me nyuam los yus tu yus xwb. Ua teb mov noj los yog niam thiab txiv lawv ua, kuv niam lawv ua, yug qaib yug npua, yug nyuj yug twm, yug nees thauj, tej nos, es tau coj mus thauj mov noj los noj li no xwb es khwv khwv…Ces kuv niam tuag lawm, thaum kuv me me es kuv muaj

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

2 xyoos xwb es, ces kuv nrog kuv txiv nyob os, ces kuv nrog kuv txiv niam no Txhiaj Foom Ntsab Pov nyob es, kuv nyob nyob…ces kuv loj tuaj ces kuv muaj 10 xyoo, kuv muaj 10 xyoo ces kuv txiv tus niam hlob ho tuag lawm thiab lau ces niam no tsi muaj neeg kiag! Ces muaj niam no cov uas tuaj ua zog tuaj tej tub ntsuag ntxhais ntsuag… Tej ntawd, tej uas lawv sis niam txiv tuag lawm pos, yog niam txiv uas niam no xiam dig muag poj um xiam oob qhab no los mas, ua tsi tau noj ces coj los ces thaum kuv muaj 10 xyoo ces niam hlob tuag lawm, ces kuv txiv coj niam yau nav, yog tus uas coj coj…tag cov neeg mus ua teb lau, ua ub ua no ntawd ces coj niag niam yau los zov cov neeg me nyuam mos. Niag naim hlob tus me nyuam mos liab lawm ces cia kuv mus nrog uas niam no...cov tub uas ntsuag ntxhais ntsuag… Cov tub muas ntxhais muas, cov ntxhais nkauj fa no mas ua teb mas lawv thaum ntawd mas kuv me dua nawb, lawv cov no mas lawv cov loj loj lawm ov, ces yog tias lawv mus xwb ces lawv yeej tsis tsis ua teb ces ib tug hais tsi tau ib tug nav, ces kuv txiv cia kuv mus coj lawv, ces kuv, kaj ntug ces kuv sawv ces kuv txiv qhia hais tias, koj sawv ces koj hu lawv hais tias nej tus twg noj mov noj dab tsi noj es yuav mus ua teb nawb, no ces kuv nqa rab hlau ces kuv ua ntej mus ua teb lawm. Ces lawv mam lawv qab tuaj.

Hos niam no lawv lawv qab tuaj ces niam no peb ua teb ces ua noj ua haus ces, pheej…ua li ntawd ces…thaum kuv tseem me me kuv tsaws tsis taus nra nees, ces niam no kuv khaws, ntais pob kws es khaws ntim rau, tuaj tom ntim rau lub dab tawb tom no lawm, ho ntim rau sab tom ces mam nhriav rau… Ces mam coj los tsev xwb ces ua ua…ces kuv mam loj tuaj lauj, loj tuaj ces kuv tsaws taus nra nees lawm nav. Kuv tsaws taus nra nees lawm ces niam no, kuv tsaws taus nra nees thiab kuv kuj nqa tau npua qhauv rau npua noj, kuv mus de zaub npuas coj los rau npua noj. Kuv thauj pob kws los zom npua qhauv, hau rau npua noj ces peb muaj qaib, peb muaj qaib muaj npua, muaj nyuj muaj twm. Ces thaum ntawd ces niam no muaj muaj li ces muaj muaj neeg thiab ces peb yeej tsis txom nyem nawb.

Ces peb khwv peb noj peb xwb…ua teb los ua ntau ntau…li mas kuv coj cov neeg mus, kuv coj cov neeg mus uas niam no tub muas ntxhais muas, tub sau ntxhais sau, cov neeg txom nyem tsi muaj nyiaj them se ces cov nov mus ua teb ces, niam no kuv yeej ua ua ua txog puag…thaum uas niam no 38...38 no ces cov hmoob nav, cov hmoob thiaj sib txeeb sib txeeb kuv ces kuv txiv muab kuv mus cia rau uas ib hnub kev los hmoob tseem lawv qab tuaj nrhiav thiab,ces kuv txiv mus rau puag…Xeev Khuam los kuv txiv thiab kuv niam nkawv nav coj kuv mus los hmoob tseem tuaj tos thiab es ces lawv mus puag …. Nyab Laj teb, puag Xees Tshuab los nkawv tseem coj kuv mus tib si no naj. Ua ua ces thaum 38 ces kuv tus txiv uas niam no Txooj Ntxawg no nav, Txooj Ntxawg Vaj uas Ntxoov Xeeb los mav, uas Vaj Txooj Neeb thiab Nkauj Kab Yeeb nkawv txiv naj, lawv tuaj ces niam no lawv tuaj zov zov… Tau ib xyoos ces kuv tsis tawm li nav. Thaud mas hmoob mas pheej uas cov neeg uas niam no Iam luag maim lawm nav, luag qhaib lawm no los mas, luag tuaj thov lawm nav, cov uas luag cov ntxhais uas luag tuaj thov lawm es tsi muab naj, niam txiv tsis muab rau naj, cov kwv tij tsi muab rau naj, cov nov mas yog yuav hais es tus twg tuaj yuav mas niam no muab tus uas

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

tuaj yuav ntawd nplua nyiaj no naj, pheej ua li no ces niam no ua nyuab nyuab…kawg ces kuv tus txiv yog hmoob Vaj ntawd nav, ces lawv thiaj li tuaj ces tuaj zov zov ces, kuv txiv muaj ib tug ntxhais muas nav, nws qhib qhov rooj ces no kuv tsi paub tias lawv ua cas rau, qhib qhov rooj ces niam no kuv tus txiv cia li los ntsiab nkaus kuv tes ces cab kiag tawm plaws ntawm qhov rooj tag rau nraum zoov ces…niam no txiv uas tus txiv Nkaj Zeb uas yuav kuv no nav thiab tus tij laug Tooj Pov thiab naj, 3 leeg ces ib tug uas, 2 tug cug kiag xub pwg rau 2 sab qhov tsos hos ib tug, tus tij laug hlob ntawd nav tuaj kiag kuv cov nyiaj ntawm caj dab ces cab, cab lawm xwb mas ko taw twb tsi poob pem teb thiab naj.

Ces coj mus yuav ces yuav tau thaum 38 lauj…2 hlis ntuj xiab kiag ces mus nyob ces mus nyob txog uas niam no Iam 46 lub 4 hlis tej nawb ces peb txiv tuag. Tiam sis peb txiv mas…ua hauj lwm taug nyab laj ciam teb ntawd es, ua ua…hauj lwm taug nyiab laj ciam teb no es nrhiav xov no los mas, ces pheej mus ua hauj lwm taug nyab laj ciam teb ces ua tua 8 xyoo tib tiag nawb, ces niam no thaud mas fabkis nyob hav zoov tag…nrho mas… thaum uas niam no iam 3, uas 45 ntawd naj fabkis tag…nrho mas yeej tsi pub, uas niam no, cov uas niam no I tsis ntseeg siab ntawd nav, mus ze li ces thiaj kom peb txiv nav. Thiaj kom kuv tus txiv ntawd xa luam yeeb, xa pem thaj, xa kav xev, xa mis nyuj tuaj mus, tuaj puag…Loom Heej tuaj mus rau Khas Hoos Phwv Dum tod nav. Ces tus nees mus tsis tau ces peb txiv thiaj li ho yuav ib tus nees uas 5 choj 10 kis coj los thauj cov khoom ntawd. Thauj cov khoom ntawd mus rau fabkis tag, ces mus deb deb…ces niam no mus ntawd mus uas 3 hnub kev, ces mam txog nawb, mam txog cov fabkis, thiab dab laug Npis lawv, Phas Nyas Tub Npis lawv nyob hav zoov ntawd nav. Ces mus pw 2 hmos ces twb rov qab los tsev. Ces coj tus nees ntawd los ces coj los sam. Yog muab tus nees ntawd sam rau es cia thauj pob kws no, ces tus nees thiaj tuam peb txiv tuag lawm nawb. Thiab Tuam uas niam no kuv tus txiv uas Txooj Ntxawg Vaj no nav, lawv hu ua Txooj Ntxawg Vaj uas nyob rhawv zeb no nawb. Ces yog uas niam no Iam kuv tus nkauj KabYeeb uas niam Tswv Looj nyob Vees Cas naj, Looj Phas Nyas nav tus poj niam thiab kuv tus uas niam no Vaj Txoov Neeb no txiv nav, ces tuag lawm ces peb txom txom…nyem kawg nkaus li lauj, mas 2 tug me nyuam ntawd mas kuv tus Vaj Txoov Neeb ntawd nyuam qhov muaj 1 xyoos thiab 6 hli, hos kuv tus me Nkauj Kab Yeeb ntawd nyuam qhuav muaj 3 xyoo, 3 xyoox thiab uas niam no Iam, 3 xyoos thiab uas ib hlis xwb oj, ces oh…peb txom txom nyem kawg nkaus li lauj…ces peb, dab laug thiaj coj peb rov qab. Uas luag hais tias yog uas niam no noob nom noob tswv nav, no mas niam no tug twg yuav tau nav, yog hais tias tus txiv tuag lawm es cia nyob es txom txom nyem nav, kwv tij los luag rua qhov muag ntsia xwb luag pab tsi taus, luag tua tsis taus ces niam no yog ntxhais nom nav, ces yus cov kwv tij yeej hlub tsis taus, ces yog hais tias tsi muaj tus uas yuav hlub taus, yuav yuav tau es hlub tau nav. Ces niam no cov neej tsa kom cov kwv tij muab xa rov qab naj, kom muab uas niam no muab kuv xa ntawd nav. Yog muab uas kuv thiab muab tug me nyuam thiab ces muab xa mus rau Phas Nyas Tub Npis lawv mav. Ces muab xa mus rau dab laug lawv ces twb muab xa lawm mas, ces niam no tu tu siab li hos, niam no kuv hais rau sawv daws hais tias ntxhais nom ntxhais tswv mas tsi zoo yuav, thiab mas niam no yog hais tias yog yus sawv daws yog tias

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

hmoov muaj es tus txiv ua nres nroos nyob ntawd mas zoo dua, yog hais tias hmoov tsis muaj es tus txiv ho tuag tso tseg mas niam no luag neej luag tsav hais tias kom xa ces yuav tsum xa luag tus ntxhais ntawd rov qab mus rau niam no cov neej tsa nav, thiab me nyuam mus rau nrog lawv nyob nav. Ces lawv mam pab yug, pab saib pab xyuas, uas kom, uas niam no tus ntxhais ntawd txhob txom txom nyem, thiab yug kom uas me nyuam ntawd loj es kom nws ua nws neej, ces tsis kam cia rau cov uas kwv tij nawb. Yog li no mas, niam no, thaum ntawd peb txiv tuag tag lawm ces lawv thiaj li kom, uas niam no, Nkaj Zeb thiaj li uas muaj poj niam tib…si lawm ces thiaj, um Nkaj Zeb thiaj yuav, Nkaj Zeb yuav ces Nkaj Zeb cia li los lav tas ntawm cov yawg cov tij laug cov niam cov txiv cov kwv tij tas nrho tib si hais tias yog 2 niam txiv nawb. Ces tus txiv thiab 2 tug, hos tus poj niam thiab ces lawv hais tias niam no peb txiv tuag lawm ces tseem tshuav 2 tug muam thiab, tshuav peb txiv 2 tug muam thiab niam pog thiab, ces cia peb nrog Nkaj Zeb nkawv 2 niam txiv ntawd nyob, es niam no lawv, niam no, hlub kuv ib yam li uas Nkaj Zeb tus poj niam hlob ntawd, es kom txhob txom txom nyem, es muaj niam pog thiab 2 tug me muam pab saib xyuas me nyuam thiab, ces peb sawv daws ua teb xwb nawb.

Ces peb ua teb los peb sawv daws mus ua teb es sib coj tsuav muaj Nkaj Zeb uas tus coj mus ua teb, mus laij teb, mus uas niam no, muab twm mus laij hav nqeeb, ces peb sawv daws mus ua kom tau noj tau haus ces tsis pub rau dab laug lawv coj mus no los mas. Ces tsi pub rau dab laug lawv cov mus es cia es cia kom nrog Nkaj Zeb nyob, es Nkaj Zeb hlub ib yam li niam Nkaj Zeb, hos niam Nkaj Zeb hais tias niam Nkaj Zeb yog tias tso tsis yuav nav, yog hais tias tsis yuav mas lawv tu tsi tau kuv 2 tug me nyuam. Mas kuv tseem hluas hluas ces ua li cas los yuav muaj tus yuav xwb, ces lawv tus tsi tau 2 tug me nyuam ces kom yuav niam no Iam Nkaj Zeb yuav kuv es hlub, Nkaj Zeb, Nkaj Zeb hlub tus poj niam hlob ntawd thiab hlub kuv ib yam, niam no tsi yog ib tug hluas nkauj es yuav los txeeb tus txiv, es niam no yog tus tij laug tus poj niam xwb mas kuv cia cov me nyuam rau uas lawv los lawv hlub tsi taus, lawv tu tsis tau, ces yuav txom txom nyem li ces yuav kuv cia nrog nkawv nyob es niam no nkawv ua teb txog txij twj los kuv mam mus txij twg, nkawv ua yam twg los peb suav daws sib pab, ua lag ua luam los los sib pab, ua teb los sib pab es kom tau noj tau haus, es kom txhob txom txom nyem xwb ces niam no niag Nkaj Zeb tus poj niam Yeeb hais tias nws tsis yuav kiag.

Niam hlob tsis yuav kiag ua niam hlob tus txiv, niam no kuv tsi txhob yuav kiag ua kuv tus txiv, kuv yog niam tij xwb ne, txhob yuav kiag ua kuv tus txiv cia nws nyob ntawd es tsuav muaj uas tus txiv ntawd nav, tsuav muaj Nkaj Zeb ua tus coj, Nkaj Zeb ua tus coj es coj peb mus ua teb coj mus laij teb ces…mas nws ua ntej ces peb lawv qab ua vaj ua tsev rau niam no wb 2 leeg nyob, es ua lag ua luam pab wb es kom peb tau noj tau haus ib yam niam hlob ntawd nws tsis txhob yuav peb txiv Nkaj Zeb no ua nws tus kiag, kuv tsis txhob yuav ua kuv tus kiag es cia Nkaj Zeb ua tus coj peb sawv daws xwb es txom txom nyem li kom peb nyob ua ke es niam no peb sib hlub. Muaj tsev rau kuv nyob, muaj txaj rau kuv pw, muaj txiv nrog kuv mus ua teb, mus ua ub ua no. Yog ua yam sib yam hnyav los kom

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

yeej meem txib Nkaj Zeb, yuav kuv cia ua kuv 2 tug me nyuam niam, yuav kuv cia niam noj kuv tej nyiaj tej txiaj xwb, es niam no nws tsis yog hais tias yuav yuav kuv coj mus cia ntawd, es coj mus ua qhev li uas cov niam yau uas yog hluas nkauj, um hais hais puas tsav puas yam mas niam no yog hais tias peb txiv thiab niam hlob nkawv tsis hlub kuv ib yam li niam hlob, ces kom uas niam no tag cov kwv tij hmoob Vaj no nav, nws ib txhais qhov muag tooj ib txhais qhov muag hlau, ib txhais qi ib txhais rua, hos ib txhais tsis pom mas nyaj ib txhais yuav pom, ces Nkaj Zeb kom 2 niam txiv nkawv kuv tsis hlub los thaum ntawd yuav pom tas tib si, lawv rua qhov muag ntsia, yog hais tias nkawv 2 niam txiv nkawv tsis hlub kuv raws li nkawv hais es nkawv cia kuv txom nyem, mas niam no i, lawv mam li tsaws kuv me nyuam rau kuv nraub qaum, mam li muab kuv nyiaj txiag rau kuv, mam xa kuv rov qab mus rau kuv cov neej cov tsa hais li no ces kuv thiaj li hais tias awb…nyiaj txiag los tus tij laug muab tag huv huv lawm thiab ces nyob los lam nyob lauj no ces thiaj muaj niam pog zov me nyuam thiab…muaj 2 tug muam pab thiab ces thiaj lam nyob xwb os txom txom…kawg nkaws, thaum hais mas hais li no ov tiam sis thaum ua tau lawm ces tsis yog li ntawd lawm, mas kuv piav li no rau nej xwb es niam no yog piav mas piav ntau ntau li ces tsis piav lawm.

I : Ua tsaug. Koj puas teb hais…hais…tau hais tias koj yug koj mus yug qhov qhov twg naj, thaum koj yug koj yug lub um…

M : Lub zos twg?

I : Lub zos twg?

M : Oh kuv yug teb chaws Tham Npoos ne, kuv niam kuv txiv yug kuv mas nyob uas niam no um teb chaws Tham Npoos nawb, toj xeem Tham Npoos no nawb ces lub tsua tho no mas niam no tis npe hua ua toj xeem hmoob Kwm no mas hu ua uas toj xeem Tham Npoos no ov, tiam sis lub tsua tho no mas yog lus hmoob hos lub uas niam no i los lus nplog mas thiaj li hu ua Pham Npoos no ov, mas yog toj Tsav Thiaj hmoob Kwm nawj, lub zos nawb, thiab uas niam no i, ces niam no lawv yog hmoob lees nawb, hos kuv txiv lub zos kiag mas hu ua uas Dej Cawm Siav no ov. Dej Cawm Siav, Dej Muaj Ntab no, Dej Muaj Ntab no ces yug kuv uas niam no ntawd mas kuv piav me ntsis rau no, thiab yug uas toj xeem Txos ces yug uas Poj Zuas, uas niam hlob yog niam nkauj hmoob Yaj, ces los yug ntawd thiab ov. Ces niam no i yug uas Xyw Nplooj txiv, nais koo Paj Zeb, yug ntawd thiab, ces niam no i yug uas Tub Ntxawg niam no los yug ntawd thiab, ces yug uas Nyiaj Npis thiab, ntawd thiab ces yug kuv thiab ces yug Tub Ntxawg thiab, yug Tub Liab thiab ces yug kuv niam tais uas hlob uas Nais Phoo niam tij ntawm nav. Peb cov nov mas yug ntawd uas niam no Dej Muaj Ntab, Dej Cawm Siav ntawd nawb, es tag nrho tib si lub zos ntawd ov, mas lub zos ntawd mas muaj uas niam no Iam hmoob Muas, hmoob Muas cuab nyob nawb. Ces Txoov Kav Tub lawv cov no nyob lub zos ntawd ov. Ces peb teb chaws ntawd mas muaj ntau ntau… Yam neeg nyob nawb: muaj hmoob Lauj, muaj hmoob Lis, muaj hmoob uas niam no Kwm, muaj hmoob Yaj huv tib si mas coob coob…nawb. Nyob lub

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

teb chaws uas toj xeem Tsav Txhiaj, uas hmoob Kwm, lub teb chaws uas niam no Pham Npoos ntawd naj nawb. Kuv niam kuv txiv yug kuv qhov ntawd ov.

I : Okay, es thaum phauj Ntxhoo koj, koj puas, koj puas hais rau peb tseeb hais tias koj yog uas hmoob dab tsi, koj yog hmoob dawb los koj yog hmoob hmoob ntsuab los hmoob txaij?

M : Kuv?

I : Aws.

M : Kuv mas kuv uas tseem hmoob dawb nawb, kuv tseem tseem yog hmoob dawb ov, uas niam no i kuv yawm txiv Paj Txhim no los tseem tseem hmoob dawb, es Kiab Toom Npliaj Yob lawv yog hmoob dawb, tag nrho, tus niam tais uas yug kuv niam los yog hmoob dawb, kuv niam los yog hmoob dawb, hos kuv txiv los yog hmoob dawb tag nrho tib si ov. Peb tsi tau yog hmoob lees hmoob ab tsi ov. Hos niam no i kuv txiv mas muaj no 4 tug poj niam nawb, tiam sis kuv niam tuag lawm mam yuav niam Cua, niam Cua no mas yog hmoob Kwm hmoob lees, es niam no niam hmoob lees no mas lo yug tau uas niam no iam muaj 3 tug tub. Ib tug yog niam no dab laug Tub uas tom qab no ua yog ua nais pha uas kawm tau ua kev, ua kev lub fai mus rau qhov ub qhov no naj, ua luv loj naj, um yug tau dab laug Choj, ces dab Choj nws ua dab tsi, kuv kuv tsis paub hos, ces yug tau uas Nom Ko nawb, mas 3 tug no mas yog niam hmoob Lis, niam hmoob lees nawb, niam hmoob lees cov me nyuam mas niam no i...uas, niam uas hmoob dawb nav yog hmoob Vaj, niam hmoob Vaj ntawd mas yug tau kuv tus dab laug Ntxhw Txwv Tswb ov, kuv txiv 4 tug niam ov, ces 3 tug niam hmoob dawb hos 1 tug niam hmoob lees li no xwb ov.

I : Es phauj Ntxhoo koj uas koj kev ntseeg yog rau li cas?

M : Hav.

I : Koj, koj , koj cov kev ntseeg yog li cas?

M : Kev ntseeg li cas?

I : Uas zoo li hais tias koj, koj ntseeg kev Yexus los koj ntseeg hais tias ua li cov hmoob kev cai?

M : Ua dab tsi los kuv yeej ua dhau los lawm, ua uas niam no iam, uas niam no ua neeb nav, ua neeb los kuv ua los lawm uas niam no i ua uas dab nav, ua dab nplog, es ua neeb nplog poj, ua khawv koob poj, tej no nav, tej no mas niam no kuv yeej ua dhau los lawm. Tas lawm nawb, tiam sis no thuam ub nav, mas pes tias muaj cov uas ua ua kev cai qub no mas nws leej leej kawg thiab ov, yav thaum ub no mas ua leej leej li tiam sis ua neeb no mas, yuav tsis tas hais tias niam no, luag ua neeb no mas luag saib ua neeb saib yog zoo lawm mas niam no 2

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

hlis 3 hlis tom qab mam kho twb tau, no nawb, mas niam no ua thaj neeb saib xwb mas yeej tsis ntiav nyiaj li nawb. Es yus ua tsuas uas niam no ua mov rau noj, es niam no, es saib luag kom muaj nqi, saib luag tsim txiaj thiab hais li no los mas, ces niam no yog hais tias thaum es hais tias oh… Tus mob no nav mloog lawm tiag lauj no, ces sawv tau zoo lawm tiag ces yus mus thov luag tiag tiag thiab ov. Tus txiv neeb ntawd thiaj mam kam thiaj mam kho nawb mas tus kev cai no mas niam no yawg tuaj kho no mas, yog yus muaj lub siab hais tias niam no yuav kom kho tiag thiab luag thiaj kho ov. Niam no ces, chiv thawj mas ua neeb kho no mas, mas luag muab tus npua coj los kho mas niam no dhas uas lub pob tsaig npua nav, dhas muab lub pob tsaig npuas xwb nawb ces niam no iam, coj mus es txog xyoo tshiab nav, ces yuav muab hlawv xa mus rau uas niam no tus ua ntawd nav ces thiaj zoo, ces tom qab no ces ua ua ces hmoob txawm tias ab! mus hu tuaj ua neeb no ces niam no muab lub niag pob tsaig qhuav xwb, ces cia muab hau rau nws ntim su. Ces neb hau lub pob tsaig, ces nws mus tsev ces muab rau nws ntim su ces ua ua ces niam no thiaj hais tias ab !.. ua neeb no ces sab sab nws li thiab es cia uas muab lub nyuag, muab lub nyuag pob tsaig xwb es cia muab kiag lub taub hau rau, no ces muab lub taub hau rau ces ua ua ces txawm hais tias ab !… lub taub hau no tsis zoo nqa ces cia niam no um txiav txhais tes nrog, ces thiaj txiav txhais tes.

Ib txhais tes nrog lub taub hau npua ntawd rau tus txiv neeb nqa mus. No, muab rau tus txiv neeb mas tus txiv neeb tsi kam yuav thiab ov, tiam sis yog cov uas hu tuaj ua neeb ntawd muab rau no nawb, ces thiaj ua li no lawm, niam no, qhov uas tuaj ua neeb es muaj ib tug qaib nav, muab ib tug qaib teeb rau pem uas qhov chaw uas teeb thaj neeb ntawd naj. Mas thaud mas, muaj muaj dab nav, muaj muaj dab ces tug qaib ntawd mas niam no i lawv hais tias roos duab no nawb, mas koj txawm tsis muab tus qaib ntawd rau tus txiv neeb los koj yuav tsum ntes tus qaib ntawd coj los khwb rau ib lub kawm nyob, nyob ntawm ib sab uas thaj neeb ntawd naj ces tus qaib ntawd roos duab no ces niam no thaum ntawd mas, thaum ntawd mas poj ntxoog heev naj, ces yog koj tsis ua li ntawd ces tus txiv neeb ntawd ua ces no nws ua, nws raws cov poj ntxoog ntawd khiav nav, ces uas nws mus tsev ces poj ntxoog ntaus nws nav, poj ntxoog ntaus nws ces nws yuav tsum uas niam no iam yuav tsum muaj tus qaib li ntawd. Ces tom qab no ces muaj ib co, mauj ib co ces txawm ho, niam no yuav tsum um muab tus qaib ntawd rau nws nqa mus laiv. Muab tus qaib ntawd rau nws nqa mus ces tus qaib ntawd nrog nws lawm ces poj ntxoog thiaj tsis ntaus nws. Thaum uas kuv lub qhov muag pom ntxoov mas kuv tseem pom nawb. Yog hais tias nws ua neeb tas es nws cia li mus tsev lawm es mam li xa uas niam no nws cov cuab yeej ua neeb lauj, mam xa taub hau npua xa ub xa no lawv qab mas nws mus nws tsis nqa ab tsi mus mas poj ntxoog yeej ntaus nws nawb.

Poj ntxoog yeej ntaus nws mas nws cia li ua li vwm mas qw… Ua neeb taug kev li mas nws ntog rau qab ke. Poj ntxoog ntaus nws nav, ntog rau qab ke sawv los ntog qaum kev sawv los pheej ua li no mas thaum mas niam no yav thaum ub oj pheej ua ua li no ov, ces ua neeb mas leej kawg nawb, tiam sis yav tom qab no, uas txij uas niam no niaj pooj tuaj naj, niaj pooj tuaj no ces, cov neeg khiav khiav

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

no ces, nyob nyob tus cia li txawj ua neeb tus txawj ua ub ua no. Chiv thawj ces ua neeb saib mam kho. Kov kov ces niam no nws saib xyab ces nws cia li kho lawm li. Ces niam no nws tsis ua neeb, nws cia li ntes npuas los, cia li kho lawm li. Pheej ua li no lawm, ces zoo li sawv daws pheej ua uas qhov niag uas, pes tias mus nrhiav noj nrhiav haus xwb no los mas. Tus tsis txawj ua neeb los txawj ua neeb. Tus tsis txhawj ua dab los ua dab li lawm.

Tus tsis txawj hu plig los txawj tag tib si lawm, ces ua li no ces, ua ua ces niam no cov neeb ntawd txawm niam no ces zoo li cov neeb ntawd txawm tsis leej lawm los mas rau qhov tias sawv cov neeb cuav no coob coob lawm nav. Neeb cuav no nej puas paub yog dab tsi maj. Ces cov nov yog cov neeb cuav es nrhiav noj xwb nav, ces niam no ua ib nyuag thaj neeb poj los yuav yuav nyiaj, saib tus nyuag xyab poj los yuav yuav nyiaj no naj. Ces ua li no ces pes tias puas tas lawm naj. Puas tas lawm ces niam no ntseeg tsi tau neeb lawm naj, ntseeg tsi tau neeb, ntseeg tsi tau khawv koob no naj.

Hos yam uas hu plig no mas niam no kuv hais tseeb rau neej nawb yam hu plig no mas tsi yog dab ov, yam hu plig no mas koj nyiam li cas koj hu li ntawd hu kom zoo siab xwb nawb. Tiam sis ib lub xyoos no mas yeej muaj, yeej muaj uas hu plig rau me nyuam mos liab, yeej muaj hu plig, yeej muaj uas niam no i, thaum uas nplej siav, thaum ntawd mas yuav tsum, uas me nyuam phav loo lia ntawd, mas yuav tsum muaj hu me nyuam plig ceev xeeb.

Noj mov nplej tshiab, mas txog peb caug mas yuav tsum, uas niam no, ua xwm kab, mas niam no uas, tua qaib hu plig, noj peb caug tua npua, hu kwv tij nteej tsa sawv daws tuaj noj ib xyoos tshiab no mas, niam no, sawv daws noj qab nyob zoo huv tib si. Ces niam no khwv khwv ua teb, ua laj ua kam, ib xyoos ntuj zeeg los txog sawv dawv noj qab nyob zoo. Yuav hu kwv hu tij, yuav hu tej muam tej yawm yij, tej dab laug, niam tais yawm txiv sawv daws tuaj noj ib rooj, niam no, txais lub xyoo tshiab li no.

Es xyoo tshiab lawm ces yuav cia cov tub cov ntxhais mus dhia qaib, mus dhia qaib no mas niam no i mas yog pov pob, ua zam pov pob es hmoob mas hmoob tsi muaj uas niam no i, party nawb. Ces muaj pam tuag, muaj neeg tuag qhov twg ces sawv daws ua zam es mus xaiv poj niam xaiv txiv thiab ov. Hos niam no, ua ib xyoos no ces noj peb caug, ces niam no, cov tub tuaj mus xaiv poj niam ces cov ntxhais xaiv vauv no nav. Ces ib xyoos ntawd ces sawv daws tuaj ua nqaij ua mov, ua paj npleg ua ncuav, ua ub ua no tos. Ces luag tej tub tej ntxhais tuaj los ua mov es hu sawv daws los noj txais lub xyoo tshiab. Es niam no muaj niam no pov pob, ntaus tis qaib, muaj ntaus tub lub, muaj nkaug tshuav, muaj tshuab qeej, muaj sib ncaws no nawb, mas muaj ntau yam ov, mas muaj uas niam no tso…rau…rau qe zeb, uas rub zaj tw tej no mas, thaum ub mas, kuv lub qhov muag yeej pom ntsoov puag thaum tseem tseem hmoob naj. Mas noj peb cawg mas lawv yeej ib niag tiaj rau nraum zoov xwb nawb, ib niag tiaj mas hais kwv txhiaj ntsoog qees, hos tus ua li cas los muaj li os, zoo kawg thiab mas tiam sis niam no tsis ua li lawm, es lam hais me ntsis li no xwb.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

I : Uas tsis ua li cas, okay kuv xav noog hais tias thaum koj ua me nyuam ntxhais, me nyuam ntxhais hluas es koj xav txog hais tias uas koj lub neej nav koj xav, hais tias koj lub neej…koj puas tau xav hais tias koj xav ua lub neej li cas thiab?

M : Ua lub neej li cas, es yus twb laus laus lawm ne?

I : Ws….mas thaum, thaum, thaum koj hluas koj puas tau, zoo li tam sim no lawv hais tias npau suav hais tias, thaum koj laus tshaj ces koj lub neej ua li cas, no thaum koj yog me nyuam ntxhais koj tsis...xav txog thaum um…kuv xav paub hais tias koj, koj, yog hais tias koj yog ib tug me nyuam ntxhais hluas naj koj puas xav hais tias kuv lub neej koj xav kom ua li cas thiab, los cov no koj tsis tau xav hu…hu…?

M : Tus uas, ua ib tug ntxhais nav, ua ib tug tub nav, ua ib tug tub mas niam no nws niam nws txiv yug tau nws los nav, mas yuav tsum cob nws, qhia nws kom nws paub, paub tus kev cai uas niam no hais tias nws yog ib tug tub no mas nws loj los mas nws yuav tsum yog ib tug txiv tsev no naj. Nws yuav yog ib tug txiv tsev, ces nws pom nws txiv ua dab tsi los nws yuav tsum sawv mus xyuas nws txiv ua dab tsi, nws nrog ua dab tsi kom nws pom nws paub, mas nws txiv um niam no ua vaj ua tsev los nws yuav tsum mus ntsia saib, nws mus pab nws txiv no thaum me los thiaj txawj ov.

I : Okay.

M : Mas cia nws loj loj lawm mas nws tsi paub nawj, ces tu qab vag tsib taug tej no, mas tus tub yuav tsum nrog leej txiv xyuas ub xyuas no huv tib si. Ces txog thaum nws loj lawm nav, txog thaum nws loj lawm ces nws thiaj paub hais tias nws yuav yuav poj niam no nav. Mas nws yuav ua tau ib tug txiv tsev, mas nws paub hais tias nws yuav paub ua vaj ua tsev, nws yuav paub ntshaw uas xav tau hais tias yuav yuav ib tug poj niam los no mas nws yuav khwv ua vaj ua tsev rau nyob. Nws yuav nrhiav hauj lwm rau ua, yuav yug me tub me nyuam, mas nws yuav pab tus poj niam nws xav tau li no.

Mas nws loj tuaj mas nws thiaj li uas pom hais tias nws yuav tsum mus yuav ib tug poj niam los, mas yuav los txog mas nws yuav tsum pab ua, dab tsi tsis paub los nws yuav yog tus coj, tus coj ua ub ua no mas thawj, thawj 2 xyoos, 3 xyoos xub xub ntawd nav, mas tus poj niam ntawd mas mam li, mas nws coj, coj, coj, ces tus poj niam mam paub tiag tiag lawm nav nawb. Mam li ua tau thiab ov, tsi yog los txog kiag txawm yuav txawj ua tau ov. Hos tus poj niam mas yog tus koj, koj yuav yuav tus poj niam ntawd naj, mas tus poj niam ntawd mas yuav tsum yog nws nyiam. Yuav tsum yog nws nyiam tus tub thiab nws hais lus, nkawv sib hais lus nav, nkawv sib hais lus sib haum no los mas. Nkawv hais lus sib haum, mas nkawv tham sib raug es ua dab tsi los nkawv 2 leeg sib pab no mas. Li no tus poj niam nyiam tus tub, tus tub nyiam tus poj niam mas tus tub thiaj xav pab poj niam.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

Hos tus poj niam ntawd yuav tsum nyiam tus tub es tus tub ua dab tsi los nws saib nws xyuas, nws xav pab no mas, yuav los mas thiaj haum. Hos yog hais tias niam no i, tus tub ntawd paub hais tias yuav poj niam ces yuav tus poj niam los so hauv tsev xwb, ces tus tub tsis coj nws ua dab tsi nav, tus tub tsis coj nws ua dab tsi tsis coj nws ua dab tsi, ces niam no nyiaj txiag los tsis khwv rau nws noj nav, nyiaj txiag los tsis khwv kom muaj yam khoom ab tsi noj haus los nws yeej ua tus uas tsi nrhiav ces tus poj niam tsis paub ua ne, tus poj niam muab tsi tau ab tsi los ua li ne, ces tus poj niam muab tsi tau dab tsi los ua ces tsis paub ua ab tsi li ces nws nyob tsis tau, ces nws khiav lawm xwb, puas yog?

I : Okay.

M : Es nws tsi muaj ab tsi ces yeej tsis pab nws, ces nws tsis paub ua, poj niam no mas nws yog ib tug hmoob tiag tiag ov, niag hmoob nraud es nws los xwb nav, nws tsis muaj ab tsi laiv.

I : Um hm hm.

M : Ces yog yus yuav ib tug poj niam no mas, yuav nws tus neeg ntawd los tes li tes, taw li taw thiab ov.

I : Um hm.

M : Ces nws los nrog tus tub ntawd nyob ces nws yeej tsis muaj ab tsi nawb.

I : Um hm.

M: Ces yuav tsum yog tus tub ntawd nav coj…nws tas puas tsav, puas yam, ua dab tsi, tsi txhob mus hais txog qhov hais tias tsi txawj, thiab tsi txhob hais tias, txhob hais txog qhov tias nkees ntawd naj, tsi muaj nawb tsis muaj qhov nkees, tsis muaj qhov nkees kiag li lawm nawb. Tus tub los tib yam, tus nyab los tib yam, txhob hais tias nkees no. Tsi muaj qhov nkees li lawm mas, 2 leeg sib pab xwb no mas ua dab tsi los 2 leeg tswv yim sib pab ua mas thiaj tsheej neeg. Yuav tus, coj tus poj niam los so ntawd xwb, ces tus poj niam muab tsis tau ab tsi los ua li, tus poj niam tsi paub ua li cas li ces nyob tsis muaj hauv paus muaj ntsis nav.

I : Okay.

M : Ces nws mus lawm mav.

I : Okay.

M : Hos tus txiv neej ntawd nav, tus txiv neej ntawd los nws tsuas coj los cia ntawd xwb nws twb tsi lis ab tsi kiag, ces niam no kuj tsi pab nav.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

I : Um.

M : Ces ua, ua ces, nws ua li ntawd ces tus poj niam khiav lawm nav.

I : Okay, es phauj Ntxhoo kuv nrog koj hais tias tau muaj tej zaum, uas hais tias hauv um lub, hauv tsev neeg, poj niam puas muaj keb txiav txim thiab?

M : Txiav txim?

I : Aws…

M : Ah…muaj los mas, tus tom ne.

I : Okay.

M : Poj niam muaj xiv txiav txim los mas, cov txiv neej nav, cov txiv neej no mas nws uas… Nyob li cov tam sim no mas kuv tsis, kuv tsis nrog lawv ua nom ua tswv nawb, ces kuv tsis, kuv tsis tau mloog nawb tiam sis yav thaum ub mas kuv yeej paub thiab os.

I : Um hm.

M : Kuv yeej paub thiab, ces niam no nyob li tias hais lus dab tsi naj, mas nyob li tias thaum ub mas peb mas peb tsis ntiav tug lawyer, koj paub ntiav lawyer lawm puas yog, peb tsi muaj kev cai tias ib tus neeg tuaj, tuaj uas pab peb laiv, mas pes tias nyob li uas, nyob li hauv tsev no nav, mas nyob li Zoov Thooj mas, nyob li Zoov Thooj ntawd mas nws yog ib tug uas niam no nom ces lawv cia, lawv uas lawv zam nav, lawv zam ib tug neeg no mas thaum ub mas lawv sau se ne puas yog, koj paub sau se yog ab tsi?

I : Uh hm.

M : Paub los pos?

I : Aws!

M : Ces nyob li ib lub zos no nav, ces lawv yuav tsum tseg li 3 tug nav, 3 tug ntawd mas tsis sau se ov, sau se no as mas sau nyiaj coj mus rau uas nom noj naj, ces pes tias ces lawv 3 tug ntawd nav, mas lawv uas tis sau se tiag tiag lawv nyob es hais lus hais plaub, hais lus ab tsi tsi tau txaus siab cov ntawd tuaj ces tuaj sib tham nav.

I : Okay.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

M : Ces niam no i, mas yuav tsum cia uas lawv cov uas tuaj hais lus ntawd nav, lawv twb sib chim chim lawm lawv mam tuaj nav, ces yuav tsum txhob ntiav lawyer, ces tuaj ces maj mam tham nav, maj mam hais ces nyob li hais tias koj tuaj no koj tuaj qhia kuv lawm puas yog, ces koj twb yog txhaum lawm nav, ces koj tuaj tos hais tas, ces ib me ntsis ib tug ntawd nav, ho lawv qab tuaj ces tuaj hais nav, ces niam no i nws tuaj piav nws cov lus ces twb yog koj txhaum nav, ces tej tus uas niam no mloog nws cov lus tas nav, ces yog koj txhaum nav ces koj twb paub hais tias koj txhaum puas yog. No ces nyob li hais tias tus uas loj ntawd nav, koj muab me ntsis nyiaj tuaj ntiav nws nav ces nws txawm hais tias koj mas tsi txhaum li no naj. Koj mas tsis txhaum no ces koj dim dawb, ces nws uas chim chim no naj. Ces nws ua thaum ub mas peb tsis nyiam ua li no. Pes tias koj txhaum nav, koj txhaum ces koj lees hais tias koj, koj txhaum nav, ces yuav tsum kho no puas yog, kho kom nws zoo siab, koj zoo siab xwb, ces txhob yuav nyiaj no nav, puas yog.

I : Okay, es phauj Ntxhoo kuv xav paub hais tias poj niam lawv puas pauv yog hais tias yuav tsum…yog hais tias muaj cov laus los es… lawv yuav tsum txiav txim naj, puas muaj poj niam zaum nrog cov laus thiab, es lawv pab txiav txim no?

M : Ntawd, cov poj niam mas uas niam no i khwv uas, muaj cai ov, muaj cai ov yog hais tias niam no i nws hais tsis yog lawm tiag tiag mas yuav tsum yog cov txiv neej no nav, nws sib hais tsis haum lawm naj mas yuav tsum hais tias ua uas niam no, uas cov poj niam laus ntawd nav, um ho xav li cas thiab no los mas.

I : Um hm, okay.

M : Es saib ho xav li cas thiab, mas txoj cai ntawd mas, nws cov txiv neej hais mus tsi tau lawm ne.

I : Okay.

M : Cov txiv neej hais mas tej tseem muaj ntsis uas nias, nias cai ne puas yog.

I : Okay.

M : Ces cov poj niam los hais ces, cov poj niam hais ncaj nraim hais tias nws, nws tsis los nrog lawv hais laiv, nws ua nws hauj lwm tiam sis nws lub pob ntseg mloog mloog nav, ces yog tias tus no yog ua li no mas tus no mas yog txhaum, tus no mas yog tsis txhaum, mas txoj cai no mas yuav tsum phua hais tias tus no yog tus txhaum, mas niam no tus no yog tus tsis txhaum, mas yuav tsum hais li ces hais rau nkawv 2 leeg laiv tsis yog uas, tsis yog yuav hais rau cov uas niam no tuaj hais plaub ntawd nav. Ces cia nkawv sib tham nkawv 2 tug uas hais ua plaub ntawd naj, nkawv sib tham nkawv zoo ces tus txhaum nav, ces yog tus txhaum nws lees, nws hais tias nws tau txhaum tiag lawm no los hais tias muaj li, tus tom no los hais tias muaj li ntawd tiag thiab no ces yuav tsum kho, kho kom haum haum naj, txhob, txhob nias cai naj.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

I : Okay.

M : Puas yog?

I : Okay, es phauj Ntxhoo, kuv xav, kuv xav noog koj hais tias thaum ub koj puas tau koj puas paub yog hais cov puas muaj ib co ua poj niam thawj coj naj?

M : Cov poj niam ua thawj coj?

I : Aws.

M : Txiv neej mas txiv neej saib poj niam qis qis nawb, txiv neej no mas lawv yeej saib poj niam qis qis tiam sis niam no i muaj cov txawj coj thiab oj, muaj cov txawj coj mas, niam no uas luag tso los hais nav.

I : Aws.

M : Tso los hais es cov txiv neej mloog muaj lawm mas, muaj lawm thiab los mas.

I : Es cov, cov , cov poj niam lawv cov txiv neej mloog los yog leej twg, I mean, lawv, lawv ua ab tsi, txiv neej mloog lawv cov lus thiab?

M : Ws, ib tug mas yog niam no uas Lauj Kiab Toom Npliaj Yob tus niam thib 4 ov, cov nkauj hmoob lis ov, ntawm Zam Laum, ces ib tug yog Vaj Foom niam, 2 tug no mas nom tswv los yeej yog nws ov, nom tswm los yeej ntseeg nws ov, nws hais lus los nom tswv yeej yuav ov.

I : Es ua cas tias lawv ntseeg cov poj niam no?

M : Ua cas ntseeg cov poj niam no?

I : Aws.

M : Cov poj niam no uas, niam no nws hais, yeej hais yog yog ne, nws hais ncaj ncaj ne, nws hais ncaj ncaj ces lawv ntseeg. Nyob li tias ib tug nyob li koj no nav, koj xav mus ua um plaub rau leej twg los yog nav.

I : Um hm uh hm.

M : No mas niam no nws, nws saib nav yog tias koj cia koj mus ua nav, ces koj mus hais lus ces yuav txhaum nav, ces nws ho hais koj ces koj tsum lawm.

I : Aws.

M : Puas yog?

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

I : Aws.

M : Ws ces koj los xav hais tias oh… Yog kuv mus ua li no no ntshai yuav txhaum thiab no ces koj, koj tsum lawm, ces qhov ces cov poj niam kho tau los mav puas yog?

I : Um hm hm.

M : Hos cov ua nkauj fa nav, cov uas nws khiav tawm ntawd nws tus txiv nav, cov no mas niam no tuaj sib hais nav, tuaj sib hais ces pes tias yuav tsum sib hais sib hais tias, tim li cas tim li cas tiag tiag…li nav ces mam li sib kho ces mam hu tus txiv mam tuaj txog ces cia tus, 2 niam txiv xub xub nav, ces thuam ub nav thaum uas neb tsi tau sib yuav nav, thaum ntawd yog neb sib hais haum neb, neb sib yuav neb nav, ces niam no es yog tim li cas es thiaj ho tsis kam sib yuab no nav, ces tus txiv neej piav hais tus txiv neej cov, tus tus poj niam hais poj niam cov los nav, ces lawv kho…rau ces kom hais tias mus ces tias tus txiv neej no nws yuav tsum ua txiv nws yuav tsum ua dab tsi, nws yuav tsum ua tus poj niam, nws ua txiv naj ces tus poj niam thiaj paub ua ub ua no lawv qab no nav, ces mus ces nws tsis ua nav, tus tsis ua tus txiv nav.

I : Okay.

M : Um nws tsis ua li ub li no nav ces yuav tus poj niam mus tso tseg xwb, ces tus poj niam ua ua tsi tau ib yig neej nav. Koj paub ib yeeg neej yog ab tsi?

I : Um….

M : Nws uas tsis tau ib tug neeg uas yuav mus ua vaj ua tsev nyob, ua liaj ua teb yuav ua yug qaib yug npua, tu tsiaj tu txhuv, yug me nyuam naj. Nws ua tsis tau nav, ces tus txiv tsis pab naj, ces sib hais sib hais ces, tej zaum tus txiv ho pauv siab nav. Tus txiv ho ua zoo no ces nkawv nyob ua ke lawm mas. Thaum thiaj tsi tshua muaj nkauj fa ov.

I : Okay.

M : Um mas tej no mas yuav tsum yog poj niam kho ntau xwb ov.

I : Okay.

M : Yog poj niam nws yuav tsum sib tham nws tau lawm thiab ov.

I : Okay.

M : Sib tham haum lawm nav. Ces rov qab lawm ntau kawg thiab os hmoob naj. Mas tiam sis yuav tsum hais hais kom haum nkawv, khiav mus yog tias nws tsis ua raws li uas hais ntawd nav.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

I : Um hum.

M : Ces tus poj niam ces mus dawb li tiag.

I : Okay.

M : Puas yog?

I : Okay, es tam sim no kuv xav noog koj hais tias cov kev es, cov kev poj niam thiab txiv neej xaiv hais tias yug me nyuam los tsi yug me nyuam, poj niam puas hais tau thiab?

M : Ua cas?

I : Cov muaj me nyuam, poj niam puas hais tau thiab, lawv, lawv puas hais tau hais tias lawv xav muaj. Zoo li hais tias lub tsev neeg um leej twg hais tias muaj me nyuam los tsis muaj me nyuam naj?

M : Hais…nkawv sib yuav es hmoob no naj, txiv neej no yuav poj niam ces txiv neej yeej yuav yuav me nyuam xwb es thiaj li yuav laiv.

I : Um.

M : Hos yog tias yuav poj niam es tsis yug me nyuam ces nws tsis yuav laiv.

I : Um hum.

M : Tos thaum nws yuav nws poj niam ces nws xav yuav me nyuam laiv.

I : Okay.

M : Ces yog tias tus txiv neej no nav, um yuav poj niam mas nws tsis khwv rau noj, nws tsi ua dab tsis pab nav, ces tus poj niam yeej tsis pub nws ua me nyuam nav.

I : Okay.

M : Hm, tsis pub nws ua me nyuam, ces nws hais tias yog nws tus poj niam ces nws muab ntaus thiab laiv.

I : Okay.

M : Txiv neej lub siab phem tiag thiab ov.

I : Okay.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

M : Yog nws pw ces muaj me nyuam ces nws ho tsis tu thiab lauj.

I : Okay.

M : Hais ib plab me nyuam loj zuj zus loj zuj zus nav.

I : Um hm.

M : Ces yuav tsum mus ua hauj lwm es txawj noj tau haus, mus ua teb, ua ub ua no, pheej ua no naj ces tus poj niam muaj me nyuam hauv plab, tus poj niam, tej tus mas nws tsi nkees tej tus mas nws nkees nkees thiab ne, muaj me nyuam mas zoo li ntawd ov.

I : Okay.

M : Ces nws tsis, nws tsis yug tus me nyuam tus txiv, tus txiv muab nws ntaus thiab ov.

I : Okay.

End tape one.

I : Okay, kuv nug koj ib yam ntxiv, hais tias zoo li koj paub, poj niam puas ua dab tsi thaum ntawd tsis muaj me nyuam ntau naj?

M : Um , os poj niam hmoob mas tos pheej muaj tej tus pheej yug muaj uas 10 tawm tus me nyuam no los poj niam hmoob no mas tus txiv yuav los lawm ces nws tsis, nws yuav los nrog tus poj niam pw nav, es nws mas nws xav kom paub hais tias ua me nyuam xwb ne, nws tsis tau paub ab tsi ne. Ces niam no tus poj niam tsis kam los nws yeej mus li ov, ces yug tau ntau ntau los nws tsis pab tu li ov. Muaj tej tus nws tsis kam tu cov me nyuam li nawb, ces tus poj niam tsis pub nws pw los nws hais tias yog nws tus poj niam nav.

I : Ws, yog nws tus poj niam lawm es nws yuav pw xwb nev yom? Nws tsis thov koj hais tias yuav thov es nrog koj pw laiv, ua me nyuam laiv.

I : Okay.

M : Nws cia li yuav pw, ces nws cia li los tshawb koj xwb laiv.

I : Okay.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

M : Um hmoob no yuav pw no hmoob tsis kam nawb.

I : Okay.

M : Tsis hais lus nawb.

I : Okay.

M : Um, nws yuav los, nws yuav pw thaum twg ces nws xuas dub los xwb naj, los tshawb naj.

I : Okay.

M : Yog nws li lawm naj.

I : Okay. Phauj Ntxhoo, kuv nug koj hais tias koj xav hais tias hauv koj lub neej puas muaj ib lub sij hawm um…koj muaj nqi tshaj naj?

M : Muaj ab tsi?

I : Hais tias zoo li puas muaj ib lub sij hawm hauv koj lub neej, yog poj niam hmoob, thaum koj xav hais tias tag nrho sawv daws pom hais tias koj muaj nqi ntau naj?

M : Muaj ab tsi?

I : Muaj nqi ntau hais tias pom koj zoo naj, koj xav hais tias cov hmoob lawv pom zoo poj niam, lawv pom poj niam zoo tshaj uas thaum sij hawm twg?

M : Ab...hmoob no mas, hmoob no mas hmoob saib poj niam tsis muaj nqi os, hmoob no mas kuv paub hais tias hmoob saib poj niam tsi muaj nqi ov. Tsis hais ab tsis mas, hais tsis hais niam no los mas, hais thaum uas tam sim no mas cov poj niam thiab cov txiv neej mas sawv daws paub ntau yam lawm nawb. Thaum uas niam no peb tuaj rau Fabkis teb no nav, mas cov txiv neej mas tsis paub ntawv li lauj, tsi paub ntawv tsis paub uas lus Fabkis kiag li nav, mas nrhiav hauj lwm ua twb nrhiav tsis tau, ntswj lub fai twb tsi paub ntswj li, mas niam no i kuv tus Ntsum nav, niam Siv Tsos nav, mas nyob hauv xoom naj, cia tus niam Tswv Txos ntawd pheej uas nrog, uas coj cov hmoob ntawd nav, cov txiv neej lauj poj niam lauj tej nplog, puab yib, ab tsi sis mas, ces muaj ib tug tsav lub fais ces sawv daws pheej mus ces niam no raws…raws nws rov qab mus ne puas yog, ces coj mus nrhiav hauj lwm rau ua lauj, coj mus hais lus qhov ub qhov no, ua no mas cov hmoob mas phem tsis phem cov hmoob hais tias ub...nws yog ib tug txiv neej naj, es ib tug txiv neej no es nws pheej yuav raws tej poj niam qab…

I : Okay.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

M : Es ho raws tej poj niam qab es niam no hais lus dab tsi los cia tej poj niam hais rau yus xwb mas niam no zoo li uas yus tsis muaj nqis no txiv neej hais li no laiv.

I : Um okay, okay.

M : Koj puas qhaub cais?

I : Aws, qhaub cais mas…

M : Aws, koj puas paub hais tias niam no txiv neej, cov neeg ua li no naj ?…

I : Aws…

M : Paub thiab los?

I : Aws… paub los mas.

M : Aws… Oh peb nyob Fabkis teb mas lawv yeej ua thaum ntawd mas hmoob mas tsis txawj lus Fabkis, tsis txawj ntawv li, ntawv Nplog twb tsis paub, ntawv ab tsis twb tsi paub li naj.

I : Okay.

M : No mas cia kuv tus niam Tswv Txos nav, Ntsum nav coj nyob Toulouse nawb, coj coj coj cov hmoob no mas…coj mus nrhiav hauj lwm rau ua lauj, coj mus ua ntaub ua ntawv rau nyob lauj, ua ntawv rau, uas thov nyiaj noj lauj tej no naj, es kuv tus Ntsum coj tib! Si…Mas tej tus xav hais mas nws niam hais li ntawd, ces, yus no yus mas yus yog txiv neej naj. Es yus pheej yuav raws luag tej poj niam qab ncuj nciav li no mas tsi tsim nyog kiag lauj. Hais li no naj.

I : Okay okay, good.

M : Koj puas paub hais tias tsis tsim nyog?

I : Aws kuv paub los mas.

M : No es kuv thiaj li hais tias, cov txiv neej no mas, kom nws twb paub li no lawm, mas yuav tsum mus kawm puas yog?

I : Um hm.

M : Yuav tsum mus kawm ntawv kom yus paub, es thiaj tsis tau raws cov poj niam qab.

I : Aws…

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

M : Es cia poj niam kawm kawm es poj niam kawm siab zus, siab zus saum, es yog qhov twg uas cov txiv neej tsis paub nav ces yuav tau mus nug tus poj niam.

I : Aws

M : Nug cov poj niam naj, ces nug ces nws ho tsis xav poj niam ho qhia rau , tsis qhia rau nws mas nws nug.

I : Okay.

M : Qhia rau nws ces nws ho hais tias oh…uas cas es nws nav, es yog tus txiv neej es tseem pheej yuav mus nug tej poj niam, nug tej poj niam mas zoo li uas nws hnov nws qis qis nav.

I : Okay.

M : Koj puas, koj tias nws hnov nws qis qis no yog ab tsi?

I : Aws, aws kuv kuj paub thiab los mas.

M : Uh ha…ha….

I : Okay, Phauj Ntxhoo kuv nug koj me ntsis txog thaum, teb chaws tawg rog thiab thaum cov hmoob mus tom xoom naj, es kuv xav nug hais tias thaum koj thiab koj tus txiv lub tsev neeg ne, nej khiav Nplog teb, uas cas nej xav, xav khiav naj?

M : Thaum ntawd mas, ua cas mas peb yuav tsum khiav, rau qhov hais tias no i cov uas ib...txwm puag thaum uas uas nyij pooj tuaj los txog tav nov laiv.

I : Um.

M : Cov uas niam no, ib cov no nav, mus rau nyab laj lawm puas yog? Ces ib co ces nyob fabkis no no nav, Nplog teb mas yog Fabkis ov, ces cov mus nram nyab laj, coj nyab laj tuaj tuas, yog tuaj hauv lub zos no.

Tuaj noj mov hauv no tas rov qab rau tod lawm, ces ib me ntsis cov fabkis tuaj txog qhov nov ces oh…nej yug cov tod mov ces muab nplua nyiaj, ntes ib co no nav.

Ces, oh cov uas niam no cov tod tuaj noj mov ntawm no tas, ces pom uas cov fabkis tuaj thab ham fabkis tuaj naj ces nws ntshai, ces nws coj nyab laj tuaj noj mov ntawm no ces cov tod tuaj yuav tsis zoo siab rau lawv nav, ces lawv khiav caum cov tom no xwb naj.

I : Okay.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

M : Ces pheej ua li ntawd ces ua puag thaum uas 45, uas nyij pooj tuaj ces ua ua txog...kiag thaum uas khiav, uas koos les no nav, yeej ua li ntawd rau lub teb chaw Nplog ntawd oj, ces thaum uas niam no koos les lawv nce mus Lab Huab nce mus Xeev Khuam ntawd naj, ces niam no i, hlob Txos naj, koj puas paub hlob Txos.

Toj xeem Txos naj, mas nws, nws niam tais yawm txiv naj.

Mas yog uas Thoj Tub lawv cov neeg nav.

Ces niam no Thoj Tub mas yog ib tug thab ham loj uas nyob rau nram nyab laj nav.

I : Aws.

M : Lawv tsev neeg nav.

I : Aws.

M : Ces lawv los ces tsi khiav no nav.

Niam Hlob Txos thiab los mas, Niam Hlob Txos thiab Niam Hlob Txos niam, thiab txiv thiab Dab Laug Ntsuab Yias thiab no nawv.

Ces lawv nyob, lawv nyob ces lawv tus uas niam no txiv yawg Thoj Tub ntawd los, ces niam no lub fais uas caij lub fais ces lub fais nchos no ces nws poob lub fais nav, ces nws tuag lawm naj, ces lawv muab Thoj Tub i ntim rau hauv phij xab nqa rov qab mus teb chaws Noos Hej tas ces. Niam no uas hlob Txos niam tais yawm txiv nav, tseem nyob nav, nyob tom Laj Huab ntawd nav, ces lawv, uas niam no, mus muab 2 niam txiv ntawd tua tuag tag tib si hauv tsev puas yog.

Tua tuag tag tib si hauv tsev tib si ces coj uas niam hlob Txos tus dab laug Ntsuab Yias mus lawm nav ua li no thiab. Yawm ntawd twb tsi pub peb khiav ne, niam pog naj koj puas paub dab laug Ko niam naj?

I : Okay.

M : Tsis pub peb khiav, kom peb nyob tsi muaj neeg tua peb no ces, peb nyob nyob ces tsaus ntuj ces no lawv hu kom peb tawm no peb thiaj tawm ne.

Ces peb nyob tej zaum lawv muab peb tua lawm los mas.

Ces peb tus Hlob Txos niam tais yawm txiv tag huv si lawm ne.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

I : Okay.

M : Ces niam no, thaum ntawd ces peb thiaj khiav, peb khiav tuaj lawm ces, npam no ces tua cov ntawd tag ces peb, peb nyob Vees Cam no ces, niam no thaum uas nais Phoo khiav 75 ntawd nav, ces niam no yeej hais tias nyob thiab no ov tiam sis niam no i peb tsi muaj nyiaj ces peb nyob no ov, tiam sis niam no Iam nais Phoo nav.

Nais Phoo Vaj Pov nav coj kuv tus neeb tuaj lawm nav.

Coj kuv tus Neeb tuaj lawm ces, niam no yog kuv nyob mas tsi tau. Kuv nyob mas ib me ntsis mas cov nais Phoo ntawd cov thab ham nav.

Pheej mus mus, mus mus los los rov qab rau Nplog teb puas yog, ces lawv yuav hais tias yog uas kuv tus Neeb nav, thiab no nav ces lawv yuav muab kuv tua pov tseg.

I : Es koj tus Neeb yog koj tus, es koj tus tub mus kawm ua thab ham…..

M : Kuv tus tub es nais Phoo coj mus lawm ne.

I : Nws mus ua thab ham lawm?

M : Kuv tus Neeb ntawd es nws ua thab ham fabkis ov. Tiam sis, thiab thab ham nplog ov, tiam sis thaum nais Phoo khiav ntawd nais Phoo coj mus lawm ne.

Nais, nais Phoo khiav, uas ya tawm hauv Looj Ceeb nais Phoo coj mus lawm ne.

Ces nais Phoo yuav uas, uas… niam no Tub Hwm thiab yuav Neeb xwb ov.

I : Okay.

M : Ces niam no kuv thiaj hais tias oh ! yog hais tias yog mus li ntawd nav.

I : Aws.

M : Mas kuv nyob tsis taus.

Kuv nyob tsis tau mas, nais Phoo mas, nws tsi mus mus los los ov, tiam sis nws muaj nws cov neeg nav puas yog, nws cov thab ham nav.

Pheej mus mus los los nav.

Ces ib me ntsis ces luag tseem yuav, cia plaub rau kuv nav.

I : Ws, yog lawm.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

M : Hais tias yog kuv tus tub nov, tsi yog los lawv hais tias yog puas yog?

I : Aws.

M : No mas, kuv nyob tsi taus mas kuv tuaj xwb ov.

I : Okay, Es kuv xav nug koj txog cov xoom naj, koj mus muab, koj mus nyob tom xoom thiab lov?

M : Kuv, kuv tsis nyob xoom as.

I : Okay.

M : Ces peb tuaj ces, ces peb thiaj khiav tuaj ov, peb tuaj ces niam no i Nkaj Zeb thiab Nkaj Zeb tus Kaim, thiab tus Looj, thiab ces niam no Iam um nais Phoo coj Neeb thiab nyab Neeb nkawv tuaj lawm ne.

I : Aws…

M : Ces nrog nws mus lawm laiv, ces peb thiaj tuaj, peb tuaj ces peb tuaj 4 leeg.

I : Aws.

M : Ces niag Paj Tsu, Paj Tsu thiab Tub Thoj uas niam no Iam Nchaiv Pov ntawd nav.

I : Aws.

M : Peb, ces peb 6 leej, peb 6 leej uas hla dej tuaj naj, yog kuv them nyiaj xwb ov.

I : Oh !… okay.

M : Um, ces lawv tsi muaj nyiaj lauj, nqig nkoj ces tawm khiav lawm ne ces lawv tsi them li ne ces.

I : Oh, okay.

M : Peb thiaj tuaj xwb oj. Kuv tuaj no mas pes tias, yog kuv nyob mas kuv ntshai li ntawd xwb, um.

I : Okay, ces, ces koj tsi mus nyob tom xoom, koj mus Fabksi teb?

M : Ws, peb tuaj mus rau Noom Khais ces mus pwm tom uas lav Hauj Sam nav.

I : Aws.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

M : Pw nraum zoov xwb nav.

I : Aws.

M : Ib hmo, ces tag kis ces yuav tsaus ntuj nav, ces niam no i coj luv fais tuaj tos peb mus rau tom uas Us Duas. Ces nyob tim uas niam no ib lub, uas niam no I am tsev. Cov ua ntoo, ces tag kis ces lawv muab nyoob hoom nqa peb ntawm Us Duas rau puag pem Naj Phoos no xwb nej. Ces mus uas niam no i am nais Phoo lawv poj niam me nyuam nyob no los mas.

I : Okay.

M : Ces lawv coj uas Nkaj Zeb thiab kuv mus nrog uas niam no I, thaum ntawd mas lawv coj Neeb mus nrog lawv nyob lawm ne puas yog?

I : Aws.

M : Ces niam no Neeb los coj wb mus nrog lawv nyob ua ib tse los mas.

I : Aws, aws.

M : Ces thaum uas nais Phoo I am tuaj lawm naj, ces nais Phoo hais tias niam no kom uas peb mus nyob rau uas Us Duas lawm nav.

I : Aws.

M : Ces pub uas niam no I am, kom Neeb thiab nyab Neeb thiab Nkaj Zeb thiab, kuv thiab, Xeeb thiab nav, cov nov mas yog niam no nrog uas nais Phoo poj niam me nyuam thiab niam pog niam Paj Vws lawv tag…nrho nav. Cov nov ces coj mus nyob Us Duas.

I : Okay.

M : Tsi mus Vib Nais nawb.

I : Okay.

M : Mus nyob Us Duas, ces peb mus nyob tod thaum uas niam peb mus nyob tod ces, mas nais Phoo hais tias yog uas nais Phoo poj niam me nyuam nav tuaj lawm tag tib si mas mam pub peb mus fabkis no nawj.

I : Aws.

M : Rau qhov hais tias peb hla dej tuaj ces fabkis hu ne.

I : Aws.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

M : Fabkis hu hais tias kom uas hla dej tuaj los tsi muaj hauj lwm dab tsi ua no ces, kom uas niam no i am Neeb rov qab mus kawm no nev, kawm, kawm thab ham naj. Neeb twb nyob puv lawm oj, Neeb twb mus ua kam teb chaws Nplog mus kawm 3 xyoos Fabkis teb ces twb ho los xuv thab ham uas 3 xyoos cia li mub. Ces yog rov qab tuaj mus kawm, xov xam, ces nais Phoo tsi pub ces nais Phoo kom mus nrog nais Phoo nyob Looj Ceeb ne, mus nrog nais Phoo nyob Looj Ceeb ces, 75 ntawd ces nais Phoo khiav ces nais Phoo coj Neeb mus no naj.

I : Okay.

M : Ces peb thiaj tuaj mus li ntawd xwb naj.

I : Okay.

M : Ces mus, Neeb mas Neeb ws fabkis hu kom Neeb rov qab mus kawm nawb.

I : Aws

M : Ces rov qab mus tid, hos ho tuaj tim no mas thaum ntawd tsi paub, tab sis tsi muaj ab tsi ua ne puas yog?

I : Aws.

M : Tas lawm tsi muaj hauj lwm ab tsi ua lawm ne, ces Neeb mus Fabkis teb, ces Neeb thiaj mus ua kam txog tav no.

I : Okay.

M : Hos kuv los tim no los, yog Nkaj Zeb pheej mob mob es yuav los raws kwv tij nav.

I : Aws.

M : Raws uas nais Phoo thiab Vaj Foom, thiab Loj Qhau Looj lawv naj, peb cov kwv tij tuaj tim no coob coob lawm naj.

I : Aws.

M : Yuav tuaj raws lawv es yuav tuaj ua neeb ua ub ua no los mas.

I : Aws, nej nej tuaj xyoo twg naj?

M : Hav?

I : Nej, nej tuaj xyoo twg, nej tuaj Ameskas teb xyoo twg?

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

M : Peb tuaj uas niam no i am 76.

I : 76, okay.

M : Peb tuaj 76, ah...peb tuaj mus thaum uas peb thiab uas niam no I, nais Phoo niam thiab nais Phoo cov poj niam me nyuam. Peb tawm li hnub no ces tag kis ces, niam no, nais Phoo poj niam me nyuam tawm tas rau Us Duas los mas.

I : Okay, okay.

M : Ws peb, tib, tib zaug ntawd tas huv huv lawm ne.

I : Okay.

M : Ces lawv tuaj nyob nrad, ces peb mus fabkis, ces lawv tuaj tim Meskas no xwb nev.

I : Okay, es, es koj tuaj Fabkis teb tuaj, los txog Ameskas xyoo twg?

M : Ah…los 88 os.

I : 88 es koj tau nyob Ameskas teb 10 xyoo lawm lov.

M : 88…88 xyov yog …

I : 12 xyoos lawm uh…

M : Lub 7 hli ntuj los xyov yog li cas li lauj, tiam sis 88 los mas.

I : Okay.

M : Ces tuaj tid ne.

I : Okay, es ua, ua neej Ameskas teb koj, koj puas khwv xim thiab?

M : Hav?

I : Koj, koj puas khuv xim nyob Ameskas teb thiab?

M : Puas nyiam?

I : Puas nyiam uh…um.

M : Ah !…nyob tim no mas, uas nyab Neeb nav, nyab Neeb mas nws niam thiab nws txiv nyob ntawm no ne.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

I : Aws.

M : Es yog thaum kuv tsis tau tuaj no ces, nyab Neeb thiab nyab Neeb niam lawv twb muas tsev nev, twb muas tsev tos nyab Neeb lawm laiv.

I : Aws.

M : Ces niam no, thaum i lawv twb muas lawm ne puas yog? Ces kuv tuaj ces Melikas yuav yuav kuv nyiaj nav.

I : Aws.

M : Yuav kom cas nyiaj 13,000 nav, nyiaj dollard nav, ces niam no i am kuv tus Neeb hais tias yog lawv yuav yuav nyiaj ces kom uas cia li rov qab no ces kuv tias he… Neb niam tais yawm txiv twb muas tsev tos lawm ne, ib me chim kuv rov qab ces neb ho tuaj lawm ne. Ces khuam kuv rau tid, ces lawv yuav los cia sib pab es them rau lawv no ces, kuv tus Neeb, thiab Lig thiab Ntxhais thiab, Zoov phooj, thiab Zoov Thoob thiab Ntxawg lawv, lawv sawv daws, lawv sawv daws thiaj sib pab.

I : Okay.

M : Sib pab them ces kuv thiaj tau nyob xwb ov.

I : Okay.

M : Ws kuv tus Neeb hais tias lawv yuav nyiaj ces tsis nyob no tiam sis kuv tias hej…nej twb yuav los ne.

I : Okay, es cov nyiaj lawv yuav, yog cov xam xaj Ameslikas lov?

M : Hum hum…

I : Oh, okay.

M : Lawv cas cov ntawd…

I : Okay.

M : Hias tias niam no lawv tsi yuav nav.

I : Um hum.

Ma : Mas cov neeg nws dag nav, nws dag hais tias niam no lawv txais lawv kwv tij poj, lawv niam lawv txiv tuaj nav.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

I : Um hm.

M : Mas lawv yug taus.

I : Oh…

M : Ces coj tuaj nyob ib me ntsis ces lawv ho yug tsis taus ces kom Meslikas yug no nav. Muaj mob muaj nkeeg los lawv lawv yug tsis taus los kom Meskas yug.

I : Okay, okay…

M : No mas niam no wb nav, wb no mas pub teb peb txiv muaj mob nav, thiab ces niam no yuav ua ntawv nyob mas yuav kom uas, cas nyiaj no nav.

I : Okay.

M : Thiab cov ruab 2 leeg ntawd 13,000 Dauslas ov, ces niam no I am txiv cov tub mam them 6,600, ces tshuav cov ces Tais Lig thiab tais Ntxhais, thiab txiv Thoob, txiv Ntxawg, Eev lawv cov nov los mav.

I : Okay.

M : Lawv sawv daws sib pab them kuv li no ne. Ces peb thiaj tau nyob thiab ov.

I : Okay.

M : Tsis yog uas niam no I am pheej yuav nyob.

I : Aws.

M : Ws ib ntsis kuv rov qab mus lawm ces lawv, Neeb thiab nyab lawv tuaj ces kuv khuam rau tid lawm laiv puas yog?

I : Aws yog los mas.

M : No ces kuv thiaj li tias cia nyob, ces cia ua ntawv nyob xwb.

I : Okay, okay.

M : Nyob qhov twg los, nyob qhov twg los yuav, uas niam no, khwv thiaj tau noj, nyob tid los tsi yog yus cia li tau noj ov.

I : Okay.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

M : Uas nyob tid los yuav tsum khwv thiaj tau noj. Nyob tim no los yuav tsum khwv thiaj tau noj, tiam sis peb txiv mob mob naj.

I : Aws.

M : Peb txiv mas mob mob…ces tu, tu, tu peb txiv twb mus tsis taus kev lawm li es, niam no, nws pheej yuav tuaj mus raws nws cov kwv tij, ces nws ua dab no laiv, ces peb thiaj tuaj xwb ov.

I : Okay, ces, tam sim no koj hais tias koj, koj puas nyiam nyob Meskas teb thiab?

M : Tam sim no?

I : Aws, uh hm.

M : Ab...twb nyob nyob li no lawm ces mus nyob qhov twg los ua nyuab nyuab lawm ov.

I : Okay.

M : Nyob li tam sim no, koj rov qab mus Fakis teb mas yuav tsum mus ua ntawv. Tseb no kuv twb mus ne.

I : Aws.

M : Thaum koj pog tuag tag. Tseb no mas, lub 3 hlis ntuj ntawd, kuv twb mus nev, xyoo tas los no naj.

I : Um hm.

M : Es Zoov Kaim twb hais tias niam no kuv cov ntawv nyob tib si, es mus es nws ua ntawv rau kuv no ne.

I : Um hm.

M : Mus txog ces nws ho hais tias niam no nws kom kuv tus Neeb hu kuv laiv, es mus txog ces ho tsis pom no nrhiav tsis tau no ces tsis ua ne, ces kuv rov qab los xwb.

I : Okay.

M : Ws nyob qhov twg los ua ntawv nyuab nyuab naj.

I : Okay, es kuv xav paub hais tias, puas muaj cov, cov kev, ua lub neej tom Nplog teb puas zoo li kev ua lub neej rau Ameskas…teb?

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

M : Ab….ua ib yam los mas, ua ib yam tiam sis nyob tom um niam no nyob ntawm no lawv twb ua ib yam thiab ne, yog tus xav noj xav hnav, xav muaj nyiaj ces lawv twb mus ua teb ne puas yog?

I : Okay.

M : Lawv twb mus ua teb, lawv twb tau muag tau nyiaj me ntsis thiab mas, tiam sis niag los los daus no es, nws yeej qhaj lawm uas ib nrab xyoo lawm naj puas yog.

I : Okay.

M : Ces, ces tshuav ib nrab xyoo ntawd ces lawv tsi tau ua ab tsi li ne.

I : Okay.

M : Tiam sis lawv yeej tau noj tau haus thiab cov laus lawv yug tas lawm thiab los mas, hos niam no i mus nyob qhov twg los, tam sim no mas, mus tsis tau lawm nawb.

I : Okay.

M : Mus tsis tau rau qhov tias, yog koj mus nyob Fabkis nav, mas yuav tsum xeem ua ntaub ua ntawv tib si laiv.

I : Aws, aws…

M : Yog tseem ua ntaub ua ntawv tib si ces tej zaum, uas niam no, nyuab nyuab naj.

I : Koj xav hais tias ua neej rau Ameskas teb puas zoo tshaj rau poj niam hmoob?

M : Ah… Qhov ntawd mas teb chaws no mas nyuab ua li no, hais tias 2 niam txiv no los mav, sib yuav lawm no naj, mas kuv mas kuv pom zoo hais tias, yog nrhiav muaj ib co hauj lwm nav, es 2 niam txiv ntawd nws yuav tsum mus ua hauj lwm ua ke, nkawv mus ua hauj lwm ua ke kom nkawv tau hais lus thiab uas noj ua ke thiab hais lus ua ke nav.

I : Aws.

M : No mas thiaj li yuav zoo, hos yog hais tias tsaus ntuj mam los es twb nkees nkees lawm puas yog, es koj noj koj kuv noj kuv, los kuv mam noj kuv, koj los koj mam noj koj ces nkees ces ab tsi twb tsi xav ua, tag kis sawv ces tus niam nws mus nws lawm tus txiv ces nws mus nws lawm no naj.

I : Okay.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

M : Nkawv twb tsi tau hais lus ua ke, es twb tsis tau sib tham tsis tau nyob ua ke li nav. Yog ua ua ces cov niag, tus poj niamtus txiv mus ces, mus ua hauj lwm no mas nws muaj nws cov neeg hais lus zoo dua thiab ne puas yog?

Ces lawv mus sib tham sib tham ces, oh tus tom tseem hais lus zoo dua naj, puas yog?

Tus poj niam tod nws hais lus zoo dua yus tus poj niam nav, los txog tsev ces twb nkees nkees lawm ces hais lus tsi sib haum li puas yog?

Ces tus txiv neej mus los tus txiv neej tham lwm tus zoo dua yus tus poj niam, tus poj niam mus los lwm tus mas txog caij haus dej los muaj tus mus nqa dej rau nws haus, nqa ub nqa no rau nws noj, sib tham ua no ces, nws pheej lawm li no naj, ces lawv tsis tshua zoo rau qhov no ov.

Ws, mas kuv mas kuv pom zoo rau qhov hais tias yog hais tias 2 niam txiv sib yuav mas yuav tsum ua hauj lwm ib txoj ke.

Yuav tsum nrhiav rau nkawv ua ke, ua hauj lwm ua ke. Yog cia koj mus koj, kuv mus kuv li no mas, nkawv tsis tau nyob ua ke mas, nkawv nkawv tsi tau sib hais lus ua ke mas nkawv los txog mas, nyob li hais tias tus txiv los twb nkeeg tus poj niam los twb nkees. Nws mus mus ib hnub los puas yog?

I : Aws.

M : Koj los tsis xav ua ab tsi, kuv los tsis xav ua ab tsi, ces hais lus tsis sib haum nav.

I : Aws.

M : Ua no ces lawv thiaj pheej khiav no nav…pheej pom pom lwm tus zoo dua naj.

I : Okay.

M : Ces, ces lawv thiaj pheej tawg… Tus poj niam yuav tsum khiav lwm tus, tus txiv neej yuav tsum khiav mus yuav lwm tus no naj.

I : Okay.

M : Um qhov nov mas yuav tsum kho, kuv xav naj.

I : Okay.

M : Yuav tsum kho hais tias, kom nkawv yuav muaj ib txoj hauj lwm, pawv txoj hauj lwm kom nkawv tau ua ke no nav. Wsho cov uas, cov uas niam no I am laus nav, cov laus mas thaum peb hmoob nav, yog hais tias tus tub tus nyab no nav,

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

nws mus ua hauj lwm nav, nws mus ua teb ua ab tsi naj, mas nws mus khwv los sawv daws noj puas yog, ces me nyuam no ces niam thiab txiv nyob hauv tsev ces saib xyuas cov me nyuam ntawd puas yog?

I : Aws.

M : Ces me nyuam no ces niam thiab txiv nyob hauv tsev ces saib xyuas cov me nyuam ntawd puas yog. Ces saib xyuas cov me nyuam ntawd, pub rau me nyuam noj pub me nyuam haus, me nyuam tso quav tso zis los tu cia, ces yog thaum twg niam thiab txiv los no nkawv khoom nkawv mam ntxhua no nawb.

Nkawv khoom nkawv mam ntxhua no ces, nkawv mus khwv tau los ces lawv pub rau niam rau txiv noj no nawb. Hos niam no i vaj tse no los lawv paub hais tias lawv niam lawv txiv no nav, twb tu lawv cov me nyuam, thiab ua noj ua haus pub lawv cov me nyuam tib si nav, ces lawv tsis kom niam thiab txiv them vaj them tsev puas yog? Tsis kom niam thiab txiv muas noj muas haus, nws xij peem, nws xav noj ab tsi los nws thauj nws mus muag, nws tsis xav noj los cia rau ntawd no naj.

I : Okay.

M : Ua li no ces haum Hmoob, tiam sis cov cov, cov tub cov nyab no mas nws xav cia tus niam thiab txiv nkawv tu…me tub me nyuam, thiab yuav kom lawv los them nqi vaj nqi tsev, thiab kom lawv muas noj muas haus thiab ua no ces tsi tshua haum naj.

I : Okay.

M : Puas yog maj?

I : Tam sim no koj puas ua xam xaj Asmeskas?

M : Kuv, kuv tsi paub lus ne.

Kuv tsis paub lus ne, kuv xav ua mas kuv hais tsis tau, ces lawv tsi pub ne, ces kuv tsis tau mus kawm os.

I : Okay.

M : Kuv tsi tau mus kawm ne.

I : Okay.

M : Ua cas no?

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

I : Es kuv nug koj hais tias koj xav li cas txog cov hmoob uas lawv mus ua nom nrog cov asmeskas tam sim nov no?

M : Ua li cas?

I : Koj, koj xav ab tsi txog cov hmoob los mus ua nom nrog cov Asmeskas naj?

M : Ua nom nrog cov Meskas?

I : Aws, lawv lawv mus, lawv mus sib…sib…

M : Ua hauj lwm nrog Mesliskas laiv?

I : Aws.

M : Es twb tsi muaj tus mus ua ne?

I : Muaj ib ob tug mav.

M : Muaj ib ob tug mas nws nws puas hais lus haum Hmoob maj?

I : Ws, well ces zoo li koj hais ces tej zaum koj tsis txaus, koj tsis tau no, hnov txog lawv lov. Tej zaum koj tsi tau, koj tsi tau hnov txog lawv xwb? Okay tsis ua li cas maj, ws kuv, kuv, kuv nug ib co lus tshiab. Tam sim no ces peb mam tham txog cov poj niam tej hauj lwm uas… Ws, uas tsis nyob hauv lub tsev naj, thaum lawv mus, ua kam lawm, los lawv mus um tej zaum lawv mus, ws, lawv, lawv ua ib co kam tsim, tsis yog kam nyob tsev?

M : Mus ua, mus ua ntawd laiv puas yog?

I : Aws yog.

M : Los yuav mus hais lus maj?

I : Ua kam thiab tej zaum hais lus, kuv mam nug lub you know, nug hais tias, thaum ntej, thaum uas lub teb chaws ua rog koj puas paub txog cov, um… Koj puas paub txog ib lub teb chaws ua rog li thiab?

M : Hav…

I : Thaum lub teb chaws, thaum lub teb chaws ua rog koj puas paub txog thiab?

M : Thaum lub teb chaws ua rog?

I : Aws.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

M : Ua neeg dab tsi ua rog?

I : Uas peb hmoob thiab teb chaws Nplog tej. Hais tias thaum muaj rog hauv lub teb chaws, teb chaws Nplog tej koj puas paub txog thiab, los koj, koj nyob koj, koj nyob koj lub tsev thiab koj lub vaj thiab nyob nrog hmoob xwb, ces nej tsi, nej paub los nej tsis paub txog naj, lawv cov ua ua rog?

M : Thaum, thaum uas teb chaws ua rog ntawd mas thaum ntawd naj, thaum ntawd i tseem muaj, muaj koj yawg hauv plab xwb nev tsis tau muaj kuv es.

I : Okay, es zoo li hais tias thaum cov rog ua ntej tas nrho sawv daws khiav naj, cov rog no koj puas paub txog thiab?

M : Yuav hais mas, hais mas muaj ntsis hais ntau ntau naj.

I : Aws.

M : Hais muaj ntsis ntau ntau no ces niam no iam hais mas nws yuav siv sij hawm ntau nav.

I : Okay, yog hais tias koj hais, yog hais tias koj hais txog cov rog ua ntej uas peb cov hmoob khiav Nplog teb es koj hais 2 los xwb koj hais li cas naj.

M : Hav?

I : Cov rog no yog txog ab tsi, koj puas paub thiab?

M : Cov ntawd?

I : Aws.

M : Cov ntawd mas. Ws hais qhov no, tawm ntawd los tsis tawm.

Kuv muab…. Mas hais cov ntawd mas hais ntau heev ne.

Hais ntau heev ces niam no um… Pes tias cov rog ntawd mas yeej los ntawm uas kuv niag yawg ov, los ntawm kuv niag yawg mas mam los rau ntawm kuv, kuv niag txiv.

I : Okay.

M : Ces mam los rau ntawm kuv txiv nav. Es los rau ntawm kuv txiv, ces mam los rau ntawm Tub Npis nawb, koj paub Tub Npis, yawg mas, Phas Nyas nav. Ces los rau ntawm Tub Npis ces niam no los rau ntawm Tub Npis ces mas los rau ntawm uas niam no I am Nov Kawj, uas los rau ntawm tas ntawm Tub Npis uas

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

ua ua thab ham ntawd nav, ces mam los rau ntawm uas nais Phoo no nev, ces hais maj mam hais ntev hais muaj ntsis ntau nawb.

I : Okay, okay ces ces hais li nov xwb mas…

M : Hais mas nws yuav tsum muaj ib kab, ib kab, ib kab nav yom,

I : Aws.

M : Ces yuav tsum muaj li ntawd nav.

I : Okay, ces puas muaj tej nom tswv um koj xav hais tias lawv zoo thiab?

M : Puas xav tias lawv zoo thiab?

I : Aws…uh.

M : Ab! Lawv zoo thiab, tiam sis niam no I am pev tias cov, cov uas fabkis nav, cov fabkis no nws uas tuaj nyob Nyab Laj teb ua ntej lawm naj.

I : Aws.

M : Ces niam no Hmoob, Hmoob muaj ib co neeg hais, thaum ntawd mas lawv hais mas xyov yog Mesliskas los xyov yog neeg ab tsi li ov, ces mus puag teb chaws Nplosg lawm nav.

Yi : Aws.

M : Mus puag teb chaws Plog, mus uas 1900…uas niam no 10, uas…16 no los mas, 16 no nav, ces niam no muaj cov neeg mus um hais cov lus hmoob naj.

I : Aws.

M : Ces niam no i kuv paub tsis zoo thiab, tiam sis kuv nco li ntawd, cia mus tiv toj cov mus, nws, nws nqis saum ntuj los ov.

I : Okay.

M : Hais oj, hmoob hais oj.

I : Okay.

M : Ces nqis saum ntuj los, ces tus uas, tus nom ntawd nav.

I : Aws.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

M : Kawj xub xub, hauv paus naj. Ces niam no um ces nws mus hais rau tus uas, nkawv nqis saum ntuj los ces nkawv mus hais rau tus hmoob.

I : Aws.

M : Tus hmoob ntawv mas yog hmoob Vwj, hmoob Paj Cai no naj. Uas Paj Cai tub.

End of side one of two.

I : Kuv nug koj hais tias cov nom hmoob koj pom zoo leej, koj pom zoo hais tias yog leej twg naj, I mean, puas, puas muaj ib co, ib cov um nom Hmoob koj pom, koj pom zoo thiab?

M : Ntawm no?

I : Ws thaum ub lawm los tam sim no?

M : Thaum ub, thaum ub los, es hmoob no, nws los ua nom ua tswv tau muaj niam no i am cov neeg zoo txawv…. Tsis yog naj, yog Hmoob, los yog cov uas ua nom tuaj naj.

I : Aws.

M : Los hmoob, hmoob yeej tsi kam mus ntsib nws laiv.

I : Okay.

M : Hos cov uas nyab laj, los yog fabkis los, yog nom nplog, los yog cov uas hauj sam los yog nav.

I : Okay.

M : Mas hmoob hos tsis kam mus ntsib ne.

I : Es cov, cov nom Hmoob koj, koj puas pom cov nom hmoob twg zoo naj?

M : Cov nom hmoob zoo?

I : Aws.

M : Cov nom hmoob zoo es thaum ub twb yeej muaj thiab ne.

I : Okay.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

M : Thaum ub twb yeej muaj mas.

I : Es leej twg?

M : Niam no I, thaum kuv paub kiag los mus xwb laiv.

I : Aws.

M : Thaum kuv paub kiag los mas, tim uas Phuv Xus Npuv no mas yog Vaj Yias thiab Vaj Txiab lawv nav, lawv txiv kiag lawm nav.

I : Aws.

M : Ua toj xeem Phuv Xuv Npuv no nawb.

I : Aws.

M : Hua ua toj xeem Phuv Xus Npuv nawb.

I : Okay.

M : Thaum ntawd kuv txiv lawv kuv txiv uas niam no i am, thaum kuv paub lawv los, thaum ntawd kuv txiv tsis ua kev lawm os.

I : Aws.

M : Ws thaum 3…32 lawm kuv txiv tsis ua kev lawm.

I : Okay.

M : Ces cov nom ntawd tuaj, tuaj ntawm kuv txiv ne.

I : Okay.

M : Ws lawv twb tuaj ntawm kuv txiv ov, ces kuv paub lawv.

I : Okay.

M : Es cov ntawd mas, fabkis tuaj los lawv yuav tsum ua mus txais, hos nom Nplog tuaj los lawv yuav tsum txais tib si nawb. Uas Vaj Txiab, Vaj Yias lawv twb nyob nov nev.

I : Aws.

M : Uas lawv, lawv txiv nav, lawv txiv ntag nav.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

I : Okay, es pom puas muaj leej twg ntxiv thiab?

M : Es niam no I am nyob li uas, uas peb lub zos ces kuv txiv yog tus txais tau, niam no hmoob tug twg muaj kam nyuab siab ab tsi tuaj los kuv txiv yuav tsum hais lus nrog. Hos niam no Nplog laus, Suav lauv, Nyab Laj laus Fabkis laus, tej thiab, hauj sam thiab, ab tsi no, mas kuv txiv yuav tsum tau mus nrog hais lus tau tag ov.

I : Okay.

M : Uas niam no I, ntawm peb lub zos mas nws coj, niag cob moos Txhiaj ntawd naj.

I : Aws.

M : Cob moos Txhiaj ntawd yawg naj, mas nws tsi txawj ib tug ntawv li ov, tiam sis nws txais tau cov pej xeem hmoob naj.

I : Aws.

M : Pej xeem hmoob, nplog mas lawv tsis tshua nkag thiab ov.

I : Aws.

M : Tiam sis lawv txais tau cov hmoob tuaj, muaj chaw nyuab ab tsi nav.

I : Aws.

M : Muaj kam nyuab siab, kam ua plaub ua ntug ntxhov ab tsi tuaj, lawv kho tau, mas lawv siab ntev, lawv tseem pub tau mov rau noj.

I : Aws.

M : Ws tim uas niam no i Kais Toom nav, Kais Toom Npliaj Yob no los ua li ua tau thiab.

I : Aws.

M : Uas muaj neeg tuaj los yeej pub tau mov rau noj thiab, hos muaj Fabkis, muaj Nyab Laj muaj Suav ab tsi tuaj los lawv txais tau thiab.

I : Aws.

M : Txais tau thiab, um… Nyob li sab tim uas um…Khab Thaub, Khab Thaub no mas yog uas koj pog nav.

I : Aws..

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

M : Koj pog tug dab laug nav, koj pog tus dab laug toj xeem Tshuj Leev no naj.

I : Okay.

M : Yog hmoob Vaj ov.

I : Okay.

M : Thab Thaub no naj.

I : Okay.

M : Koj pog tug dab laug yog toj xeem Tshuj Leev nawb.

I : Okay.

M : Ws, ces no i nws dab laug uas nws niam tus nus laiv.

I : Um hm.

M : Ws ces, no tsis kav lawv yeej ua toj xeem nyob tid, pej xeem huab hwm los nyiam thiab, thaum kuv paub, thaum kuv paub li ntawd thiab naj.

I : Es, es tam sim no koj xav hais tias puas muaj hmoob thiab?

M : Tam sim no?

I : Aws.

M : No hmoob mas.. yuav muaj thiab…qhov muaj mas yuav muaj thiab mas, tiam sis yuav tsum yog hais tias nyob li no nawb.

I : Aws.

M : Nyob li hais tias piv xam tias zoo li uas niam no I am ib pab li uas koj yawg.

I : Um hm.

M : Phas Nyas nav.

I : Aws.

M : Phas Nyas cov me tub me nyuam no nav, cov no mas nws yuav tsum mloog, nws yuav tsum mloog ib tug hais.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

Mas tus, tus ntawd mas yuav tsum yog txawj hais lus thiab, haum lawv puas yog?

Ces yog li ntawd, hais lus tsis haum lawv tsis nyiam yus nawb.

Lawv tsis nyiam nws ov, ib yam li uas tag nrho koj txiv, tag nrho hlob Qhua hlob Vaj, Los Teeb, Ntaub lawv tib si laiv yom.

Cov, nov naj, mas yog nws hais haum mas lawv yuav, hais lus tsi haum mas nws cov kwv tij ntawd xwb nws twb hais lus tsis haum naj.

M : Ces ua tsis tau naj, puas yog?

I : Okay.

M : Lawv puas hais, lawv hais puas haum.

I Uas leej twg…?

M : Um ab ha ha…kuv kuv hais mas haum tsis heev ov.

I : Oh ! okay.

M : Puas yog kuv xav oj.

Hos mas, pes hais tias nyob li cov kwv tij os, Phas Nyas yug no nav, lawv sib hais lus, lawv sib hais lus lawv twb tsi sib haum li ces, lawv, lawv I am hais lus tsi haum hmoob puas yog.

Hos yog lawv hais lus, lawv, lawv hais lus sib haum lawv nav.

Mas lawv hais lus thiaj yuav haum hmoob ov.

Koj puas paub?

I : Aws kuv paub, kuv paub cov koj hais lawm os, es kuv, es okay, ces tam, tam sim no ces koj tsis pom cov nom hmoob…koj xav zoo, es koj hais tias lawv zoo thiab?

M : Mas kuv tsi tau mus qhov twg kuv tsis paub ne.

Kuv tsis tau mus qhov twg kuv tsi paub, tiam sis nyob li uas niam no I am ib pab no mas, pes hais tias, nyob li uas Zoov Phooj lawv cov no, lawv pab xwb los mas, lawv pab no mas, lawv yeej yuav tsum muaj ib tug pog ib tug yawg yug puas yog?

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

Mas lawv pab ntawd mas lawv yuav tsum mloog ib tug lus.

Mas yuav tsum muaj ib tug uas lawv hais lus haum lawv nav.

No naj, mas thiaj li coj tau lawv cov kwv tij .

M : Ces pab twg los tib yam nkaus, mas yog tias niam no lawv hais tsis haum lawv es, ces niam no lawv tej kho lawv xwb mas tsis tau.

I : Aws.

M : Puas yog?

I : Okay.

M : Mas lawv yuav tsum sib hais haum lawv, ces lawv muaj ib tug coj lawv, lawv muaj ib tug coj lawv mas cov hais tias tus twg tsi mloog hais nav, ces lawv yuav tsum muab ib tug ntawd I am kho tau kom lawv zoo no nav.

I : Aws.

M : Puas yog?

I : Yog.

M : Mas tas nrho hmoob tib yam nawb, ib yam nawb, ib…pab no mas yuav tsum muaj uas yuav tsum muaj ib, tsawg tsawg twb yog 1….., 2 tug, 3 tug tej mas lawv thiaj li yuav tsum hais lus mas koj, koj tsi txhob cav ncauj kuv, kuv txhob cav ncauj koj, maj mam hais kom haum no nav, mas niam niam no hmoob no mas kuv saib lawv ua tsi tau qhov no naj.

I : Okay.

M : Puas yog maj?

I : No kuv, kuv to taub lawm, kuv noog ib qho tshiab hais tias nyob teb chaws nov, koj pom hais tias poj niam kev uas ua tus thawj coj, pauv li cas lawm?

M : Ua cas?

I : Koj, no nyob teb, nyob nyob teb chaws no, koj pom hais tias poj niam kev ua tus thawj coj pauv li cas lawm?

M : Teb chaws no mas pes tias yog no, uas niam no cov txiv neej nav.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

I : Aws.

M : Nws muaj lub siab hais tias nws yuav ua tus coj naj, mas yeej tau, tiam sis nws tsis xav ua ne, nws tsis xav kawm ne, nws yuav tsum kawm, nws yuav tsum kawm nav nws yuav tsum kawm ntawv kom nws paub ntawv thiab nws yuav tsum muaj tswv yim thiab ov.

Nws yuav tsum muaj tswv yim thiab ov, nws muaj tswv yim thiab naj, mas yuav tsum ua qhov twg uas niam no lawv ua tsis yog ne, mas nws yuav tsum ua siab ntev ntev, maj mam kho naj mas nws thiaj li ua tau tus coj ov.

I : Aws.

Ws uas niam no poj niam no mas, pes hais tias, yug me nyuam, thiab muaj vaj muaj tsev, thiab ho ua kam thiab no ces muaj ntau…yam nkag rau nws nav.

Ces niam no thiab mas nyob li hais tias, tag nrho neeg no mas pheej tsis tshua, pheej tsis tshua saib poj niam muaj nqi naj.

Koj puas qhaub cais oj, koj puas paub oj.

I : Aws kuv qhaub cais.

M : Sawv daws pheej saib tus poj niam tsi muaj nqi, nyob li hais tias ib tug no mas nws twb paub tsawv lawm nav, nws twb paub tsawv, nws twb ua ab tsi twb ua yog tsawv, nws hais lus twb yog, thiab nav, mas tseem muaj tus uas um hais thuam nws thiab no naj, puas yog maj koj puas hnov li ntawd, koj puas paub li ntawd.

I : Aws, aws, aws kuv paub mas, aws.

M : Paub tsem tsawv thiab lov?

I : Yog mas, yog. Okay ces kuv nug qhov tshiab hais tias, puas muaj ib co yam ab tsi poj niam ua tau teb chaws no lawv ua tsis tau thaum lawv nyob Nplog teb los Thaib teb es um ….es yam hais tias tsis yog ua niam tsev xwb naj?

M : Ua kam?

I : Ua kam los ua ab tsi ntxiv?

M : Rau qhov tias kuv tsis, kuv tsis tau, kuv tsis tau tawm mus yos naj, kuv tsi tau tawm mus yos ces kuv yeej tsis pom tias tus twg ua tau dab tsi tsis tau.

I : Okay.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

M : Tiam sis hmoob no nav.

Hmoob no mas hmoob, uas niam no tuaj teb chaws no hmoob thiaj li uas tau kawm ntawv tiag xwb, tiam sis muaj tej tus mas nws xav kawm tiag, muaj tej tus mas nws tsis xav kawm no naj.

Ces pes tias mus tsis rau siab, tiam sis cov uas kawm es nws ua tau hauj lwm uas me ntsis xwb yeej pom tau ntau lawm thiab los mav, yeej pom tau ntau lawm thiab tiam sis...niam no I am yuav ua ib tug uas thawj coj kiag nav.

: Ua kiag ib tug thawj coj uas niam no kav ib lub zos kiag, los ib lub uas zoo li Minnesota, St Paul uas hauv tej no nav, es nws yuav ua tau ib tug thawj coj kiag li ntawd no mas nws yeej uas, tsi tau muaj naj.

I : Okay.

M : Koj xav no puas muaj?

I : Ws...well….

M : Kuv xav, kuv xav mas ntshai tsis tau muaj naj.

I : Aws tej no yog hais tias, I mean, yog ib, ib cov, ib tug neeg xav me ntsis ntawd, ces, ces he he… ces yog koj xav zoo li koj xav, kuv nug ib qho ntxiv hais tias, koj pom hais tias poj niam hmoob kev ntshaw pab peb haiv neeg hmoob cov lawv ua li no pom, puas muaj ab tsi huas thiab cov fab tawv zoo?

M : Yog cov, cov uas ua nais maum nais khu es tej no mas lawv ua los lawm nawb.

I : Aws.

M : Ua nais maum nais khu ua hauj lwm hoo nga, yam ub yam no mas lawv ua los lawm tiam sis tshuav tus uas hais tias yuav tsum ua tus uas, tsi li, yuav tsum nrog tus uas niam no nom loj nav.

I : Aws.

M : Nrog tau cov nom loj ntawd hais lus, puas yog?

I : Aws.

M : Hais lus sab laj kam uas hauv zej hauv zos hais tias nws, nws paub, nws paub nav.

I : Aws.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

M : Nws paub no mas, niam no I, nyob li koj nug koj noob thiab kuv hais tias.

I : Aws.

M : Kuv no kuv puas paub kev cai Mesliskas no naj.

I : Aws.

M : Mas kuv tsi paub mas kuv yuav tsum hais tias kuv tsi paub li.

I : Aws.

M : Yog kuv teb koj hais tias kuv paub no nav, es kuv twb tsi paub kuv teb koj hais tias kuv paub no mas tsi tau nev puas yog?

I : Yog.

M : Puas yog maj!

I : Yog mas!

M : Hum, mas tseem tshuav tus uas niam no txiv neej, los yog poj niam los yog tseem yuav tsum muaj tus uas nws yuav tsum kawm kom siab...es nws yuav tsum mus nrog tus meslikas, cov meslikas loj saib teb chaws ntawd nav, saib zej saib zos no nav.

I : Aws.

M : Yuav tsum nrog lawv sab laj tau, nrog lawv tham tau nav.

I : Okay.

M : Puas yog?

I : Yog.

M : Nws nrog lawv sab laj tau, nrog lawv sib tham tau.

I : Aws.

M : Sab laj tau pom zoo yuav ua li cas li cas nav.

I : Aws.

M : Mas tseem tsi tau muaj kev xav xwb ov, kuv xav tias tseem tsis tau muaj.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

I : Okay.

M : Tus uas ua li ntawd.

I : Aws, aws, aws.

M : Es koj pom muaj lawm los tsis tau?

I : Ws tsi muaj, zoo li koj hais, I mean tsis muaj zoo li um…tag, tag nrho teb chaws Asmeskas teb no, muaj cov pab zos me, los tej zaum lav me xwb, mas tsi muaj leej twg nws hais tau nrog cov nom nyob teb chaws, tag nrho teb chaws Asmeskas teb xwb.

M : Mas, mas, yus, yus, nyob li kuv no naj, nyob li koj nug kuv hais tias kuv puas paub no naj.

I : Ces koj tsis paub?

M : Mas kuv…

I : Tsis, tsis, tsis muaj leej twg muaj npe loj txaus kom nrov kom tag nrho sawv daws.

M : Ws, ces nyob li koj nug kuv hais tias kuv puas paub, uas niam no tag nrho cov nom uas nyob hauv lub zos no xwb xav.

I : Aws, aws…

M : Hais li no nav, ces kuv tsi paub ne puas yog.

I : Aws, yog mas.

M : Hos niam no nyob li thaum ub peb no nav, kuv niam kuv txiv ua nom.

I : Aws.

M : Ces kuv yog me nyuam puas yog.

I : Aws, es tag nrho sawv daws paub.

M : Ses kuv yuav tsum paub laiv.

Kuv yuav tsum paub nrog os, kuv tsis txawj ntawv, tiam sis kuv yuav tsum paub nrog kuv txiv.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

Kuv yuav tsum paub nrog kuv txiv, kuv yuav tsum paub uas niam no cov neeg ntawd laiv.

I : Aws.

M : Yuav tsum paub tias cov neeg no, lub zos no, niam no tus hu li no, lub zos no tus hu li no, kav lub zos no laiv, mas, mas yug yog nom tus me nyuam mas, kuv yog nom tus me nyuam mas kuv yuav tsum paub, puas yog?

I : Aws, yog mas.

M : Koj xav puas yog li maj?

I : Yog mas.

M : Ws, mas niam no lub zos no hu li no, muaj tsawg tus nom, tus nom twg hu li cas yuav paub tsis tag cov npe ntawd, koj yuav tsum paub cov uas saib zos ntawd nav, mas li no mas niam no tsawg lub zos, tsawg lub zos no koj yuav tsum paub tag mas koj thiaj hais tias koj paub.

I : Aws.

M : Hos yog yus twb tsi tau paub zoo li, tiam sim no kuv no nav mas yeej tsis paub tiag tiag ces kuv yuav tsum teb tias kuv tsis paub, puas yog?

I : Yog.

M : Kuv hais tias kuv paub mas kuv twb tsi paub ne….

I : Yog, yog.

M : Mas tiam sis yog nom tus me nyuam sais, yuav tsum paub laiv puas yog?

I : Yog mas.

M : Cov, cov uas Meskas twb tib yam li kuv hais no thiab yom puas yog.

I : Yog.

M : Mas lawv paub los lawv ua nom puag…thaum ub los lawm ne puas yog?

I : Aws.

M : Ces lawm niam lawm txiv ua, lawv pog lawv yawg ua los ces lawv kuj paub.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

I : Aws.

M : Paub ib yam li uas niam no kuv hais kuv yawg.

I : Aws.

M : Kuv hais kuv niag yawg, hais kuv niag txiv, hais kuv niag, hais kuv txiv, kuv txiv cov kwv tij tej no, ces kuv paub lawv li no los nav, ces ua nom ua tswv no ces nws, nws nyob lub teb chaws naj, yog nws yuav tsum paub cov neeg no naj.

I : Aws.

M : Thiaj yog paub puas yog?

I : Okay, okay zoo los maj, ces peb hais li no ces tas me ntsis lawm, puas um koj puas muaj lus dab tsi ntxiv kom, koj xav kom peb paub thiab peb, ws, ws, ws sau cia thiab, uas ib, ib co lus ntxiv txog poj niam hmoob los koj lub neej, um…

M : Cov poj niam hmoob no, niam no lawv hais tias lawv kawm ntawv lawm no ces tsis kam, lawv tsis kam mloog cov lus ua niam no poj niam hmoob hais no ne.

I : Okay.

M : Yom, lawv tsis kam mloog ne, lawv mloog los lawv yeej tsis ua li naj.

Puas yog? Puas yog li ntawd maj?

I : Ces koj hais tias cov poj niam hmoob mus kawm ntawv lawv tsis mloog cov laus cov lus lawm lov?

M : Um.

I : Okay, es koj pom hais tias tsis tsis zoo lov….

M : Mus kawm ntawv lawm, ces peb cov lus peb hais rau lawv ces lawv tsis khaws ne.

I : Okay, okay.

M : Lawv tsis khaws ne.

I : Ces koj hais tias yuav tsum kom cov hluas lawv paub khaws cov laus cov lus thiab cov lus thiab?

M : Ws, oh! Cov uas tuaj teb chaws no ntshe lawv yuav tsi khaws cov laus cov lus lauj.

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

I : Okay.

M : Muaj ib tug hmoob hais rau kuv li ntawd, muaj ib co hmoob hais rau kuv hais tias cov lus uas
yuav hais qhia rau cov hluas nyob Meskas teb no naj.

I : Aws.

M : Mas, cov hluas ntawd mas yeej tsi yuav yus cov lus kiag yom, hais li naj..

Cov hmoob hais li ntawd rau kuv naj.

I : Okay, ces twb, peb cov peb cov poj niam hmoob, qhov luag hais tias peb kaw, peb kaw nej cov lus mas ah, ha, ha…

M : Hav?

I : Cov lus, cov lus peb kaw hnub no ua kom peb tau khaws nej cov lus thiab, cov lus…

M : Tau ab tsi?

I : Oh! Cov, lus koj kaw tau hnub no rau peb naj, ua kawm, peb khaws tau koj cov lus thiab kawm cov…

M : Khaws tau thiab lov?

I : Aws, cov, cov lus uas kaw hnub no naj es peb, peb muab cov lus no mus sau lus hmoob thiab lus Asmeskas, thiab peb cov, peb cov hluas paub cov hluas hmoob, thiab cov hluas meskas paub txog poj niam hmoob lub neej thiab. Uh hu.. hu… ces kuv hais li nov ces peb xaus li no lawm xwb. Okay, ces ua tsaug ntau nawb.

End of both tapes

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

Hmong Women's Action Team Oral History Project
Minnesota Historical Society

Hmong Women's Action Team Oral History Project
Minnesota Historical Society