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.
MAO THAO YANG  BO THAO  MAI VANG THAO

Photo by Dawn Villella
An Interview with

Mai Vang Thao
Narrator

Bo Thao
Interviewer

On
November 14, 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.
Mai Vang Thao

BT: Today is November 14, 2000. We are at the house of Mai Vang Thao, my mother, and we’re going to conduct an interview with her today. What was your clan name before you got married?

MV: I was called Mai Vang.

BT: Was Vang your last name before you got married?

MV: Yes.

BT: What clan did you marry into?

MV: The Thao clan.

BT: How old are you now?

MV: 48 years old.

BT: How many children do you have?

MV: Five children.

BT: What is the highest level of education you have completed?

MV: I have not gone to school at all.

BT: You did not attend school back in Laos?

MV: In Laos, I only got to go to school part time because I had to work on the farm.

BT: So back then you were a young girl, you only got to attend school very briefly?

MV: I only attended school for about four to five years.

BT: What language did you study?

MV: The Vietnamese language.

BT: At that time had the communists arrived already? Tell me more.

MV: Yes, they came when I was a young girl.

BT: Okay.
MV: They came when I was about seven years old.

BT: When you say the communists are you are talking about the communist soldiers from Vietnam?

MV: Yes, Vietnam.

BT: At this time, what kind of work do you do?

MV: I do assembly line work.

BT: What is your annual salary for that job?

MV: $22,000 per year.

BT: Currently, who are you living with?

MV: I am living with my husband, your father.

BT: And you and my father are married?

MV: Yes, we are married.

BT: How old were you when you married my father?

MV: I was twenty years old.

BT: Twenty years old? The Hmong usually choose to marry at a very young age. Why did you wait until you were 20 years old?

MV: Because I lived in Vietnam and by their law you had to be twenty years old to get married.

BT: How long have you been in this country?

MV: I have been here for twenty years.

BT: Where were you born?

MV: I was born in Luang Phrabang.

BT: Is that in Laos?

MV: Yes.

BT: What kind of Hmong are you?
MV: I am Stripe Hmong.

BT: What spiritual belief do you practice?

MV: I still practice our traditional beliefs.

BT: Did you ever go to church after you arrived in this country?

MV: Yes, after we came to this country we attended church too. We went to church for about seven to eight years.

BT: Why did you return to shamanism?

MV: Because we did not like Christianity, and we did not like to go to church.

BT: What did you not like about it?

MV: I did not like that you had to go to church, so we returned to our tradition.

BT: What is it about going to church that you didn’t like?

MV: We have always practiced some of our old traditions, even though we were going to church. I think that the old tradition is better.

BT: Was one of the reasons you attended church because your relatives were going, or what were the reasons?

MV: When we arrived in this country, the Americans took us to church, so we went.

BT: After you arrived in this country, did you go to school at all?

MV: Yes, I went to school for four years, but only part time.

BT: How old are you when you arrived in this country?

MV: I was 28 years old.

BT: Now I would like us to talk about when you were a young girl. When you were young, did you go to school?

MV: In Laos, I could only go to school part time, and only attended class for a couple of hours after we returned from working on the farm.

BT: Did you go to class in a school building?
MV: Yes, they built a school right outside our home. But we could only go to class for a couple hours at a time.

BT: Traditionally in Hmong families only boys were allowed to go to school, did your parents willingly let all your siblings attend school, or why was it that your parents allowed you to go to school?

MV: Yes, they did. It was up to me if I wanted to learn.

BT: So every child in that village went to school?

MV: Yes.

BT: So in school, you were taught in the Vietnamese language?

MV: They taught us in Vietnamese, Hmong, and also Laotian too.

BT: When you were a young girl, what kind of work did you do in your home?

MV: According to Hmong culture, if you live with your parents then there was none, because those chores were the parents’ responsibility. However, whatever they told you to do, you must do it and do it all.

BT: So, what kind of work did they have you do?

MV: Well, they had me cook, work at the farm, carry the water, gather firewood and other things like that.

BT: Were those chores assigned to you because you were a girl?

MV: Everyone in the family had to do those jobs, but mostly they were the girls’ responsibilities. The boys, they did not cook, but carried water occasionally. The girls were the ones who cooked, and fed the livestock.

BT: When you were young did you do things to help others, such as your relatives and neighbors in the village?

MV: Yes, there were.

BT: What were they?

MV: I don’t know much about the time before me, but since I was about seven or eight years old, not yet old enough to work at the farm, the communists had already invaded our region. So, as a youngster, I had to help relatives and neighbors farm in the community. If someone was behind on their farming or something like that then we had to go and help them.
BT: As a young Hmong girl, what skills did your parents and other people teach you?

MV: It is our culture that young girls are taught first. They taught us how to wake up early in the morning and cook, pound the rice, and feed the livestock. These were the things that were taught only to the girls.

BT: They taught you this at what age?

MV: Around seven or eight years old, my parents already asked me to get up early. Even though I did not know how to cook, they taught me to get the fire ready. I would start the fire, then my mother would wake up and cook breakfast.

BT: How did they teach you so that you could learn and remember?

MV: They taught us the same way that we teach our children in this country.

BT: So when they did the work, they told you to observe?

MV: They told me to watch how the work is done, and I also asked them questions if I was not sure how to do something. This is how they taught me, and how we have continued to teach our children in this country.

BT: What about learning how to do *paj ntaub* (embroidery and handiwork)? Was that only taught to the girls?

MV: Back in Laos, it was only taught to the girls.

BT: Why did they only teach the handiwork to the girls?

MV: Because the Hmong has always worn clothes made from the handiwork. In Laos, the Hmong wore traditional shirts with *paj ntaub* and made *paj ntaub* bags.

BT: But why was it only taught to the girls?

MV: The Hmong people have always said men cannot do *paj ntaub*.

BT: They say that the men could not do *paj ntaub*, why?

MV: I don’t know, but the elders say that men cannot do the handiwork. They just kept saying that men couldn’t do *paj ntaub*.

BT: Now can you talk about the things you did for fun when you were a teenager?
**MV:** When I was a teenager, we had the same things as you do right now in this country. We had parties for everyone to go to, and New Year Celebrations.

**BT:** Were those events for the whole community or who?

**MV:** Yes, for the community?

**BT:** Did your parents let you go?

**MV:** Yes, they did. But it’s up to the parents. Some parents let their sons and daughters go while others would not, just like in this country. There were some parents who were more restrictive so they would not let their children go, but others let their children go as they wish.

**BT:** When you were young, did you have dreams for yourself, and aspirations that you wanted to accomplish when you grew up?

**MV:** When I was young I lived in Laos, and thought there was no way I could do or accomplish anything. I had no role models. The only thing I could control and knew was that I have to work hard in my life so that I would have the same things as other people when I am old.

**BT:** However as a girl, were there things you wanted for yourself when you grew up?

**MV:** In Laos, women did not think of things they wanted for themselves. I only know that if I worked hard I could be prosperous, and have livestock like everyone else.

**BT:** Okay, is there anything else that I have not asked you about that you remember and want to tell about when you were young?

**MV:** When I was young in Laos, there was nothing that I wanted.

**BT:** So, the life then was just farming and doing house chores? Is that it?

**MV:** As a woman the elders taught me to get up early. At the age of six to seven or eight, even though I did not know how to cook yet, they told me to wake up early and start the fire so my mother can cook breakfast. While my mother was cooking, I went to pound the rice and prepare food for the livestock.

**BT:** Yes.

**MV:** I was taught those essential tasks.

**BT:** At the time that you married my father, was our country at war?

**MV:** Yes, the country was at war when I married your father.
BT: Okay.

MV: The country fell to the communists. That is why we left.

BT: Okay. Before the war, what kinds of work did women do that you were aware of?

MV: In Laos, men handled everything. Even though the women may be very knowledgeable, men made all the decisions.

BT: So there were no women who worked outside of her home?

MV: There were none, because if women did work outside the home then everyone would say that women did not have the rights to do those jobs. Only men could.

BT: What about during the war, what kind of work did women do?

MV: During the war, there was none on General Vang Pao’s side that I knew of, but on the communist side there were women who worked just as in this country.

BT: What about after the war? Did you see any change in the kind of work that women did? Was it different then before the war?

MV: After the war there was little difference. On General Vang Pao’s side I was aware of a few women who became talk hostesses on a radio show. On the communist side there were Hmong women who became teachers, and went around teaching our people about the communist laws.

BT: During that time what kinds of work were considered women’s work?

MV: After the communists took over, the women were responsible for teaching communism to other people, and only women held these jobs.

BT: What about before that, what kinds of work were considered women’s work?

MV: Before that, all women did was farm and take care of the children.

BT: After that time, did you see a change in what was considered women’s work?

MV: On General Vang Pao’s side, there was no position that was given to women, especially if it came to leadership positions. Those higher positions were only for men regardless of how educated the women were.

BT: What about within your immediate family, what is the role of a woman when it comes to decision making?
MV: Within my immediate family, I do make decisions too.

BT: Just as dad does?

MV: Yes. Within my family, I am an integral part of the decisions he makes. He can only do something if I approve. For example, if he goes out and agrees that he can do something and then comes back and tells me about it, and if I said no, then he cannot do it.

BT: What about within your clan and extended family, what is the role of women when it comes to decision-making?

MV: There are none. Regardless of how educated or knowledgeable women were, they have no rights to make decisions for your relatives.

BT: What about within the community, did women have any rights to make decisions?

MV: No, they do not.

BT: Was there any changes on this issue after the war?

MV: After the war when the communists had taken over, there were lots of changes. Women had similar roles as they do in this country. They selected some women to decision-making and leadership positions. Women could help to solve problems along with the men.

BT: Were there any women leaders that you knew of?

MV: There were two or three that became teachers who taught communist laws to people that I was knew of.

BT: What about those women who became teachers or had leadership jobs, what was the community’s reaction to those women? Did the community respect those women?

MV: After the communists took over Laos, women could fill those positions if they were educated and honest, so the community respected those women the same as we do here in this country.

BT: You talk about when the communists took over Laos, when was that? What year was that?

MV: I don’t remember exactly when they came and took over, but since I was about six or seven years old, they had already taken over the northern part of Laos already. I don’t know exactly when they entered our country.
BT: Was that the time when the Laotian government was still intact, and the country had not fallen to the communists yet? Laos did not fall to the communists until the 1970s, right?

MV: Yes, but before that when I was just a child the communists had already come. They had taken over the northern part of Laos; however, Long Cheng, Luang Phrabang, and Vieng Chiang had not been taken yet. Because we lived in the northern part of Laos, the communists had taken that part of our country when I was girl. They did not take over Laos all at once, but one piece at a time. So some parts of Laos fell earlier to the communists, and the other parts of Laos were still with General Vang Pao.

BT: Before the war, what things did women do to help support the family?

MV: Women did everything that needed to be done within the home to help support the family.

BT: What are those things?

MV: As woman of the house you are everything. You cannot be lazy. You teach and discipline the children. You have a say over everything in the home. The man only gets involved when it is a big enough matter that needs their input.

BT: What about paj ntaub, was this something that the women could do to help support the family?

MV: Yes, because paj ntaub is worn on women’s clothes, so as a woman you had to know how to do it, so that you can wear it.

BT: I see.

MV: So that did not really help to support the family because you only sewed when you wanted to wear it.

BT: Okay. After the war, in your opinion what were things that women did to help support their families?

MV: After the war, one thing that women did to help support their families was by sewing paj ntaub and selling them.

BT: Yes.

MV: Women mostly did the embroidery.

BT: Why do embroidery for sale?
MV: Women sold their handiwork because the Thai saw that the embroidery was beautiful and they could resell them to other people, or use the pieces to make clothes, make pockets etc. I’m a woman so . . .

BT: That was the time that when you were in Thailand already right? What about family planning and deciding how many children you want? Who normally made that decision?

MV: According to culture when you grow up and get married then that is the time that you are prepared to have children. This was the Hmong people’s way.

BT: Was there any medications that the women used to prevent from having too many children or not to have any children at all?

MV: In Laos, there were elders who knew of those kinds of medications to prevent pregnancies, but only if the individual did not want more children. If the individual did not want any more children then they can get those medications.

BT: Were those the Hmong herbs?

MV: Yes, they were.

BT: You did know of those medications?

MV: Yes, I did. They were available.

BT: But were there medications that people could take to prevent too many pregnancies too often?

MV: No, there were none.

BT: What about after arriving in the refugee camps in Thailand, did they teach women about birth control or pregnancy prevention?

MV: They did not care.

BT: Did you know that?

MV: We did not know, but the Thai people did not teach us anything because we were only refugees and not the citizens.

BT: When do you feel most respected as a woman in your family, your clan and community?

MV: In our family and clan, we are the oldest so everyone respects me. This is part of the culture. They show respect at all times. They ask for my input, because I am an elder, about how things need to be done.
BT: So they respect you because you married my father who is the oldest son in his family?

MV: That’s right.

BT: Has there been any other time that you felt respected because you are a woman?

MV: That was it. There are no other times when you are respected as a woman. Men handled all matters concerning family and relatives.

BT: What about those women who are shamans or medicine women? Do you think that people respect them because of the things they know?

MV: Hmm. Yes, that is true. If a woman has those abilities then men respect her skills, and will kneel to them when asking for their service just as they do for men with those skills.

BT: Were you one of those women who gave medicine?

MV: No, I was not. When I did, I did it freely to help others.

BT: Okay. Has there been a time that you knew other people did not respect you at all because you are a woman?

MV: A time when women are not respected. Well, I think it’s different for different people. Some men will do not respect women at all, but others do. Most do respect women, and women do have their own rights too.

BT: Is there anything that I did not ask you about that happened during the war that you want to tell me about?

MV: During the war, I was young and my parents moved us to live in the jungle often. We rarely lived with people in the villages, and were seldom able to socialize with other people. Then I married your father, and after having you children, we often lived in the jungles before fleeing to Thailand.

BT: I see. At that time, why did you marry my father?

MV: In our generation, as a girl you did not have a choice about who you will marry. When a man sees you and likes you, he can force you to become his wife regardless of whether you like him or not.

BT: Did my father force you?
MV: Yes, he came and forced me. Then, as a daughter, I had no choice. Daughters married whoever their parents felt was fitting for them to marry.

BT: At that time, were you ready to get married?

MV: No, I was not ready and did not want to marry your father, but my parents forced me to marry, so I had too.

BT: Why did they force you to get married?

MV: In our custom, regardless if you are a boy or a girl, your parents can choose whom you are going to marry. If they know that this family or that family is a good family, and they are related to you, then they will force you to marry each other, even if you don’t like it.

BT: When they came to force you, did you know anything about my father?

MV: Yes, I knew him, but we had just moved to the village. I did not like your father.

But my parents forced me to marry. I did not known your father well, but your grandfathers are closely related and know each other well.

BT: So, when my father and his family came to ask for your hand, did your parents tell you had to marry him?

MV: No, they did not, but in those days if someone wanted to marry you all they had to do was bring your family a large bride price and take you.

BT: I see.

MV: In those days, elders treated girls just like any livestock, and sold them to whoever paid the price.

BT: I see. So, you were not ready to get married, did you tell your mother or someone else that?

MV: Yes, I did. But the elders said I am a daughter, and even if I don’t marry this man I will marry another man in the future. So if your parents like that man, and he pays them enough money they will say that you must go.

BT: Okay, can you tell me more about the time after the war and the Hmong were fleeing Laos? What was the situation like?

MV: At that time people were moving all over the place because of the war. Those that were soldiers for General Vang Pao fled with him to Thailand. When others heard about
that, they started to flee to Thailand too, and only four or five families remained in each village.

BT: I see. Can you tell me what that time was like for your family?

MV: Everyone was fleeing and staying behind meant you were often alone. You lived everywhere at the farm, then one or two months in the village, then in the jungles. But we did not flee because we were undecided. We thought if we had some time to see the outcome, we could decide whether we should follow General Vang Pao or return to our homes and become communists. The situation was so unsettled, and we just did not know what was best, and needed time to find out what we really wanted to do.

We stayed as long as we could, but when we could no longer survive safely we followed General Vang Pao to Thailand.

BT: Was my father a soldier?

MV: Yes, your father was a soldier and went.

BT: How many children did you have with you during that time?

MV: At that time I had four children already.

BT: How old were they?

MV: I had four children at that time and they were a year apart from each other. I think the oldest was four.

BT: What about your village after the war? What was it like?

MV: After the war there were only five or six families left in the whole village. We mostly lived in the jungles, because it was not safe to stay in the village. Ever since the Hmong started to flee the villages, if the communists found people in the villages they would kill them, so we hid in the jungles most of the time.

BT: I see. So, the reason you hid in the jungles was because you were afraid of the communist soldiers. Most of the men went off to fight leaving their wives and children. How did you and other Hmong women know what and when to do to make decisions, such as when to move to a different location like the jungle?

MV: The men took their wives and children to hide in a safe place before they went to the battlefield, and we stayed there for two or three days until we heard from the men. If they decided to move to a new and safer location, then they will come back to their family and move them to the new location before going to fight again.
BT: Were there times when you could not wait for the men because it was unsafe and you had to make a decision with no men around? How do did you make those decisions?

MV: When men were not around, our responsibility was the safety of our children. We were like animals that hid from their predators. We took our children and hid deep in the forest or deep in the valley where no one would ever think to look for us.

MV: Even though we were afraid, we knew it would be fate if we were found by the communist soldiers or were lucky enough to live. We kept moving from place to place, and if we did not get caught then we could live on. This is our only thinking, because nothing else made sense. We had no idea of what the future was going to be.

BT: Were you and the children alone or were there other families with you?

MV: Yes, there were others from time to time. In the beginning, usually two or three families would go hide together, but when it became too dangerous to hide many people together, families separated and hid in different mountains. We went our own separate way. My children and I were alone deep in the jungles for one or two months.

BT: You were alone with four small children, how did you find food?

MV: Well, you have to prepare. You have to remember that in Laos we were farmers. We have rice and corn in our farms, so if I needed to I could sneak back and carry them from the farms. When desperate enough, we could also steal from other farms. When everyone was fleeing their homes, we knew we had to prepare for the worst. I pound rice all the time, and thought ahead about where we would likely run to hide. I began taking one or two sacks or rice to hide them at those locations in the jungle, so that when it was time we would go and hide close to those locations.

BT: So, you knew to go and hide the food before you moved to hide there?

MV: Yes, hide it before we moved there.

BT: So, you hid the food first? What about your children, you were alone with four very young children, were you afraid?

MV: I did not have time to be afraid. Of course, I was scared that the communists might find us, but I thought to myself that it did not really matter if I was afraid or not. I left it up to fate what was to become of us. There was no one to help us, and no safe place we could run too where we knew there would be help if we arrived, so we just kept running and hiding, all the while trying to decide if we should flee to Thailand.

BT: I see. What about your children, they were very young. Did they cry? Were you afraid of what the communist soldiers might do if you were found?
MV: During those times everyone was afraid, and we taught the children very young to be afraid, so at the age of one or two, they already learned to be afraid and did not cry either.

BT: What about the time that you fled for Thailand, what was the situation like and how did you and father make the decision to leave for Thailand?

MV: At that time we would not have left Laos if the situation with the communists and the cob fab (guerilla soldiers) did not get so bad. There were people who had fled to Thailand and then returned to fight the communist soldiers, so we could no longer hide in the jungles. When it became so unsafe we could not stay anymore. Some of the men who had returned were my uncles, and they said that if we wanted to go with them to Thailand they would help us out, so that is why we decided to leave for Thailand.

BT: At the time, was my father with you and the children?

MV: Yes, on the day that we were going to leave he joined us.

BT: Before you left, did you and my father strategize about how you were going to make the trip to Thailand?

MV: We did not talk about it at all. You father was hardly with us. He went off with the men and left us hiding in the jungles. In fact he had prepared that in the event that we could no longer stay, he would leave to Thailand, and the children and I, if captured by the communists, would stay behind since the communist soldiers would not kill us because we are only women and children.

BT: Can you tell me more about your journey to Thailand? What was it like?

MV: During the journey there was lots of rain. It rained day and night. Those that knew the way led us, and we struggled slowly following behind them day and night.

BT: You had four small children, how did you manage to carry them all?

MV: At the time one adult carried the rice and a child, then the other adult carried the blankets, while May and you walked. We hired another person to help carry one of our children. We each carried a child and all the necessities. We would also stop along the way to buy more food if necessary.

BT: How long was the journey to Thailand?

MV: It took about one month.

BT: When you reached the big river, how did you cross it?
MV: There were not that many big rivers that we had to cross where we were coming from, but because of the rain we did have to cross several big rivers. We could not have crossed them without the help of men. There were two or three villages that fled together, so there were men who knew how to swim and they helped us to cross the rivers.

BT: I see.

MV: Those that knew how to swim helped others to cross the river, and then sometimes the men had to cut trees to make a raft so that everyone could cross to the other side.

BT: I heard you talk about this once that during the journey to Thailand when people were afraid they would separate and run all over, but somehow they managed to find each other again. Can you tell me more about this?

MV: There were two or three occasions like that. There were people who had joined the communists and chased us. There were lots of people who went ahead of us, and some of those people got sick and could not walk fast enough. Those people that the communist soldiers caught up with were killed. During the fighting everyone knew to run forward but became separated. Fortunately we found each other again. You children were very small. When we would rest to cook, the children went off and played, while others rested not knowing that the communist soldiers were nearby. Then we heard the gun shots, and everyone fled! People were running everywhere! Somehow we would manage to find one person, then another and another until we were all together again. This was how it happened.

BT: I see. When you arrived in Thailand, which refugee camp did you live in?

MV: When we got to Thailand we lived in Nan Yao camp.

BT: What things do you remember about living in the camps?

MV: I still remember lots of things about living in camp, such as the sicknesses, not enough water to drink, the very hot weather, and not enough food. We got enough rice, but never enough vegetable and meat. The Thai did sell vegetables and meats, but only those that had enough money could afford it, because the Thai people made those items too expensive.

BT: So it wasn’t like Laos where you grew your own food?

MV: In the camp they divided a small portion of the land for each family so they could grow food, but as I mentioned there was not enough water to water the plants.

BT: How many years did your family live in Nan Yao camp?

MV: We lived there for a little over two years then we came to this country.
**BT:** Was there any good things about the camp that you remember?

**MV:** There was not a good thing to remember about the camp at all. It was very, very hot all day and night. People were dying everyday, so all you heard was crying and people mourning. There was nothing good about living in the camp.

**BT:** You talked about the bad things in the camp already, but are there other things that you would like to share?

**MV:** There was nothing good about the camp. Everything about it was bad. We were living on the Thai people’s land, so they treated us anyway they wanted. When the Hmong went to the flea market, they were beaten, or when the Hmong went to carry water, they were beaten. Some Thai people used to stand outside of the camp and fired gunshots into the camp. There was never safety, I was always cautious if I went anywhere.

**BT:** I see. How did you live in the camp then?

**MV:** In the camps there was nothing to do. We could not do anything useful, and food rations were distributed, but we could not go outside of the camp. Our lives were closed inside that camp. We built small houses, like the shacks we made at our farms. We had no other choices.

**BT:** Okay. What did women do to help support their families?

**MV:** Then, all I could do was sew *paj ntaub* (handiwork). I put all my effort into making the *paj ntaub*.

**BT:** Can you talk a little more about how and why you started to sew *paj ntaub* in the camp?

**MV:** I don’t know, but by the time we arrived in the camp there were lots of Hmong there already. They told me that the Thai were buying the handiwork, and everyone was sewing it, so I just followed those people too.

**BT:** You had mentioned that *paj ntaub* was women’s work, but I’ve heard that there were men who also did *paj ntaub*. Is this true?

**MV:** There were men that helped their wives with *paj ntaub*. Those that did not help their wives are just like the ones in this country. Some of them were very bad, because they just went out day and night having affairs. Those were the ones who did not care about their family, but men who cared and worried about their families worked hard to make sure they had enough to eat. Any respectable man would help his wife sew *paj ntaub* day and night.

**BT:** I see. Was that because it was a way to bring in money?
MV: That was the way for us to buy food to eat.

BT: In the camp, was there a change in how women and men were valued?

MV: In the camp the Hmong behaved exactly like back in Laos. Women were still inferior to men, and married men continued to have affairs. Women were the ones who made sure there were enough to eat, and there were very few men who helped their wives. Most just went out to play.

BT: I see. What was your family like during that time?

MV: Your father went out all the time, leaving the children and me at home. Fortunately, we were given food rations of rice, fish and vegetables. We stayed home by ourselves all the time. I can see that your father has changed so much from Laos to camp Nan Yao and then here in America.

BT: Why is that?

MV: Because there were lots of places to go.

BT: Are you talking about having affairs (talking to girlfriends)?

MV: Affairs. It seemed like he always had places to go, so he was always gone. This was acceptable.

BT: How did you take care of the family when father was not home?

MV: Your father was not around, so if one of the children got sick I was lucky to have relatives around to help out.

BT: How did you and father make the decision to come to this country?

MV: We only had a few options. We could not go back to Laos, and Thailand was so hot and filled with diseases. It seemed that the only way out of the situation was to come to this country.

BT: How old were you when you come to this country?

MV: Probably around 28 years old.

BT: What were the things that were easiest for you to learn and adapt to in this country?

MV: In my opinion this country is even harder to adjust to, harder to live in because...

BT: Why?
MV: Because there are lots of rules and laws that bind us here. It is much harder to do things in this country. I came at an old age already, and learning English does not come easy. Everything is much harder for me.

BT: Is there anything that you were able to learn quickly?

MV: In this country working for a company is much easier work then the work in the old land.

BT: What has been the hardest thing to learn?

MV: In my opinion there has not been anything too hard. I have tried a lot of things and have achieved to the best of my abilities. The work is not too harsh as in the old country when you work all day in the sun to make a living, but I think the hardest for me has been that there are so many kinds of laws that bind us, so we cannot do anything.

BT: What necessary skills do you think you needed to have in order to adapt to this country more quickly?

MV: In this country in order to help yourself and your family have a decent life one must learn to drive, find work and learn the language.

BT: You mean learn English?

MV: Yes.

BT: How did you manage to learn all of those after you came to this country?

MV: It was not easy for me, but I told myself that those things were essential, and I must learn them.

BT: When you arrived in this country, were there people to help you or how did you know where to go and what to learn?

MV: When we got here there were other Hmong people whom came before, so they told me where the school was, so I went there to register myself for school.

BT: Are there skills that you attained in Laos and Thailand that you feel are transferable to your life here in America?

MV: Most of the skills I had I still use. For example, values that I learned, cooking and sewing paj ntaub. I am still using those skills in this country.

BT: I see.
**MV:** As for skills that help bring income, I continued sewing *paj ntaub* after coming here. It’s only been in the last several years that my work has taken my time from the sewing, and I have stopped sewing to bring extra income.

**BT:** What do you think about Hmong women’s life in this country? Has it improved in this country?

**MV:** It’s much better for women in this country. One of the things that has changed for the better is that now we have equal rights. Women have the same rights as men. They have the right to an education, and can compete for all types of jobs. It has been much better for Hmong women.

**BT:** Do you consider this country your home?

**MV:** No, not yet.

**BT:** Why not?

**MV:** I came to this country at an older age, so even though I know there is no place to return to, I don’t feel at home here. I’m like a person who’s taking a walk, and I’ve not completed my journey. I’m somewhere still walking. So how can I call this place my home?

**BT:** So, are you a U.S. citizen?

**MV:** No, I’m not.

**BT:** What do you think about the Hmong who have participated in the American public life of running for political office?

**MV:** I think this is a good thing for the Hmong people, because we now have Hmong who came to this country, worked very hard to get their education, and have the same knowledge as the Americans, so they can run for offices. This is probably a good thing for the Hmong people.

**BT:** During the war, did you know about the events leading up to the war, or why the Hmong became involved in the war? How did you learn about those things?

**MV:** During the war I was young, so I did not hear anything at all. All I heard was that the Americans and the French were coming to our country for the Vietnam War, and then the fighting started since.

**BT:** Where did you get the news from? How did you hear about what was happening?
MV: In Laos we did not even have a radio to listen to, and there was no place to go broadcast what was happening, so we did not hear news from anywhere. There were no news sources.

BT: Did you hear it from anyone?

MV: There were men who went to meetings, so I heard about it.

BT: Did they tell you?

MV: They told us that the country will be at war.

BT: Did they tell you specifically?

MV: They told everyone, including women and children, that we had to be prepared to hide in the jungles when the time came. They said airplanes will come and burn our land and things like that.

BT: What did you think when you heard about the news?

MV: We did not know what to think. The elders could not read or write, so they did not know what to think either. All we could do was to be ready to hide in the jungles to escape as best we could.

BT: Was there a leader whom you thought was honest that you admired for his/her leadership and work?

MV: In Laos we lived in very isolated areas, so there were no leaders that came by so we could see that they are our leaders. However, every village had a village leader and that was the person whom everyone respected.

BT: Who was that?

MV: There is a leader for every village, and as far as I can remember, ever since I was a small child, the only person that I knew of that was a village leader was my father.

BT: What is your father’s name?

MV: His name is Shoua Kao.

BT: Shoua Kao Vang, right? In this country do you think Hmong women’s leadership roles have changed?

MV: I think in this country women’s leadership has changed a lot. Women have the same rights as men and can be selected as leaders just like men. In that regard, there have been lots of changes.
**BT:** So what have you observed that women can do in this country that they could not have done in Laos or Thailand?

**MV:** In this country, women also have the right to do everything.

**BT:** And in the old country?

**MV:** Then, it did not matter how knowledgeable or educated you were, if you are a woman then everyone will say that women cannot do this or that. If there were problems women did not have the rights to listen to what the men were saying. The men packed homes and decided on how to solve the problems, and the women could not do anything about it.

**BT:** What do you think about that? Is that good or bad?

**MV:** I think that is something that is very bad for the Hmong people.

**BT:** Okay, which part is bad?

**MV:** The part where women are not...

**BT:** Not asked for their opinions or to go help find a resolution?

**MV:** Yes, yes.

**BT:** So you say that it is a good thing that women also have rights in this country to make decisions?

**MV:** Yes, yes.

**BT:** Is there anything that you want the Hmong people or younger Hmong today to know about how Hmong women contributed to their families? Things that women did that helped to bring their families to where they are today, and things that you want us to remember about Hmong women?

**MV:** According to custom and what I have observed in my life, I can say that behind all Hmong families are Hmong women who have dedicated their lives to the well being of their families. I don’t know about other cultures, but in the Hmong culture support for your family, your relatives, and your community starts with a woman. If you marry a good-hearted woman, that woman can carry a whole family with her good heart (kindness). A good woman can help others by giving money or by providing other necessary help when needed. A woman’s role is to have this good heart. The success of a man and his leadership is dependent on what kind of wife he has.

**BT:** When you talk about a good-hearted woman, what do you mean?
MV: The women have a lot of control of money matters. If someone wants to borrow money or if the husband wants to help someone out by giving them money, he cannot decide this alone. He must get his wife’s approval before the money is used. However, when it comes to matters, such as hu plig (calling of the soul ceremonies) or asking the service of a shaman, our culture says only men can ask and thank people for those services. It would not be respectful if women went to kneel and ask. Women do not know how to go and ask and give proper thanks, so this will not look good. This is why we elders say that it is okay to have men and women eat together when it is not a ritual ceremony, but when a ceremony is performed, then men and women have to eat separately, so that men can properly thank the shaman. This has been our way that the men can play the qeej (a Hmong instrument used mostly in funerals) and men must kneel and thank the shamans properly. Women cannot do those things.

BT: I see.

MV: Those are only men’s roles. That is why women must wait till the men finish before they can eat. Now there are some young women who do not understand this practice, so at the ceremonies, such as weddings and soul calling ceremonies they tell everyone to eat when the table has been set. When this happens, outsiders will say that this woman does not know the rules or respect the culture, because only men can give the proper thanks and respect to the shaman.

BT: The reason why a woman cannot perform those rituals is not her fault, but because she has never been allowed to or taught right?

MV: No, they don’t allow women to do this, because of tradition. It has been this way for a long time, so people say that it does not look respectable if a woman performs such rituals. Those roles are for the men. In ceremonies, the women’s role is to use her physical strength to prepare the food, while the men is responsible for the heavy work of performing such roles. This belief too is the reason why men can learn to play the qeej and learn to lead and help solve problems. Whether women learn does not really matter.

BT: When you look back at your life, what is it that you want to leave your daughters with? What do you want people to remember about you and the things you did?

MV: Hmm.

BT: We are talking about you.

MV: Yes, talking about me. I don’t know about other women, but what I want to say is that I’ve always understood that even though I may be smarter than my husband, and my mouth is quicker than his, I am aware that our community will not come to ask for my help when they need it. They will not remember me. For example during funerals or other ceremonies where the hard work is required, they will come only to ask my husband for help. It does not matter that I go and stay day and night at a funeral. They will not respect
me as they do men. They will not say, “Oh! This man’s wife has been here day and night to help us with the funeral.” However, if both my husband and I attend the funeral then they will respect me more.

**BT:** Okay. How about things about yourself? Is there anything you want people to remember about you?

**MV:** As for me, I don’t know what I’m leaving behind or how people will remember me.

**BT:** Are some things that you want people to remember about you things like that you have done things well, and you are a good Hmong wife?

**MV:** These things that I’ve talked about. I have not changed from when I was young and still lived with my parents to when I married into your father’s family, I remain the same good person. Your grandparents and younger and older uncles can tell that I am the same good person. This is why they have never criticized me. I think this is a good way for women to live. You have give men a little more respect, because of their roles during ceremonies. Men have the duty to serve the people outside of the family. So, even if they come to meet at your home and they say things that you do not agree with if you know the rules then you will not get involved in their conversations.

**BT:** I see.

**MV:** So they . . .

**BT:** What if they say something that you know is completely false or wrong, what do you do?

**MV:** Even then, you cannot say a thing, because that is the way they like to talk. If you do this, they will say that you are a person who is fair, because you do not criticize anyone, and you do not spread rumors. I have always respected your relatives, because if I were like others who do not know the proper way to act, your father and I could not have lived together for this long. I am a fair woman, so when your father has done wrong, his elders can see that I am a good woman, and they defend me. I have lived with your father’s family for 40 to 50 years now, and I have never heard them say anything bad about me, but this is because they see that I am a fair and good woman who knows her role well.

**BT:** Is there anything that I did not ask you about yet that you want to talk about?

**MV:** In regards to my life with your father, if I compared our life with other peoples’ then there is not one good thing at all that I can say. However, I felt that good or bad, I had to stay married for my children. This is better than to be known in the community as a divorcee and lose my family’s respect for me. This is my life.

**BT:** What are the skills that you have that you want to teach your daughters?
MV: It’s like this...

BT: It is the things you talked about?

MV: Life is hard, and some times in marriages you will have many disagreements, but if you do not want to offend your family or your husband’s family then you have to cover up your problems. Even when things are bad, and relatives ask how your marriage is doing, you should tell them that you and your husband are doing fine.

BT: So how did you fix those problems?

MV: I just kept trying to fix the situation over and over again. Since I married into your father’s family, I treated your grandparents well, and your grandfather loved me very much when he was still alive. Your father and I never argued in front of your grandparents. Your grandfather always thought that I was a good daughter-in-law who never said anything bad about his family and your father. It was a facade we put on, but when we were not in their presence, things were not good.

The reason why I have stayed married all these years is because in our generation, as a daughter, we did not have choices about who we would marry. It did not matter if we liked our chosen husbands, as long as he was from a good family with no history of diseases. I could not choose my husband, and my parents chose your grandfather and grandmother, not your father. They said this is a good family and you will marry him.

Even though I did not want to, they had already given me away. I had no choice but to go. I could not run away and be called by people as a nkauj fa (a wife who ran away). People would blame me and say that I am a bad person, and that is why I ran away from my marriage. If I return to my parents they will not love me as they did before. So, even though I did not love my husband and did not want to get married I had to think about all those things. In the end, I let things be, and this is my life now.

BT: What are your thoughts about that fact that in the Hmong culture, boys are more valued than girls, and you had three girls, then had a boy? What do you think about this?

MV: I have never heard your father say anything about that. As for me, I have never longed to have more then what I was given, but I thought about the fact that if I only had one son then he will not have any brothers.

BT: Yes.

MV: As for your father, even after having the three of you, I did not hear him say anything about the fact that I only bore daughters.

BT: Okay.
MV: After having you three girls I did not hear any complaints from your grandfather or grandmother either.

BT: I see.

MV: Back then, the reason people were heart broken when they did not have sons is because when you die your sons were the ones to bury you. As for the daughters, they marry into another family, so when you die—if they do not pay for the funeral—no one would blame them. You have to remember that in Laos people were very poor.

BT: Yes.

MV: If you do not have many sons, when you die people have to carry your coffin to the grave. Only very close male relatives can carry your coffin to the grave, and they must put your coffin in the grave. It's not like in this country where we have cars.

BT: Yes.

MV: This is how it has always been done, and it is the reason people are so saddened when they do not have sons.

BT: Yes.

MV: After I gave birth to the three of you I did not hear any complaints from your grandparents. Your father’s family mostly had daughters first.

BT: I see.

MV: This is one of the reasons why people wanted sons. Another reason is that in the Hmong culture, if you have daughters they will marry into another clan, and will take that clan’s name. It did not matter that that daughter then had daughters or sons, because they are no longer part of your family, so your clan will die out.

BT: I see.

MV: That is why the Hmong people keeps saying they want sons.

I don’t think it matters in this country, but back in the old country if you were a daughter, you will use your talents to build your husband’s family but not your paternal family. It did not matter that you were very educated, like you now. If you chose not to help your parents at all no one can say anything.

BT: I see.

MV: If you marry into a nice family then they will not be so critical of you helping your parents. However, if marry into a bad family then your in-laws will say that they have
paid for you already, and since your parents have benefited from your bride price they can no longer ask for your help.

**BT:** I see.

**MV:** That is a reason why people are heartbroken.

**BT:** Yes. Okay.

**MV:** These are the reasons why people wanted boys. Another reason is that when you die then only your sons will kill a cow for you.

**BT:** I see.

**MV:** Also in Laos, we were all very poor, and if you did not have sons then you did not have help.

**BT:** Can you explain what it means to kill a cow?

**MV:** That is part of our customs that we...

**BT:** So, according to customary practices, a daughter cannot kill the cow?

**MV:** Yes, she could. But back then, most people were very poor so very few daughters afford to kill a cow for her parents. They are not obligated like the sons.

**BT:** I see.

**MV:** If a woman marries into a generous family then she could, but if she marries a stingy family then they will say that the woman’s family has eaten the bride price already, so they don’t have to do anything.

**BT:** I see.

**MV:** So if you don’t have many sons then there will be no one to help you at times like that.

**BT:** Yes.

**MV:** So it is just like in this country. When there are problems, outsiders may come to help physically, but they will not give money or animals for ceremonies. Those are only given by sons.

**BT:** I see.

**MV:** This is why the elders say that if those who do not bare sons are heartbroken.
BT: Yes.

MV: Another reason is that if you do not have sons, but only have daughters, your daughters will leave to be part of another family when they marry. In this situation your lineage will not be survived by anyone. For example in your grandfather Va Thao’s case, the reason he married a second wife is because his first wife only had two daughters, your aunt and Aunt Choua. When they both got married, and became part of someone else’s family, your grandfather was sad that there is no son to carry on his family name, so he is heartbroken.

BT: Yes.

MV: Then the elders would say, “Don’t let the daughters go to school, if they get educated, it will only benefit the other family.” They did not understand that if you learn and got an education, it would help make your life better. This was the way Hmong people thought and believed then.

BT: When your parents said that to you what did you think?

MV: My mother talked about those things, so we knew how she felt. When her first two children turned out to be two girls, she told us everyday that we had to respect men, making sure we knew we were less valuable than boys. After having us, she gave birth to two sons, and she would say to us, “Daughters are less valuable, so you two must respect your younger brothers.” Now when I think back, I think they were just ignorant. It is a belief that the Hmong have had for ages, and since they were taught to believe that, I do not hold it against her. When I visited your grandmother in Thailand recently, she told me she was uneducated, and simple minded then, and should not have said such things to her daughters.

BT: Yes.

MV: Our elders were not like us, because they could not see far. The truth is that sons are the ones that all parents put their hopes on, but daughters are the ones who will help their parents most.

BT: Yes. Is that what your mother said?

MV: Yes, that is what my mother told me.

BT: Okay.

MV: My mother and father said that they told us those things, because it was what their parents told them.

BT: Yes. When they said that did you feel sad?
MV: I did not remember to feel sad, because I know that is what our culture believes, so I let it go. Even though they said those things often, I was not sad.

BT: I see.

MV: My mother and other elders kept reminding us to respect the men. I understood why they did it. They could not see our future, and did not know better.

BT: I see. Okay.

MV: Now my mother has told me that she should not have said those things. My parents have realized although we are daughters, we love them and do more for them then their sons, so they have apologized.

BT: Do you have anything else to add?

MV: That is all, but I want to say a few words to all you young women. In this country, women do not have much respect for men because everything people need people have to pay for. However, in the Hmong community, when you marry, you have to respect your husbands more. As the elders say, “They are the ones who will serve the community.” As women, your work will be lighter. At weddings, funerals and community meetings, the men are the ones who will be asked.

In the case of your father and I, everyone knows that I have a stronger personality and I am smart. Your father can go to any meeting and say he will do this or that, but people know well that he cannot do it until he talks to me, and I approve. However, when they need help at weddings, funerals, or solving community problems, they come to ask your father, not I. This is why women must not be offended and lower their pride and respect the men.

BT: Do you think this will change in the future? Will there be women who can perform weddings, for example, because these are things that can be learned?

MV: Yes, those can be learned. I don’t know what will happen in the future. We will have to see what happens after our generation and your generation. However, the belief in the community is that even though women can learn to perform weddings, during the ceremony they will have to continuously kneel to the parents and all the ancestors. It does not mean that women cannot kneel, but people believe that when women perform it, it doesn’t look appropriate.

Because everyone believes that when women perform such rituals at weddings or funerals, it does not look good. This makes some women not want to learn it either, and if no women have gone outside of the boundaries, other Hmong women will not do it either.
When it comes to giving advice and suggestions, women should know when to talk. People will ask for women’s opinion when they know we know the answer. For those who are closely related to us, such as your uncles Yee and Mai, it is okay to give them advice on issues. You can tell them what you think they should do. However, if it’s people outside of our family, then we need not say anything. If you offer your advice freely, people will think you are a cocky, disrespectful woman. They will remark that you are not qualified to give them advice, or say that your husband has a bad wife, because she does not know to keep quiet.

**BT:** What you are talking about is within families, but things have changed in this country. There are Hmong women who now work in the mainstream community, who hold leadership positions, and make decisions that affect other peoples' lives. What do the Hmong people think about that?

**MV:** Yes, that is happening. If your job requires you to perform such tasks, then no one would say anything about it. However, if it is within your clan and the Hmong community, to prevent rumors, people think it’s best to voice your thoughts in someone else’s situations if your opinion is not asked for.

**BT:** I see.

**MV:** Regardless of how much you know, just don’t say a word. This is how you can avoid having people talking about you.

**BT:** Okay.

**MV:** I always carried myself this way. When I married into your father’s family, your grandfather and grandmother smoked opium, but I did not say a bad word about it. Even though I was not hungry, I always cooked for them to eat.

**BT:** Yes.

**MV:** Because I was this way, no one in the family could say anything bad against me. They could not complain that I was a lazy person, or that I was a person who complained too much. They may have scolded me a few times, but they are elders, so I just let it go. They never said I was a bad person.

**BT:** I see.

**MV:** I have heard your grandparents talk about others outside of the family, who showed no respect for them. They never disclosed whom they were talking about, but they would say things like, “Well, this man he is good, but his wife is bad.”

If you are respectful and know your role, then men will be afraid of you, even if you are a woman. You watch what you say, and when you do speak your words should be powerful and have meaning to other people. Men will respect you because of this.
I lived with your grandparents all my life, and no one, including my relatives, has said anything bad about me. I have this status among them, because I knew what I needed to do.

There were times when your father was wrong about something, but instead of correcting him immediately, I sometimes pretend he was right. I did this so that I would not tear him down. For example, if your father told other people he can do something for them without asking me if we should do it, and I am not aware of the situation. People then would call to verify the situation with me. When they ask I do not say anything bad about my husband to them. Instead I pretend that I know all about the situation, and I tell them, “Uh, what he said is correct.” But he has not done it yet, because I did not allow him to. As a wife, this is my role. Because I carry myself this way he knows that I could have made him look very bad, but instead I protected his image.

You have to be protective of your husband, otherwise people will say that your husband is a liar, and they will not respect you anymore. For example, one time I asked your father to record a cassette with me to send to my brothers and parents who were still in Laos. Your father did not want to talk to them, so I had to record it myself. In the cassette, I told my family that your father was very busy, and if I had waited I would have to wait a long time. So, I tell my family that your father misses them, and wanted to talk to them, but he could not. He was very busy.

I protected his image, because I don’t want them to know the truth, and worry about my life. I want them to know that my life turned out just like everyone else’s. In my brothers’ eyes, they see my husband as a good brother-in-law. But in reality it is not like that at all.

**BT:** Were you depressed and sad about doing things like that?

**MV:** Yes, I was sad. There were times that I thought about destroying this good image of him, or kicking him out, or leaving him. But my thoughts came back to the fact that people will talk about him, and say he is bad, but they too will talk about me and say I am also bad. This is human nature to create such rumors. No way seemed right for us. I also thought about my brothers and parents, and I did not want them to feel sorry and bad for me. I didn’t want them to feel that I am a bad sister and a bad woman.

**BT:** I see.

**MV:** This is my life now. I cover his wrong doings, so that others will not know. I have my children there for me, so regardless of how hard it gets we keep things going this way. We do our own things, go our own ways, and then come back home on our own. I keep doing this, because to have a husband is to have people’s respect.

**BT:** I see.
MV: If I decided not to cover him for all the things he did and let’s say I open our wound and destroy him. I would only do this when I’m not married to him anymore. Your father had done many things too many times to me already. He went out all the time, he went to play with his girlfriend and he lies left and right so sometimes I think that if I would have kicked him or me out what about you guys, the children? Maybe you guys will not know where to live and it’s tougher to do something if your parents are having problems. Because I am the woman of the house, I kept covering our problems and holding on tight to our family. For those men that kept trying to escape or they thought they see greener pastures out there. For your father, if I did everything I could for him, and if he still can’t stay with me and still wants to escape, then that is okay. If you were straight with him then he will see that by living with others they may not be able to do what I did so he could not go either.

BT: Yes.

MV: Because we have children and if we kept fighting or digging out all kinds of stuff then it’s not good for the kids because they will have worry upon them.

BT: Yes.

MV: Your father has done this to me many times. He has had affairs, and lied to people about us, but I have always covered up for him. The day I decide to destroy his face (image) is the day that I must leave. If you do not think you can leave the relationship then you must not expose the bad things.

I chose to protect his image, because I have children, and I knew that if our relationship failed then my children would not have a home. My parents would have also been very sad if I did that, so I could not bring myself to expose him.

As the wife this is your role. Some husbands will leave, but if you are fair then when he leaves you know you did the right thing. If he chooses to stay, it is because he knows he cannot find a better wife who will do as much for him. Also, people will know that he is the bad one in the relationship.

BT: Yes.

MV: Also, as a couple, if you have children and you argue all the time or yell about who should leave the relationship, your children will suffer and be sad and depressed.

BT: Yes.

MV: So, this is the way you should hold things together for your family. You have to protect his image to your extended family also. If he tells his relatives that he’s going to do this or that, and the relatives ask you about it, you should say he has talked to you about the situation already, and things are fine.
BT: Yes.

MV: The next time he does the same, your relatives will already know the truth.

BT: So after you have to tell them the same thing several times, do they then tell him to come and ask you before he commits to doing something?

MV: Yes, they do.

BT: What do they say?

MV: Some of our relatives know what kind of man your father is, so if he commits to doing something, your uncle Yer and Nao Hue for example, will call to inform me what they are planning to do, and they will ask for my input as the elder aunt. This is because they know that your father is not honest, so they always call to ask me personally.

BT: I see.

MV: When it comes to helping the relatives financially, family members know that they cannot just take my husband’s word about it. They know they must have my approval before my husband gives them any amount of money.

BT: I see.

MV: This is the reason why you must be a just and good woman, so that your relatives will respect you.

BT: Okay.

MV: This is the role of a woman. It is true that women may be smarter than men and that they may know more, but you will not be respected if you do not do it this way.

BT: This is good, and it ends our interview.

MV: Yes.

BT: Thank you.
Thao, Mai Vang

Interviewer (I) : Today is November 14th and we are at the house of Mai Vang Thao, my mother, and we're going to conduct an interview with her today. Koj lub npe hu li cas thauam koj tsi tau yuav txiv?

Mai Vang Thao (M) : Yog hu ua Maiv Vaj no.

I : Okay, um Vaj yog xeem thauam tsi tau yuav txiv lov?
M : Ws, hm.

I : Hos koj los yuav um tsev neeg yog xeem hmoob dabtsi?
M : Hmoob Thoj.

I : Okay, tam sim no koj muaj tsawg xyoo lawn?
M : Ws, 48 xyoo.

I : Okay, uas koj muaj tsawg tus me nyuam?
M : 5 tug.

I : Hos qib siab tshaj plaws uas koj kawm ntawv tiav yog dabtsi?
M : Tsis tau kawm ab tsi li.

I : Thaum nyob Nplog teb tej ntawd los koj yeej tsi tau mus kawm thiab?
M : Thaum nyob Nplog teb kuv kawm, kawm part time, kawm ntawv los ua teb thiab ces kawm ntawv part time xwb.

I : Ws, ces thauam ntawd koj, koj kawm tseem yog me nyuam ntxhais, kawm lam kawm me me xwb?
M : Kawm plaub tsib xyooos tej xwb.

I : Ces yog kawm ntawv ab tsi maj?
M : Ntawv Nyab laj.

I : Thaum ntawd Nyab laj twb tuaj nyob lawn es koj pais..?
M : Yeah, Nyab laj tuaj puag thauam, nyob puag thauam kuv me nyuam yaus los.
I : Okay.
M : Kuv muaj li 7 xyoo ces Nyab laj tuaj.

I : Nyab Laj no koj hais cov uas, cov…?
M : Viam naas naj (Vietnam).
I : Um tam sim no koj ua hauj lwm dab tsi nav?
M : Ua hauj lwm line.

I : Okay, hos ib xyoos twg ne koj txoj hauj lwm ntawd tau nyiaj npaum li cas?
M : Ib xyoos tau $22,000.
I : Ws, tam sim no koj nrog leej twg nyob maj.
M : Nrog koj txiv nyob mas.

I : Okay, tam sim no ces koj, kuv yog,...kuv txiv neb sib yuav lawm, right?
M : Yeah, wb sib yuav lawm mas.

I : Uh hm hos thaum koj, koj los yuav kuv txiv ntawd koj muaj tsawg xyoo nab?
M : 20 xyoo.

I : 20 xyoo, okay ua cas koj ho tos ntev ntev no es 20 xyoo ces hmoob ces twb ib yam li usually lawv twb yuav hluas hluas ne cas koj ho tos koj muaj 20 xyoo.

M : Kuv twb nyob pem Nyab Laj ne ces Nyab Laj txoj kev cai yeej yuav tsum yog 20 xyoo mam yuav txiv thiab ne.

I : Uh hm, um…um…. ho tuaj teb chaws no tau tsawg xyoo lawm nab, koj tuaj teb chaws no pes tsawg xyoo?
M : 20 xyoo lawm tiag.

I : Uh hm, hos koj yug nyob, nyob qhov twg?

M : Yug Luam Phub Npaas (Luang Prabang).
I : Okay, nyob Nplog teb lov?
M: Hm.
I: Hos kōj, kōj yōg uas hom hmoob dab tsī nab?
M: Hmoob txaij.
I: Okay, tam sim no kōj cōj kev ntseeg dab tsī nam?
M: Cōj kev cai qub xwb oj.
I: Okay, tab sis thāum tuaj teb chaws no nej puas tau pais tim uas, pais church li nam?
M: Mus mas, tuaj teb chaws no peb twb mus church tau muaj xya yim xyoo lawm oj.
I: Es uā cas ho rov qab los cōj kev cai qub lawm?
M: Es peb tsi nyiam ne, tsi nyiam mus church.
I: Ua cas tsi nyiam maj?
M: Es kuv tsi nyiam mus church ces rov qab los cōj kev cai qub xwb.
I: Uh hm es uā cas kōj ho tsi nyiam mas?
M: Ib yam li kuv xav tias tej ntawd tej zaum yus ib txwm cōj kev cai qub ces qhov kev cai qub yōg qhov zoa dua.
I: Uh hm, es qhov nej mus ntawd yōg ib yam kwv tij mus mus es mus xwb lov los yōg uas cas?
M: Peb tuaj txog teb chaws no es meskas cōj peb mus ces mus xwb mas.
I: Hos thāum tuaj txog teb chaws no kōj puas tau kawm ntawv li nam?
M: Kawm mas, kawm 4 xyooos tab sis kawm part time xwb, kawm ib chim ib chim xwb.
I: Uh hm uh hm, thāum kōj tuaj teb chaws no kōj muaj pes tsawg xyoo nam?
M: Muaj 28 xyoo lawm os.
I: Uh hm, okay hos tam sim no wb tham txog thāum kōj tseem yōg me nyuam yaus nav. Ws, thāum kōj tseem yōg me nyuam yaus kōj puas tau kawm ntawv li nam?
M: Thaum me nyuam yaus ces kawm ntawv, nyob Nplog teb es kawm part time thiab xwb ua teb ces kawm ib hnub ntawd ces kawm ob peb xoob moos, thaum uas ua teb los tsev.

I: Uh hm, es yog nej mus kawm tom ib lub tsev kawm ntawv los yog?

M: Uh lawv tuaj ua ib lub tsev kawm ntawv rau nraum zoov.

I: Uh hm.

M: Ces kawm ib chim ib chim xwb.

I: Uh hm, thaum ntawd es lawv puas ib yam li koj niam koj txiv lawv puas um pub sawv daws kawm tag nrho los ib yam thaum ub feem ntawv cov tub, yog yus yog tub yus thiaj tau pais kawm ntawv xwb es cas lawv ho tso koj kawm?

M: Lawv yeej pub kawm mas nyob ntawm yus xav kawm thiab xwb.

I: Ws, ces nej mus kawm ntawv ces sawv daws yeej yog tag nrho cov me nyuam nyob hauv zos mus kawm lov?

M: Hm hm.

I: Ces um mus, mus kawm ntawv, koj hais kawm ntawv Nyab Laj?

M: Kawm ntawv Nyab Laj, kawm ntawv hmoob thiab, thaum ntawd lawv qhia ntawv hmoob thiab ntawv nplog thiab mas.

I: Hos thaum koj tseem yog me nyuam yaus ntawd ne, tej yam hauj lwm twg hauv tsev yog koj li los koj ua hauj lwm hauv tsev dabtsi?

M: Ws, es thaum yus tseem hlus, hmoob kev cai ces yus yeej … thaum yus nrog yus niam yus txiv nyob ces yeej tsi muaj ab tsi li, yeej yog yus niam yus txiv tug xwb naj, ces lawv kom yus ua yam twg ces yeej yog yam ntawd yus yuav tsum tau ua tas nrho.

I: Uh hm, es tej dej num dab tsi xwb maj?

M: Es ua tshais ua hmo, ua teb, kqw dej txiav taws xwb les es.

I: Es cov kod yog ib yam koj yog tus ntxhais es koj thiaj ua tej ko lov?

M: Um tag nrho yus tsev neeg yeej puav leej yuav tsum ua tab sis yog cov ntxhais cov tub ces lawv tsi ua tshais ua hmo, lawv tsuas yog txiav taws thiab kwv dej, raj
puav dej xwb, hos cov ntxhais ces thiaj yog cov uas pub qaib pub npua thiab ua tshais ua hmo sawv ntxov tej ntawd.

I : Uh hm, hos puas muaj tej, tej uas kev pab os koj ua pab zej zog los kwv tij neej tsa es tawm hauv yus tsev neeg mus? Thaum koj tseem yog me nyuam yaus naj?

M : Ws, muaj los mas.

I : Yog dab tsi xwb?

M : Ib yam li kuv kuj tsi paub yav thaum ub tab sis txij li thaum uas uh kab hais tias kuv muaj li 7 xyoo 8 xyoo ntawd kuv twb tsi tau txawj ua teb ces nyob Nyab Laj twb tuaj txeeb tau lawm ces yus, yus yeej yog hluas ces yus yeej yuav tsum mus pab zej zog, yog tias lawv ua liaj ua teb tsi tas los yus yuav tsum tau mus pab lawv.

I : Uh hm hos thaum koj tseem yog ib tug me nyuam ntxhais ntawd ne, ws, es koj tseem me me ntawd tej yam, tej yam uas txuj ci uas ib yam li koj niam koj txiv los lwm tus neeg laus tau qhia koj yog dab tsi xwb, yam yus yog tus me nyuam ntxhais es lawv hais tias yus yog ntxhais ces yus yuav tsum paub ua tej yam tej xeem ces lawv qhia yus.

M : Yeah hmoob kev cai ces yus yog ntxhais ces lawv yeej xub xub qhia ces lawv qhia tias kom yus sawv los ua tshais, thiab tuav txhuv pub qaib pub npua sawv ntxov tej ntawd cov laus qhia cov ntxhais xwb.

I : Uh hm thaum muaj tsawg xyoo xwb nab?

M : Kab hais tias muaj xya yim xyoo ces cov laus yeej tsa kom yus sawv los, ces thaum yus tsi tau txawj ua tshais ces yus sawv los rauv taws.

I : Hm hm.

M : Ces yus rauv tau taws ces yus niam mam sawv los ua tshais.

I : Uh hm, ces tej ko lawv qhia nej li cas xwb es nej thiaj xyaum tau nav?

M : Lawv yeej, lawv yeej qhia ib yam li nyob teb chaws no yus qhia yus cov thiab xwb es lawv yeej qhia tias….

I : Ces ib yam lawv ua ces lawv kom yus mus ntsia ?

M : Lawv ua ces lawv kom yus ntsia thiab yus tsi txawj los yus yeej nug lawv tias yuav ua li cas li cas ces lawv yeej qhia yus tias yuav tsum ua li no li no thiaj li yog ua hauj lwm, ces lawv yeej qhia ib yam li uas yus qhia teb chaws no thiab.
I : Hm hm, hos hais txog ib yam li ua paj ntaub tej ntawd, tej yam no puas yog qhia rau me nyuam ntxhais xwb?

M : Qhia, nyob teb chaws Nplog yeej qhia me nyuam ntxhais xwb mas.

I : Ua cas lawv ho qhia paj ntaub rau me nyuam ntxhais xwb?

M : Es hmoob twb yeej hnav paj ntaub xwb ne, hmoob yeej hnav tab sis nyob teb chaws Nplog ces hnav dab tshos thiab ua hnaab paj ntaub tej.

I : Tab sis ua cas ho qhia rau cov me nyuam ntxhais xwb maj?

M : Ua cov me nyuam tub lawv, cov me nyuam tub ces yog ib txwm hmoob hais tias yog txiv neej ces ua tsi tau paj ntaub no.

I : Hm hm es qhov tias ua tsi tau paj ntaub no vim li cas?

M : Xyov thaua ib txwm cov laus pheej hais tias txiv neej ua tsi tau paj ntaub no xwb es, txiv neej ua paj ntaub ces txiv neej ua tsi tau no xwb pheej hais li ntawd es.

I : Koj sim tham txog thaua koi tseeu uas yog hluas nkauj ntawd tej yam uas tej yam uas nej ua kom lom zem yog dab tsi xwb, tej kev ua si lom zem naj?

M : Thaum i yus tseeu hluas ces yeej ib yam teb chaws no thiab mas yeej muaj party rau sawv daws es rau sawv daws mus thiab, yeej muaj noj peb caug ntawd rau sawv daws mus thiab mas.

I : Uh hm es tej ntawd, ib yam ua rau zej zos los ua rau qhov twg?

M : Ua rau zej zos.

I : Es um…. Ab tsi koi niam koi txiv lawv puas pub nej pais thiab?

M : Lawv pub kawg mas nyob ntawm tej tus niim txiv thiab xwb oj, tej tus lawv kuj tsi pub lawv tej tub tej ntxhais mus, tej tus lawv yeej thiab ib yam teb chaws no, nyob ntawm tej tus heev zog nyob ntawm nws xav cov me nyuam lub ntiag ces tsi pub tej tus lawv tso mus ywj siab thiab.

I : Um, hos thaua koi tseeu hluas ntawd ne puas muaj tej yam uas koi xav thiab koi ntshaw hais tias lwm hnub kom koi loj hlob es kom koi tau, tau ua naj yog dabtsi?

M : Thaum yus hluas yus tseeu nyob teb chaws Nplog ntawd ces yus yeej um yus yeej xav tau hais tias yus yeej tsis muaj txoaj hauv kev tias yuav ua ab tsi li os tsuas paub hais control yog xav hais tias lwm hnub yus hlob ces thiab yus laus ces yus yuav rau siab ntsu ua ua yus lub neej es kom yus thiaj muaj nyiaj muaj txiaj li ib yam luag tej no xwb.
I : Tab sis ib yam li yus yog me nyuam ntxhais es um… koj xav kom koj tau dab tsi xwb naj los ev?

M : Nyob Nplog teb ces poj niam ces tsis muaj thas yuav tau ua ab tsi li naj, tsuas yog yus, yog tias yog yus yog ib tug neeg nquag ces yus tsuas cia siab tias yus khwv kom yus lub neej zoo kom yus muaj qaib muaj npua muaj nyuj muaj nees no xwb.

I : Okay, hos ws…. puas muaj tej yam es kuv tsi tau noog koj es koj nco qab txog thaum koj tseem me me ntawd nav?

M : Thaum kuv tseem yau ntawd, nws yeej nyob teb chaws Nplog ces yeej tsis muaj ib yam ab tsi ua yus yuav…..

I : Ces, ces uas thaum ntawd ces lub neej ces yeej yog sawv ua teb….mus ua tej dej num hauv tsev li ntawd xwb lov?

M : Lub neej ces poj niam, yus yog ib tug ces cov laus yeej tsuas niaj hnub qhia yus nyuam qhuav muaj li rau um xya yim xyoo ces luag yeej niaj hnub qhia tias kom yus tsis tau txawj ua tshais ces sawv los rauv taws tej ces rauv tau taws tej ces yog yus tsis txawj ua mov ces yus niam sawv los ua ces yus tua txhuv tsuav zaub npuas.

I : Uh hm.

M : Tej ntawd ua tej yam ua ncaj ncaj es li ntawd thiab xwb.

I : Uh hm uh hm.. thaum uas, thaum koj uas los yuav kuv txiv ntawd puas tau ua, teb chaws puas tau ua rog?

M : Ua rog ntev mas, thaum kuv los yuav koj txiv.

I : Uh hm…

M : Twb yog teb chaws tawg peb thiaj li khiav los lawm.

I : Hm hm hm…okay, ua ntej uas teb chaws tawg rog ntawd ne cov poj niam koj pom tias paub ua tej hauj lwm dab tsi xwb nab?

M : Um yeej, poj niam ces nyob teb chaws Nplog ces yeej ib puas tsav yam uas ib yam li kev cai ub no yeej tso rau txiv neej xwb naj, hos poj niam ces txawm paub los yeej ua tsi tau ab tsi li.

I : Uh hm, ces tsi muaj cov uas ua hauj lwm sab nraum, sab nraum li, ib yam li ua hauj lwm tsi yog?
M: Tsis muaj li oj yog poj niam ua ces luag yeej hais tias poj niam tsi muaj xiv mus ua tej ntxawd ces poj niam yeej tsis ua tej ntawd, txiv neej ua xwb.

I: Hos thaum uas, thaum ua tsov ua rog ntawd ne poj niam nws puas muaj ua hauj lwm dab tsi txawv li cas thiab?

M: Thaum uas ua, yog ua tog no ces yeej tsi muaj li mas ua Nais Phoo tog ces yeej poj niam yeej tsi muaj, tam li kuv pom hos yog Nyab Laj tog ces yeej muaj ib yam li teb chaws no thiab.

I: Hos thaum ua tsov ua rog ntawd tag ne koj puas pom tias txawv li cas thiab poj niam nws ho tuav nws dab tsi txawv, ua puas txawv ua ntej thaum ua rog ntawd?

M: Thaum ua tsov ua rog tas es no ntawd ces, nyob li uas Nais Phoo tog ces tsuas yog muaj cov nyuag uas poj niam hauj lwm tas li kuv paub ces qhov nyuag tuaj mus hais kww txhiaj thiab qhauj tawm hauj xov tooj cua nram Looj Ceeb xwb, hos Nyab Laj tog ces kuj muaj cov poj niam hmoob uas lawv ua hauj lwm ua dej ua num ib yam teb chaws no, ua hauj lwm qhia ntaub qhia ntawv lauj, qhia txog kev cai Nyab Laj rau luag lwm tus sab nraum thiab zej zog kev deb tej ntawd poj niam ua.

I: Uh hm... hos thaum ntawd ne tej yam hauj lwm twg luag thiaj li hais tias yog poj niam hauj lwm xwb?

M: Uas thaum, thaum uas niam no Nyab Laj tuaj tav tau poj niam hauj lwm ces yeej yog mus ua cov uas nais khu thiab qhia, qhia txog kev cai Nyab Laj rau sab nraum yog poj niam hauj lwm xwb.

I: Hos ua ntej ntawd nev, tej hauj lwm twg thiaj li yog poj niam hauj lwm?

M: Hos ua ntej ntawd ces kawg ua teb thiab tu me tub me nyuam xwb.

I: Uh hm hos dhau, dhau qhov uas thaum tawg teb chaws ntawd ne koj puas pom tias poj niam tej hauj lwm twg nws thiaj li tias yog poj niam li thiab?

M: Yog hu ua Nais Phoo tog ces kuv pom yeej tsis muaj ib txog yuav tias yog poj niam li es yeej yog hu ua nais, hu ua tswv zej tswv zos thiab ua cov tu plaub ntug tej ces luag yeej poj niam txawm txawj ntse nptaum cas los lawv yeej tias poj niam ua tsis tau li yeej yog txiv neej xwb.

I: Hos, nyob rau hauv koj tsev neeg kiag nev poj, uas poj niam kev txiav txim es yog li cas xwb puas muaj, poj niam puas muaj kev txiav txim li?

M: Yog nyob hauv yus tsev neeg ces yus yeej txiav txim tau, yeej muaj los mas.

I: Ib yam li dad xwb lov?
M : Ws, hauv yus tsev neeg ces yeej yuav tsum yog yus hais tias ua tau no ces yus tus txiv thiaj ua tau thiab xwb hos yog tias nws txawm mus lees rau sab nraum hais tias nws yuav ua los yog nws los hais yus, yus tias tsis pub ua, ua tsis tau ces nws ua tsis tau.

I : Hos ntawd uas nej pawg kkw tij, poj niam puas muaj cai txiav txim li cas?

M : Tsi muaj li, luag yeej tiaj poj niam ces, poj niam ces txawm txawj ntse ntaub cas los yeej, yus yeej tsi muaj xiv mus txiav txim rau cov kkw tij tej ntawd.

I : Hm hm hos ntawm zej zog ne poj niam puas muaj kev, ua puas muaj xiv mus txiav txim maj?

M : Wb, wj, tsi muaj.

I : Uas qhov ko puas hloov thiab thaum uas ua tsov ua rog tag teb chaws tawg ntawd naj puas txawv li cas thiab?

M : Ua tsov ua rog tag teb chaws tawg es Nyab Laj tuaj nyob ntawd txawv, lawv lawv yeej coj ib yam teb chaws no los mas, lawv tuaj xalv los yeej muab poj niam ua, cov hais tias muaj plaub muaj ntug los lawv yeej kom poj niam tu nrog txiv neej ib yam li teb chaws no thiab.

I : Hm hm es es thaum, thaum ntawd, puas muaj tej tug thawj uas yog poj niam thiab uas koy pom?

M : Tas li kuv pom mas nws, es yog tias cov uas mus qhia kev cai Nyab Laj qhia ntaub qhia ntawv nws yeej muaj ob peb tug thiab mas.

I : Ws, es cov nws tau mus ib yam li tau tej qho hauj lwm es, es hais tias pab mus saib xyuas neeg zej zos los mus qhia ntaub ntawv es yog poj niam, es cov uas koy ho pom thiab zej zog ho pom es zoo li cas xwb, ib yam lawv puas saib taus cov poj niam ntawd thiab?

M : Yog txij li thaum Nyab Laj tuaj nyob lawv yeej saib ib yam teb chaws no mas lawv yeej saib txaus thiab tus ntawd los lawv, nws yeej yuav tsum tias nws yeej paub ntaub paub ntawv thiab yeej coj ncaj, ib yam li teb chaws no cov uas tau mus thiab xwb.

I : Es koy xav hais tias Nyab Laj tuaj nyob teb chaws Nplog no es yog txij thaum twg lawm, yog xyoo ab Tsis?

M : Xyos kuv kuj tsi nco qab puag thaum Nyab Laj tab sis thaum kuv me nyuam yau muaj li uas niam no rau xya xyoo ces Nyab Laj yeej tuaj mus txeeb Nyab Laj tog
puag nram ub tuaj txog rau teb chaws qaum teb pem lawm xwb es xyov nws twb tuaj nws thaum twg lawm es.

I : Tab sis thaum ntawd es twb tseem muaj um nom tswv um Huab Tais nplog nev, ces Nyab Laj tuaj nyob, tab sis thaum ntawd es, teb chaws twb tsi tau poob, ib yam li ua kiaj communist los mus poob rau Nyab Laj twb yog xyoo 70…. 70 tawm ntawd lawm ne puas…..?

M : Yeah, tab sis puag thaum kuv me nyuam yaus ces ib yam li Nyab Laj twb tuaj rau ib tog lawm ne, Nyab Laj twb tuaj txeeb tau tog qaum teb lawm ne ces tsuas tshuav tog nyuag Looj Ceeb nrad thib uas niam no Luam Phuab Npas thib pem uas nram Vees Cas tej ntawd Nyab Laj txeeb tsi tau tab sis ib yam li peb nyob tog qaum teb pem ces Nyab Laj twb tuaj txeeb tau puag thaum peb tseem me me lawm ne, ces tsi hais tias lawv tib txhij txeeb kiaj tau lub teb chaws hos, lawv txeeb ib tog zuj zus tuaj li ces ib tog twb mus ua Nyab Laj lawm hos ib tog tseem, Nais Phoo tseem nyob xwb ne.

I : Hos poj niam tej kev pab txhawb nqa nws tsev neeg yog dab tsi xwb ua ntej uas teb chaws tawg ntawd nab?

M : Es ua poj niam hu ua hauv lub vaj lub vaj lub tsev ces kev txhawb nqa yus tsev neeg ces yeej yog poj niam ntau xwb.

I : Ua yog dabtsi?

M : Es yus yog tus niam tsev ces yus yuav tsuam yog ib puas tsav yam, yus yog tus nquag thib yus yog tus quuab qhia tej me tub me nyuam mus ua noj ua haus, thib yus yog tus ua ib yam li ab tsi los yog yus lub qhouv ncauj hais ntau xwb, hos tus txiv ces yog tus uas qhouv txaus txaus hais mam hais xwb.

I : Uh hm es um hais txog paj ntaub tej ntawd ne puas yog, qhouv no puas yog ib qho es poj niam ua tau pab nws tsev neeg tej ntaws maj?

M : Os….qhouv paj ntaub ces um ib txwm hmoob kev cai poj niam yeej hnav ces qhouv ntawd ces leej twg yog poj niam ces, thau m nyob teb chaws Nplog yus tsuas ua yus hnav yus xwb li xwb oj…

I : Uh hm.

M : Ces qhouv ntawd ces yeej tsi pab tau yus tsev neeg thib, yus tsuas yog tias yus yuav hnav ces yus ua yus xwb.

I : Uh hm okay, hos dhau qhouv uas ua tsov ua rog ntawd ne thauh teb chaws tawg ntawd tag koj, koj xam hais tias poj niam nws ua tau dab tsi los tej yam nws ua txhawb nws tsev neeg yog dab tsi xwb?
M : Dhau teb chaws ua tsov ua rog ces, uas kev cai txhawb tsev neeg ces yog ua paj ntaub muag xwb.

I : Hm hm.

M : Ces qhov ntawd ces hos yog qhov es poj niam ho ua ntau xwb.

I : Hm hm, es ua cas ho ua paj ntaub muag?

M : Poj niam ua rau qhov thaib pom hais tias hmoob tej paj ntaub zoo ces thaib yuav coj mus muag lauj, ua ris thsho hnav ua hnbab ris hnbab tshos ces ….yus yog poj niam ces……

I : Thaum ntawd ces yog thaum es twb los poob rau hauv Thaib teb. Hos hais txog uas npaj muaj tub muaj ntxhais muaj me nyuam tej ntawd ne, nyob rau hauv koj tsev neeg xwb yog leej twg yog tus uas txiav txim hais tias yuav muaj tub muaj ki li cas naj?

M : Es yus kev cai ces yeej yus lwm hnbub twg yus yuav txiv lawm ces yus yuav npaj hais tias hnbub ntawd yog hnbub yus yuav me tub me nyuam xwb.

I : Puas muaj tej yam es poj niam ua … los nws puas muaj tej yam khoom dab tsi es poj niam siv kom tiv thaiv txhob muaj me nyuam coob coob mas los yog tias txhob muaj me nyuam li no.

M : Nyob teb chaws Nplog yeej muaj cov laus paub cov tshuaj kom txhob muaj thiab mas tab sis yog tias leej twg ho muab kom txhob muaj lawm ces yog tsi yuav kiaj lawm es tsi muaj lawm ces cov laus yeej muab tau thiab mas.

I : Ces yog tshuaj hmoob xwb?

M : Tshuaj hmoob xwb.

I : Ces thaum ntawd koj yeej paub txog tej tshuaj ntawd thiab los?

M : Paub mas yeej muaj…..

I : Tab sis tsi muaj cov es tias tiv thaiv kom txhob muaj tuab tuab xwb lov?

M : Tsis muaj.

I : Hos dhau, thaum uas los poob rau hauv Thaib, Thaib teb tej ntawd ne, lawv puas qhia poj niam txog tshuaj dab tsi tiv thaiv kom txhob muaj me nyuam tuab tuab los txhob muaj me nyuam li.

M : Lawv tsis care.
I: Ces nej yeej paub li?

M: Yeej tsis paub Thaib teb ces thaib yeej tsis qhia ab tsi li rau qhov yus yog neeg tawg xwb yus twb tsi tau yog thaib neeg thiab ces thaib yeej tsis qhia ab tsi li.

I: Hm hm… hos nyob rau hauv uas…koj tsev neeg los ntawm zej zog los ntawm pawg kkwv tij ntawd ne koj pom tias lub sij hawm twg xwb lawv thiaj li, tsev neeg, zej zog los ib yam li txiv neej xwb tag nrho sawv daws thiaj li yuav hwm koj yog ib tug poj niam naj, es nws yog, yog tej lub sij hawm zoo li cas xwb?

M: Um hu ua ntawm yus tsev neeg thiab yus uas cuab kkwv tij ces yus yeej paub hais tias ib yam li hmoob kev cai ces yus yog tus uas zoo li yog cov niam ntxawm los niam tij tej lawm ces, hu ua tej kkwv tij cov yau ces puav leej hwm tas nrho, txhua txhua lub sij hawm lawv puav leej, yog yus ua ab tsi los lawv puav leej, yus yog tus niam tij thiab yus yog tus hlob lawm ces lawv yeej puav leej, txhua tus puav leej fwm, txhua txhua lub sij hawm lawv yuav ua ab tsi los lawv yeej sab laj hais tias saib yus yog hlob yus yuav kom ua li cas.

I: Ces qhov lawv hwm ntawd ces yog hwm qhov hais tias yus, ib yam koj los yuav kuv txiv, kuv txiv yog tus hlob ces lawv hwm?

M: Hm hm.

I: Puas muaj lwv lub sij hawm thiab, es koj pom tias koj yog poj niam lawv thiaj li hwm thiab?

M: Ws, tsuas yog qhov ntawd xwb os, poj niam ces tsis muaj ib qho tias luag yuav hwm tab li cas qhov li yog ces tu plaub tu ntug ntawm cuab kkwv tij ub no ces yeej yog txiv neej xwb.

I: Hos hais txog cov poj niam es nws ho paub ua neeb thiab paub muab tshuaj tej ntawd ne, uas koj puas xav tias qhov no yog ib yam li uas ib qho es yog tias yus txawj no ces zej zog los hwm yus thiab naj?

M: Hm qhov ko yeej yog thiab mav, yog tias yus txawj, tej poj niam los yog tej txawj tej yam ntawd ces txiv neej kuj pe thiab mas, ces lawv kuj saib ntawd loj ib yam li cov txiv neej thiab.

I: Ces uas koj…uas twb yog koj twb muab muab tshuaj thiab puas yog?

M: Um kuv li kuv tsi tau muab os, kuv muab los kuv muab dawb pab rau lwv tus xwb.
I: Hm hm, okay hos puas muaj tej lub sij hawm es koj pom hais tias, ib yam li luag thiab li saib tsi taus vim hais tias yus yog poj niam naj um yog tej lub sij hawm twg xwb?

M: Te lub sij hawm luag saib tsi taus poj niam ces kuv xav tias hu ua poj niam no ces, ntse kuj nyob ntawm tej tus txiv neej thiab xwb mas, tej tus lawv kuj saib tsis taus hos dua li ces luag yeej saib taus ib yam thiab xwb, poj niam los nyias yeej muaj nyias cai thiab.

I: Hos puas muaj tej yam es thaum ua tsow ua rog ntawd koj xav piav txog es kuv tsi tau noog koj nab?

M: Thaum ua tsow ua rog ntawd ces kuj yog yav thaum uas kuv tseem hluas los yeej ua tsow ua rog ces yeej, yus niam yus txiv yeej coj yus khiav mus nyob hav zoov hlob ces los xyaw zej zog ces yeej yog tsawg tsawg xwb, ces nyob nyob ces kuv ho los yuav koj txiv ces thaum yug tau nej los yeej yog nyob hav zoov tas li xwb, nyob nyob ces khiav los rau Thaib teb xwb.

I: Uh hm, thaum koj yuav yuav kuv txiv ntawd es koj, koj yog li cas koj ho los yuav kuv txiv nab?

M: Es thaum peb cov laus ces yeej Tsis, tsi yog tias yus yog ib tug poj niam es yus yuav yuav tus txiv neej hos tsuav luag pom yus luag xav yuav yus ces luag cia li yuav, cia li tuaj zj xwb, yus txawm tsi xav yuav los cia li tuaj zij yus xwb.

I: Thaum ntawd yog kuv txiv lawv tuaj zj koj lov?

M: Yeah lawv tuaj zj xwb los mas, ib yam li yog hais tias lawv xav yuav yus ces thaud ces cov laus ces luag hais tias yus yog ib tug ntxhais ces cov laus pom zoo kom yus yuav leej twg ces yuav tsum tau yuav xwb.

I: Es thaum ntawd koj puas tau xav yuav txiv?

M: Um kuv yeej tsis xav yuav li oj, koj txiv los kuv yeej tsi tau xav yuav tab sis ib yam li koj cov laus yuam ces yuav tsum tau yuav, lam yuav xwb.

I: Ua cas thaum ntawd lawv ho yuam kom koj yuav?

M: Es lawv tias, ib yam li thaum hmoob ces hmoob koj yuav yuav txiv los luag yuav tsum xaiv ces hmoob ntawd hos yus yuav ib tug cov tub los yuav poj niam yuav tsum xaiv tus ces neej tsa ntawd ces koj nyiam tsi nyiam los cov laus nyiam hais tias ces hmoob ces neeg ntawd yog ces zoo lawm ces cov laus cia li yuam yus yuav xwb.

I: Ces thaum thaum ntawd kuv txiv lawv tuaj zj koj ces koj puas tau paub kuv txiv nab?
M: Koj txiv kuv yeej paub lawm thiab tab sis mas ib yam li uas nyob peb twb tsi tau nyob ua ke ne peb nyuam khuav Tsisv los xwb ces, kuv yeej tsi nyiam koi txiv ne.

I: Uh ha ha...

M: Tab sis cov laus yuav xwb ces lam yuav xwb hos, yawg thiab hos niam no nej yawg thiab uas kuv txiv lawv mas yeej yog sib, sib txheeb sib ze puag thaum ub los lawm ces lawv yeej sib paub.

I: Uh hm ces kuv txiv lawv tuaj zij ces niam tais lawv tias kom koi yuav?

M: Lawv yeej tsis kam thiab tab sis ib yam li thaum hmoob ces yog yus xav yuav yus ces lawv nqa nyiaj ntau ntau tuaj rau yus niam yus txiv ces lawv cia li zij yus xwb.

I: Uh hm.

M: Cov laus ces cov ntxhais ces zoo ib yam tej tsiaj es tsuav leej twg muab nqi ces qua rau leej twg yuav xwb.

I: Uh hm ces thaum ntawd ces koi uas koi, koi twb tsis tau xav yuav es koi puas hais rau koi niam los puas rau lawv?

M: Haias mas, tab sis lawv ua hmoob thiab cov laus ces yog koi txawm haias li cas los yog yus yog ib tug ntxhais lawm ces lawv yeej tias yus txawm tsi yuav tus ntawd los lwm hnuub yus yeej yuav mus yuav dua lwm tus no nav.

I: Uh hm.

M: Ces tsuav lawv, yog nyiam tus ntawd ces kom yuav no xwb, ces koi txawm tsi kam los lawv yeej them nyiaj tas ces lawv yeej haias yus kom yus mus xwb.

I: Okay, koi sim tham txog thauam uas teb chaws tawg rog ntawd tag es neeg khiav khiav ntawd nav. Um thaum ntawd es lub sij hawn ntawd zoo li cas xwb?

M: Neeg tawg rog tas teb chaws khiav khiav ntawd, ntawd ces neeg yeej khiav ho, hos feem coob ua Nais Phoo thab ham ces cov coob yeej los nrog Nais Phoo tib txhij khiav los lawm hos cov los Thaib teb ces Nais Phoo los lawm ces neeg yeej los Thaib teb tas ces yeej ib zos no ces tshuav plaub tsib yig xwb.

I: Uh hm, koi sim piav txog ib yam li koi tsev neeg kiag thaum ntawd um zoo li cas xwb, nyob rau hauv koi tsev neeg?

M: Thaum ntawd es neeg khiav los lawm tas ces yus tsi xav khiav ces yus nyob Nplog teb ces yeej nyob yus, yus yeej tsis paub xav ab tsi tab sis yus xav tias ib
I : Uh hm.
M : Nyob nyob ces nyob tsis tau ces cia li uas raws Nais Phoo lawv los xwb.
I : Uh uhm es thaum ntawd koj puas nco qab kuv txiv lawv puas pais ua thab ham?
M : Koj txiv, koj txiv mus los mas.
I : Es thaum ntawd koj muaj pes tsawg tus me nyuam nrog koj.
M : Thaum ntawd ces tub muaj 4 tug lawm ne.
I : Lawv muaj noob nyoog li cas?
M : 4 tug ces kab tias thaum ntawd tus hlob ces muaj li 4 xyoos, rau qhov tias nej 4
tus ces ib tug yau ib tug 1 xyoos.
I : Uh hm thaum ntawd nyob rau hauv nej lub zos ne, tawg ntawd tas zoo li cas
lawm xwb?
M : Neeg tawg rog tas ces neeg tshuav li uas tsib rau yim xwb.
I : Uh hm, ces tshuav li pes tsawg?
M : Peb yeej nyob hav zoo ntau thiab xwb, peb tsi nyob hauv zos, nyob hauv zos los
yeej tsi tshua tau luag nyob thiab nco txog txij thaum hmoob khiav tas ces Nyab
Laj tuaj pom tej neeg nyob zos los Nyab Laj pheej muab tua thiab ces peb yeej
nyob hav zoon ntau.
I : Hm hm , ces nej ntshai ntshai thiab thiaj khiav mus nyob hav zov. Um thaum
ntawd es cov txiv neej mus ua thab ham tag lawm es tshuav, tshuav cov poj niam
thiab me nyuam xwb es thaum koj ib yam li tsis muaj tus txiv nyob ntawd es yus
ua yuav ua dab tsi yus txiav txim, koj ho, koj ua cas paub txiav txim hais tias
thaum no yuav tsun khiav no, yuav tau ua li cas?
M : Thaum ntawd ces yus tsuas, cov txiv neej mus ua thab ham zoo li koj txiv lawv
mus tab sis mas lawv yeej xa yus cov niam tub tso rau puag nram tej kwj ha ces
lawv mus lawm ces yus nyob nyob ob peb nub nrad, ces yog hais tias lawv cov
txiv neej lawv sib tham hais tias sawvdaws yuav khiav mus rau qhov nov lauj no
ces lawv mam los hais nyias poj niam me nyuam ces mam coj mus rau qhov
ntawd. Ces lawv cov txiv neej lawv mam rov qab mus.
I: Tab sis ib yang li tej zaum, puas muaj tej zaum es koj ntshai es koj, koj yuav tau txiav txim tias yuav tsum ua tej yang es yus thiaj li mus poob phem los mus rau qhov tsam yuav rauq ntawd es tab sis tsis muaj txiv neej nyob ntawd, koj ua cas txiav txim?

M: Thaum ntawd ces, thaum tsi muaj txiv neej nyob ntawd lawm ces, yus yeej zoo li tej Tsisaj yus yeej yog hais tias nrai tag zog es coj tej me nyuam coj mus rau tej qhov thiaj tej lub hav zoov es tsaus tsaus es kom txhob muaj, thiaj deb deb kom txhob muaj neeg tuaj pom xwb.

End side A

M: Yus tsuas yog yus yeej ntshai thiaj tab sis yog yus xav hais tias, ib yang li nyob ntawm yus txaj hmoo es yus mus yog tias yus tsis qhaj ntaww tuag ces Nyab Laj yuaw tsi pom yus no xwb, es yog hais tias yus uas ib yang yus yeej qhaj yus daim ntaww los tus txij li ntawd ces Nyab Laj pom, yus ces yus zoo li cov tsiaj es tsuars yog khiav tag zog es Nyab Laj tua tau qhov twg los kav liam Nyab Laj tua tsi tau ces ho dhau mus no xwb las as, tsuas paub xav li ntawd xwb thaum ntawd tsi muaj ib qho chaw hais tias yuav xav li cas thiaj yuav mus li cas kom txog rau qhov twg.

I: Es thaum ntawd yog nej, yog koj thiaj cov me nyuam nkaus xwb lov, los puas muaj lwm, lwm tsev neeg nrog koj, puas muaj lwm tsev neeg nrog koj nyob?

M: Muaj thiaj, tej ntu thiaj los mas, ib yang li thaum uas nyuam qhuav pib khiav mas yeej 2 los 3 yig mus nyob ib qho tab sis yog txog txij thaum ntshai ntshai ces nyob tsi tau coob coob ua ke lawm ces nyias mus nyob nyias ib lub hav thiaj, ces qhov uas peb nyob peb es no peb cov niam tub nkaus nkaus xwb ces yeej yog muaj li ib ob hlis ntawd thiaj mas.

I: Es thaum ntawd koj, koj thiaj 4 tug me nyuam xwb es koj nriav noj haus li cas rau koj thiaj cov me nyuam maj?

M: Es yus twb uas ib yang li yus twb muaj nplej muaj pob kws nyob nram teb thiaj ces yus twb uas nyob teb chaws Nplog li ces ho tsi zoo li teb chaws no ne, teb chaws Nplog, yus ua teb xwb ces yus twb txawj los nyiag ev nplej thiaj nram tej teb mus noj. Thiaj ua ntej thauam hmoob khiav khiav ntawd ces yus twb yeej uas nij hnb niaj hnb tuav txhuv, ces yus yeej niaj hnb xa, yus paub hais tias yus yuav khiav mus rau ces hav zoov twg ces yus twb pheej xa txhuv mus zais yang li xa ob peb hnb mus rau qhov ob peb mus rau qhov ces txog txij thauam koj ntshai ces koj mus nyob ze thaj tsam ntawd ces koj twb mus nyiag tau cov ntawd.

I: Uh hm, ces koj twb coj mus zais ua ntej uas koj khiav lawm?
M: Mus zais ua ntej lawm.

I: Ces yus twb npaj ua ntej lawm, hos cov me nyuam tej ntawd ne koj, koj nrog 4 tug me nyuam me me koj puas ntshai maj?

M: Thaum ntawd ces yu yeej tsi nco qab ntshai ab tsi li lawm thiab yus tsuas yog ntshai qhov hais tias Nyob tsam Nyab Laj tuaj pom no tab sis yus xav tias kav liam rau qhov tias thauo ntawd koj txawm ntshai thiab tsis ntshai los kawg tias koj yeej tsi muaj ib qho kev hais tias mus txog qhov no es uyav muaj cov no pab nav, ces tsuas kawg hais tias nkaum tom hav zoo tas zog es saib puas khaiv los mus Thaib teb xwb.

I: Uh hm es koj 4 tug me nyuam me me ntawd es koj puas, uas cov me nyuam puas quaj tej ntawd koj puas, qhov es tsam ib pliag me nyuam yaus quaj Nyab Laj pom tej ntawd ne Nyab Laj ho ua li cas xwb maj?

M: Ib yam li nyob teb chaws Nplog ntawd ntshai ntshai ces zoo li uas me nyuam muaj li ib ob xyoos ces qhia qhia ces lawv twb paub ntshai lawm thiab ne, ces tsi quaj li lawm thiab ne.

I: Ws, hm okay, ws, hos…hos thaua nej uyav khaiv los rau Thaib teb ntawd ne, uas lub sij lawm ntawd zoo li cas thiab ua cas nej ho txiv txim, koj thiab kuv txiv neb ho txiv txim li cas neb ho khaiv los rau Thaib teb?

M: Thaum uas nws uyav khaiv los Thaib teb ntawd ces yog cob fab txhob tuaj ces peb yeej tsi los tab sis ib yam li cov niag neeg uas rov qab los rau Thaib teb rov qab tuaj ces tuaj thab thab Nyab Laj ces Nyab Laj tua tua nyob tsi tau ces peb, ces ho yog kuv cov txiv ntxawm tuaj thiab ces lawv tias lawv tuaj ob peb tug txiv neej ces nrog lawv los lawv mam maj mam pab thiab maj mam sib cos coj kev los no xwb.

I: Thaum ntawd kuv txiv puas nrog koj, puas nrog koj thiab cov me nyuam maj?

M: Thaum uas peb sawv kev kiaj los hnuub ntawd koj txiv nrog thiab los mas.

I: Hos ua ntej ntawd ne koj puas tau, ib yam li puas tau npaj nrog kuv txiv hais tias neb uyav khaiv es kom sawv daws los li cas no?

M: Thaum ntawd ces yeej, yeej tsi sib tham txog ab tsis yuav los li os, thaua ntawd ces koj txiv niag hnuub niag hnuub mus poo cov txiv neej lawm xwb ces peb yeej nyob peb nraum hav zoov tab sis koj txiv yeej npaj siab tias yog thaua twg nyob tsi tau ces koj txiv los koj txiv mus Thaib teb, hos peb nyob peb tom Nyab Laj ces Nyab Laj tuaj txhom tau ces peb rov qab lawm, rau qhov tias yus yog poj niam me nyuam xwb ces Nyab Laj tsi tua.
I: Hm hm ces um thaum, koj sim piav thaum thaum uas nej khiav, nej khiav ntawd ne li cas xwb, nws zoo li cas?

M: Peb khiav ntawd, thaum peb khiav ntawd, uas los los nag thiab los tas hnum tas hmo, hmoob ib yam li lawv cov pom qab ua ntej, ces yus ces maj mam maj mam maub tas hnum tas hmo lawv qab xwb.

I: Ws, hm, es kaj muaj 4 tug me nyuam me me diam, neb npaj li cas nqa li cas maj, thiaj li tau cov me nyuam los tag nrho?

Mv Thaum ntawd ib tug ev txhuv noj hos ib tug ev pam vov chaws puas, thiab ib leeg nqa ib tug me nyuam , ces Me neb mus ko taw hos twb ntiav ib tug neeg ev ib tug me nyuam thiab xwb, wb ib leeg nqa ib tug thiab wb ho ris txhuv noj, ces ho los txog nram tej kev ces ho yuav txhuv noj tej ntawd thiab.

I: Uh hm ces nej khiav ntev npaum lis cas nej thiaj khiav los txog Thaib teb?

M: Khiav ib hlis.

I: Es thaum uas los txog ntawd uas tus dej, tus, tus dej loj ntawd nej hla li cas xwb?

M: Los peb sab teb chaws pem los tsis muaj cov dej loj loj tab sis thaum peb los ntawd, ntuaj nag es yeej muaj tej tus uas dej loj es dej loj loj ces yog hais tias tsis muaj txiv neeg ces yeej hla tsis taus, tab sis thaum uas khiav khiav los yauv sua sib sua los mus Thaib teb ntawd, twb muaj ib yam li los ob peb zog los ua ke, cov uas tseem nyob ces kuj muaj cov txiv neeg txawj dej thiab ne.

I: Uh hm.

M: Ces yog leeg twg txawj dej ces yuav tsum sib pab thiab ntv ntoo tuam tsuab rau kom uas mus kom tuav tau tus ntoo ntawd, mus ces muaj cov txiv neeg sib pab tag zog kom sawv daws dhau dej kiag.

I: Uh hm, muaj ib zaug kuv twb hnov koy thoam hais tias ib qho es thaum nej khiav khiav hav fab tej ntawd es, ib qho es uas xyov yog vim li cas tab sis mas thaum neeg ntshai es khiav khiav tab sis ho los sib hrhiav ua li ub li no, qhov ntawd yog li cas?

M: Muaj ob peb qho diam mas, ib yam li thoam peb los ntawd nws twb muaj cov uas koom Nyab Laj tua ib yam li ib cov ua ntej coob coob nav ces cov mus tsi taus muaj mob tej ntawd ces Nyab Laj tua, Nyab Laj tuaaj raws tau, tab sis mas kuv tsis paub tias xyov yog ua cas um sawv daws khiav khiav ib chim ces, ho… ib yam li thauam khiav ntawd ces sawv daws khiav rov tom hauv ntej lawv xwb ces ib tsam kuj sib xyuas tau tas lawm thiab. Thaum ntawd nej tseem me me thoam phom nrov ntawd ces thoam mus so es yuav ua zaub ua mov noj ntawd ces thoam ntawd ces tsis faj tias muaj Nyab Laj ces nyias twb mus ua nyias si tom tej lauj nyias
mus zaum nyias ib qho ces ib ntsis phom nrov ces nyias khaiv nyias lawm thiab, ces mus ib chim mam nrhiav tau ib tug, mus ib chim mam nrhiav tau ib tug li xwb.

I : Ws... hm okay, hos los txog rau Thaib teb ne nej , nej nyob rau lub xoom twg?
M : Peb los txog Thaib teb peb los nyob xoom Nab Nyaus.

I : Ws , hm, uas nyob nyob rau ntawd um koj sim piav me ntsis txog saib yam twg yog uas...koj nco qab txog dab tsi xwb, nyob rau hauv cov xoom naj?
M : Nyob hauv xoom ces yeej yog yog yuav hais txog nco mas yeej nco ntau, nco txog ib yam li kev muaj mob lauj, kev ho tsis tau dej haus lauj, kev ib yam sov sov lauj, tsis muaj mov. Mov mas yeej muaj ntau noj ntawd tab sis mas tsis muaj zaub noj, tsis muaj zaub tsis muaj nqaij koj koj mus yuav ub yuav no los yuav tsum yog thaib muag kim kim xwb, yuav tsum yog muaj muaj nyiaj xwb ces tsis muaj mes mov qhuav ntawd.

I : Ces tsi zoo li Nplog teb es yus ua, yus ua teb tej ntawd?
M : Thaib teb lawv kuj tu ib leeg ib nyuag kooj teb thiaj tab sis mas ib yam li neeg coob coob ces yus tsis tau dej ywg li nav.

I : Uas nej los nyob rau cov um xoom Nab Nyaus ntawd tau tsawg xyoo?
M : Peb los nyob tau li uas... sob... peb los nyob tau li 2 xyooos ntau me ntsis xwb peb twb tau tuaj lawm thiab.

I : Hos puas muaj tej yam zoo uas koj... koj nco txog thiab nyob rau hauv xoom hauv es yog dabtsi?
M : Hauv xoom ces yeej tsis muaj ib yam uas yuav nco txog tias zoo li, rau qhoq tias nws sov sov tas hnuv tas hmo thiab neeg yeej tuag tas hnuv tas hmo, hnoy suab quaj suab nyiaj lauj tej ntawd tab li xwb ces kuj yog tsi muaj ib qho zoo.

I : Ws... hm ces dzhua li qhoq koj piav piav cov ko yog cov phem tab sis puas muaj tej yam koj xav qhia um txog hais tias koj nco txog hais tias thaum los nyob xoom ntawd ne yog tej yam phem?
M : Hauv xoom ces tsuas yog tias yus nyob hauv ces yus tsuas yog yus yeej tsis muaj ib qho zoo, tsuas yog nco ntsouq qhoq hais tias yus los nyob hauv ces yog los nyob thaib av lawm ces thaib yuav tuaj ua li cas los tau no, ces yeej yog kev phem ces yog qhoq tias tej neeg mus nram tej taj laj los thaib muab ntaus lauj tej mus txiav taws kwv dej los thaib lam cia li ntaus lauj, thaib ho nyob sab nraum tua
phom lauj tej ntawd tuaj raug, tej ntawd ces yeej yog qhov koj mus nram tej los yus yeej ntsai kawg li.

I :   Ws,… hm…uas nyob rau xoom ntawd ne nej nyob li cas xwb?

M :   Nyob hauv ces nyob dawb es luang thauj txhuv thauj zaub tej tuaj faib thiab tab sis tau me ntsis ib leeg tau me ntsis ces koj yeej tawm tsi tau sab nraum, ces lam nyob ua tej nyuag tsev me me luaj tsev teb, ces lam nyob xwb.

I :   Uh hm, hos uas ib Yam yus yog ib tug poj niam ne lub sjaw hawm ntawd ne yus ua dab tsi los koj ua dab tsi los pab koj tsev neeg naj?

M :   Thaum ntawd ces yus ua nje ntaub xwb, rau siab ntso ua nje ntaub xwb las as.

I :   Hm hm, ces koj sim piav txog qhov ua nje ntaub ntawd sob, cas nej, vim li cas nej ho pib nab?

M :   Es xyov thaum peb los ntawd, peb los lig peb los hmoob twb los coob coob ua ntej lawm es, los ces nws twb muaj nws cov thaib uas hniaj hnuab tuaj yuav lawm ne ces yus los txog ces yus tsuas lawv niaj hnuab ua lawv, lawv hais tias thaib tuaj yuav no ces yus niaj hnuab rau siab ua thiab xwb.

I :   Ces thaum ntawd puas… puag ta koj hais tias ua nje ntaub ntawd nws yeej yog ib Yam li txiv neej ua xwb tab sis, raws li kuv hnuv es tias lub sjaw hawm ntawm ces nws kuj cov txiv neej nws xyaunm ua nje ntaub thiab no puas yog?

M :   Muaj nyob haub xoom Nab Nyaus ces cov uas tsi ua ces ib Yam li cov niag uas nyob teb chaws no thiab, ib Yam cov niag xuaj xuaj es pheej mus laij tham hlua kauk lawm tas li thiaj uas, ib Yam yog luag cov neeg luag cov mob siab khwv noj khwv hauj ces yeej mog tus poj niam ua nje ntaub tas hnuab tas hmo.

I :   Uh hm rau qhov qhov ntawd qhov es muag tau nyiaj?

M :   Qhov ntawd yog qhov yus yuav yuav zaub noj.

I :   Uh hm uh koj puas pom tias nyob rau haub xoom…tib neeg, nws saib poj niam txiv neej muaj nuj nqis txawv li cas?

M :   Nyob hauv xoom, hu ua hmoob no ces yeej coj tib npej li nraum Nplog teb es yeej, txiv neej ces yeej saib poj niam qis tshaj txiv neej ntawd rau quov tias nws yuav mus tej Yam ab tsi mus tham hlua kauk ub no los nws yeej mus ywj siab, nws yeej tis hais poj niam hos khwv noj khwv haus tej ntawd los yeej yog poj niam khwv ntau xwb nws yeej Tsis, tsawg tsawg muaj ib tug npaj pab poj niam xwb hos cov mus laij thiab ua si ntaw.

I :   uh hm hos thaum ntawd um koj koj thiab koj tsev neeg ne koj zoo li cas xwb?
M : Thaum ntawd ces koy txiv ces laij lawm tas li ces peb cov niam tub peb nyob, tab sis tsuas yog tias muaj lawv tuaj faib txhuv tuaj faib nstes thiab zaub tej ntawd ces, peb yeej nyob peb tas mus li xwb, tas li uas kuv pom Nplog teb los mus rau xoom Naab Nyaus ntawd ces koy txiv mas tseem txawv ntau tshaj uas tuaj teb chaws no thiab.

I : Ua li cas?

M : Rau qhov tias ib yam li nyob tim ub muaj kev yos heev tshaj thiab ne.

I : Koj hais yos hluas nkauj?

M : Yos hluas nkauj… nws muaj ib yam li nws, txawm nws mus yos tom tej los nws yeej muaj chaw uas mus lawm tas li ces koy txiv yeej lawm koy txiv tas li.

I : Uh hm es thaum ntawd koy npaj tsev neeg li cas xwb maj kuv txiv tsis nyob lawm?

M : Thaum ntawd koy txiv tsis nyogb ntawm ces yus…yus tej me nyuam muaj mob los yeej yog yeej muaj tej kww tij neej tsu uas yeej pab yus thiab xwb mas.

I : Hm, hm, okay um yog tham txog yuav tuaj teb chaws no thaum ntawd nej, koy thiab uas kuv txiv neb ho txiav txim li cas es ho tuaj teb chaws no?

M : Thaum ntawd ces yeej xav hais tias yuav rov qab mus tsi tau teb chaws Nplog, nyob teb chaws Thaib los muaj muaj mob thiab sov sov ces yuav nyob tsis tau thiab nav, ces kawg ntsai yuav ua li cas los yuav tuaj rau teb chaws no es thiaj li yog qhov es yuav dim uas sov sov thiab muaj mob no xwb.

I : Uh hm thaum tuaj teb chaws nov koy muaj tsawg xyoo?

M : Kab hais tias thaum ntawd kuv muaj 28 xyoo lawm os.

I : Hm hm, uas tuaj txog teb chaws no koy pom hais tias uas..uas..tej yam twg yam uas yooj yim thiab yus kwam tau sai tshaj?

M : Teb chaws no tas li kuv xav mas teb chaws no haj yam nyuaj haj yam tsi muaj ib yam uas…

I : Hm hm ua cas?

M : Rau qhov teb chaws no luag haj yam muaj txoj kev cai npas qhav yus, ces ab tsi los yus haj yam ua tsis tau thiab kwam ntawv tej los yus twb laus laus yus mam tuaj tim ub tuaj ces yus haj yam yog qhov nyuaj rau yus.
I : Hm hm, ces uas puas muaj tej yam koj pom hais tias nws yooj yim thiab yus tuaj kawm los tsis tshua nyuaj?

M : Teb chaws no ces, kuv xav tias yog hu ua qhov uas mus ua hauj lwm rau company tej ntawd ces nws yeej yog qhov uas yooj yim rau yus dua uas nyob tim ub.

I : Uh hm hos yam twg yog yam uas koj pom tias, uas koj xyaum nyuaj tshaj plaws teb chaws no?

M : Tuaj teb chaws no, tas li yus tus kheej xwb yeej tsi muaj ib yam yuav nyuaj thiab mas, yam twg los yus yeej xyaum, yus yeej kawm yuav tau thiab ua hauj lwm tej ntawd yeej tsis muaj qhov hais tias yuav sab sab, tshav ntuj kub kub tej ntawd, tab sis mas qhov ua nyuaj tshaj plaws teb chaws no ces yog qhov uas nyuaj rau qhov tias luag muaj luag tsoj kev cau cau qhav yus lawm es yus ua ab tsi los ua tsi tau.

I : Ws… hm okay, yam dab tsi uas koj pom hais tias yus yuav tsum txawj es tuaj teb chaws no thiaj li pab tau yus, uas pab tau yus hlooov, hlooov nyob lub neej nyob rau teb chaws no sai tshaj?

M : Ws, teb chaws no qhov hais tias yuav kom uas yus pab tau yus thiab yus uas niam no yus hlooov tau yus tsev neeg es kom noj tais nyob tais ces yog qhov tias yus yuav tsum mob siab kawm tsaw luy fais thiab mus rhiav hauj lwm ua, kawm lus.

I : Uh hm, kawm lus Askiv?

M : Uh hm.

I : Es uas …uas … tuaj txog tim no ne koj ho ua cas koj ho mus kawm… uas… uas cas koj ho mus kawm tau tej yam ntawd?

M : Tej yam ntawd yeej yog tej yam nyuaj rau yus thiab, tab sis mas yus xav tias tej yam ntawd tej yam yuav tsum txawj xwb xwb thiaj li.

I : Uh hm hm ces thau boj txawj xwb xwb yjy koj mus rhiav koj xwb los uas cas koj ho paub tias mus kawm?

M : Thau boj txawj xwb xwb yjy koj mus rhiav koj xwb los uas cas koj ho paub tias mus kawm?

I : Um puas muaj tej yam uas koj…tej yam uas koj txawj nyob Nplog teb es tej txuj ci es koj txawj nyob Nplog teb thiab Thaib teb tej ntawd, koj xav tias koj tuaj teb chaws no uas koj tseem siv tau no, uas koj tseem siv thiab?

M : Qhov uas yus ib txwm yus nyob tim ub yus, tas li kuv tus kheej no xwb yus nyob tim ub yus siv li cas ces kuv tuaj teb chaws no kuv yeej tseem siv tej qub…ib yam
yus tej qub kev cai, ua noj ua haus, zaub mov thiab uas ib txwm yus kawm tau thiab kev cai ua paj ntaub li ub li no, yus tseem uas siv yus, ib txwm yus tseem coj tuaj siv teb chaws no mas.

I : Uh hm.

M : Hos hu ua kev cai tau me ntsis nyiaj los yeej yog qhov ua paj ntaub, kuv yeej tuaj ua ua kuv tej paj ntaub teb chaws no tsuas yog tias tau ob peb xyoos no ua hauj lwm lawm kuv thiaj tsi tau nyiaj qhov ua paj ntaub lawm xwb.

I : Uh hm, hos dhau li ne koj, kuv xav tias tuaj teb chaws no lub neej puas zoo…uas zoo…uas lawm ntxiv rau poj.. rau poj niam naj, nws puas zoo tshaj lawm?

M : Tuaj teb chaws no kuv xav tias poj niam yeej yog qhov uas zoo rau poj niam ces qhov tias ib yam li luag muaj txoj kev cai hais tias poj niam txiv neej kev cai sib luag lawm, ces poj niam los yeej muaj xiv behind thiab muaj xiv kwam ntaub kwam ntawv mus nrog luag xeem ua dej ua num ces poj niam yeej zoo lawm.

I : Hm hm hos uas koj puas…koj pos xam hais tias teb chaws no yog koj lub, koj vaj koj tsev?

M : Tsis tau xam tias yog no tiag.

I : Ua cas?

M : Es yus, ib yam li yus yeej xav tau hais tias yus yuav rov ab tsi tau rau qhov twg tab sis mas yus twb laus laus lawm, yus mam tuaj tim ub tuaj ces yus yeej tseem xav hais tias teb chaws no los yeej tsi yog yus lub thiab no, ces yus yeej tsi paub xav li cas li tseem xav ib yam li, xav hais tias yus tseem nyob zoo li tej uas taug kev yus tseem nyob ib tog kev xwb nav es yeej tsi tau xav tias teb chaws no yog yus li thiab.

I : Ws, hm…koj puas tau ua xam xaj meskas?

M : Tsi tau.

I : Koj xav li cas xwb txog cov hmoob uas nws tau mus nrog meskas sib tw ua nom nyob teb chaws no?

M : Kuv xav tias ib yam cov hmoob uas ho tau mus nrog luag sib tu ua nom tej ntawd ib yam yog lawv yeej yog mus tuaj txog teb chaws no es rau siab kwam ntaub kwam ntawv lawv kuj txawj ntse tej zaum lawv lub siab lub ntsws kuj ntse ib yam meskas lawm thiab… tej zaum qhov nov yog ib qho zoo rau hmoob thiab.

I : Okay, thaum um rov qab tham es txog thaum ua tsov ua rsog ntawd nav, um nej tsi yog nej tab sis koj naj, koj puas hnox thiab paub txog um ib yam li um hais tias
thaum ntawd yog vim licas ho muaj tsov rog li ub li no thiab koj puas hnov txog thiab?

M : Oh ! thaum ua tsov ua rog ntawd kuv tseem uas me me ces kuv yeej tsi hnow ab tsi li, tsuas yog hnow hais tias ib yam li muaj fabkis thiab meskas ntawd naj nws tuaj nyob teh chaws Nplog ces nws tuaj uas nrog Nyab Laj ua tsov ua rog nrog vietnam ua tsov ua rog ces lawv sib tua tej ntawd thaum ntawd tuab muag xwb.

I : Es..uas… tej kev tshaj tawm hais txog hnow xov xwm hmoob txog uas tej ntawd nej hnow qhov twg los xwb, yog koj hnow qhov twg los?

M : Thaum yus nyob teh chaws Nplog peb nyob teh chaws Nplog yeej tsi muaj teh tsi muaj ab tsi thiab hmoob los hmoob yeej tsi muaj qhov yuav mus tshaj tawm qhov twg ces… tsi tawm qhov twg li.

I : Koj hnow ntawm leej twg los xwb?

M : Ib yam li yeej muaj cov txiv neej uas lawv pheej mus pas xoos thiab los mas.

I : Ws, ces lawv los piav rau koj?

M : Lawv los piav hais tias muaj, yuav muaj tsov muaj rog ntawd….

I : Lawv los piav piav rau koj los?

M : Hais rau cov zej zog tej poj niam me nuym hais tias yuav tsum, tej lub sij hawn yuav tsum khiav mus nkaum hav zoov, hnow yuav muaj rog, nyoob hoom yuav tuaj hlawv tej ntawd, yuav muaj tej ntawd.

I : Ces thaum ntawd koj ho hnow li ntawd ne koj ho xav li cas?

M : Thaum ntawd ces yus hnow li ntawd los yeej tsis paub xav li cas li os tsuas yog yeej ua li kuv hais hais puas ta uas, yeej tsuas yog hais tias kuv, cov laus los cov laus rumu ram thiab niag tsi paub xav li cas ces tsuas yog hais tias luag hais tias yuav muaj tsov yuav muaj rog lauj no ces tsuas yog khiav tag zog mus nkaum hav zoov xwb.

I : Ws… hm , uas puas muaj tej tug nom tswv uas koj pom pom es koj paub txog thiab koj uas ib yam li koj koj uas….koj pom tias nws ho txawj ua hauj lwm thiab koj ho hwm txog thiab koj um ab Tsis..um meskas tias admire los um…tej ntawd naj tej tug es nws ua hauj lwm zoo, es koj ho yog cov nom tswv koj hwm txog?

M : Thaum yus nyob teh chaws Nplog ces yus nyob puag pem vaj loog xwb yeej tsi muaj ib tug hais tias tus no yog nom yog tswv es tuaj yus yuav pom li, tab sis mas hu ua ttxhua ttxhua tus hmoob no ces yeej hwm tus tswv zos.
I: Es thaum ntawd yog leej twg nab?

M: Kuj um ib lub zos no ces yuav tsum muaj ib tus tswv zos tab sis tas li thaum kuv hlob um me nyuam ntxhais los mus laus li no ces um li peb lub zos los mus ces yeej yog kuv txiv xwb.

I: Koj txiv hu li cas?

M: Suav Kaub no.

I: Suav Kaub Vaj lov. Tuaj txog teb chaws no ne koj ho pom hais tias poj niam kev ua thawj coj nws pauv li cas lawm?

M: Tuaj txog teb chaws no kuv xav hais tias poj niam kev ua thawj coj nws yeej pauv lawm ntau, rau qhov hais tias lawv yeej muaj xiv poj niam txiv neej ib yam ces yog hais txog qhov ntawd ces yeej pauv ntau nyob tim ub lawm.

I: Okay, hos uas… nyob rau teb chaws no koj pom hais tias poj niam nws muaj cai ua tau tej yam ab tsi uas txawv thaum nyob Nplog teb los Thaib teb es nws ua tsis tau yog tias nyob tim ub naj?

M: Tuaj teb chaws no ces poj niam ces ab tsi los yeej muaj xiv ua tas nrho.

I: Hos tim ub ne?

M: Tim ub ces, tim ub mas poj niam mas, txawm txawj ntse npaum cas los lawv pheej hais tias poj niam no ces yeej ua tsis tau thiab txawm yog muaj ib rooj plaub los poj niam yeej tsi muaj xiv yuav mus mloog txiv neej hais li nav, ces txiv neej txawm mus nyob tsheej tse los yog cov txiv neej hais xwb ces poj niam yeej tsis muaj xiv hais ab tsi li.

I: Koj xav tias qhov no yog ib qhov zoo los tsis zoo?

M: Qhov nov kuv xav tias yog ib qho tsis zoo rau hmoob naj.

I: Okay qhov uas hais tias….

M: Qhov uas hais tias ib yam tsi pub poj niam……

I: Tsis hais nws mus nrog hais.

M: Uh hm hm.

I: Ces tuaj txog teb chaws no ces poj niam mus pab hais tau koj pom hais tias yob ib qho zoo?
M : Uh hm.

I : Puas muaj tej uas… sob… uas… kev uas poj niam hmoob yuav tau txhawb nqa haiv neeg hmoob uas… uas… dhau los es koj paub txog tej koj xav kom um ib yam li cov um hmoob niam no los cov ib yam li peb es tej zaum tsis tau loj… yav thaum ub ntawd ntau heev, es koj xav kom yus peb nco qab txog… tias ib yam li thaum ntawd yog poj niam nws ua tej yam li cas txhawb nqa um nws tsev neeg thiab haiv neeg hmoob, es thiaj li los dhau txog li no es koj xav kom neeg nco qab txog?

M : Uas tas li uas kev cai… thiab uas kuv pom los mus os… txhawb nqa haiv neeg hmoob ces kuv xav hais tias yeej yog poj niam ntau xwb, ib li tab sis mas poj niam li mas kuv kuj tsis paub hais tias xyov um yog li cas tab sis nws muaj ib yam li tos ziag no es poj niam pheej uas muaj noj muaj haus tej nay, tas li luag lwm cov mas kuv tsis paub tab sis zoo li kuv naj ces yog hais tias hmoob li hmoob kev cai loj loj tab sis mas hu uas yuav txhawb nqa yus tsev neeg los yog yus tej kww tij neej isa tej ntawd ces yeej yog poj niam yog cov uas yog leej twg tau tus poj niam zoo siab ces yog tus uas txhawb tau yus euab kww tij thiab muaj ab tsi los yuav fab txog nyiaj txiag los yuav qiv nyiaj txiag tej ces yeej yog tus poj niam zoo siab ces qhov no yog qhov uas poj niam kev cai zoo siab naj, hos txhawb nqa kww tij los yog poj niam thiab ib yam li yog yus muaj ib tug txiv nav ces yuav kom Tsism txiaj es tau ua nom tej los yog tus poj niam, tus poj niam ntawd zoo tab sis…

I : Koj hais poj niam zoo no yog nws ua li cas?

M : Nws yuav tsum yog tus uas ib yam li hu ua tus txiv no mas, txawm yog yuav txais nyiaj rau leej tug los, yuav qiv yuav pav leej twg los, yog tus tus txiv yeej muab tsis tau li ov, yeej yuav tsum yog tus txiv li yuav tsum yog tus niam hais tias muab tau no ces tus txiv thiaj muab tau xwb, tus txiv txawm txawj ntse npaum li cas los, thiab tus txiv nxawm yog tus heev npaum cas los nws yeej muab tsis tau li yeej yuav tsum tus niam, tab sis hais txog qhov tias ntawm hmoob kev cai li uas no hais txog qhov kev cai ua noj ua haus hu plig ua neeb tej ntawd nab ces tos poj niam pheej ub…vim txiv neej me ntsis los ib yam li kev cai raug thiab hmoob muaj muaj kev cai ntau yuav pe neeb, yuav uas mus ua rau yuav pe tus neeb ntawd thiab yuav ua tsauq yuav muab ab tsi rau tus txiv neeb ntawd ua tsauq los yuav yog txiv neej xwb nav, ces yog tias yus poj niam yus muab ntawd es ib co ua ib co tsi ua cov txiv neej au yus tis txawj ua no ces tsi zoo saib nav ces peb cov laus no ces thiay pheej hais tias yog tias koj lam noj mov zoo li kww tij neej tsuaj es yuav lam muaj ib pluaq mov noj xwb nav, ces yus, sawv daws noj los tau, ua niam txiv neeb noj sib xyaws los tau, tab sis mas yog tias muaj ib tug yuav ua neeb es yus muaj ib qho kev cai hais tias yuav ua tus neeb ntawd tsauq thiab yuav pe tus neeb ntawd no ces yus cov poj niam yuav tau tos, ib yam yuav tau rau ib rooj es cov txiv neej ua qhov ntawd tag tso naj, rau qhov tias ib txwm hmoob kev cai, hu kev cai tshuab qeej thiab ua tsauq tej pe ntawd poj niam yeej tsi ua.
I: Hm hm.

M: Qhov ntawd ces yeej yog txiv neej xwb, ces koj yuav tau tos luag uas niam no ua qhouv ntawd dhau no ces yus thiaj pheej yuav tos cov txiv neej noj tas thiab ua qhov ntawd tas, ho yog cov poj niam uas ib yam li ziaj no muaj ib txhia hluas nav, ces lawv tsis paub ces thaum twb yog ua neeb lauj mam li li uas tshoob uas koj tej nav, hu plig tej ntawd nav ces koj rau tau ib roog ces yog cov poj niam pheej hais tias kom sawv daws noj tib txhij tib txhij noj no ces ib yam li muaj ib txhia mas luag tias tus poi niam ntawd tsi paub cai, rau qhov tias poj niam mas lawv txawj ua tsaug ib yam uas tshoob tej ntawd los poj niam yeej tsi txawj pe, tsi txawj ua tsaug li ub li no naj ces yuav tsum yog txiv neej xwb.

I: Tab sis qhov, qhov tias lawv tsis txawj no es uas, ib yam li uas ib txwm nws yeej yog kev cai tab sis qhov qhov tias poj niam tsi txawj no nws twb tsi yog tim tias poj niam ua tsi tau tab sis mas hais tias lawv tsis pub poj niam xyaum ua thiab xwb ne puas yog?

M: Yuav tsis pub tab sis lawv hais tias ib yam li kev cai hmoob pheej ua ua thau ub los ces hais tias poj niam ua uas ntawd ces zoo li pheej tsi tshua zoo saib naj, nav ces qhov ntawd yeej yog txiv neej qhov kev cai lawm xwb nav, hos poj niam qhov kev cai ces yog qhov hais tias muaj hoj muaj haus ces poj niam yog cov uas siv zog thiab poj niam yog cov npaj tab sis poj niam yog cov uas tau qhov sib hos txiv neej yog cov uas tau qhov hnyaiv thiab hu ua kev cai ub no ces ib txwm nyob tim ub kawm tshuab qeej li ub li no thiab muaj plaub muaj ntug tej ces poj niam tsi mus xyaum qhov ntawd ces qhov ntawd ces yog txiv neej qhov hauj lwm uas txiv neej yuav tsum tau ua, hos poj niam mas tej no tsi kawm los tsi ua cas li.

I: Hais txog koy kwb?

M: Um....

I: Hais txog koy kwb?

M: Yeah hais txog kuv xwb ces kuv kuj tsis paub lwm tus tab sis hu uas yog kuv lub siab xav xwb nav ces kuv yeej ua li kuv tseem piav piav tas rau koj ntawd, yus yeej yog qhov hais tias yus tus txiv mas nws uas ib nyuag nws txawm ruam tshaj yus los ib yam li yus yeej yuav tau ib nyuag hwm zog rau qhov hais yog yus yog ib tug poj niam no ces yog tias koy hais hais thaus thiab koj ua tau tab sis tej thauum yus mus ua rau luag sab nraum ces muaj tej tus lam tsi tshua nco yus txiaj ntsig thiab no nav, hos yog tias kev cai, hmoob lis mas hu ua yog yuav mus pab luag muaj ploj muaj tuag lauj thiab luag muaj ib qho hnyaiv tej zoo li luag yuav tsi cev tes yuav nqa tej khoom hnyaiv nyhav ntawd ces luag tsi thov poj niam, luag
thov cov txiv neej xwb, hos yog tias txawm zoo li hniaj hnub no hmoob pheej tua tua tej ntawd es yuav mus ua luag nyob tas hnub tas hmo lo luag tsuas yog tus txiv xwb hos yus li mas yus yog poj niam ces koj txawm mus nyob npaum cas los luag tsi nco, luag tsi nav thwm tias Oh! Ua tus niam tsev no tuaj nyob ib hnub ib hnub ib hmos ib hmos, tus niam tsev no tuaj pab peb li no, yog tias koj 2, yus 2 niam txiv mus no ces luag nco thiab.

I : Tab sis qhov..es uas hais txog…Okay koj rov qab piav txog ntawm koj tus kheej ne, koj xav kom nco dab tsi txog koj xwb?

M : Tas li ntawm kuv tus kheej ces kuv yeej tsi paub hais tias yuav tso dab tsi tseg, thiyav yuav kom leej twg nco qab kuv li cas li, tab sis…

I : Tab sis koj piav piav li ntawd es koj xav ..koj yeej xav hais tias koj yeej ua tau tej yam ntawd zoo ib yam li koj txawj, koj txawj, koj ho koj tej cai ntawd zoo thiab koj txawj ua ib tug niam tsev?

M : Ib yam li uas tej cai uas li kuv piav no nav, ces ib txwm kuv los nrog koj txiv lawv nyob nav ces thaum kuv nrog kuv niam kuv txiv lawv nyob los kuv yeej koj ib yam li ntawd, ces kuv los nrog koj txiv lawv nyob los kuv yeej koj ib yam, hos li kuv siab xav no nav, ces zoo li pog thiab yawg lawv thiab ib yam li tej yau tej hlob tej, tej yau los lawv lawv twb pom hais tias yus coj zoo nav, ces muaj ab tsi los lawv tsis, tsi hnov txog lawv yuav thuam yus ib yam es yus ua tsis yog nav, ces qhov ntawd yog qhov ib yam li koj ua ib tug poj niam no ces yus coj li ntawd ces yog qhov zoo, rau qhov tias koj ib nyag nav thwm cov txiv neej me ntsis rau qhov tias yog muaj noj muaj hais thiab muaj ploj muaj tuag tej no ces lawv pheej nav thwm cov txiv neej me ntsis li tus txiv neej ces yog tus uas yuav mus pab zej zog sab nraum, thiab yog tis tuaj tse txiv neej txog hauv yus tsev no ces yus yus los yuav tau nav thwm cov txiv neej me ntsis ces lawv hais tias yus yog ib tug poj niam paub cai, hos luag txawm tham ab tsi los yog tias yus tej kkw, ib yam li cov yau nav cov kwv nav, tej no ces thiab yus tus txiv no ces tham ces koj nrog lawv sib cav sib dag ntawd los tsis ua cas ho yog tej uas lawm txiv ntxawm thiab lawm hlob thiab yog yawg tej lawm no ces lawv tham ab tsis yog tsi yog los yus tsi txhob hais.

I : Uh hm.

M : Ces lawv…

I : Es es yog tias lawv hais tej yam es, ib yam li tias yus twb paub hais tias tsis yog ne koj yuav ua cas es?

M : Los yus kav liam li yus kav liam lawv rau qhov tias yog lawv twb nyiam tham li ntawd lawm ces lawv tham lawv ces yus coj li ntawd ces lawv tias yus yog ib tug neeg uas coj neaj neaj nav, yus tsi thuam leej twg thiab yus tsi uas ib yam li hmoob hais hais uas yus tsis yog ib tug neeg taug xaiv, thiab yus yog ib tug neeg
uas nav thwm yus tej kkwv tij nav, ces yog, tam li kuv tus kheej no xwb nav ces yog hais tias yog kuv coj li luag tej thiab xwb ces koi txiv wb nyob tsi taus ua ke laus li no nav, tiam sis mas ib yam li yus coj ncaj ncaj ces uas koi txiv txawm ua phem li cas los cov kkwv tij thiab cov laus nav lawv, lawv pom hais tias yus yeej yog ib tug neeg ncaj nav ces lawv pab yus tog xwb nav. Ces kuv los nyob tau muaj plaub tsib caug xyoo no los yus yeej tsi hnov ib yam li tej yau thiab yus cuab kkwv tij txhua leej txhua tus laug yeej nav thwm yus thiab luag yeej paub hais tias yus yog ib tug neeg uas paub kev cai thiab coj ncaj.

I : Uh hm uh hm, um puas muaj tej yam uas kuv tsi tau, lus dab tsi es kuv tsi tau noog koj es koj xav ntxiv rau hais txog, …hais txog koy lub neej, piav ntxiv txog rau koy lub neej los tej yam dab tsi koj xav kom, koj xav ntxiv?

M : Yog tas li kuv xwb ces ib yam li kuv lub neej uas kuv los nrog koy txiv nej nyob ntawd xwb ces, tas li yus xam li yus xav yus mus rau luag tej xwb ces yus xav hais tias yeej tis muaj ib qho zoo no nav. Tab sis mas yog tom qab no qhov zoo ces zoo rau qhov tis yeej, yus muaj cov me nyuam lawm es yus xav hais tias txawm tias zoo thiab tsi zoo los lam nyob thiab lam uas kom ib yam yus lub npe nav txhob pub hais tias yus yog poj nrauj no, es kom ib yam yus tej neej tsa tej ntawd los ho, lawv ho txhob tu siab rau yus nav, ces nyob li ntawd.

I : Ces tej yam koj txawj es koj xav hais tias koj xav kom koj cov ntxhais es uas txawj ib yam peb twb loj loj lawm tab sis mas yam es koj xav qhia koj xav hais tias yog tias koj…koj pom hais tias koj qhia es koj xav kom cov ntxhais paub yog dabtsi?

M : Es zoo no…

I : Qhov koj hais xwb lov?

M : Ws, yog teh chaws no, thiab ib yam li yus kev cai es hais tias kom yus yus cov kkwv tij thiaj teej ntxhais txhob tu siab rau yus nav, ces yog zoo li hais tias yus, yus ob niam txiv teej ntawd yus twb muaj muaj kev sib ceg tej ntawd lawm los yus tsi txhob mus qhia leej twg li nav, ces yog yus teej ntxhais, tej nug los yus hais tias wb yeej tseem zoo li qub, ces yus tsuas yog npog tag zog tab sis mas ib yam hauv yus lub neej mas twb yog phem phem kawg lawm nav.

I : Es koj ua cas kho xwb maj?

M : Es yus cia li, ib yam yus pheej kho pheej kho tas zog hais tias thiab yus pheej xav hais tias zoo li koj txiv wb ces yus tsuas yog txij li yav thaum yawg tseem nyob mas koj txiv ua phem ces kuv yeej ib sim neej kuv los nrog koy txiv lawv nyob ces kuv yeej hlub hlub yawg thiab pog nkawv nav, ces yawg yeej hlub hlub kuv ov ces yus tsuas yog wb yeej tis sib sib ceg ib zaug yog cov laus nyob ntawd no ces wb tsi tsi sib ceg ib zaug li nav, ces yawg xav hais tias yus mas yus yog ib tug nyab uas zoo tshaj plaws es tsi cem, tsi cem tsev neeg thiab tis tsij uas no ib
yam li koi txiv lawv ces yow yawg lawv tus tub naj ces yus yow ib tug nyab zoo
tshaj plaws yus tsi sib ceg rau lawv hnov thiab ntshe yus zoo zoo no tab sis mas
thaum twg yus twb dhau plaws tom tej teb lawm mas ces yus mas li sib ceg sib
hais tej npas ham ib yam yus muaj ntawd nav, tej kev tsi zoi siab tej ntawd ces
mam mus hais tom tej, ces yus rov qab los txog tsev ces thiab txog rau ntawm tej
hlob teb yau ces yus ua qhov luag ntxhi kom uas luag txhob paub xwb no naj.

Hos tas li kuv lub neej es ib yam li, tos kuv ho tau koi txiv ces kuv lam nyob laus
li no nav. Ces tham peb cov laus mas, yus yog ib tug ntxhais ces luag tsi xav
hais tias seb koi tus txiv ntawd puas zoo nraug es seb yus puas nyiam no nav, luag
tsuas thwm hais tias saib ces hmoob no ne niam no lawv puas yog ib ces hmoob
uas no zoo es tsis txhob muaj mob phem, thiab luag puas yog ib ces hmoob uas
no yob ib ces tib neeg zoo nav es lawv puas yog ces neeg ruam los ntse, puas
muaj tej ruam tej nav, ces zoo li koi txiv lawv ces, lawv tsi thwm hais tias saib yus
puas nyiam lawv los tsi nyiam no xwb os lawv tsuas xaiv li yawg lawv xwb nav,
lawv tsuas xaiv li pog thiab yawg lawv hais tias saib ces hmoob ntawd puas zoo
no xwb ces yus tsi nyiam los lawv cia li hais tias ces hmoob no cov neeg zoo es
koi cia li mus yuav ces hmoob no no xwb ces thaum peb cov laus ces kuv li kuv
lam nyob laus li no los ib yam yus tsi xav ua los kawg luag twb yuam yus lawm
ces yus yuav tau nyob xwb no ces koi txawm ua nkaj fa rov qab los luag hais tias
yus yog niag neeg tsi txim txiaj es yus thiaj li rov qab mus nrog luag nyob, ces
yus txawm rov mus los luag tsi hlub yus li qhov qub lawm no naj, ces yus ib yam
yus lub siab mas yeej tsi nyiam yus tus txiv thiab yeej tsi xav yuav tab sis yus xav
tias kav liam lam nyob kom uas dhau tiam no mus.

I : Hm hm okay, hos koi, ib yam hmoob li hmoob ib txwm, ib yam li nav thwm cov
tub thiab hwm cov tub xwb es koi puas… koi puas xav li cas es thaum ntawd koi
ho muaj ib yam li 3 tug ntxhais ces koi muaj ib tug tub ces niam no koi tsi muaj
tub ntxiv lawm koi puas xav li cas?

M : Tas li yus lub siab, tas li kuv lub siab thiab tas li koi txiv nav ces kuv yeej tsi hnov
hais txog qhov ntawd hos yus los, kuv los kuv yeej tsi hnov ib yam li yus yeej tsi
mob siab hais tias yus tsi muaj tub es tsam tsis zoo rau yus tab sis yog yus xav
hais tias yog yus tsis muaj tub, muaj ib tug xwb tsam nws tsis muaj kww tij no
xwb.

I : Uh hm.

M : Hos koi txiv los thaum ntawd muaj nej peb tug ntxhais ua ntej xwb los, yeej ho tsi
hnov koi txiv hais txog qhov hais tias yog yau ntawd xwb no thiab.

I : Uh hm.

M : Ces kuj tsis hnov hais thaum twb yug tau nej peb tug ntxhais los yus kuj tsis hnov
pog thiab yawg lawv hais ab tsi li thiab.
I: Uh hm.

M: Tab sis qhov ntawm ko nws, nws, li ib txwm tej laus kev cai hais tias tos tsis muaj tub mas tu tu siab los yog yus nyob tim ub nav ces yog yus tuag nav ces yuav tsum yog muaj tub coob xwb no nav. Cov ntxhais li mas lawv uas, lawv mus yuav txiv lawm yog thaum koj tuag no ces lawv tuaj ces lawv tsuas yog tias nyob teb chaws Nplog txom nyem tej ntawd ces lawv txawm tsis pab ab tsi los yeej Tsis, luag yeej hais tsis tau no nav.

I: Uh hm.

M: Ces yog koj yug tsis muaj tub coob no ces thaum ntawd ces thaum yuav nqa yus, nyob teb chaws Nplog mas tsis zoo li teb chaws no es yuav muab isheb thauj ne, kwv xwb ne, ces yuav tsum yog cov kwv tij txheeb txheeb thiab thaum muab kwv mus txog tom ntxa, yuav tsum yog cov tub tsaws rau hauv ntxa lawm xwb nav.

I: Uh hm.

M: Ces thiaj li uas ib txwm hmoob kev cai thiaj tu siab tias yog tsis muaj tub.

I: Hm hm.

M: Ces, tab sis mas thaum txij li uas yug tau nej peb tug ua ntej, thiab tas li peb pab kwv tij ces yeej yog ntxhais coob ua ntej xwb tab sis thaum pog thiab yawg lawv tseem nyob yus kuj tsis hnoq lawv hais ab Tsis.

I: Uh hm.

M: Um qhov uas hais tias tsis muaj tub coob tu siab kuj ib qho ho yog qhov ntawd ib qho ho yog qhov tias hmoob li mas hmoob pheej ntshai ntshai es tsam yog koj tsis muaj tub coob no ces cov ntxhais ces mus yuav txiv ces mus ua luag ces qhua tom nav, ces nws txawm yug tau tub tau ntxhais los nws mus ua luag lwm xeej naj, ces yog yug tsis muaj tub ces ib yam li yus, yus cov hmoob yus yog yus yuav tu noob zuj zus nav.

I: Uh hm.

M: Ces hmoob thiaj li pheej hais rau qhov tias tsis muaj tub.

I: Uh hm.

M: Hos nco zoo li teb chaws no mas tsis ua li cas tab sis ib yam li koj nyob tim, yus nyob tim ub ces yus yog ib tug ntxhais li ziag no nej ces yus txawm txawj ntse los yus mus pab tau yim tom lawm xwb ces yus niam yus txiv thiab cov neej tsa tom no ces yus pab tsi tshua tau lawm.
I: Uh hm.

M: Yog tias koj tau tus nyab ces hmoob uas tsi cuaj khaum thiab zoo no ces koj thiaj li pab tau yus cov neej tsa hos yog tias koj mus tau ces hmoob phem no ces, thiaum cov laus mas luag pheej hais tias ib yam es luag twb yuav tau yus lawm nav, ces yus niam yus txiv twb muab yus nqi noj tag lawm nav, ces yog yus txawm uas tsi pab lawv dab tsi kiag los yus ... yus niam yus txiv yeej hais tsi tau.

I: Uh hm.

M: Ces qhov hmoob tu siab yog qhov ntawd.

I: Uh hm, okay.

M: Qhov hmoob uas yug tau ntxhais naj, es hmoob pheej hais tias yug tsi tau tub ces yog qhov ntawd xwb. Ib qho ces yog qhov tias tsam thiaum yus tuag lawm lawv nav ces yog koj tsi muaj tub no ces nyob tim ub mas luag hais tias tsam yus tsis muaj tub ces tsis muaj tus tua nyuj rau yus thiab.

I: Uh hm.

M: Ho tsi muaj tus hais tias yog nyob teb chaws Nplog sawv daws txom txom nyem ces yog koj tsi muaj tub ces muaj tus uas pab ces yuav...

I: Es qhov tua nyuj ntawd nws yog dabtsi?

M: Qhov tua nyuaj ntawd ib txwm yog hmoob li kev cai ne ces....

I: Ces, ces kev cai li ces tus ntxhais tua tsi tau?

M: Tus ntxhais los tua tsi thiab los mav tab sis nyob tim ub txom txom nyem ces cov ntxhais uas tua nyuj rau niam thiab txiv ces yeej yog cov tsawg tsawg xwb ne, tsawg tsawg thiaj muaj ib tug tua xwb hos dua li ces yog cov tsi tua li coob li.

I: Uh hm.

M: Yog tias cov ntxhais es mus tau cov txiv uas siab zoo, thiab paub hlub niam hlub txiv no ces lawv tua thiab hos yog hais tias tus uas mus tau cov hmoob cuaj khaum no ces luag tias twb, yus twb muab noj tas lawm nav ces yus tsis tua thiab tsi txhwm lawm, ab tsi tsi pab los tsi muaj neeg hais.

I: Hm hm.

M: Ces qhov uas, ces yog tias koj yug tsi tau tub coob no ces thaum ntawd tsi muaj neeg sib pab.
I : Hm hm.

M : Ces ib yam li uas, yeej ib yam teb chaws no thiab los mas, mas yog tias koj yug tsi tau coob no ces thau m ntawd ces luag tej nraum mas luag tsuas pab dag pab zog xwb ov, hos yog hais txog qhov nyiaj txiag thib qhov Tsisaj txhu tej ntawd ces yuav tsum yog yus cov tub no naj.

I : Uh hm.

M : Ces qhov cov laus pheej hais tias yug tsi tau tub ces tu siab ces yog qhov ntawd.

I : Hm hm.

M : Hos ib qho ces yog qhov tias tsam yus, yog tias yog yus yug tsi tau no ces tsam lwm hnuwb dua yus ces yus, yus tsev neeg ces cov ntxhais mus ua quhias lawm ces tu noob no ces tsi muaj ib tug hais tias tus nov yog yus tus tub es uas yuav zoo li ziaj no yawm txiv Vam Thoj lawv ces nyob ziaj no tos lawv tu tu siab pheej yuav yuav niam yau es niam ntxawm thib tais Cua nkaw xwb ces mus ua luag cov quha tas ces tsi muaj ib tug yog yus tub li es cov laus thiaj tu tu siab qhov ntawd xwb ov.

I : Uh hm.

M : Ws hos, luag pheej hais tias, thib aum tej laus mas pheej hais tias cov ntxhais ces txhob pub mus kawm ntaub kawm ntauwv, kawm ntaub kawm ntawv los yuav mus txawj rau hauv luag xwb no, cov laus mas cov laus pheej tis is thwm hais tias nyias txawj kav nyias tub neeg no, cov laus mas pheej hais tias yug yus txawj ces yuav mus ua luag quha ces yuav mus ntse rau rau luag tog lawv xwb ces ib txwm hmoob kev cai thiaj yog qhov ntawd.

I : Es koj ne thau m koj niam koj txiv lawv twb qhia li ntawd rau koj, koj ho xav li cas nav?

M : Es kuv li hu !… Kuv niam mas kuv li kuv thiaj tsis hais xwb ov, kuv niam mas yeej hais ntau rau quh qhov tias thau m kuv niam yug tau twb rau yuav tau coob mus, nyuam qhuav yug tau ib ob tug txhais ua ntej xwb nav, ces kuv niam yeej hniaj hnuwb cem wb hais tias, ib yam li kom wb hwm cov tub nav, ces yug tau wb 2 tug ntxhais ces ho yug tau 2 tug tub lawv qab ces kuv niam yeej hniaj hnuw tias ib yam cov ntxhais li mas yeg cov tsi muaj nuj nqis nav, ces yeg cov yuav mus ua luag cov quhia nraud yog cov tsi muaj nuj nqis tab sis cov tub mas thiaj yog cov uas no yog muaj nuj nqis rau lawv no, tab sis kuv xav hais tias ib yam li hmoob txoj kev cai yeej li ntawd ces kav liam thiaj tej thau m yus niam yus txiv lawv ruam ruam nav ces lawv thiaj hais tau li ntawd rau yus ces ziaj no kuv niam lawv yeej tseem rov qab hais rau yus tias thau m ntawd ib yam kuv niam thau m peb mus tim ub es kuv niam tseem hais tias ib yam li thau m lawv ruam ruam naj.
I : Uh hm.

M : Ws... lawv ruam ruam lawv tsi ntse li ziaq no peb lawm thiam naj es lawv thiaj hais tau tej lus ntawd nav, tab sis yog tiag tiag ces, uas ziaq no ces yog yus, cov tub mas yog lawv cov uas lawv cia siab dua tab sis cov ntxhais yog cov yuav pab lawv dua thiam.

I : Uh hm hm, koj hais koj niam hais li ntawd los yog?

M : Yeah, kuv niam thiaj hais li ntawd thauk kuv mus naj.

I : Hmhmhm.

M : Ces, rau qhov tias kuv niam thiam kuv txiv lawv yeej hais tias thauq nyob teb chaws tim ub thiaj thauk lawv cov niam, lawv cov tseem ruam ruam, cov laus pheej ib txwm hais li lawv thiaj hais thiam xwb naj.

I : Hm hm hm, ces thauq ntawd koj, lawv hais puas ua rau koj tu siab maj?

M : Thauq ntawd yus kuj tsi nco qab tu siab thiam mas yus xav tias ib yam li hmoob keb cai nav luag pheej ib txwm hais li ntawd lawv thiaj li hais thiam ces kav liam lawv hais lawv thiaj, lawv txawm hais hais los hmoob kev cai yeej, luag pheej hais li ntawd ces kav liam lawv hais lawv no ces yus kuj tsi nco qab tu siab thiam.

I : Uh hm.

M : Tab sis mas luag txawm hais tias ib yam li thaum kuv niam, nws mas , kuv niam lawv mas lawv pheej nco ntsoov hais los lus tias yus yog ib tug ntxhais es kom yus hwm cov tub nav, no ces yus yeej xav tau hais tias yog yus tus kheej no ces yus tsi hais lo lus ntawd tab sis mas tej zaum lawv cov laus ntawd lawv tseem xav tsis tau lawv thiaj hais.

I : Uh hm hm. okay.

M : Tab sis tom qab no ces kuv niam lawv twb hais rov qab rau yus hais tias thauq ntawd yog laww ruam ruam no naj. Ces ziaq no ces lawv saib yus laus lawm yus ho hlub laww dua cov tub ces lawv thiaj tias cas thauq ntawd laww ruam ruam laww thiaj hais.

I : Hm hm hm hm..... okay, koj puas muaj lus ab tsi ntxiv lawm?

M : Hm... hais li ntawd xwb los mas tab sis mas kuv xav hais qhia rau nej thiam cov ntxhais txhua txhua tus hais tias ib yam li yus yog ib tug poj niam ces yus, qhov uas hais tias mus hais ntawm kev cai meskas naj, teb chaws meskas no tos tias meskas li luag tsi hwm tej txiv neej los ib yam li qhov twg los luag ntiav neeg ua
nkaus nkaus xwb nav ces luag thiaj tsi hwm tab sis yog yus cov hmoob es yus pheej sib sib pas ces txawm yog tias lwm hnhub yus tau txiv los yus tau ib nyuag hwm yus tus txiv me ntsis rau qhov tias tus txiv yog tus uas ua li luag tej laus pheej hais, yog tus uas pas zej jos nav ces yus li mas yus yog poj niam ces yus pas tau tej qhov sib sib thib qhov uas pas ua noj ua hauz tej ntawd uas yus pas tau tab sis qhov uas niam no yus yuav mus pas muaj ploj muaj tuag lauj tej ntawd tej ces yuav yog tus txiv, thib qhov luag yuav thov mus hais kev cai li ub li no, li hmoob kev cai ib yam hais tshoob ua neeb saib neeb tej ces luag yeej yog thov tus txiv ntau, ces qhov uas yus mas luag yeej paub tias yus yeej txawj ntse tshaj tus txiv nav, zoo li ziaj no koj txiv wb los luag yeej paub tias kuv lub ncauj mas yeej heev tshaj koj txiv lub lawm nav ces yog tias koj txiv txawm ntje nthe tom tej hais tias koj txiv yuav ua xwb xwb los lawv twb paub hais tias yog kuy tsi keevo, koj txiv yeej ua tsis tau koj txiv lam hais rau lawv xwb naj, tab sis mas yog qhov tias ib yam li luag yuav thov ua ib qho ab tsi no ces luag kuj hais tias luag thov tus txiv ua ntsi no ces yus yog poj niam ces yus ib nyuag tso yus hwj chim es ib nyuag saib cov txiv neej kom Tsism txiaj me ntsis es kom uas.

I : Es koj puas xav tias yav tom ntej nws puas hloov maj, nws puas yuav muaj cov poj niam nws yuav txawj ua ib yam li, txawj uas tias hais tshoob ua tej ntawd naj, rau qhov qho ntawd yog qhov xyaum xwb nev puas yog?

M : Yeah, qhov ntawd qhov xyaum, kuv xav hais tias yog tias uas cia tsi paub hais tias yav tom ntej no dhau li peb txej los mus rau nej txej saib hmoob ho yuav hloov li cas ho yuav xav hais tias, poj niam mas luag ib txwm luag pheej hais tias zoo li yog koj mus ua tshoob tej ntawd nav, ces poj niam ces poj niam mus, hmoob li kev cai, ces hmoob tkoj kve cai mas tsi sgo rau qhov tias pheej yuav mus pe ne, ces luag pe no luag twb tsi yog hais tias pe yus niam yus txiv txej li xwb ne, luag mus pe li puag thum tej pog tej yawg puag thum ub, tej tuag tib si nav, ces luag pheej hais tias poj niam, poj niam mus pe ces yeej yuav tsi muaj npas ham thib tab sis mas ib yam li tsi tshua zoo saib no nab.

Poj niam mus ua tej ntawm tsi zoo saib thiab mus tshuab qeej li tej ntawd, muaj ploj muaj tuag poj niam mus ua kev cai tej ntawd ces luag pheej hais tias tsi zoo saib no ces poj niam thiaj tis kim um ka tej ntawd los tsi hais tias luag tsi pub xyaum, tab sis' poj niam tsi kam ua thiab nav, ces zoo li tias yog tias yus toko kev cai tsi ua es yus cia li mus ua ntawd ces yus ho txaj muag rau lwm tuis thiab no nav, ces yus yog poj niam ces yog tias luag txawm thov hais tias qhov no yog ntshe saib koj yuav hais li cas no mas yus mam li hais thiab xwb yog tias koi hais tau yog tias zoo li koj txiv wb naj ces zoo li txawm Yis, txawm Mais os lawv no ces koj hais tau hais tias, nej ua li no li no thiaj li yog no hos hais tias luag lwm tus no ces luag txawm ua tis yog los yus tis hais li, hos yog tias koj hais hmoob li mas hmoob lub niag qhov ncauj hmoob hais tias hauj yauj... um niag ntawd niag poj niam xwb los nim hais li hais li rau qhov tias zoo li ziaj no yus twb hnov ntau ntau tus cov poj niam hais taus taus ces luag tias niag poj niam ntawd mas tug niag khav khaw kavg li oj, thiab yawg ntawd niag poj niam mas niag khav khav pem kavg li oj, luag hais li ntawd nav, ces yus yog tus poj niam ces yus.
I: Tab sis qhov koj hais ko yog rau hauv yus tsev neeg xwb los ib yam li hais tau hauv yus tsev neeg xwb es twb muaj cov poj niam ntawm no nws tawm ua hauj lwm sab nraum, nws ua ib yam li tau ua nom tswv nrog sab nraum, es thauam ntawd tsi yog tias nws, ib yam li tsi yog tias nws tus cwj pwm li ntawd tab sis mas nws txoj hauj lwm yeej yog li ntawd es nws ho mus ua ua li ntawd es neeg puas hais ib yam thiab maj?

M: Yeah yog tias koj txoj hauj lwm yog tias yus txoj hauj lwm yeej yuav tsum mus ua no ces yus ua tau mas yeej tsis muaj neeg hais tau yus, tab sis yog hu ua ntawm yus cuab kwv tij no ces thiab ntawm yus cov hmoob xwb es tsi txhob yog txuam rau sab nraum no ces yus es thiab qhov ntawd nav qhov ntawd yeej tsis yog, yeej tsis yog tias lawv yuav hais tias yuav tsum yog yus hais nav, zoo li pheej tham tham pem thiab pheej muaj lus xaiv tej no ces uas yus txhob hais no.

I: Uh hm.

M: Ces yus txawm paub npaum cas los kav liam yus txhob hais thiab li cas los hu ua cov txiv neej no ces koj yeej paub hais tias lawv thiab yus no nav yeej muaj xiv ib yam nkaus hwj chim ib yam thiab, lawv, lawv yog cov txiv neej los lawv yeej saib yus yog muaj nuj nqis ib yam thiab tab sis mas yus yeej saib lawv kom ib nyuag loj me ntsis es saib lawv kom zoo li yag txiv neej thiab no ces lawv xav hais tias lawv hais ab tsi los lawv ntshai yus thiab naj lawv tias yus paub cai thiab.

I: Uh hm.

M: Ces lawv txawm hais ab tsi los ntshai ntshai tsam yus hnov, ces lawv tsis muaj qhov tias yuav thum yus li ub li no.

I: Uh hm hm.

M: Ces yus ua li ntawd ib txwm, kuv li kuv los nrog yawg lawv nyob tau thiab yawg lawv haus haus yeeb, kuv yeej tsis muaj ib lo lus yuav siab lawv, kuv txawm tsis noj los kuv yeej ua lawv noj.

I: Hm hm.

M: Ces lawv yeej, yeej tsi tau thuam yus hais tias yus yog ib tug neeg um tub nkeeg los ib tug neeg tsis zoo es yuav, yuav cem lawv li ub li no, ces yus txawm no, lawv cem yus me ntsis los yus xav hais tias ib yam lawv, lawv yog niag neeg laus thiab tej zaum lawv nkhaus nkhaus nav, ces kav liam lawv cem lawv, ces lawv tsi tau thuam yus ib los, lawv tsis tau cem yus ib los hais tias yus yo ib tug neeg tsis zoo.

I: Hm hm hm.
M: Tab sis mas yus yeej nhov lawv cem cov sab naum lwm tus uas yog tias tsi hwm lawv thiab hais hais taus, ces lawv kuj hais tias, thaum nyob ntawd mas lawv tsi hais tab sis dhau naum ces cov txiv neej kuj tias, ub! niag yawm no nws zoo thiab tab sis poj niam tsi zoo no, no ces yog tias koy joj ib tug poj niam, los yog koy joj zoo ces luag txawm yog txiv neej los luag kuj ntshai yus thiab rau qhov tias yus hais qhov twg yog yus hais qhov uas yog cai thiab yus twb saib lawv muaj nuj nqi nav, ces lawv yuav tsum hwm yus thiab no.

Ces kuv li ib sim neej kuv mus nrog koy txiv lawv nyob laus li no, hu ua ib cuab kwv tij no yeej tsi tau muaj leeg twg yuav cem kuv ib thiab hais tias kuv ua ab tsi tsi yog li nav, rau qhov tias kuv twb paub puag tham kuv mus dua los hais tias kuv yuav coj mus li cas li cas naj, ces zoo li ziaj no koy txiv los ua li kuv tseem hais uas yog yus zoo li luag tej es yus yuav thum nws khiag, ces nws haj yam yuav poob ntsej muag nav tab sis koy twb paub tias nws hais qhov no tsi yog tiam sis luag tej tias ua cas peb ho hnow nws hais li no ces yus yuav kom yus tus txiv txhob poob ntsej muag ces yus lam ua txuj tias aubyog kawg mas no nws yog li tab sis kuv tsi kam nws ua nqaj, no ces twb ib yam li yus twb tsi tau hnow hais tias nws yuav ua no tab sis nws twb mus hais rau tom tej tias nws yuav ua li no li no nav, ces yus twb tsi tau paub no ces luag twb nqaj yus tias es puas yog neb yuav ua li no ces yus lam ua txuj nplig nplig kom nws txhob poob ntsej muag thiab nqaj rau qhov tias nws poob ntsej muag ces yus yuav yog tus poob thiab no nav ces yus lam tias aub yeej muaj li tiag tab sis mas ib yam li kuv tsi keev nws ua nav, ces yus yog ib tug niam tsev ces yus coj li ntawd nav. Hos yog nws hais es koy tias xyov kuv tsi hnow li as, no ces luag yuav tias oh! niag yawg ntawd dag dag oj, niag pog ntawd niag txiv dag dag no nav, ces koy hais li ntawd ob zaug peb zaug ces koy mam muab nws cem hais tias koy mas yuav tsum txhob mus hais li no txhob mus dag li no rau tom tej no naj ces yog yus tus txiv yawg nws txawm yuav yuav es yus ntshai tsam yus lub neej puas nav ces yus pheej yuav tau lam npog npog nws tag zog no nav.

Hos zoo li ziaj no yus cov neej tsa zoo yod dab Theeb Pov thiab niam tais thiab yawm txiv lawv naj, ces zoo li kuv yuav kaw kabxev rau lawv kom koy txiv kaw los koy txiv twb tsi kam kiaj li nav, koy hais tias ib yam twb tsi muaj lus hais li rau lawv nav, ces yus hais mus ces yus mam dag tias twb yog nws tsi khoom li nav, nws twb yuav kaw, nws yeej nco nco nej thiab tab sis mas nws yeej tsq khoom li es kuv yog kuv yuav tos nws los yuav tos ntev ntev es kuv thiaj kaw kuv no tab sis qhov tseem ceeb no twb tsi yog li ntawd nav, twb yog nws tsi kam no ces qhov no qhov yus npog es kom uas um luag txhob paub yus lub neej, es luag pheej qhuas qhuas ces yus zoo zoo no xwb nav, es luag pheej qhuas tias yus lub neej zoo zoo thiab yus tus txiv los yeej hlub hlub yus thiab ib yam li uas yus es yus tsev neeg los yeej sib hlub yeej ua neej xws li luag no, tab sis tiag tiag hauv yus tsev neeg twb tsi zoo li ntawd nav, ces hos zoo li koy txiv lawv ....

I: Es koy ua ko puas nyuab siab rau koj maj?
M: Nyuaj los mas, yeej nyuab siab rau yus tab sis mas ib yam li yog yus xav hais tias yog tias koj, koj muab nws rhuav kiag nav, koj muab nws rhuav kiag es koj ho, yus muab nws laij tawm kiag los es koj ho mus tawm kiag los yus xav tias ib yam li hu ua neeg no ces luag hais nws ib txhia los luag hais yus ib txhia thiab no nav, ces luag pheej tias niag yawg ntawd, cov paub paub mas luag tias niag yawg ntawd mas niag phen pem phen niag poj niam thiaj muab laij tawm, tab sis muaj ib txhia ces luag ho tias seb niag pog ntawd es niag txiv khiav lawm nws niag txiv ho tsi yuav thiab no nav ces pheej muaj qhov hais rau yus thiab, yus ib yam li yus niam yus txiv los yus tej neej tsa ces luag ho muaj qhov tu siab rau yus hais tias ua cas peb tus ntxhais no twb mus ua neej laus li ntawd es cas tsi Tsism txiaj es lub neej ho tsi zoo thiab no nav.

I: Uh hm.

M: Ces zoo li ziag no koj txiv wb ces tsuas yog lam npog tas zog es tsuas yog tias muaj uas yus cov me nyuam rau ntawd nav ces txawm tias muaj kev nyuaj siab npaum cas los niyas mus niyas ces niyas ya niyas hauj lwm niyas rov qab los niyas rau lub tsev es pheej npog tag zog es kom hais tias yus tseem muaj tus txiv nyob rau ntawd es kom luag saib taus yus no xwb naj.

I: Uh hm.

M: Yog tias yus yuav tsi xav npog es yog tias tej qhov nws ua tsis zoo thiab nws hais dag li ub li no nws hais es tsis zoo yus lub neej no es koj muab nws rhuav kiag ces yog yus qhov thaum yus tsi yuav nws lawm ces yus thiaj ua ntawd xwb, tab sis mas ib yam li koj txiv mas nws ua ttau zog rau kuv, tab sis nws mus hais li ub li no lauj ib yam nws mus tham hluas nkaug mus dag li ub li no tab sis mas yus mas yus xav hais tias yog koj ua kiag li ntawd ces zoo li uas, ziaj no nej cov me tub me nyuam ces yuav tsi pom qab nyob qhov twg nav, ces ua ab tsi los yog tias yus niam yus txiv no, yus niam yus txiv muaj kev nyuaj siab no ces yus ua ab tsi los yus ua tsi tau no nav.

I: Ces yus yog tus niam ces yuav tau npog tag zog es kom uas thiab tswj hwm lub cuab lub yig tag zog es kom yog tias tej txiv uas khiav khiav nav, es koj txiv lawv ces yog yus ua ncay ncaj li ntawd es nws nyob tsi taus es nws khiav, nws khiav nws no los kav liam hos yog tias koj ua ncay ncaj ces nws saib hais tias yog koj yog nws yuav tus tom tej nav ces tej zaum nws yuav coj tsi tau li nws siab xav ces nws nws tsi muaj peev xwm mus lawm thiab.

I: Yeah.

M: No ces yog koj hos muaj ib pab me tub me nyuam los koj sib ceg li ub li no koj hais es koj sib laij tawm li ub li no ces cov me nyuam ntawd yuav muaj kev nyuaj siab no nav.

I: Uh hm.
M: Ces yus lub cuab lub yig ces yus yuav coj li ntawd hos, yus tej kwv tij los nws txawm mus hais li ub li no yus tsi tau hnov los yus yuav tau lam, uas lam npog npog rau nav hais tias yeej muaj tiag, tab sis yog kuv ua niam kuv tsis kheev xwb ces ib yam li lwm zaus nws mus hais rau luag los luag twb paub lawm thiab nav.

I: Uh hm.

M: Hos nws mus hais, hais nws yuav ua li ub li no no los luag cov kwv tij los yog luag twb paub hais tias…..

I: Ces yog tias koj es ib yam li yus hais hais ob peb zaug ntawd es lawv puas, lwm zaus yog lawv hais nws puas tias yog, yog li es koj mus noog, mus noog niam tij los mus noog…..

M: Yeah lawv hais los mas.

I: Hais ua ntej tso es seb hais li cas nav?

M: Ws, lawv hais ib yam li seb koj txiv pheej hais li ub li no rau lawv nav ces zoo li ntxawm Nom Hwm, ntxawm Yis lawv nav ces lawv yuav ua ab tsi los yog lawv hnov koj txiv hais xwb nav ces lawv yeej paub hais tias ib yam koj txiv yog ib tug neeg uas tsis, nws tsis ncaj es nws ua ab tsis ces nws tsis hais kuv paub nws pheej mus ua nws nav ces lawv yeej hù tuaj hais tias niam tij uas niam no peb yuav ua li no es no yawg neeg puas qhia koj, ces peb hais qhia koj hais tias peb yuav ua li no, luag twb uas luag yeej luag yeej paub hais tias nws hais tsi ncaj lawm nav, ces tej zaum nws mus hais nws xwb los kuv twb tsis tau paub kuv nyob kuv tsev kuv yeej tsi tau paub nav ces luag yuav tsum nug yus no nav.

I: Uh hm.

M: Hos yog tias ib yam li yuav pab kwv tij neej tsa li cas los luag twb paub hais tias zoo li koj txiv ces nws yuav pab tsis tau nav, ces yuav tsum yog zoo li uas, yog koj txiv txawm mus hais rau luag tias yuav pab npaum ub npaum no los luag yuav tsum, luag yeej xav hais tias kuv tsi kam ces yeej muab tsis tau no, ces yuav tsum yog kuv hais tias muab tau npaum li cas ces thiaj muab tau no naj.

I: Uh hm.

M: Ces qhov nov yog qhov tias ib yam li koj yuav tsum coj ncaj ncaj es yus, yus cov kwv tij thiaj li hwm yus.

I: Okay.

M: Ces ib sim neej poj niam kev cai ces yeej yog li ntawd hos yog yuav hais txog qhov txawj qhov ntse thiab qhov yuav hais li ub li no ces yog, yog hais tiag mas
yus yeej tseem yuav paub hais tshaj luag tab sis mas yus ib yam yus yuav tau ua kom luag hwm yus no naj.

I : Hm hm, okay okay, yuav li xwb mas.

M : Hm..

I : Thank you.

End of both tapes.