

YOU VANG YANG

Narrator

MAY HANG

Interviewer



MINNESOTA HISTORICAL SOCIETY

ORAL HISTORY OFFICE

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

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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.

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An Interview with

**You Vang Yang
Narrator**

**May Hang
Interviewer**

**On
January 18, 2000**

**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.

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You Vang Yang

MH: This is an interview with You Yang, mother of May Hang, January 18, 2000 at May's house.

Okay, the questions will be asked by speaking and using the Hmong language. Questions like what is your last name, what is your married last name, how many children do you have. The following questions will be asked when you were a child, when you lost your country and become a refugee to the camp. There will be four issues to discuss, but there will be more questions. Okay, first of all, what is your last name, before you got married?

YVY: My last name is Vang.

MH: What is your married last name?

YVY: It is Yang.

MH: Now, how old are you?

YVY: I am 60 year old.

MH: Your children, how many do you have?

YVY: I have nine children.

MH: How many boys and how many girls?

YVY: Four boys and five girls.

MH: When you were in your country, do you go to school?

YVY: No, not ever.

MH: So, you never went to any schools, right?

YVY: Never went to school at all.

MH: Now, do you work?

YVY: At this time I am not working.

MH: How are your living conditions now? Are you living with your children or with your husband?

YVY: I am staying with my children.

MH: Do you consider yourself still married or divorced?

YVY: At this time, I don't have a husband. I am a woman that doesn't have a husband.

MH: Did you divorce your husband, is that why you have no husband?

YVY: My husband is deceased.

MH: He died.

YVY: He got very sick and died.

MH: You were not a first or second wife of your husband, were you? Was your husband married to only you?

YVY: He married just me.

MH: How long have you been in this country?

YVY: I don't know maybe about twenty-three or twenty-four years?

MH: In the other country, which city or state, and what country were you and your parents born in?

YVY: We were born in Laos.

MH: You don't know which state?

YVY: The state of Xuv Npuv.

MH: What kind of Hmong were you before you were married?

YVY: I said that I am Hmong Vang.

MH: We have Blue Hmong, White Hmong, or Stripe Hmong.

YVY: White Hmong.

MH: White Hmong. When you married with your husband, what kind of the Hmong was he?

YVY: Blue Hmong.

MH: Blue Hmong. What do you consider yourself, a Blue Hmong or a White Hmong?

YVY: Now, I'm a Blue Hmong.

MH: As a Blue Hmong, about the religion, the Christian religion and the ancestor belief, what kind of religion are you now? Which one do you believe in, the ancestor beliefs or the Christian ones. Which one do you go to?

YVY: I believe the new religion.

MH: You believe in the Christian religion now?

YVY: I believe in Christ, believe in God, and believe in Jesus.

MH: Okay, the questions which I will be asking you from now on will be referring to your childhood and through your teenage years, you said earlier that you had never gone to school. Your parents have never sent you to school?

YVY: I was never sent, we lived too far from the school. We had no school nearby.

MH: When you were a child, what kind of work did you do at home?

YVY: I worked on the fields. I especially worked in the rice and cornfields. When it was late in the evening, I would come home and work with corn grinder (*zom zeb*), peel rice (*tuav cos*), and feed chickens and pigs.

MH: Did your parents have to assign any work for you to do or did you have your own choice?

YVY: We know whatever it takes, and what was supposed to be done, and we just did our best—whatever it takes.

MH: When you were young, where and in which village did you live? Did you have cousins or neighbors that you were able to help, and what kind of work did you help them with?

YVY: Yes, I did help. I helped my uncles whenever they were not finished with their farm work.

MH: Mostly, the work you were helping them with was physical, using your strength and energy to do it?

When you were young, was there anything special that your parents thought you as girl had to know, and what was it?

YVY: Oh! I'm not sure, but they just tell you to work hard.

MH: In order to work hard, do they teach you how to sew (*paj ntaub*) or anything else?

YVY: I was taught how to do thing such as how to cook, sew clothing, or how to sew tapestry (*paj ntaub*).

MH: When you were a teenager did you have fun? Can you explain a little bit about when you were in Laos, what did you do?

YVY: About my lifestyle of being a young woman, and fun times?

MH: Yes.

YVY: Especially about the Hmong Flute, Ncas, and leaf blowing to other people.

MH: About that...the Flute, Ncas and leaf blowing, it was something you learn by yourself or through your mother or father?

YVY: When I grew-up, I picked it up by myself, just by watching other people do it. I did follow and practice.

MH: About making friends with others, do you meet once a year during the New Year event or do you have a chance to see each other, and how far of a distance do you live from each other?

YVY: Oh! Too far! Once a year we have the New Year, and during the New Year we will have a chance to see each other as a friend!

MH: After that, each of you lived by yourself far from each other?

YVY: After that, we just lived separately from each other!

MH: Did you each live in different villages?

YVY: We lived in different villages.

MH: Since you were still young, did you think or plan your future, or think about when you grew up as a woman what you would do?

YVY: During that time...we lived too far from the marketplace. We were hoping and dreaming about our future life very much, and how to be a good person.

MH: Were you dreaming of living a better lifestyle, better than your parents?

YVY: Yes, I was hoping, and dreaming what I should do to live a good lifestyle, and be more productive than the way my parents had.

MH: Okay... from now on the questions will be about your lifestyle, of being a young woman. According to your observations, since when you still lived in Laos and now, how different is a woman's lifestyle? When you were still in Laos, all the men went to the war fields. What did the women do and what kind of work did they do or did all the work still remain the same way as usual?

YVY: When all the men went to the war fields, the women had to take care of the work.

MH: When the husbands were still at home with the wives, what kind of work was limited to his wife to do. After the men left, how different was the work that the wife was supposed to do? Do you still remember?

YVY: Before the husband went to the war fields, the wife had to plant the rice, corn and was responsible for all farm work and care for children at home, the most important work.

MH: What is the difference between the men's jobs and the women's jobs. Are they the same as you said or are the men's jobs more different? What is the difference?

YVY: The men's job, if the husband stays home with the family, he cuts down trees and clears up the farm field.

MH: When the men went to the war fields, did it take two or three women to do that job?

YVY: Of all things, if the man left the home, we have to pay for other male workers to do the jobs, especially to cut down the trees and clear the farming fields.

MH: Before that, what did you do to get the money to help pay for someone to do the work for you?

YVY: When the men went to the war fields, they paid him a salary, and he sent the money back to support the family.

MH: Okay, I understand that the women were not able to do the men's work, but the men went to serve on the war field and got paid. He used his money to pay other people to do the work?

YVY: To hire a worker to do the cutting down of trees, and clearing the fields for farming.

MH: Okay, after that, the war was ending, and some of you were left with no husband, did you feel that the way you were living became worse or did it still remain the same, and how is it different from the others?

YVY: According to the women that I knew, after their husbands died from the war, most of the women had more difficulty supporting their living than other people, due to having no husband's support and help as usual. The way of living became worse.

MH: After the husbands came back from the war fields, did he go back to working the same job or were they different from before the war?

YVY: After the war, we weren't able to work on the fields anymore. We fled from place to place. The government had to support the men and support the women and children that were still back home.

MH: The beginning of waiting for government assistance did not begin in this country, but it began from the other country, according to your observation. Most likely it continued in America?

YVY: There, it was not similar as in this country, because over there the war was going on, and the people were not able to work.

MH: Not able to, unable to work to support, right?

YVY: That's right, you were not able to work.

MH: Okay, you were explaining earlier that women's jobs were working in the fields and to raise children at home, but the husband's jobs, were to clear the field and cut down trees...

YVY: Work in the field as a farmer...

MH: Especially in your case, your family, your husband, your mother-in-law, and father-in-law, who were the people that made the decisions in your household. For example, where will we make the field, and where to move to? Do the two of you consult first or does your husband and your father-in-law make all the decisions? What does your family do, can you explain?

YVY: Whenever we have a decision, as you mentioned, my mother-in-law, father-in-law, my husband, and I, we have to talk and then we will move from place to place.

MH: When you have a family meeting to make plans, is the daughter-in-law able to make suggestions for decisions? Did you have a limit, a boundary, or was it mostly the two older people and the men that made decisions?

YVY: It was up to the men. It also depended on the situation, and was adjusted by the men.

MH: Mostly the men in the family or even a small group of relatives, it would be the men who were the decision makers, In your group, was it up to the men too?

YVY: Back in our country...mostly the men.

MH: If you are the daughter-in-law of the family, did they ask you for your opinion, such as what do you think and what would be your opinion?

YVY: The men did not have to ask the women. They could just do whatever the men think and everyone just follows.

MH: So whatever they said, they would say you have to stay...and you stay...and they say go, you go?

YVY: If they said you have to stay, then you will stay, and if they said go, you will go, whatever they think that will work, and do what it takes.

MH: In your generation, and living in that society, were there any women that were able to speak up or able to lead the group as a leader and talk to the men? Was there anyone?

YVY: Our generation of women, some lived in the city. They were able to have education, they were smart, had good jobs, and they were able to do most everything, but some of us, living in the highlands, we had no school at all and so were not able to.

MH: During your generation, did those women who lived in the city and had education, were they given the chance to lead, and were they able to work with the gentlemen, or didn't you know of anyone?

YVY: Yes, we did.

MH: Did you just hear from the community, or was it one of your family that had someone like this?

YVY: I saw the people who had a good education and were able to work with the men.

MH: Those women who had a chance to work with the men and had good education, were they mostly the daughters of the leaders?

YVY: The daughters of the leaders, they did have more chances to go school and have a good education, they are able to be a boss or work wherever they wanted.

MH: How does the community treat the woman who has been able to attain a higher education when they return from school?

YVY: They are well treated, and respected.

MH: What about family planning, such as how many children will you have, how many girls, how many boys? Do you and your husband plan together or do you not plan at all, and you leave it up to God. What about your nine children?

YVY: It depends on what God gives, we did not think about it.

MH: You didn't remember to think about issues like...work, and how hard it might be to survive, and plan what you need. There was no planning at all?

YVY: No plan at all.

MH: How about yourself, if you didn't have any boys, do you have to have a boy?

YVY: That is part of the Hmong culture. If you are not able to have a boy, there is a chance of the husband marrying a second wife. That is why most women plan to have one. Even if you have too many children but you don't have a boy, you must continue until you have a boy for your husband.

MH: Oh...if you have two or three boys, would you plan not to continue to have children. Is your husband okay with your decision?

YVY: If there are enough boys for the husband, he will be happy and will not complain, whatever your decision.

MH: For the men, and in the Hmong community, why must there be a boy? What is the reason of having a boy? Is it to keep your name, or what else?

YVY: According to Hmong cultural, man mostly want boys to keep the family name, to identify the identity of the parents, and if the parents are deceased the boy will still keep the name. If the person is still of the old religion, the son will be the one that keeps the rituals that identify the family. If the person is of the new religion, the son is the keeper of the family name. This is very important for the Hmong people. If you have a girl, when she gets married, they move out of the family, and change their last name to other family's last name. So, if you have no son, your last name will no longer be kept.

MH: Okay, about jobs and business. During your generation, were the women able to do anything to support the family, and generate any income to support the family?

YVY: We worked in the fields. We have pigs, chickens, and cattle to sell. We also farmed opium to sell to the Chinese people so that we could get some money.

MH: When farming and harvesting, the women did the work. Were the women able to do any business that involved selling, bargaining a price or was it just only the men that did it?

YVY: It doesn't matter. Both women and men can do it. Mostly, we talk to each other before going to sell anything. Whenever the people come to buy, we sell, both of us can do it.

MH: How about making offers? Can both women and men represent?

YVY: Yes.

MH: About the women, what kind of women do the people respect, and what is her attitude? Would people consider that she is very important to the community in your generation?

YVY: To be a good housewife, she must be able to work hard, even though she is very tired, she still has to cook for any people who are visiting the family, and talk and smile to them. When the visiting people leave to go home, the housewife still has to pack a lunch for them. You must host with a drink and offer it to the visitors to drink. If you are able to do this kind of work and the people see that you are able to handle all of the work, they can tell that you are a good housewife and are able to support your husband.

MH: When a housewife can do everything that you were mentioned, but she can't have a boy, how does the community treat her, and do they look upon her differently than other people or is it the same?

YVY: In this, it doesn't matter if you have a son or not, but if you have no son, when people ask you if you have any boys, you are fearful of answering how many you have.

MH: You are respected and looked favorably upon.

YVY: Respect is the same, people are able to earn respect by building a good stable family that is supported. If you can live comfortably like other people, they will respect you like the others.

MH: What about a woman that cannot be respected or did something that made her not respected by the community? In your generation, have you seen a woman that was not respected by the community?

YVY: A woman that the community, husband, and relatives do not respect, for example is: if the community has something going on, she does not go support or help, or when a visitor comes over to the home, the housewife has not prepared any food for them, and she has a bad attitude. These are ways for a woman to not be respected.

MH: Those were examples of a woman's roles, behavior, and duties... Let's talk about what happened when you left Laos and the war. What happened after General Vang Pao left the country of Laos, and all the people that followed the General's direction to get out of the country. What about your family, did your husband or you and the family, who was the person that make the decision of when it would be the best time to move out or stay in that country?

YVY: In this situation, if we not moving out of the country, the communists would kill us, because we served as soldiers in the war. The women would not be in much danger, but all men would be killed, or forced as slaves to serve the communists. All of these things would happen. That was why we follow the General's direction to come to this country.

MH: So you became refugees by leaving the country, the main point being, because if you lost the war, it was not safe, due to your husband being in service in the war as a soldier?

YVY: My husband served as a soldier for the General, they have soldier lists on the field, in the offices, if we did not move out from the country and the communists found the list, they would bring him in to kill or to re-education camps. This is what every person would have to live with, so they looked in to their own way of getting out come to this country.

MH: When you were refugees from Laos to Thailand, do you remember when you were in the camp, the lifestyle in the refugee camps, if you try to remember, what it would be like there?

YVY: To remember what?

MH: For example, can you still feel what it was like in camp, to remember what the houses looked like and how you lived, how many people, and the way of cooking?

YVY: When we were refugees to Naphong Camp in Thailand... in our country we can do or eat anything, whatever we wanted, but when we were in the camp it was limited and the food was measured for each individual to eat.

MH: Like that, what you are remembering...

YVY: It was a very depressing situation.

MH: So what you remembered was that fact that you were not able to do anything, and were just waiting for help from the government to provide food for your family?

YVY: Yes.

MH: When you were in the camp, how long did you stay there before you came to America?

YVY: We were in the refugee camp, for education, and so we stayed there for one year.

MH: Is there anything you remember from refugee camp that provided help for your family? What would it be?

YVY: It helped when we were sick that we had a medical doctor to help us, and U.S. government provided food to help save our lives.

MH: About that, did you see anything that was not good for you and your family, and it was a concern to you, or not good for you?

YVY: There is more to this issue, but it depended on how you are doing, if you were being a good person or not, it depended on what you did.

MH: What about things that were not good, was it done to many people, and was the water not clean, and not enough water, and shelter for the people?

YVY: There were too many people, and not enough bathrooms, water to drink or water to bathe, and food for the people to eat.

MH: When you were still in the refugee camp, were you able to go to work outside of the camp or to do any business to support of your family?

YVY: It is not sure, they did not allow anyone to get out, the camp was closed, the food provided whatever they had to support us, we just got it only from the officials.

MH: According to your observation, was it will be something that helped the Hmong people or was it a punishment for the Hmong people?

YVY: It could have been something that punished the Hmong People.

MH: If they had allowed you to work outside of the camp, would it have been enough to support your family more than if you were just in the camp?

YVY: When you went outside of the camp, the Thai officers would say that maybe you did some business, even though you bought merchandise from the Thai people, they still put you in jail, or beat you up, so we only stayed in the camp.

MH: When you were in the refugee camp, as a woman, being a housewife, and had children, did you see any difference between how men and women were treated by the Thai officials. Were the men more respected, and allowed to do some things different than the women did, for example, the way of living, and providing food. If you had a husband there, how different was it?

YVY: The women that do not have husbands, they are treated the same as the ones that have, equally provided with shelter, and food for how large the family is.

MH: In the refugee camp, did they divide the people into groups, did anyone challenge to be leaders, during the time when you were in the camp?

YVY: Yes, there was.

MH: You had to be divided into groups, what kind of groups?

YVY: We were divided into 4 groups (quadrants) such as a quadrant #1, #2, #3, #4.

MH: Those people who were representatives, which you talked about, were they mostly men, and were women able to serve too, or was there no women doing service at all?

YVY: All men, not any women, only men.

MH: So it was that only men could do it? When you first came to this country, why did the two of you, as a couple, make your decision to bring your family to come to America?

YVY: Because, when we lived over there, we were too poor. We believed that when we come to this country, it would be better, and we would not hear the sound of booming guns, blow out, and we did not want to be refugees anymore. We hoped that when we come to this country we would have freedom and democracy here.

MH: When you first came to this country, how old were you, and how many children did you have?

YVY: When I came to this country, I had six children, and I was forty years old. I am forty but you don't know for sure.

MH: When you first came to this country, what was the easiest for you to learn, and what was the most difficult for you?

YVY: The most difficult for me, was to be unable to speak English, read, write, and driving a car.

MH: When you first arrived in this country, what did you find that would be the first, fastest, and most easily learned or used for you?

YVY: Nothing was easy to use at first.

MH: Nothing was easy?

YVY: Not easy at all.

MH: Most everything would be difficult then?

YVY: Everything was very difficult, and confusing.

MH: How was everything difficult..., for example, the way of doing farming, gardening, arts and crafts, which you used to do in the homeland, were you able to use some of your skills or knowledge in this country, or do you think that it was not useful at all?

YVY: The knowledge that I bring from the other country to here, it still can be used, but I had to learn a new language, education, and skills in this country to add more, to help.

MH: How about the way of farming in the other country, can that be used in this country, if and when you have the land, can you garden the same as in the other country?

YVY: You can grow a garden to produce corn, vegetable, and salad here, as compared to the other country and this country, which here, it would be easier to do.

MH: Okay, in this country, the laws are different than in the other country. Here it applies that men and women have the same equal rights. About yourself, do you think that the lifestyle of women in this country is more productive, or is it the same as back in the other country. Is it better or worse in this country?

YVY: In this country, they have technology, and education, you are able to learn, and get more education, and it helps you more than the other country.

MH: Do you consider that this country is your country, or do you still consider that the other country will be yours?

YVY: In this situation, I can count on the fact that I will not be able to return, in this country we have no home to live, we only rent, and you cannot count it as yours, but as long as you live in this country it will be yours too.

MH: Do you still think about returning to live in your homeland, or do you feel that this country is much better and not think about returning to stay in the other country?

YVY: I'm still thinking about returning to live in my homeland. In my country we have no tax like in this country, and I still consider living over there, but I'm not able to.

MH: Are you an America citizen?

YVY: Yes, I am an America citizen.

MH: After you're a citizen, did you vote for the government?

YVY: They're saying that whenever they hold the election, I must go.

MH: When you became a citizen, have you ever voted yet?

YVY: I have never voted in any election yet.

MH: There are about two or three Hmong people running for a government seat with some of the America individuals, do you think that this is a good idea or not?

YVY: I'm thinking those people who do that, it is great for our community, it is good.

MH: When the country was at war, according to the far distance you were living from each other, how did you hear the news releases about the war, or were there periods of time before you heard from the others?

YVY: We can hear about what villages the enemy had taken over, and we just plan to move ahead.

MH: Do you just pass along the message from one another or by mail, or by radio?

YVY: They had a radio to inform us about it.

MH: They had a radio too.

YVY: The radio that we had was, for each individual they had their own radio, to inform us of where the enemy was located, in what city, and where they are.

MH: Did the soldiers have to call to inform the villages or cities, and did they let all people know about that?

YVY: It was an announcement for all people who live in the village.

MH: During the war in Laos, were there any leaders that could lead the Hmong people, other than General Vang Pao, have you ever seen these?

YVY: There was only General Vang Pao.

MH: Did you have any very important leaders to run for social economic reasons?

YVY: We had a district leader, and Major Coln, and village heads, they support each other by the level in order of the position they held.

MH: On the position of leadership, which we discussed earlier that only men could hold the positions, were there any women that were able to lead, and hold such positions?

YVY: Not a woman at all, men held all the positions, they had said that women have no equal rights to hold the positions, only men can do it.

MH: Okay, in this country, is it different from the other country in which you are from. In this country women and men have the same equal rights, can you see the difference of being a leader, and any women, in your generation, that came to this country, was she able to lead any positions, and be a leader? How do you feel, that women can be a leader, or what areas can women be leaders?

YVY: I've not seen any one yet.

MH: You have not seen any at all, anywhere in the area in which you are living or at the church, do you see any women that can be a leader?

YVY: The women could be leaders at the church, and lead the housewife club, and we have some too.

MH: Okay, back in your country, are there things that are like a church, and are the women able to get a chance to be a leader, did you?

YVY: Nothing, nothing at all.

MH: In this country we have churches, organizations, and activists, it is far more interesting for women and children...

YVY: The women have an opportunity to hold the position, and are able to lead it.

MH: Back in Laos, the women have work outside of the house, to help the relatives, and the community, it means the women cannot be representatives of themselves as women or you didn't have anything at all?

YVY: Nothing.

MH: As a Hmong woman, what can you do to support the Hmong people, and your family, what is it like?

YVY: To support your own family, then support others outside, friends.

MH: In order to support other people, was it support by using manual labor or by what?

YVY: For example, if the family is too poor, or they have a sickness in the family, you have to provided support by donating some money to help.

MH: As a Hmong woman, according to your generation, the way a women supports each other, for example, if a woman in the village, a woman was sick and not able to feed the child, did you support by feeding the small child or by what support did you provide?

YVY: The way women supported each other was, if the other person has a newborn, for the first couple of days her breast still is not able to produce milk, you have to provide feedings for the child for the first two or three times until the mother's milk comes in.

MH: Is it only for your relatives or is it in the community that you are able to do this to support each other?

YVY: Mostly relatives.

MH: Do you have anything besides this that other women support each other with in terms of the relatives, and the community?

YVY: I don't have.

MH: Okay, the questions being asked for you today, that is it. We would like to study about the women in your generation, and the way of living, attitudes, and support for each other. We will write a book. We are asking two or three women, and we will put together all of the information, to see what the difference is with the Hmong women in this country and the women in the old country. How to support the Hmong people by helping the family, and the different leadership roles. Thank you.

YVY: I'm not able to provided much information, but just a little for you.

MH: Okay.

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

You V. Yang

Interviewer (I) : Interview, You Yang mother of May Hang, January 18, year 2000 at

May's house. Okay, has lug, has lug moob xwb, yuav noog me ntsiv txug ib yaam has tas koj yog xeeb ab tsi, koj lug yuav xeeb ab tsi, hab koj muaj pig tsawg tug miv nyuas tag ces noog me ntsiv txug thaum koj tseem yog miv nyuas yau, hlub hlub ua ib tug ntxhais ces koj ho, thaum kws teb chaws tawg hov hab moog nyob huv xoom ub nua naj, tes muaj 4 qho, tab sis cov questions ntau. Okay qhov thib ib yog, koj yog nkauj moob ab tsi ua ntej koj moog yuav txiv naj?

You V. Yang (Y): Kuv yog nkauj hmoob Vaj.

I : Koj ho mus yuav hmoob xeeb dab tsi?

Y : Hmoob Yaj.

I : tam sim nov xwb koj muaj pes tsawg xyoo lawm?

Y : Kuv muaj 60 xyoo lawm.

I : Koj muaj pes tsawg tus me nyuam, tag nrho koj cov me nyuam naj?

Y : Kuv muaj 9 tug.

I : Pes tsawg tug tub pes tsawg tug ntxhais?

Y : 4 tug tub hos 5 tug ntxhais.

I : Yav thaum es koj nyob tid koj puas tau kawm ntawv li?

Y : Tsis tau li.

I : Yeej tsis tau kawm ib qho ntawv li puas yog?

Y : Tsi tau kawm li os.

I : Tam sim nov koj puas ua hauj lwm dab tsi?

Y : Tam sim no kuv tsi ua.

I : Tsis ua, tam sim no koj, vaj tsev nyob yog nyob li cas xwb, koj nyob koj tus kheej, koj nrog koj cov me tub me nyuam nyob, koj nrog koj tus txiv nyob los yog li cas xwb lub caij no naj?

Y : Kuv nrog cov me nyuam nyob xwb oj.

I : Tam sim nov koj suav tias koj yog ib tug tseem muaj txiv, tus neeg, poj nrauj poj ntsuam los koj suav tias koj yog tu li cas?

Y : Tam sim no kuv tsi muaj txiv lawm, kuv yog ib tug poj, ib tug poj tsi muaj txiv.

I : Koj tus txiv yog nrauj los yog ua li cas koj ho tsi muaj txiv lawm?

Y : Txiv tuag lawm xwb oj.

I : Tuag lawm xwb.

Y : Mob mob tuag lawm xwb.

I : Koj yeej tsi yog niam hlob niam yau tej li, koj tus txiv yeej yuav koj nkaus nkaus xwb lov?

Y : Yeej yuav kuv tib leeg xwb oj.

I : Koj twb tuaj teb chaws no tau pes tawg xyoo lawm?

Y : Kuv tsi paub li es, ntshai tuaj tau 20...4, 20...3 xyoos lawm pob.

I : Tim teb chaws ub, tim koj yug lub moos twg los lub xeev, lub teb chaws twg thiab thaj tsam twg? koj niam koj txiv yug koj naj?

Y : Yug Nplog teb xwb oj.

I : Tsi paub lub xeev twg li lov?

Y : Lub xeev Xuv Npuv oj.

I : Ntawm koj xwb, ua ntej koj los yuav koj tus txiv nej yog hom hmoob ab tsi?

Y : Kuv twb hais tias hmoob Vaj no nev.

I : Es ib yam hmoob dawb, hmoob ntsuab los hmoob txaj los yog hmoob?

Y : Hmoob dawb oj.

I : Hmoob dawb, ces koj ho yuav koj tus txiv yog hom hmoob ab tsi?

Y : Hmoob ntsuab.

I : Hmoob ntsuab, tam sim no koj suav tias koj yog hmoob dawb los hmoob ntsuab?

Y : Kuv, tam sim no ces yog hmoob lees lawm os.

I : Hmoob lees lawm, uas hais txog kev coj kev cai qub thiab coj kev cai tshiab no, nej puas tau, koj tus kheej no tam sim no koj ua li cas lawm, koj coj, tseem coj kev cai qub los yog koj pauv mus kev cai tshiab lawm?

Y : Coj kev cai tshiab lawm os.

I : Ces koj ntseeg ntuj lawm lov?

Y : Ntseeg Vaj, ntseeg ntuj, ntseeg Vaj Tswv lawm os.

I : Okay, uh noog ntxiv tom ntej no yog noog txog thaum koj tseem yau, tseem as yau thiab tseem yog me nyuam yaus tsi tau muaj cuab muaj yig.

Thaum koj yau yau ntawd, puas ta koj twb hais me ntsis tab sis koj yeej tsi tau mus kawm ntawv dab tsi li puas yog, koj niam koj txiv lawv yeej tsi xa koj mus kawm ntawv li?

Y : Tsi xa os, peb nyob deb deb teb chaws kawm ntawv, peb tsi muaj hoo hia kawm ntawv.

I : Thaum koj tseem yog me nyuam yau ntawd koj cov dej num es nyob tom vaj tsev yog dab tsi xwb?

Y : Mus ua teb thiab... ws... mus ua teb, cog nplej, cog pob kws tas, tsaus ntuj los tsev ces los zom zeb tuav cos, pub qaib pub npua xwb las as.

I : Koj niam lawv yeej faib cov hauj lwm no txhua txhua rau nej ib leeg, mauj es kom ua tas li no, los yog yus, nej yeej paub nej xwb?

Y : Peb yeej paub peb ces, peb yeej ua peb tas mus lixwb oj.

I : Thaum koj tseem yau los yog tseem yog hluas nkauj ntawd, ntawm zej zog ntawd puas, thiab ib pab kwv tij ntawd xwb koj puas muaj, koj puas mus pab luag thiab koj cov hauj lwm koj mus pab luag yog li cas li cas xwb?

Y : Mus pab thiab los mav, pab ib yam li tej txiv ntxawm, los tej txiv hlob tej ua teb tsi tas ces mus pab thiab.

I : Ces yeej yog feem ntau yog mus pab dej pab zog, siv zog xwb, siv koj lub zog mus pab lawv xwb?

Y : Uh.

I : Thaum koj tseem yau ntawd es koj, puas muaj tej yam ab tsi es koj niam thiab koj txiv lawv qhia koj vim hais tias, vim xwb tim tias koj yog ib tug ntxhais kiag xwb, tej yam hauj lwm ab tsi

lawv qhia koj hais tias yus yog ib tug ntxhais yus yuav tsum tau paub txog yuav tsum tau, kawm tej yam ntawd, yog dab tsi?

Y : Oh !... tsi paub hais qhov ko laub, lawv tsuas qhia yus ua noj ua haus xwb.

I : Ua noj ua haus, puas qhia koj ua paj ntaub, ua ub ua no thiab?

Y : Qhia yus ua noj ua haus, ntxiv ris ntxiv ntsho, qia yus xaws ris xaws tsho, qhia yus ua paj ntaub, ces tej li ntawd xwb oj.

I : Thaum es nej tseem loj hlob uas tiav me nyuam hluas nkauj tej, nej kev lom zem kev ua si ub no, koj piav me ntsis saib yog thaum nyob tim teb chaws Nplog ntawd ne, ua ab tsi xwb?

Y : Peb kev lom xem kev hluas nkauj lov?

I : Uh hm.

Y : Ib yam li es...kev tshuab raj tshuab ncas, kev tshuab nplooj thiab kev ntaus phooj ywg rau tej hmoob xwb las as.

I : Ces yeej yog siv tej... tshuab nplooj, tshuab ncas tej ntawm ko yog koj kawm koj xwb los yog koj niam lawv ua tus qhia los koj txiv ua tus qhia los yog...?

Y : Yus hlob ces yus paub yus, yus sawm, yus saib luag tej ua tshuab thiab luag tej ua ces yus xyaum yus xwb oj.

I : Oh...kev uas ntawm ntaus phooj ywg koj ntsib cov sab nraudv yog ib xyoos noj peb caug ib zog ces mam sib ntsib xwb los yeej sib sib ze sib sib pom thiab los yog deb hov deb?

Y : Oh !... deb deb li oj... thaum peb li ib xyoos man noj ib lub Peb Caug mas, mam sib ntsib tej phooj ywg ib zaug xwb auj...

I : Ces tas li ntawv ces nyias nyob nyias?

Y : Tas li ntawd ces nyias nyob nyias lawm xwb oj.

I : Nyias nyob nyias moos lawm xwb?

Y : Oh nyias nyob nyias lub zos lawm xwb.

I : Thaum tseem hluas hluas li ntawd, puas muaj tej yam uas koj xav tau thiab ntshaw txog kom hais tias, thaum yus ho tiav niam kiag yus los ua yus lub neej, yus xav kom zoo li cas? thaum me, thaum lub caij nws puas muaj ib qho hauv siab tias koj ho xav txog tej ntawd?

Y : Oh... thaum lub caij ntawv mas...peb nyob deb deb kiab thiab khw mas peb yeej ntshaw ntshaw noj hnav zoo, peb yeej ntshaw ua ib tug neeg zoo kawg thiab.

I : Ces yeej xav ntshaw kom yus lub neej ib nyuag txhob txom nyem npaum li yus niam yus txiv lawv kom zoo dua lawv thiab?

Y : Hwv, yeej xav kom yus ua lub neej zoo thiab, yus thiab yus yeej ntshaw txhua yam, yus yeej khwv kom hais tias yuav npaj kom zoo dua thaum uas yus nrog yus niam yus txiv nyob thiab.

I : Okay, ntawd yog tham me ntsis txog thaum koj tseem yau, ua ib tug me nyuam hluas nkauj saib koj siab ntsws koj ho xav li cas?

Qhov tom ntej no yog yuav noog txog koj tus kheej, los yuav noog txog hais tias saib ntawm koj xwb koj pom tau hais tias cov poj niam lub caij thaum es, ua ntej teb chaws yuav tawg ntawd los rau teb chaws tawg rog kiag lawm los rau tam sim no poj niam ho pauv hov ntau, los yog poj niam ho nyob nws li qub los li cas xwb. Thaum es teb chaws tawg kiag ntawd es cov txiv neej mus tua, mus ua rog tag lawm es cov poj niam cov hauj lwm puas txawv li cas los yog yeej ua li qub, los yog nws ho hais tias tsi muaj cov txiv neej es nws ua hauj lwm ntau zog los li cas?

Y : Thaum cov txiv neej mus ua rog tas ces tshuav cov poj niam ces ib puas yam poj niam take xwb mos?

I : Ces tej yam es ua ntej tus txiv tseem nyob ntawd es tus poj niam tsi ua tej yam li ntawd yog dab tsi? Es tom qab tus txiv ho mus lawm es tus poj niam los ua nws cov hauj lwm ntawd koj puas nco thiab piav puas tau cov ntsiab hauj lwm ntawd.

Y : Ua ntej es tus txiv pais ua rog ces poj niam mus ua, cog nplej, ua pob kws ces mus ua, sau qoob sau loo ces tu me nyuam hauv vaj hauv tsev, cov tseem ceeb ces cov ntawd xwb mos.

I : Ces tus, tes tus txiv cov hauj lwm, yog poj niam cov hauj lwm yog cov ko no ces tus txiv nws cov hauj lwm ne ho yog li cas ho txawv cov ko li cas lawm thiab?

Y : Tus txiv cov hauj lwm ces yog tus txiv nyob ces tus txiv pais luaj teb ntov ntoo xwb mos.

I : Es thaum tus txiv mus tua rog lawm ne tej hauj lwm ntawd ko yog 2-3 tug poj niam koom ua los yog ib tug xwb?

Y : Tej no ces yog tus txiv mus ces, ntiav neeg ua, ntiav neeg luaj, ntiav neeg ntov ntoo lawm xwb oj.

I : Thaum ntej ntawd es nej khw li cas es nej thiaj tau qhov nyiaj ntawd los ntiav lwm tus los pab?

Y : Es tus txiv pais ua hauj lwm ces luag muab nyiaj hli rau tus txiv, ces tus txiv xa rov los, es pab ne.

I : Okay, ces yog tias yog tus poj niam ua tsi tau tej yam hauj lwm es yog txiv neej cov hauj lwm no ces tus txiv neej ntawd nws mus tua rog ces twb tau qhov nyiaj hli ntawd los pab ntiav luag tej qhov zog los pab?

Y : Ntiav zog luag teb ntov ntoo, cog nplej lawm thiab nev.

I : Okay, tom qab ntawd, tom qab teb chaws tawg tag ntawd es yog tej tus nws ho, moov tsi zoo es tsi muaj txiv lawm, nws lub neej txom nyiam me ntsis los nyob li qub los yog txawv txav li cas thiab cov poj niames koj paub koj pom txog naj?

Y : Oh cov poj niam kuv paub tias cov txiv mus ua rog es luag tua es tus txiv tuag lawm nav, tus poj niam yeej txom txom nyem kawg li tab sis yeej tsi npaum li thaum tus txiv nyob los may, es yeej tsi muaj tus txiv pab nws yeej txom nyem tshaj li qhov uas thaum muaj tus txiv.

I : Tom qab es tus txiv rov qab los ne, es tus txiv rov qab los es tus txiv ho rov qab los, rov qab khwv nws cov hauj lwm los kev khwv, tom qab teb chaws tawg ntawd kev khwv noj haus puas txawv ua ntej tsov rog thiab?

Y : Tom qab teb chaws tawg es, tsov rog ntawd ces tsi ua liaj ua teb li lawm ces khiav ib qho rau ib qho ces luag ...tej nom tej tswv xa mov xa ub no tuaj rau poj niam me nyuam, yug rau tej poj niam es nyob tom qab noj, noj lawm xwb las as.

I : Ces qhov es pib thov noj thov haus tos luag xa tuaj, twb tsi yog pib teb chaws no hos raws li koj pom tau ces ntshai twb pib puag tim ub tuaj lawm lauj, yog muab tham li ntawd ces yeej muaj ntsiv zoo li meskas...

Y : Qhov nov, qhov nov tsi zoo li tsi yog qhov tim meskas no ov, yeej yog li qhov uas ib yam li tias lub teb lub chaws kawj tsov kawj rog, es tawg, es tsi muaj liaj muaj teb es khiav tau los ua tsi tau lawm xwb ov.

I : Ua tsis taus, ua tsi tau, khwv tsi noj naj puas yog?

Y : Ws, khwv tsi tau noj lawm xwb ov.

I : Okay, koj twb piav me ntsis txog hais tias poj niam tej hauj lwm ces yog tu qoob tu loo, tus me tub me nyuam, thiab mus cog tej ub tej no, hos txiv neej cov ces muas ua tej qhov hnyav zog es mus laij teb mus nthua teb...

Y : Mus laij teb, mus ua farmer xwb...

I : Hos hauv, hauv, ntawm koj tsev neeg ces koj thiab koj tus txiv thiab, niam pog txiv yawg xwb, yog muaj lus txiav txim li cas, los yog muaj kev txiav txim hais tias yuav ua qhov teb twg, yuav khiav mus nyob qhov twg thiaj li nraim tau tsov rog no es, thaum ntawd yog neb 2 leeg sib tham es txiav txim siab los koj tus txiv thiab nej yawg xwb los, yog nej kev txiav txim hauv nej tsev neeg no zoo li cas, koj ho piav me ntsi li ntawd?

Y : Yog thaum twg muaj li koj hais ko ces, yog pog thiab yawg thiab, yus tej txiv ces sawv daws sib sab laj ces khiav mus rau ib lub zos rau ib lub zos, ib qho chaw rau ib qho chaw no xwb oj.

I : Thaum sab laj li ntawd es yog yus tsev neeg kiag xwb no ces tus nyab tawm suab los lawv tsi hais li cas, tsi txwv tsi txiav li thiab, los yog yeej yog feem ntau ob tug laus thiab cov txiv neej xwb?

Y : Nyob ntawm, nyob ntawm yog cov txiv neej es ntau xwb oj.

I : Txiv neej ntau xwb, txawm yog tsev neeg es yus tsawg tsawg xwb los, yus ib pab kwv tij los feem ntau, ntawm nej phaj ces yeej yog cov txiv neej ntau xwb lov?

Y : Hm... thaum peb nyob pem ub mas txiv neej yeej....

I : Yog yus yog ib tug nyab lawm, ces lawv yeej tsi noog hais tias saib yus xav li cas, yus puas muaj tswv yim li cas?

Y : Hm... txiv neej tsi hais tias, poj niam es muaj siv hais... txiv neej hais li cas ces poj niam ua li ntawd xwb oj?

I : Uh, tes lawv hais li cas, lawv tias mus ces mus, tias nyob ces nyob xwb?

Y : Lawv tias mus ces mus nyob ces nyob xwb, lawv tias qhov twg zoo ua qhov ntawd ces ua xwb.

I : Thuaum nej phaj ntawm ko es puas muaj tej tus poj niam es ho sawv tau los ua thawj coj los yog sawv tau los hais es cov txiv neej sawv daws ho noog hais thiab los yog yeej tsi muaj li?

Y : Phaj, peb phaj thaum ub no ces cov uas ib yam li luag yeej nyob nram moos tes luag yeej txawj ntse luag yeej hais yeej ua tau hauj lwm txhua yam txawj ntse thiab ho yus, peb cov niag nees es nyob npab nauj xwb ces peb yeej ruam ruam peb yeej tsi paub li thiab las as.

I : Es thaum nej phaj thaud cov, cov poj niam es mus nyob nram moos, moos nws mus kawm ub no nws yeej muaj cov es ua thawj coj yeej muaj cov es ua hauj lwm nrog cov txiv neej thiab los yeej tsi muaj hlo li?

Y : Muaj thiab los mav.

I : Muaj thiab lov, nej nov txog xwb los koj yeej paub kiag tej tus es ze koj thiab?

Y : Yeej pom cov es kawm tau ntaub ntawv yeej cov ua tau hauj lwm nrog txiv neej.

I : Cov poj niam es ua tau hauj lwm, muaj txuj ci mus ua tau hauj lwm nrog txiv neej ntawm ko, feem ntau yog cov ntxhais zoo cas xwb, niam txiv ua nom tswv thiab los yog?

Y : Cov ntxhais niam txiv ua nom es... luag kawm, luag kawm ntaub kawm ntawv es luag paub es luag mus ua nais maum, los luag ua nais khu los yog luag mus ... ua li yam luag kawm tau ntawd thiab mas.

I : Cov ntxhais es ho mus kawm tau ib qho txuj ci li ko los, zej zog ntawd lawv hais zoo los hais phem, los lawv puas txais tos tus neeg ntawd hais tias txawm yog ib tug, tseem yog ib tug poj niam los mus kawm tau li ntawd lawv yeej saib taus thiab?

Y : Lawv yeej zoo siab txais tos thiab lawv yeej qhuas thiab os.

I : Oh,... hais txog ntawm tsev neeg kiag xwb es kev txiav txim siab hais tias yus ob niam txiv ntawd yus yuav muaj npaum li no tus me nyuam, muaj npaum no, xav kom tau npaum no tus tub npaum no tus ntxhais xwb puas yog ib qho es neb ob niam txiv tham txog thiab npaj txog li lawm cia li hais tias ntuj muab li cas ces yuav li ntawd xwb, hais txog ntawm neb tsev neeg es neb... 9 tus me nyuam?

Y : Tej ko ces Vaj Tswv pub li cas ces yus yuav li ntawd xwb, yeej tsi nco qab txog yuav think li.

I : Tsis nco qab txog yuav think hais tias... khwv noj khwv haus nyuab nyuab ces yuav npaum no tus xwb yeej tsi npaj txog li ntawd li los?

Y : Tsi npaj txog li os.

I : Hos ntawn koj xwb ne puas muaj qhov hais tias tsi tau tus tub ces yeej yuav tsum muaj kom tau tus tub li thiab?

Y : Qhov ntawd ces, hmoob txoj cai hais tias yog yug tsi tau tus tub ces, tus txiv yeej, lub siab tsi, tsis xav nrog yus... ua neej nrog yus ces yeej yuav mus nrhiav ib tug niam yau xwb, tab sis mas yus yeej xav kom muaj xwb ces yeej, txawm yug coob coob los yog, tub yog yug tsi tau tej tub es thiaj li pheej yug yug es kom laib tub rau tus txiv es yus thiaj mam tsum.

I : Hm, feem ntau yog tau 2/3 tug tub twg es.... Yus tsum los nws, nws yeej tsi txwv txiav, qhov yus qhov es txiav txim siab tias yus tsi xav muaj me nyuam no thiab los yog tau tub txaus... nws siab lawm naj?

I : Tau tub txaus tes, txaus nws siab ces nws yeej zoo siab ces muaj los ho yuav tsis muaj los nws yeej tsi hais tias yuav, yuav ntxiv.

I : Es qhov es cov txiv neej ntawd yog cov peb haiv neeg hmoob pheej ntshaw qhov tub ntawd yog qhov ntshaw ab tsi, ntshaw kom lub npe muaj, tuav lub npe mus xwb los yog ntshaw qhov ab tsi?

Y : Qhov ws lub npe tub es txiv neej ntshaw mas, ib yam li hmoob txoj cai nws yeej yuav yug kom muaj tub, nws ua ib tug neeg los kom muaj tub los tuav lub npe, sawv nws lub...ws meej mom thaum twg yog nws tsi muaj nws lawm ces sawv nws lub, tuav nws lub npe sawv thiab yog hmoob txoj cai, ces yus muaj tub ces los tuav tus, thaum hmoob tseem ua kev cai qub ces tuav hmoob tus ncej, hais tias luag tuav tus ncej dab no. Hos yog niam no ces tsi ntseeg Vaj Tswv yeej yuav kom muaj tus tub ntawd los sawv leej txiv qhov chaw mas thiaj li yog ib qho uas tseem ceeb rau leej txiv hos yog hais tias koj tsi muaj tus tub, ces muaj ntxhais xwb ces ntxhais hlob

ntxhais mus ua saum qhua ces leej txiv tsi muaj tub los tuav leej txiv lub npe nyob rau leej txiv xeem hmoob ntawd lawm.

I : Okay, ws cov hauj lwm los yog kev ua lag luam es poj niam nej phaj, poj niam li nej, lawv yav thaum nav nej mus khwv li cas thiaj li ua tau los pab rau nej tsev neeg thiab pab kom tau nyiaj txiag los rau hauv tsev neeg?

Y : Qhov ntawd mas peb ua liaj ua teb peb yug tsiaj yug txhu, ces peb muag tsiaj muag txhuv, thiab muag qaib muag npua thiab peb ho ua hmoob txoj cai, es peb ua teb yeeb ces peb ho ua tau yeeb, ces peb ho koj mus muag rau suav ces suav, pauv nyiaj ntawm suav xwb las as.

I : Thaum qhov es siv zog mus ua tej ko, poj niam ua, hos thaum es mus nrog luag theem txog ua lag ua luam, mus sib hu nqi tej ntawd, poj niam mus thiab los yog txiv neej mus xwb?

Y : Tej no ces txiv neej thiab poj niam los tsuav yog yus muaj nyob ntawd ces ob leeg zoo siab hais tias luag tuaj hais nqi npaum no npaum no txaus yus, yus kam ces muag, ces ob leeg muag tes thiaj tau.

I : Oh, ces qhov es mus theem nqe xwb ces tus poj niam txiv neej los yeej sawv cev tau puas yog?

Y : Wj.

I : Ws, hais, hais txog poj niam xwb, uas poj niam koj tau zoo li cas es luag tej thiaj fwm tus poj niam ntawd thiaj li pom tau tias nws yog ib tug yog ib tug poj niam tseem ceeb ua li lub caij twg los yog yus ua tus yeeb yam li cas luag thiaj saib taus yus nav, ib tug poj niam nav, thaum nej cov phaj ntawm kov naj?

Y : Ib yam li peb ua ib tug niam tsev no mas, koj yuav tsum nquag, tab dab tab qhuam muaj neeg tuaj saib tuaj xyuas yus los yus yuav tsum hais lus luag ntxhi thiab yus yuav tsum ua mov es pub rau luag noj es luag mus tsev los yuav tsum ntim su pub rau luag os muaj dej muaj cawv los koj yuav tsum nrhiav pub rau luag haus mas koj ua li no mas luag thiaj li hais tias koj yog ib tug niam tsev zoo, tab taus tab qhua, thiab saib taus luag pej xeem thiab txhawb taus koj tus txiv, pab tau koj tus txiv no nav.

I : Uh hm, thaum ib tug poj niam yog nws ua tag li ko tab sis tshuav qhov tias nws tsi muaj ib tug me nyuam tub no zej zog puas xyuas nws muaj nqes ib yam li ib tug es ua tej ko tib si tab sis nws ho muaj tub coob coob naj, qhov es, qhov ntawd tsi muaj ab tsi los yus yeej muaj cov es ua rau qhov nws ho tsi muaj tub los ho yug tsi tau tub, es zej zog ho saib nws tsi muaj nqi los li cas thiab?

Y : Qov nws yug tau thiab tsi tau tub los, luag yeej saib nws zoo ib yam, tab sis mas luag noog hais tias koj puas muaj tub ces, es yus hais tias yus tsi muaj tub ces yus tsi, yus tsi tshua, yus tsi, tsi muaj lo lus hais tias muaj npaum no npaum no me nyuam rau luag xwb os.

I : Ws, es qhov es nav thwm thiab saib taus....

Y : Nav thwm thiab saib taus tes tsuav luag yeej khwv tau muaj nyiaj muaj txiaj zoo ib yam tej neeg hiab ces luag yeej saib taus ib yam thiab.

I : Ws, ib tug poj niam no yog yus ua kom luag saib tsi taus yus, los yog ua kom muaj ab tsi luag tsis nyiam, los yog hais tias yus yog ib tug poj niam no nws zoo no tej yam sij hawm li cas es thiaj li, koj thiaj, nej phaj ntawm ko, koj pom tau hais tias zej zog los yog kwv tij neej tsa saib tsi taus ib tug poj niam naj?

Y : Ib tug poj niam es yog tias uas zej zog thiab tej txiv los tej kwv tij saib tsi taus nav, ib yam li luag muaj noj muaj haus los tsi mus pab luag, hos luag ua dab tsi los tsi mus xyuas, hos luag muaj neej muaj tsav tuaj saib los tsi ua mov pub luag noj thiab ib yam li yus tus yam ntxwv tsi tsim txiaj tej no ces luag saib yus tsis tsim txiaj, saib yus tsis zoo li ib tug niam tsev tsi muaj nuj nqes.

I : Ws, qhov ko yog piav me ntsis txog poj niam thiab poj niam tej kev coj, tej kev ua, kev cwj pwm, kev ua dej num tej ub no, uas tham me ntsis txog thaum es nej... uas khiav teb chaws tuaj es sib tua, ua rog tag es nais Phoo ho khiav ua ntej tuaj lawm es cov pej xeeem sawv daws khiav tuaj raws nai Phoo qab nav ; ntawm nej tsev neeg xwb yog nej... Koj tus txiv, los yog koj los yog nej sawv daws, nej ho txiaiv txim siab li cas es nej ho txiaiv txim hais tias yuav yog caij khiav tuaj los yog caij yuav tsum tau tawm lub teb chaws ntawd no?

Y : Qhov ntawd mas, tsi tawm los yeej tsi dim tsam nyab laj tua, tsum tau qhaub ua thab ham, nrog luag ua tsov ua rog lawm mas cov poj niam mas kuj tsi muaj ab tsi, tab sis mas cov txiv mas tsam nyab laj ntes mus kaw, los ntes mus tua, los yog coj mus ua qhev los yog , mas tsis txaus siab rau tej no mas thiaj li muaj tsab peev xwm khiav tuaj rau, caum...es yawg hlob nais Phoo lawv qab tuaj rau teb chaws no.

I : Ces yog feem qhov loj tshaj es tawg rog, khiav rog ntawd yog ntshai ib ntsis rau qhov ho tsi yeej teb chaws ces ntshai ib ntsis nyab laj ho rov qab tuaj tha lais rau tus, rau qhov koj tus txiv yeej nrog lawv sib tua hauv lub rog ntawd thiab naj puas yog?

Y : Hm...kuv tus txiv yeej nrog lawv ua tsov ua rog nrog nais Phoo lawv ces yeej nyob muaj npe muaj npas xis rau hauv luag tej hoob kauj hoob kas lawm, ces yog yus tsis tawm ces ib ntsis luag nrhiav tau ces luag yuav coj yus mus tua pov tseg, los yog coj yus mus kaw los yog coj mus ua qhuab ua qhev... ces ib tug neeg no yog yeej tsi muaj leej twg yuav xam maj nyob li es thiaj li xam maj nrhiav kev, nrhiav kev tawm tuaj rau teb chaws no nev.

I : Thaum es nej khiav teb chaws Nplog rau teb chaws Thaib lawm, nej mus nyob hauv xoom koj puas nco txog lub caij ntawd los yog lub neej es nyob hauv xoom ntawd yog koj rov qab xav txog lub caij ntawd koj nco txog dab tsi xwb?

Y : Nco txog li cas maj?

I : Es ib yam li tam sim no koj muab xav hais tias nyob xoom no yog ua neej nyob li cas, es koj nco hais tias cov tsev zoo cas, nyob li cas, coob li cas, tsawg li cas ua zaub ua noj li cas?

Y : Aws...Ces thaum, thaum es khiav tuaj....teb chaws Nplog tuaj rau teb chaws Thaib, Nab Phoos ces yus tuaj ces, yus nyob yus teb yus chaw mas yus noj tso plhuav, yus tsis tshaib tsi nqhis, es khiav teb khiav chaws no ces tuaj ces luag muab rau yus noj yus haus xwb ces, luag yeej luj mov tsawg leej neeg tsawg diav mov, tsawg daim nqaij xwb los mos.

I : Hm, ces qhov, qhov es koj nco...

Y : Ces yeej, yeej nyuab siab kawg nkaus li thiab mos.

I : Qhov koj nco ces qhov hais tias yus ua tsi tau dab tsi es yus pheej tos luag qhov noj qhov haus qhov ab tsi los tos luag xwb lov?

Y : Hm...

I : Lub caij uas nej nyob rau hauv xoom ntawd, nej nyob tau hov ntev es nej mam tuaj rau teb chaws meskas?

Y : Peb nyob hauv lub xoom puab kaw ntawd yog nyob tau ib lub xyoos.

I : Tej yam uas koj pom taus hais tias, ib yam uas zoo pab tau koj tsev neeg hauv lub xoom, yog dab tsi?

Y : Pab tau ces yog muaj mob muaj nkeeg es nws muaj Doctor pab tau thiab .. Muaj tej nom tej tswv meskas nqa zaub nqa mov tuaj pub rau peb tau noj cawm peb txoj siav thiab...xwb las as.

I : Hos tej yam es koj pom hais tiasyog tej yam es tsi zoo, nyob ntev yuav tsi zoo rau koj thiab koj tsev neeg no, puas muaj tej qhov es koj ho pom hais tias phem li ntawd no ho tsi zoo li ntawd thiab?

I : Hwj !...tej ko mas yeej muaj ntau tab sis yog yus ua zoo ces zoo xwb, hos yus ua phem ces yeej muaj phem xwb.

I : Tej qhov es tsi zoo ntawd, es yog neeg coob dhau hwi es nyob ua ke xwb los yog tsi muaj chaw tsi txaus li, los yog dej haus tsi huv los yog...?

Y : Tej qhov es coob coob ntawd ces yog neeg coob dhau, ces chaw tso quav tso zis los tsi muaj, dej haus los tsi txaus da tsis txaus siv, hos zaub mov noj los ho tsi txaus noj tsi txaus...es haus.

I : Thaum es tseem nyob hauv xoom ntawd, nej puas txawj mus nrhiav lwm yam kev lag luam sab raum, los yog lawv puas pub nej mus ua hauj lwm sab nraum, los yog lawv puas pub yus mus yus khwv kom yus khwv tau noj tau haus me ntsis pub yus tsev neeg thiab?

Y : Thaib tsi pub li os, thaib yeej kaw kiag rau hauv xoom, ces luag mus coj zaub coj mov tuaj faib tau li cas tau li ntawd noj xwb lawv yeej tsi pub yus mus ua tawm tau sab nraud, yog yus tseem tawm sab nraud ces luag muab yus tua pov tseg.

I : Qhov es kaw kiag ntawd, koj pom hais tias qhov ntawd yog ib qho uas pab, tsis pab hmoob, los ib qho es rau txim rau hmoob no?

Y : Ib qho tsau txim rau hmoob los yog li los mos.

I : Rau qhov yog nws pub nej tawm sab nraum mus khwv noj tes, tseem pab tau tsev neeg, tseem khwv tau nyiaj txiag los pab tsev neeg tshaj li nyob kaw rau hauv xwb laiv puas yog?

I : Koj tawm sab nraum ces thaib hais tias koj mus us lag ua luam, koj mus yuav thaib tej khoom ces thaib tseem yuav muab koj koj mus kaw yog thaib tsi pom, thaib pom thaib tseem muab koj mus kaw, muab koj ntaus ces yeej tawm tsi tau li, ces yeej nyob hauv xoom xwb.

I : Thaum nej tseem nyob hauv xoom ntawd, koj ua ib tug poj niam, ib tug niam tsev koj muaj me tub me nyuam koj puas pom tias muaj tej qho es luag, thaib los yog cov koj noj koj ua los luag ho hawm txiv neej me ntsis es ho ua tej qho es yooj yim dua li txiv neej hos, ho ua tej qho es ho txwv txiav tsi pub poj niam tau, tej yam dab tsi puas muaj qhov txawv, qhov es lawv xyuas neeg txawv li ntawd rau qhov xwb tim tias yus yog poj niam los yog txiv neej xwb, los yog poj niam txiv neej los yeej kho tib yam, muab mov noj tib yam tau chaw pw zoo ib yam li, los yog ho txawv kiag hais tias tseem yog yus muaj ib tug txiv nyob ntawd los yeej zoo ib yam li tau chaw noj chaw haus, chaw pu zoo ib yam li los puas txawv, muaj qhov txawv vim hais tias muaj tus txiv los tsi muaj tus txiv, los yog poj niam los yog txiv neej naj?

Y : Txawm muaj poj niam tsi muaj txiv neej los pw zoo ib yam, nyob zoo ib yam los yeej nyias, pub hoob, nyias nyob nyias leeg hoob li oj...zaub mov los luag yeej pas, koj coob koj tsawg los yeej muab coob, muab, coob los tau ntau hos tsawg los tau tsawg xwb oj.

I : Hauv xoom lawv puas faib, ua pab ua pawg, puas muaj cov es tawm suab los sawv cev ua tus thawj tej li thiab naj, thaum nej nyob hauv xoom naj?

Y : Muaj los mos.

I : Los yeej muab faib li ntawd raws khoob, raws ub raws no thiab lov?

Y : Es raws khoob 1, khoob 2, khoob 3, khoob 4 li los mos.

I : Ntawm cov es sawv cev los ua thawj ntawm ko, yog feem ntau yog txiv neej xwb los puas muaj ib txhia poj niam los tsi muaj, yeej tsis muaj ib tug poj niam...

Y : Txiv neej xwb oj, tsi muaj poj niam txiv neej xwb.

I : Txiv neej nkaus nkaus xwb puas yog? Thaum es tuaj kiag teb chaws no lawm naj, yog vim li cas neb ob niam txiv ne ho txiav txim siab hais tias yuav koj neb tsev neeg tuaj nyob tim teb chaws meskas nov?

Y : Rau qhov nyob tid, txom txom nyem, ces xav hais tias tuaj rau teb chaws no es kom txhob tau khiav tsov khiav rog, kom txhob hnov suab ntaj suab riam nrov, thiab tuaj rau teb chaws no es saib pos tau txoj kev thaj yeeb, thaj yeeb zoo siab nyob no.

I : Thaum neb tuaj teb chaws no koj muaj pes tsawg xyoo thiab koj nyuam qhuav muaj pes tsawg tus me nyuam xwb?

Y : Tuaj teb chaws no kuv muaj 6 tus me nyuam thiab kuv muaj 40...40 pes tsawg xyoo xwb oj tsis nco qab lawm.

I : Thaum uas, thaum koj tuaj txog teb chaws no lawm, koj xyuas hais tias...Thaum uas koj tuaj txog teb chaws meskas no lawm, es tej qhov es koj xyaum tau hais tias yog ib qho yooj yim rau koj yog dab tsi, hos tej qhov es nyuab tshaj plaws rau koj yog dab tsi no naj?

Y : Nyuab tshaj plaws rau kuv yog tsi paub lus, tsi paub ntawv, tsi txawj tsav luv fai.

I : Hos, koj tuaj txog es koj pom tias qhov twg yog qhov kws xub xub thawj los yog yam qhov, yam yooj yim, thib ib es swm tau naj?

Y : Tsi muaj ib qho es yuv thib ib es yuiav swm tau li oj.

I : Tsi muaj ib qho yooj yim li puas yog?

Y : Tsi muaj ib qho yooj yim li oj.

I : Txhua yam ces yeej nyuab li puas yog?

Y : Txhua yam yeej nyuab tag nrho haj yam nyuab siab.

I : Ua yam twg los yam nyuab...Ws, tej kev ib yam li tej kev ua vaj ua liaj ua teb, ua paj ntaub tej, ua ub ua no es koj paub tim ub es koj sim tau nav es khwv tau noj tau haus tim nav, koj tuaj txog teb chaws no, koj siv puas tau tib yam txuj ci ntawd los ua koj lub neej tim nov los yog koj pom tau hais tias yeej siv tsi tau li lawm. Tuaj kawm tib co ub no tshiab tag nrho li lawm?

Y : Tuaj txog yus qhov uas qub uas yus yeej ua tim los yog yus yeej, uas yeej tsis muab tso tseg li, yus yeej ua thiab tuaj txog teb chaws no los yus yeej kawm cov tshiab, yeej kawm luag lus, kawm luag ntawv, kawm luag txuj ci es kom pab tau yus tshaj qhov qub hiab.

I : Ws.... Cov, tej kev ua teb tim ub, ces tuaj txog tim no ces nyob ntev mus yus yeej nrhiav tau av, yus yeej ua yus vaj yus teb zaub, yus yeej ua yus li tim thiab oj?

Y : Yus yeej ua yus teb zaub, yus yeej cog yus pob kws, me zaub me xam lav xws li yus nyob tim tuaj teb chaws no yus tseem ua yooj yim zog.

I : Okay, tuaj txog teb chaws tim no lawm luag kev cai lij coj txawv tim ub, luag kev suav poj niam txiv neej muaj nqi txawv tim ub, ntawm koj tus kheej xwb koj puas xav hais tias poj niam

lub neej nyob teb chaws no yooj yim dua thiab zoo dua li yav tim ub, los yog zoo tib yam xwb, los yog tseem haj yam tsi piv qhov tid lawm?

Y : Tuaj txog luag teb luag chaws no mas, luag tej muaj txuj ci, luag muaj txawj ntse ua txhua yam mas yus yeej, yuav tsum tuaj kawm mas yus paub ntau zog, yeej txawj ntse pab tau yus ntau zog nyob tim ub thiab.

I : Ws, koj puas suav hais tias lub teb chaws tshiab no ho yog teb chaws meskas no yog koj lub vaj lub tsev, los yog koj tseem suav hais tias koj vaj koj tsev tseem nyob tim ub?

Y : Hwv !...qhov no mas yeej suav hais tias xyov yus rov mus puas tau ces yus yeej, es yog luag vaj luag tsev yus yeej xauj nyob xwb ces yus yeej tsi tau hais tias yuav yog yus lub thiab, yus yeej nyob lawm ces yus yeej hais tias yog yus lub lawm los yog li.

I : Hais txog qhov es muaj ib nplooj siab yuav xav rov qab mus nyob qub teb qub chaw ntawd koj muaj thiab los koj yeej tias tim nov zoo nyob dua, yooj yim dua, ces yeej tsi muaj qhov es nplooj siab yuav xav rov qab niaj hnuv yuav rov qab mus nyob tid lawm oj?

Y : Yus yeej tseem xav mus nyob yus teb chaws qub thiab ov, yus teb chaws qub tsi muaj, muaj se sau li teb chaws no, yus xav rov qab mus nyob yus teb chaws tab sis mas yus mus tsi tau lawm thiab es tej me tub me nyuam los nyob teb chaws no lawm ces yus ua ib siab nyob teb chaws no xwb.

I : Koj puas tau xam xaj ua asmeslikas?

Y : Kuv, kuv ua xam xaj tas lawm los mas.

I : Ua xam xaj tas, koj puas nrog lawv pov ntawv liaj nom tswv ub no?

Y : Lawv hais tias thaum twg muaj liaj no ces kom kuv mus thiab no los mav.

I : Tab sis koj xam xaj tas koj tsis tau mus liaj ib zog li?

Y : Kuv tsi tau mus liaj ib zog li.

I : Lawv yeej muaj 2/3 tug hmoob es pov ntawv, los yog sib xeem nrog meskas khiav ua tuav meskas tej dej num ua nom ua tswv li no, koj xav hais tias hmoob ua tau li ntawd lawm yog li cas koj ho xav li cas txog cov hmoob es ua tau li ntawd lawm, zoo tsi zoo los yog koj xav li cas xwb?

Y : Kuv xav hais tias lawv ua tau li no lawm kuj zoo kawg rau peb cov hmoob lawm thiab no, yeej yog zoo kawg.

I : Ws... thaum teb chaws ua rog, ua tsov ua rog ntawd tas, koj puas, nej nyob tim nav, nyias nyob nyias ib qho, nyias nyob nyias ib thaj tsam ntawd, nej puas hnov txog tsov rog ub no thiab

los yog nyob nyob mam li hnov moo xwb los nej hnov moo, noog moo li cas thaum nej nyob tim naj, teb chaws Nplog naj?

Y : Yeej hnov, rog tuaj txog qhov twg ces yeej hnov hais tias tuaj txog lub zos nov lauj, lub zos no ces yeej npaj khiav xwb mos.

I : Ib tug hais rau ib tug xwb los lawv xa ntawv tuaj, los yog lawv muaj xov xwm, los yog muaj npiv thab nyub...

Y : Lawv muaj...ib yam li lawv muaj xov tooj hu thiab los mas.

I : Lawv yeej muaj xov tooj hu thiab ces...

Y : Hm muaj cov puv es ib leeg ev ib lub ntawd, hu hais tias rog tuaj txog qhov nov lawm nawb.

I : Ces cov thab ham hu ces hais rau nai lub nroog lub zos nawd, ces lawv mam li tshaj tawm rau cov cuab xwb?

Y : Huh.. ces mam tshaj hais rau cov pej xeem nyob lub zos ntawd no xwb las as.

I : Thaum es tseem nyob tim Nplog teb ntawd es muaj muaj tej kev tsov rog li no es puas muaj tej tus uas thawj ua, ua hmoob tus thawj los yog tej es koj pom tau tias koj tau hmoob thiab tswj tau hmoob ub no, es puas muaj tej tus yog dhau ntawm nais Phoo, puas muaj lwm tus es koj pom hais tias ua tau li no rau hmoob thiab no?

Y : Kawg nais Phoo xwb mos.

I : Tes yeej tsi tshua muaj lwm tus es ho mus nrog luag khiav noj khiav haus es ua hmoob thawj tej li thiab lov, thawj es tseem ceeb?

Y : Cov es, cov es muaj nai koo, nai koos laib, koos phas muaj , nai npab, luag yeej tab muaj ces ib tug yeej tswj ib tug, ib tug yeej tab rau ib tug, ib lub zos dhau ib lub zos los mus hiab mos .

I : Ws, ces cov es ua thawj thiab tab ntawd ko yog, yeej yog txiv neej ntau xwb, yeej tsi muaj ib tug poj niam es yuav, luag yuav muab tsa mus ua thawj los yog ua tej dej num ko li los?

Y : Tsi muaj poj niam os, txiv neej xwb os, lawv tias poj niam tsi muaj xiv ab tsi no txiv neej ua xwb.

I : Okay, teb chaws no txawv teb chaws tid, poj niam los muaj xiv ib yam txiv neej, txiv neej los muaj xiv ib yam poj niam lawm koj puas pom, los yog koj puas xav hais tias kev ua thawj koj txawv li cas los yog puas muaj, puas koj puas, cov poj niam koj ib phaj ntawd tuaj txog teb chaws nov koj puas pom tej tus es nws ho sawv cev tau ua thawj los yog qhov thaj tsam twg koj thiaj pom hais tias poj niam ua thawj koj, poj niam ho ua tsi tau thawj koj no?

Y : Kuv tsi pom li oj.

I : Koj tsi pom li, ntawd tej, tej zaum koj tej tshawj (church) koj mus puas muaj poj niam sawv cev los ua thawj los li cas li thiab?

Y : Ib yam li mus, yog church no ces cov poj niam los ua thawj niam tsev os yog ua thawj koj niam tsev muaj thiab mav.

I : Okay, tim ub tsi muaj ib qho li tias church los ab tsi no ces yeej tsi muaj ib qho kev rau poj niam sawv cev li thiab puas yog?

Y : Tsi muaj, tsi muaj os.

I : Tab sis, tim no ho muaj ib yam li ho muaj church, muaj tej koom haum ub no, ces poj niam ib nyuag muaj kev lom zem...

Y : Poj niam muaj kev taug, muaj kev ua thiab, ho muaj poj niam ua thiab.

I : Tim ub, tid ces yeej hais txog poj niam tawm sab nraum ces yog hais tias tsi mus pab kwv tij neej tsa khiav hauj lwm pauv zog no, ces yeej tsi muaj ib qho hais tias poj niam yuav mus ua sab nraum, sawv cev rau poj niam nkaus nkaus xwb los, tsi muaj tej ntawd li tim teb chaws Nplog naj?

Y : Tsi muaj oj.

I : Koj xav tias ua ib tug poj niam hmoob no es txoj kev txhawb peb haiv neeg hmoob no yog txoj kev txhawb koj tsev neeg no yog li cas xwb?

Y : Yua ! !.. txhawb yus tsev neeg thiab yus...txhawb tej phooj ywg sab nraum thiab.

I : Qhov es ua kev txhawb lawv no yog pab zog, pab dag pab zog xwb los ua ab tsi?

Y : Ib yam li os, luag tej txom nyem dhau es yus ho uh muaj mob muaj nkeeg es luag tsi muaj nyiaj los yus tau pab me ntsis rau luag thiab.

I : Ws, poj niam hmoob, poj niam, cov poj niam nej ib phaj ntawm ko, yav thaum nej kev txhawb ib tug rau ib tug yog li cas xwb, ib yam hais tias, piv txwv kuv ho mob es ho pub tsi taus me nyuam los koj ho muaj me nyuam lub caij ntawd, koj ho pab xwv me nyuam los pab pub mis rau zej zog me nyuam, los puas muaj thiab los tsi muaj poj niam kev sib txhawb naj?

Y : Ws, poj niam kev sib txhawb tes yog hais tias yus tus me nyuam es yus yug tau es luag thov los rau ib tug tshiab tshiab lov, es ib yam li luag lub mis tsi tau los kua, es yus tau pab pub luag tus me nyuam noj li 2/3 pluas, es luag lub mis muaj kua mam, yus mam li tsum nawb.

I : Qhov ntawm ko, yog tib pab kwv tij thiaj ua tau xwb los tsuav yog yus ib zej zog xwb ces yeej sib pab li?

Y : Yus pab kwv tij thiab xwb ov.

I : Hais txog lwm yam kev es poj niam sib txhawb los yog poj niam mus txhawb kwv tij neej tsa los zej zog puas, koj puas muaj lwm yam ab tsi ntxiv thiab?

Y : Tsi muaj.

I : Okay, cov lus noog koj hnuv no yog noog li no xwb yog hais txog, xav kaw me ntsis txog hais tias poj niam nej phaj ntawd, thaum kev coj, kev cwj pwm, kev sib txhawb, sib pab yog li cas li cas es muab kaw cia es lam xav muab kaw ua ib phau ntawv cia, es lwm hnuv ncuav noog cov poj niam hmoob 2/3 tug 3 tug thiab es muab coj los tso ua ke, es muab sau cia hais tias seb poj niam hmoob lub neej no zoo li cas, thaum yav tid zoo li cas, tuaj txog tim nov zoo li cas, kev rov qab mus, kev txhawb los kev pab haiv neeg hmoob no yog nws tsev neeg nws kev es muaj koob moov pub pab, los yog kev txhawb nws tsev neeg es zoo cas, ces muab kaw cia xwb. Ua koj tsaug.

Y : Tsi paub hais thiab es lam hais me me rau nej xwb.

I : Okay.

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