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## MR 3 refugee interviews – Savannakhet. 1970/1971

[s.l.]: [s.n.], 1970/1971

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August 19 1971

TO: Mr. Fritz Benson

ORA/VTE

From: SIYA SOMPHONGSAVATH

ORA/SVKT

SUBJECT: Refugees report at That IngHang ( refugees location), who moved from Ban PalanTai, Tasseng PalanTai, Muong Palan, Khueng savannakhet.

ETHNIC GROUP LAOS:

Originally, in their old village there were about 70 families and 200 persons, these refugees told me that in their old village at ~~Muong~~ Palan Tai the villagers moved out all together. there were no one left in their old village. they moved out from Ban PalanTai by walking they to get to Ban Phonebok and had stayed here about 20 days. whereas these villagers ~~was~~ staying at Ban Phonebok. the the N.V.A come attacked with the our R.L.G's soldiers at Ban Phonebok. so they decided moved out from ~~that~~ Banphonbok to get to Mungdonghen and here at Donghen the R.L.G's soldiers sent them by car to get to Seno on 27th January 1971. they stayed at Seno camp only 4 months after that they moved out to THAT IngHang (refugees location).

REASON FOR MOVING:

these refugees told me that..Owing to at that time ,there were the N.V.A come attacked our soldiers camp. that is set up far from Ban PalanTai about 1 kilometre. our soldier in this camp there were about one hundred persons they had attacked by N.V.A on 1st to 3rd of January 1971. so on 4th January 1971 the villagers who lived at Ban PalanTai they decided moved out to get to Ban PhonBok by walking, they stayed at BanPhonBok only 20 days. after that to get to Muong Donghen by walking again. reason for moving from Ban PhonBok, because at that time there were Vietnam soldiers had attacked the our soldiers's camp at Ban PhonBok. so these villagers decided for moved out to get to Muong Donghen and they were stayed here only two days, at Donghen there were our soldiers accepted them. these refugees told me that at their old village (Ban PalanTai), before they moved out they were in the shelter-hold for three days. they said: they could not go any where, because the Airplane bombing around area their village over time. these villagers in this area were affraid, so they decided moved out from their old village.

The action of the N.V.A at BanPalanTai.

these villagers told me that when the N.V.A come into the village they did not recruited anything from the village, they only tell the villagers dig the ~~the~~ shelter-hold for themselves, the N.V.A did not allowed the villagers go to another places they ~~the~~ villagers that 'I'you are do not move to anywhere every one must stay with us' about this there were of the villagers to answer them that ' we don't like to stay here, because ~~the~~ we are affraid the Airplane bombing into our village. now in our village it is very difficult for the way of living. so we are all together must decide take away to get to the

another places (which is do not trouble)that is quiet and piece after that there is no one els answer the N.V.A .The villagers did not worry about the order of the N.V.A that told them before.

The life in their old village:

these villagers they are buddhist,in their old village. thre is a temple ,and there is a school there are 6 class-room for their children, there is not a hospital when they were wickness they went to Muong Palan there is not market when they want to by something they went to Muongpalan. these villagers told me that when they were in ~~thair~~ old village, they were farmers they had grew the rice on their farm,and some of them they were gardeness and their grew the rice, chilli, the egg-plant,the cucumber in their garden.in this area they used our R.L.G's money.

The life in their new village:

the life in the new village when they become refugees. here at That Inghang( refugees location). they are supporting by our R.L.G and by Usaid ORA. now at That INGHANG there is a hospital, but there is not school for their children, there is no market, when they want to by or sale something they went to the market at Savannaktet these refugees said that they need to do the farm and the garden, but they haven't the land for to do.they said if the R.L.G have a program for help them about this. they will be very glad. these were told me by Nai Pong who is Nai Ban of Ban Palantai.

DIST: AC/ SVKT  
NELL,CDAA

TO: Fritz Benson

September 15, 1971

FROM: Siya Somphongsavath (SVKT)

SUBJECT: Refugees Report at That Inghang (Refugees Location). Who moved from Ban Plue, Tasseng Palan, Muong Palan, Khoueng Savannakhet.

Ethnic Group: Lao

Originally, in their old village, at Ban Plue, there were about 30 families and 75 persons, these refugees told me that in their old village at Ban Pleu the villagers moved out altogether. There were no one left in their old village. They moved out in the morning at 6 O'Clock on 4th of January 1971 to get to Ban Nathone, they arrived at Ban Nathone at 3:30 in the evening, after that they got to Ban Nong Machok and stayed here one night, on the next day they got to Ban Malay and they took a taxi here (at Ban Malay) to get to Muong Dong Hene. They stayed at Dong Hene for one month and 15 days. After that they moved out to get to Seno. Because they heart, at that time there were NVA attack Ban Phonbok, they have a program will attack Dong Hene too. So when these refugees know about this they hurry decide get to Seno by car and stay here one month and 20 days. After that they moved out to refugees location at That Inghang and they are still living here until now.

Reason for Moving: These refugees told me that, owing to at that time in their old village. It was occupy area of the NVA and PL these NVA and PL come and recruited rice and food from the villagers always, one month for three or four times, and some time there was the airplan bombing in the around area of the village. But it was not killed any one, but the villagers were afraid. They did not like stay at the shetler hold for along time. So htye are hurry decided moved out from their old village, on 4th January 1971.

The Action of The NVA to The Villagers: These villagers told me that about the solers of (PL) and NVA. They said that on the day time they have never seen they come together by the big groupe, they have only seen them come by 4-5 persons together with the AK. on their hands. There wasn't any meeting took place in this village, but both PL and NVA. have always come to talk with these villagers every two days, the PL come into this village to make sue that all of these villagers were still staying. Every time they come they always say that "if you all see that staying here isn't safe enough for you all please go and make the shetter. In another area, in the garden or in the thick wood or anywhere you see that it would be safer for you than here, but the area /you have a right to move to must be the area that was under our control. If not place would be safe for you all. If you move to other area that wasn't under our cogtrol that mean you all are our enemy and we may kill you are, maybe you would be kille by the enemy when we fi ht that area. Stayeing in the area that had been occupied by us would be safer than the area that wasn't coupied by lus get, because we have a plan to fight every area in Laos. The reason tat cause us not begin our plan we are now waiting for the commandation from our hightest officer who are now working on the



meeting with the war in Laos maybe ended if not no problem that we won't be commanded to fight. Because of this reason we don't want you all move to the enemy's area they said like this every time that they penetrated in this village.

The Life in their Old Village: These villagers told me that at their old village. Ban Plue they were farmer they grew rice in their farm, and some of them were gardener they grew rice on their Hays. They grew tobacco, chili, egg-plants and variety vegetables in their garden. These villagers had raised some cattle and the poultry. There was a school and three class-room for their children. Then was no hospital, there wasn't any market, there was only ox cart for transportation in this village. In this area they used our RIG's money, and these villagers they are buddhist.

The Life in their New Village: The life in the new village when they became refugees, here at That Inghang (Refugees location) they are supporting by our RIG and by USAID's ORA. at the refugees location That Inghang, there is a small hospital, and high officer always go to see them. These refugees told me that, they want to do farm but there is no place, if the high officer have a program for help them about this they will be very glad. These were told me by Nai Ban of Ban Plue his name Mr. Theng Pong.

ORA:ps:15-9-71

TO: Fritz Benson

September 15, 1971

FROM: Siya Somphongsavath(SVKT)

SUBJECT: Refugees Report at That Inghang (Refugees location) who moved from Ban Vang Duangtha, Tasseng Palan, Muong Palan, Khoueng Savannakhet.

Ethnic Group: Lao

Originally, in their old village at Ban Vang Duentha, there were about 40 families 175 persons. These refugees told me that in their old village at Ban Vangdeuntha, the villagers moved out only 30 families and 150 persons, and the villagers who left in their old village. There were about 10 families and 30 persons. These refugees told me that they moved out from Vangdeuntha by walking for two days, they arrived at Seno Camp on 27th of May 1971. They lived at Seno camp only two months, after that they moved to That Inghang, and now they are staying here.

Reason for Moving: Owing to in their old village there were NVA and PL came into the village. These PL always recruited the rice and food from the villagers, some time the NVA told the villagers pound the rice for them. One families each five of the basket. When their soldiers need, they can take every time. "we do not have time to pound the rice, so all villagers should be and be their best to support and cooperate with our effort in order to drive out the imperialists from the land of Laos" The villagers told me that, the NVA, about 20 persons stayed with the villagers for look after the villagers. In this area there was no camp of our soldiers. So it is easily for the NVA came and occupied in this area.

The Life in their Old Village at Ban Vang Duentha: These refugees told me that, they are buddhist. There was a temple in their old village. There was a school and III class-room for their children. There was no a hospital, when they were sickness they went to the Hospital at Muong Palan, there was no market, when they want to buy or ~~sell~~ sale something they get to Muong Palan, or Dong Hene and sometime they get to Savannakhet too. These villagers told me that at their old village (Ban Vang Duentha) they were farmer they grew rice on their farm, and some of them were gardener, they grew rice, chilli, egg-plant in their field. These villagers told me that at their old village there were a lot of properties that they had left behind in their old villages, they could not carry with them, when these villagers told me about their old village. They were very sadly, and they said "now we are very sorry when we talk about our village, we should like to go back to our old village, but we can not return back. Because the fighting it is not end, and in our village there are many NVA and PL staying. Oh! how long will it be before the fighting is ended and we will have peace and quiet."

The Life in The New Village: The life in the new village when they become refugees here at That Inghang (refugees Location). They are supporting by our RIG and by UNHCR's ORA. At the refugees location. That Inghang, there is a small hospital and our officer go to see them always, and some time the Chao Muong or Chao Khoueng go to see them too. These were told me by Mr. Xieng Nin who is Nai Ban of Ban Vang Duantha.

ORA:ps:15-9-71

17/9/71

To: Mr. Fritz Benson                      ORA/Vientiane  
From: Siya Somphongsavath              ORA/Savannakhet  
Subject: Refugees report at Ban NongKom, Tasseng KhuakhaKat, Muong Savannakhet,  
          Khueng Savannakhet. Who moved from Ban NaSok, Tasseng Palan, Muong Palan,  
          Khueng SavannaKhet.

Ethnic Group Laos:

Originally, in their old village at Ban NaSok, there were about 40 families and 250 persons. these refugees told me that in their old village Ban NaSok, the villagers moved out altogether. there were no any one left in their old village, they move out in the morning at 6 o'clock on 5 th of January 1971 get to SeNo camp on 6 January 1971, they had stayed at the SeNo for one month, and 15 days. after that they get to Ban NongKom and they are still living here now.

Reasons for moving:

these refugees told me that, owing to at that time, in their old village at Ban NaSok, it were occupy by the N.V.A and THE P.L these N.V.A and P.L when they come into the village they were recruited rice and food from the villagers. these villagers said: sometime there was the Airplane bombing in the area of the village, but it was not kill any one, it was bombing around area of this village, but these villagers were affraid and they did not like stay in this area for along time. they think this area it is not safe for themselves, so they hurry decide move out from their old village altogether.

the action of N.V.A to the villagers:

the villagers told me that, about the P.L and N.V.A's soldiers. they said on the day time they have never seen they come together by the big group, they have only come by two-three persons together. with the A.K on their hands. there wasn't any meeting took place in this village, but both P.L and N.V.A have always come to talk with these villagers, every three days the P.L come in to this village to make sure all of these villagers were still staying. every time that they come they always say that "we do not have time to pound the rice, because we have much work to do to develop the country therefore, all villagers should do their best to support and cooperate with our effort in order to drive out the imperialist from the land of Laos" and sometime these P.L and N.V.A said to these villagers that "if you all see that staying here it is not safe enough for you all please go and make the shelter in another area, in the garden or in the thick wood or anywhere you see that is would be safer for you than here, but the area you have a right to must be the area that was under our control. ~~that was our control~~ if no place would be safe for you all if you move to other area that wasn't under our control that mean you all are our enemy and we maybe kill you, when we fight that area, staying in the area that had been occupied by us would be safer than the area that wasn't occupied by us get, because we have a plan to fight every area in Laos. the reason that cause us not begin our plan is we are now waiting for the commadation from our highest officer, ~~who~~ who are now working on the meeting with the war in Laos, maybe ended if not no problem that we won't be commaned to fight. because of this reason we don't want you all moved out to the enemy's area. they said like this every time that penetrated in this village.

the life in their old village:

these refugees said in their old village at Ban NaSok, they were farmers, they grew the rice on their ~~Maya~~ farm. these villagers had raised some cattle and the poultry. there was no school, there was no a hospital when they were sick they went to hospital at Muong Palan (from Muong Palan to Ban NaSok about 7Km) there ~~was~~ was no market, there was only ox-cart for transportation in this village, in this area they used our R.L.G's money and these villagers they are Buddhist, there is a Buddhist's temple in their old village.

the life in new village:

the life in the new village when they become refugees, here at Ban Nong Kom (Refugees Location), they are supporting by our R.L.G and Usaid ORA at the refugee location Ban NongKom there is a small Hospital, there is a school and there are three class-room, there is no market, when they want to buy something they go to buy in the market at Savannakhet, and they can pay 50 kip for taxi. at Ban NongKom is very easy for transportation, because the refugees location stand by the road No; 9....

Dist: Nell, ORA / Savannakhet.



20/9/1971

To: Mr. Fritz Benson                      ORA/Vientiane  
From: Siya Somphongsavath              ORA/SavannaKhet  
Subject: Refugees report at Ban NongKom, Tasseng khuakhaokat, Muong Savannakhet,  
          Khueng SavannaKhet, who moved from Ban NaKe, Tasseng Palan, Muong Palan,  
          Khueng Savannakhet.  
Ethnic Group Laos:

Originally, in their old village at Ban NaKe, there were about 38 families and 200 persons, these refugees told me that in their old village at Ban NaKe, the villagers move out altogether, there were no any one left in their old village, they move out on 4 Th of January 1971 to get to SeNo camp by walking, they stayed at SeNo about one month, after that they get to Ban NongKom and they are still living here now.

Reasons for moving:

these refugees told me that, owing to at that time in their old village at Ban NaKe, it was occupy by the P.L and the N.V.A and the airplane always bombing in this area, but it was not bombing into the village, it only bombing around area the village, it was not killed any one, these villagers said: when they were in their old village, they stayed in the shelter-hole always. they could not get to another place for along time, because they were affraid the airplane bombing. so they decide hurry moved out from their old village. on January 1971.

the action of the N.V.A and P.L to the villagers:

None of P.L and N.V.A lived in this village, with the villagers. they just come in only at the day time with 2-3 persons of them. none of their camp located near by this village, the villagers could see the P.L and N.V.A but they never seen the tank rode of them, these villagers said in their old village, when the P.L and N.V.A occupy in this area, these villagers said they are ~~stibomk~~ unhappy, because they (P.L and N.V.A) did not allowed villagers go far away from their village, when they came into the village they were recruited the rice and food from the villagers. and some time they were told the villagers dig the shelter-hole for themselves but when the airplane coming they hurry get into the shelter-hole before the villagers. that is not our airplane. it is your R.L.G airplane, so you ~~are~~ don't affraid it. this is the word that the P.L and N.V.A say to the villagers.

the life in their old village:

these villagers told me that, in their old village. they are farmers, they grew the rice on their farm, and some of them were gardener they grew rice, chilli, egg-plant and vegetable on their Hays. they said in their old village, there was a school and three class-room, there was no a hospital, when they were sick they went to Muong Palan, there was no



market and there was no transportation passed by this village. when they want to buy and sale something they went to Muong Palan. these villagers they are buddhist. there is a buddhist temple in their old village.  
the life in the new village:

the life in the new village at Ban NongKom, when they become refugees they are supporting by our R.L.G and USAID ORA, at the new village at Ban NongKom, there is a hospital, there is a school for their children, there is no market, but in this village there is only small shop, so when they want to buy something they went to SavannaKhet, they can pay about 100 kip for taxi.  
BIST: Mr. Neil, CDA/Savannakhet.

21/9/1971

To: Mr. Fritz Benson                      ORA/Vientiane  
From: Siya Somphongsavath      ORA/Savannakhet  
Subject: Refugees report at Ban NongKom, Tasseng Khuakhaokkat, Muong Savannakhet,  
          Khueng Savannakhet, who moved from Ban NaThone, Tasseng NaThom, Muong  
          PaLan, Khueng SavannaKhet.  
Ethnic Group Laos:

Originally, in their old village at Ban NaThone, there were about 75 families and 370 persons, these refugees told me that there were <sup>any</sup> one left in their old village. these villagers moved out altogether, they moved out on May 1971 to get to Ban NaThom at the night time by walking. they were stayed here (Ban NaThom) one month, after that they get to SeNo and they take a ~~taxi~~ taxi from SeNo to get to Ban NongKom and stay at NongKom until now.

Reasons for moving:

these refugees told me that, owing to they were affraid the airplane bombing, because at that time the airplane always bombing into this area, but it was not killed any one in this village, but they said: it is very difficult for them about the life of living, they said they did not dare to get to here and there as same as before, so these villagers hurry decide moved out from their old village. to get to other place that is good and quiet than they old village, (they mean the place that without the bombing)

The action of the N.V.A and the P.L to the villagers:

these villagers told me ~~that~~ about the action of the N.V.A and the P.L to these villagers at Ban NaThone. these villagers said when the P.L and N.V.A were occupy in this area, there were P.L and N.V.A were stayed with the villagers, the names of the P.L and N.V.A who lived with the villagers ~~xxx~~ such as: Mr. Yeng and Mr. Seng they are Laos and Mr. Bao he is Vietnam. These both P.L and N.V.A were killed by our soldiers (S.C.U) while our soldiers went to fight in this area (B. NaThone). these villagers said about the P.L and N.V.A's soldiers they never seen them came by the big group, they've only seen them came by 20-21 persons together. when the N.V.A came into the village, they were recruited rice and the pig and the dog and the poultry from the villagers. these villagers told me that every time that the ChaoPhraNacNgan talk to the villagers, at the last time when he want to stop talking he always said that:

"we do not have time to pound the rice  
because we have much work to do to develop  
the country, therefore, all villagers should  
do their best to support and cooperate with  
our effort in order to drive out the imperialists  
from the land of Laos"

this is the way of the P.L and the N.V.A when they want to recruit the rice and food from the villagers, they always say same this way to the villagers.

The life in their old village:

these villagers told me that, in their old village at Ban NaThone they are farmers, and they grew the rice on their farm. there were some of them were gardeners, they grew the rice, chilli, egg-plants, vegetable, potatoes, mashed-potatoes, and sweet potatoes on their garden. these villagers told me that in their old village there was a school and three class-room for their children. there was no a hospital, there was no market, when they want to buy and sale they get to Muong Palan and some time they get to Savannakhet too. these villagers they are Buddhist, there is a Buddhist temple in their old village.

the life in the new village:

the life in the new village when they become refugees. at the present time they are supporting by our R.L.G and USAID ORA. at the new village at Ban Nong Kom there is a hospital, there is a school and three class-room for their ~~children~~ children, there is a road No: 9 pass by this village. but there is not market, when they want to buy something they get to Savannakhet, they can pay about \$ 100 kip only for taxi. these told me by Nai Tasseng of Ban NaThone, now he is a soldier and stay at the SeNo camp.

DIST: Mr. Nell, ORA/ Savannakhet



TO: Fritz Benson

Aug 4, 1970

FROM: Bounphet MOUKDAVANH

SUBJECT: Report Refugee in Seno (SVNKT)

First of all I would like you to know the back ground of the people in Muong Phine. Muong Phine had been settle for many years. It is about near hundred year no body known actually the old people died and the young man did not know, Muong Phine before in the past 30 years. There isn't many people. Most of the people are Lao, there are other race also such as Lao Teung (Kha) but did not lived in Muong Phine. Some were on the XD1832 mountain and around this area. These people were lived apart. Most of the Kha were lived along the river WD8529 and WD 8525. Their job were farmer and plantation. They grow crops such as rice, corn, vegetable for themselves. If they have enough for themselves they sell to their neighbor.

People in Muong Phine most of them were farmer. Each family have at least 100 meter square for growing crops. If some body who doesn't have farne they actually have garden in their garden they have difference kinds of fruits trees such as mango tree, banana trees, and pineapple. Beside farmer and gardener they are merchants. The merchant in Muong Phine usually were Vietnamese, because in the past 30 or 20 years these people were trade with Lao people in Muong Phine and also Lao people were trade with people in Saigon. They exchange products such as Lao bought clothes shoes from Saigon and Saigon people were bye Lao animals (Buffalo) animal skin, salt and some food were also came from Saigon to Muong Phine.

Many of Lao people were married with Vietnamese and also Wietnamese married with Lao. Muong Phine is a city which is close to the meditate between Lao and Vietname so it is easy for Lao and Vietnamese to come and go to each other. There fore there are many Vietnamese lived in Muong Phine. Muong Phine during the past 30 years. People were came from Saigon and from XD 2747, XD 3444, XD 3143, XD 1514 and around the area of 1543. There are also many people moved out of Muong Phine, during 1950-60. Some went and lived in Savannakhet and they went to WD 7014 and WD 5945, WD 5229 and the area of WD 3046 and WD 0243 because these place were good for them to earn a living such as growing crop and feed livestock. Muong Phine is a city which have alot of animals and farmer during 1959, there are Kong Lai Soldier lived there, and Muong Phine were settle in to three villages such as Phine Neua Phine Khang, Phine Tay, each village had Nai Ban and Tasseng. In 1961 - 62 there are middle soldier, after that there are P.L. who settle themselves to be soldier which they belong to NVA. from this time 1963 there are plane were bombing and soldier to fight against P.L. and NVA. People were not so afraid during this time because the plane won't drop bomb near their village. But during 1965-67 the plane were drop stronger and stronger and more and more people could not stay at home they were afraid so they had to live in the forst during the day. Eventhough

during the night people could make light, because they were afraid of the plane. If the plane see the light they will drop bomb. They had to live in the ground people could not really grow crops. Therefore they have less and less food for their old, also they had to gave to P.L. and NVA who had order and asked from them. In 1967-69 their house was burned all villagers were home less because the plane destroyed. They have to live in their own farm. Some people were moved from Phine to Savannakhet and Seno and lived with their relative there many Vietnamese were went back home to Saigon, only the one who had married Lao and say themselves were belong to Lao so they can lived in Muong Phine.

During 1969-70 when Lao Army reach and won Phine they were get on the plane and went to Seno no body left in Muong Phine because they were afraid of the plane bombing since 1960-70 the first villager was the villager in Ban Phine Neua on the number one villager. In Ban Phine Neua there are 300 people more before they left Muong Phine. After they had been settle in Ban Phine Neua Tasseng Phine Neua Khoueng Savannakhet they are only 48 families and 200 people more. They moved to Seno on November 1969. They moved to that place many people in Phine Neua said they left their original place because they were afraid of the plane, every day the plane were drop bomb in their village since 1960-70. They were disappomte to live under bad circumstance, also they were tired of Vietnam army and P.L. who was asked them for food and used them to carying bullets. They must do for them in any case. People had to listen to their propaganda.

The P.L. programe, they propaganda that they could took the villager to study they have medicine and sanitation to help the people but only for the one who could worked for them. Such as if a man in the village was sick he could not work for them they give live only the medicine or a injection. No body know where they got the medicine from nothing they help the villager in make house or farming P.L. or NVA were help and describe the better way to the people who were belong to them, when the P.L. come to a village they aske for food first of all. If the villager have enough food (rice) they asked to devided from them. If the people had already devided for them and they still have enough they devided the rice from the people again and see if that family have not many people and it is enough for them, they bought from them again. Many people are ennobel that they lack of food (Rice) P.L. and NVA did not have any market because if they wanted some thing they divided and bough from the people supose in a family have a lot of pigs and chichen. The P.L. are propaganda to give them that livestock if they did not give them they said that family was not love their country and did not help their country. Said that they were sell fish when the P.L. first come to the village. They ask for food if they did not get they come again and the second time, if the second time they did not get they come on the third time.

So they do this again and again. The villagers were tired of them and did not want them to come again so they had to give them what they wanted. Even they get food they used the village to carrying them to their original place. Some place were far away from the village. People had to walk and do what they say because they were afraid the NVA and P.L. do hard to them. They carrying food and bullet to WD 7014 from Muong Phine. Some time they had to carrying from Muong Phine to WD 8004-8005 and around this area. Even though the young or old boy or girl had to do this work for the P.L. they were that people to carrying thing for them is when P.L. came to the village they ask for what they wanted if they got that thing they let the people to carrying for them and P.L. or NVA guided them along the way they lived, but before they do the people reach their original place. They stop the people not to let them see exactly where they lived. Every one in a village should carrying them the other word was the villagers should worked for them except the one who was very sick or the man who was too old, if some people who refuse to do what they wanted or did not agree what they said they took them to their original place what they said was going to study other word is to train that person until he could do what they wanted.

In political organization, the P.L. settle Pho Ban or Tasseng by themselves. They changed the old Nai Ban. They selected Nai Ban or Tasseng themselves and then they told the villager to selecting if the villager did not selected the one who they had selected, they told the village to selected again, by saying that the villager did not selected the good one. For instance in a village there is a person name "A" he is good one and can work for P.L. and NVA when P.L. come and see, they selected him in secret and did not told the villager. If the villager selected Nai Ban did not correct the person "A" they selected another one "B" P.L. told them to selected again until the villager selected a person "A" The Nai Ban or Tasseng who they settled to do or help them. He must do what P.L. said even though he did not wanted to do if P.L. told Nai Ban ask the villager to give them rice 5 kilos from each home Nai Ban should do and should have rice 5 kilos from each house for them, Nai Ban or Tasseng also propaganda villager to be soldier or went with the P.L. usually the young people from 10-18 are went to P.L. and believed them what they said. Many village around Muong Phine such as XD 0426, XD 0428, XD 0529 and XD 0726 around this areas when the P.L. came the change the leader of villager. The duty of Pho Ban is to order village to carrying and transport them rice, food, and bullets and also guided the villagers to believe the P.L. If Pho Ban is not good or did not do what they wanted to do P.L. were change quickly. If Pho Ban good can do any thing for the. So he had been a Pho Ban a long time. P.L. said to the villager that they will take the villager to study such as mechanic, making clothes and many other things. They said if the villager had studied. They would help their country. They would help their country. They will keep the country development, what they said it likes like really happen but when the villager who they believes. They went and see that was not true,



they were came back many of young people went to P.L. and came back because it was not true what they waid is only alise.

In education they don't have school they actually have teacher, but they teach only in the forest. They teach only propaganda such as you should love your country, you should develop your country. In the past twenty years Muong Phine had schools. They are also have teachers, but after the planes bomb the school were burn and some of teacher went to P.L. because the P.L. propaganda and they went to teach the P.L. P.L. school were only under the trees. They were no permanent school. They moved from place to place because they are also afraid of bombing. I have a book from a villager in Ban Phine Neua, I borrow them to send you. This book is the first class of P.L. student. There is only this book for student, because they teach them how to read and write that all. No other subject, this book I have defficult time to get it, because they were afraid of me that I will do harm to them. This book they get directly from P.L. during they were in Muong Phine. People had to bye this book.

People in Ban Phine Neua right now they had no school yet and also did not have hospital. People wanted farm pond for growing vegetable. They had not enough water.

When I asked them every one were happy because they had help from government such as salt, peper, rice cooking oil, soap. These things had help to distributed to them also there are many refugee left in Seno because their house doesn't finished yet. They are waiting for the grass for the roof. I also help them making house. Every day I go out to Seno with Soulivong and work with the refugee there and came back to Savannakhet at 6 or 7 PM. sometime the car was not work so we have to wait in Seno, waiting for car to take we to Savannakhet. I don't know what happen about my lisen my brother did not sent to me I wrote him two time, but it was not help. I don't know what to do about it.

RR/RDD/Bounphet MOUKDAVANH/ps:4/8/70

TO: Fritz Benson

Aug 18, 1970

FROM: Bounphet MOUKDAVANH

SUBJECT: Report Refugees in Ban Phine Khang (Seno Savannakhet)

In Ban Phine Khang there are 71 families and 349 persons after they moved to Ban May. Before they moved from Muong Phine there are 76 families and more than 349 persons, because after they moved some families were not stay in Ban May. Some families went up to Vientiane, some families were stayed with their relative in Savannakhet. Some people are hired for worked in Savannakhet, the refugees in Ban Phine Khang were from Muong Phine Tasseng Phine Neua Ban Phine Khang, they arrived at Seno on November 1969 at the same refugees in Ban Phine Neua, they moved in to Ban May on May 1970. These refugees are Lao they are almost the same as refugees in Ban Phine Neua. About their backround and the way they living they are almost the same, most of refugees in Ban Phine Khang are famers and gardener. They moved from their original place because they have war in their villages. Every day since 1960-1970 the plane were bombing. They can not stay in the village because they were afraid of bomb. They were lived in the farm, in the forest for escape bombing. In 1963 all of their house were destroyed by plane. Most of them lost various things such as buffalo cow and many instructments. The refugees Ban Phine Khang said they left their original place because of the plane bombing, if the plane did not bombing they won't left their house even some people gave them the money, because they have various things in Muong Phine one families have at least one hundred meter square farm and 10 cows or buffaloes. They left Muong Phine because they lack of food such as rice because each year they grow rice were not enough for their own because they can not grow as much as they could. They were afraid of bomb. Eventhough they have to divided to P.L. Their livestock such as buffaloes, cows are also provided to P.L. if they have enough P.L. were buy from them.

Before Muong Phine have war these refugees have enough food in the past 20 years, each family have at least 300-400 cans each year. When they did not lived in the village their food and their animals were get down every years so they don't have enough for themselves.

Muong Phine in the past 20 uears have at lot of freedom, as I had mention in the last report Ban Phine Neua. Actually Phine Khang also the Seme as Phine Neua, because these people in the past 40-50 years were came from many difference place, some people came from the same point of the people in Phine Neua they sttle there as long as Ban Phine Neua. In 1960 the people were not really so afraid of P.L. because when the P.L. first come to the villages they were not angry they only propaganda. They asked the people to development country and study. So young men should go to the soldier P.L. said, inorder to help country stop the war. Young men in Muong Phine were believed in P.L. many of the people in Ban Phine Khang went to P.L. in 1962 such as Thao La, Thao Sy and also the girls were went to P.L. besides propaganda P.L. had order them for food and protine, rice and used

the people to carrying their thing such as bullet and rice, even the old men had to carrying thing for them. They make schedule for each family should go and carrying them things. Some thing if the villager can not do such as help them to make road, P.L. had to used the people in another job such as asked and tell them to feed more animals and grow more crops. If the refugees have a lot of animals they were provided from them if the refugees have a lot of money they asked them to change their own money. Many of refugee in Ban Phine Khang gamble about money because P.L. order them to change. When they arrived at Seno that money can not be used. These are the main problem they have. They don't have Lao money, they don't have farm and pond to feed first. If they have these thing they will very happy, Ban Phine Khang right now can almost living by themselves. Some people were happy when they arrived here because they received food and had house and they can own the land.

In P.L. program they were almost the same as Ban Phine Neua. They are not great difference. They have school in the forest teach people the way their living told them to grow more crop. P.L. only propaganda the people to do their own way, they don't help the people to do job. When the refugee make farm or growing crop the P.L. were not help if the refugees have a lot of rice during harwing season they came and asked them for rice.

As I see and interview some people in Ban Phine Khang were not hated the P.L. because some of their relative were went to P.L. they hated only the NVA, because when the NVA came to the village they don't know Lao language. So they said what they want if the people don't really know how to do they were angry at them. As they said to me there are a lot of P.L. and NVA in Ban Pong (WD-9213) Ban along way and Ban Khe (WD-9308) and around this area because this area are Lao Theung (KHA) most of the P.L. are KHA. The refugee were really afraid of this P.L. (KHA) because when (P.L.) coming they asked anything they wanted to and propaganda refugee to go along with them if the refugees to do to took them to study that means they took them to hill without any body see. Mr. Cham one of refugee who had went to P.L. and camback said. Before he went to P.L. he believed that the P.L. said will be really happen but when they go, they saw that was not true so he escape once but the P.L. come and catch him again they took him to studying. They taught him only way to living, how to defence Lao government learn how to make farm so they taught him every day. He said he did not want to listen to them but he should do because he had no way to go, he stayed wiith them for three years and worked for them their worked was very difficult, he said he could not sleep even during the night because P.L. had to carrying bullet guns from place to place during the night they could not do during the days because if the plane see they are moving they will bomb sometime P.L. used him to propaganda the villager, he went to Ban Ka Pang (XD-1801) Ban Ghang (XD-1106) and Ban Dasia (XD-1605) he went to this area during 1967-68 many of the people in this village went with him, but only the children 10-12 age. During 1969-70 he heard the Lao government come to Muong Phine, he alone escape from P.L.

original place and walked to Palane. He met his wife and his parent there, he then get on plane and went to Seno. I asked him why you escape from P.L. he said I don't wanted to suffering myself because during he lived with P.L. he can not fully eat, some day he ate leaves. Even the dog he had to eat because there was not any meat. If suppose they have one cow they had to divide to thousand people so they won't have enough food and also he is tired of propaganda and tell alie people so he escape from P.L. , he was very happy when he came to Ban May Seno because he can do what he wanted to such go to work, feed animals and farming one thing he add why he went to P.L. because he wants to see difference place to get experience but after he get experience then he see what is really happen so he came back. He now have 29 years old lived in Ban May Phine Khang. This is all for refugee in Ban Phine Khang, about refugee in Na Po and Phine Tay they did not some housing in Ban May yet so some the refugee did not come in to Ban May yet, they will all come out at the end of this week.

RR/RDD/Bounphet MOUKDAVANH/ps:18/8/70

TO: Fritz Benson

1 Sept 1970

FROM: Bounphet MOUKDAVANH (Savannakhet)

SUBJECT: Report New Refugees in Ban May (Phine Tay Seno Savannakhet)

Ban Phine Tay is a big village, because there are five villages living together. These refugees came from difference villages in Muong Phine such as Ban Phine Tay, Ban Pabang, Ban Sepone, Ban Natalang, (XD-1328) and Ban May, all these villagees are in Tasseng Phine, Muong Phine; Khoueng Savannakhet. There are 79 families after they moved and there are 422 people living in (Seno) Ban May, before they moved they were over than hundred families and over 500 people, Ban Natalang had 50 families before they moved but after they moved there are only 15 families left, because some of family were late to get on the plane. Some family didn't know that Lao government will take them to Seno. During they are waiting for the plane in Muong Phine and also at the Airport, so the refugees were spread away, some families went back home, some families were left the Airport, only the families which stayed in the Airport could immediately get on the plane. There-fore there are some families can not come to Seno, as I interview them all these refugees really wanted to come to Savannakhet. They are waiting for the plane for three days in Muong Phine Airport. They get on plane to Palane then they got the car to Seno (Savannakhet).

In the past 30 years these refugees were come from Ban Kengpo (XD-1463) and from Se Namkok (XD-1855) and arround the area of (XD-2060) in this square, some families lived along Sebanghieng river, most of them are farmers. They moved from their original place since (1942-45) they moved to Chepon, Muong Phine. They living in Muong Phine since 1959 there are middle soldier lived in there and 1961 there are P.L. and NVA appeared. At the same time there were the plane bombing arround Muong Phine such as the farm and the foot of the Mountains (XD-1327) and Ban Natalan, Ban Nakhahan (XD-1328) , (XD-1429). 1962-1963 the plane bomved in their home their farm and their plantation. The refugees in Ban Phine Tay homeless since 1963 and they went to lived in the forest some people darely lived on farm. If the plane bombing henly in the day they could not get out of hole. They could't even make fire to cook food because if the plane saw the smoke or light it will bombing.

They moved from their original place because of this reason. They have difficult for to live. When the P.L. came they had to share their food, and went to transport their things such as bullet, rice, the girl had to milling rice for them and they afraid of plane bombing they could not farming, could not gardening. It was really true that the plane bombing every day since 1962-70. People were killed such as Mr. Som Ban Phine Tay he died in 1968 during he saw seedling paddy the plane were dropping bomb they also cutting legs (The Villagers) and hands two people in Ban Phine Tay were cutting legs because of the bomb.

About the P.L. and NVA in Ban Phine Tay they said many of the young people went to P.L. and not come back, right now they are still P.L. I tried to know their names and tried to find out how they are doing



about P.L. but the villagers were afraid to tell me. I tried to get some more book but they said they left it in Muong Phine. They didn't take it. They took only P.L. money. Did you see P.L. money? If you want to see tell me. I will share them and send it to you, but I have to change them Lao money, they start using this money (P.L.) since P.L. come in 1962. They get P.L. money by selling pig sow chicken. Sometime P.L. share them by gave them clothes such as P.L. gave pants, shirts, shoes and the refugees gave the P.L. pig cow, chicken. Sometime one pig for one trouser, many refugees lost pig cow chicken for them during P.L. coming, because of this reason the village want to leaves home and went to Lao government during 1965. Pho Ban Phine Tay said some villagers escape from Muong Phine, they moved to Dong Hene (WD-3046) I asked Pho Ban why didn't you come that time. He said I really wanted to come but impossible, because the area he lived is under P.L. control. People who can escape are people who had been living out side the Muong Phine where the P.L. often come so they can escape away. If the P.L. saw or catch the one who was escape they took them to study. The first time they took them to study for short time that means the P.L. took them to propaganda or wash brain for a while. If he did again they took him to study for along time that means they took him to killed without any body knows. Most of P.L. that the people in Ban Phine Tay Seno were not Lao that are Kha this Kha means Kha Keotat (Teeth cutting) this Kha do means to the villagers such as when they come they orders for food. Took the villagers rice, livestock pigs cows chicken, took away the villagers instruments, order to change P.L. money, the villagers had to do it for them because they were afraid of their weapons. If the villagers did not do what they wanted to do they are shooting gun over the head did other thing that make villagers afraid.

The refugees in Ban Phine Tay right now is about 427 people. They were living in Ban May (Phine Tay) Seno, Many people wanted farm pond hospital, school they school had been building but not finish yet, many of them grumbling about the soil, because the soil in Ban May is not utilized. Their crops are not beautiful. Many people wanted the government to help them giving farm, pond hospital and school the school right now had been building but not finishing yet, they need more well because there are not enough water for them. Many people make they own wells, they also had some pills or medicine from the Asian Christaian sevice and there is no problem about their sickness.

I would like to write many reports in a week but it is impossible because every day I went to Seno from 8 AM untill 6-7 PM I had to come back to Savannakhet. In Seno there is not office, when I come back from interviewing the villagers than I also had to translate the form in to English during the right. So I had to write the report during Saturday and Sunday. In Seno Ban May I had guided the students to work such as interview the villagers by using the form. So I had to sent you my report on Monday because I had time to write you only Saturday and Sunday I think you would understand my problem.

RR/RDD/Bounphet MOUKDAVANH/ps:1/9/70



TO: Fritz Benson

Sept 8, 1970

FROM: Bounphet MOUKDAVANH (Savannakhet)

SUBJECT: Report Refugees in Ban Napo (Seno Savannakhet)

Ban Napo had 67 families and 320 people. They moved from Napo, Tasseng Muong Phine, Khoueng Savannakhet. They moved to Seno Savannakhet at the same time as Ban Phine Neua, Khang, and Tay, but they moved out to Ban May after Ban Phine. Right now Napo is ready in Ban May, there are also Ban Dong Beng living with Ban Napo, Ban Dong Bang have only 8 families and 48 people. This is among people they had after they moved, before they moved Napo had 72 families and more than 350 people. The people which they don't moved because they did not want to come. They are gathering with them cousin which had been P.L. They are worrying about their farm, plantation and their livestock and also they home were not to give hard blows, some families are so slowly to get on plane.

Most of the refugees in Ban Napo moved from their original place, because they don't like the war. More than that, they dislike their own home and it is difficult for them to live their farm is not fertilized. Many people suggest to leave their home because they want to see difference place. Some people mention that they had stayed in Napo and never gone to any place since they were born until 60 or 70 years old. Also they would like to change their job such as they were bored of farming. Some people would like to be tailor, barber, builder, soldier. Many refugees in Ban Napo were how retired of farmer. They are satisfied of their new home.

Refugees in Ban Napo are different from Ban Phine Khang, Phine Tay and Phine Neua. In the past 30 or 20 years these people went to school in the What (Temple) if the one who won't to study he should go to the What in order to be monk, monk is very good man monk is educated man. If the monk who had return from monk and then living in the village that man will be important man. They villager will believe him and obey him if he quieted to do and tell some thing. In this case Pho Ban or Nai Ban or the important man in the village we usually heard the name of Thit, or Xieng or Chanh. These are the names of the people who had educated from the What. So therefore when the P.L. coming they took Chanh or Xieng or Thit to be Pho Ban. Until 1959 there are some schools had been in structure and there are only the first grade. Only the small girl and boy 10-12 age intend to the school. The big boys or the man had to help parents farming and grow crops for standard of living. If the boys had experience to help parent doing farm he should go and make farm. If the boys are wanted to feed cattle they then feed cattle. Many boys and girl in Ban Napo retired from school to feed cattle and farming.

In Ban Napo is about half people believed in Buddha and another half believed in Phi religion such as (Phi Nang Noy) religion. Phi Nang Noy is different from Buddha, because when the people sick or something happened to them they believed that Phi Nang Noy punished them. If they wanted something such as rice crop, cattle they would sacrifice

Phy Nang Noy, suppose they wanted more rice paddy this years they would sacrifice Phinang Noy a cattle or two cattle. This is depend on Phi what he need or how many he need. In the year 1960 these religion many see that is not so real they were reture from it and believed in Buddha. Beside that people are all want to change religion, some people are believed nothing. Right now refugees in Ban Napo did not played, any religion because there had no temple also education there are only children want to enter school, but the school is not finish yet.

Many people in Ban Napo were retire from their old custom only the woman were still receiving the old custom and culture such as women cloth, wear the own shirt and own skirt which they are woven for themselves. About the way of living many people still doing the same thing such as went to fishing, hunting. In there Seno Ban May there is no river for them to go for fishing. Many refugees wanted pond for feeding fish, some people using their own net to fishing in the farm near their villager. Some people used their arroun for hunthing, but they are not got or have alot of animals. They said in Ban Napo their original place there are a lot of animals such as bird, squirrel, deer etc... These animals there were a lot of them. People can easily got if they wanted to.

Since 1960 the people were still get a lot to things they wanted even-though the P.L. coming, in 1965-66 the situation of their original place became bad and bad such as airplane bombing. They could not farm and go out of ground. So they were bore this situation. They would like to more out of their original place. Some family moved to Savannakhet and find a new job there. Some people went to lived with their cousin in Vientiane, Thakek. Many of the girls went along with her husband in difference province. Ban Napo refugees there are Phou then and Lao about their custom and culture are the same of Lao but their language are quite difference sound, when I first hear their sound I did not understand about their wear their clother are difference they wear holh like the Viet Nameese woman and they have black round cloth arround their head. In Napo there are two families are Tai Dam their custom and religion are look like Pou Tai.

In Ban Napo right now people are ready in Ban May Seno, before I write report I had interview Po Ban first and I explaned and asked him and try to make him understand what I am doing I interview him first about the important point, then I interview the villagers from house to house each house I spend enough time to try to contack and asked them in order to make them understand and not to make them afraid. So in each village had to spend a week or more than a week to finish it and this is all for refugee Ban Napo. I hope I would see you next week.

RR/RDD/Bounphet MOUKDAVANH/ps;8/9/70

TO: Fritz Benson

Sept 17, 1970

FROM: Bounphet MOUKDAVANH (Savannakhet)

SUBJECT: Report Refugees Ban Nong Nhang Seno Savannakhet.

Last week I interviewed refugees in Ban Nong Nhang. There are 60 families in this villages after they moved and there are 255 people most of them are not in Ban May yet, because they did not finishing the houses. Some of them will finished by the end of this week. I interviewed Nai Ban and the villagers who had been there, people in this villages right now need bamboo and roof for their houses, some of them are not completed making houses they still living in Seno.

Refugees Ban Nong Nhang most of them were not born in Ban Nong Nhang, their parents and their families were came from Ban Kheng Nhang (XD-5636) between Ban Vang Kham (XD-5438) and Ban Dong (XD-5139) they moved from Ban Kheng Nhang since 1931, but they moved by two or three families each time till 1936 they all migrated to Ban Nong Nhang Tasseng Nong Hang Muong Phine Khoueng Savannakhet.

They moved from Kheng Nhang because of many reasons first of all they moved because of the situation, these refugees had been living in Ban Dong, Ban Keng Nhang and Ban Vang Kham along Sipon River. They make farm and plantation for their occupation each year they grow crops such as rice, corn potatoes, banana, peppe, Pineapple, tobacco (Cigarettes) but not much, 3/4 of the people are farmer 1/4 are plantationer. Because they made the farm and plantation along Xepon River when the water flood then crops were died and their profit had not. Also if some year there is raining heard they couldn't grow any thing, if they did it is worth less because if it is raining alot the land is muddy some of the grows want grow.

Second things they moved because of their cattle their livestock died because of disease people in this village had a lot of animals during 1921-1923 but because of people always got sick and died each year. So they were moved from Ban Kheng Nhang to Nong Nhang. Some families moved because during they lived in their original villages, they have cattles and things they could not sell because no one will sell, every one had the same thing. People can make clothes for them self. Everyone were self sufficient they need no market. So people who had some thing to sell they need to sell, they had to move and sell in other villages beside that they transportation and the road is not good. They used only Xepon River for transportation cargo. But during raining season when the river become larger. Xepon is also dangerous for travel because it is rapidly and its very hard to go. The merchandise had often go to Huong Hoa (XD-8539) in Viet Namese boundary. They went for sell cattle and rice during 1929-30. Some people had married these. Some people moved to Xepon, some people moved to Muong Phine. In 1931-60 they lived in Ban Nong Nhang Tasseng Phine, Muong Phine, Khoueng Savannakhet untill 1961 there is P.L. soldier appeared and people had suffering for 8 years under P.L. control. During 8 years under P.L. control they had stayed in the grown in order to escap from bombing because since 1961-69 the plan always bombing. People could make farm or went out to look for food.

Even during the night they can not make any light, if the plan saw any light or smoke they will bombing. In Ban None Nhang their original place. There are a lot of land for farm and plantation and abundant food, people would like to stay there for ever. Some of refugees were not really wanted to moved, because before the P.L. appeare, they could farm feed cattle and could trade to another town such as they take goods and sell it in Muong Phine Sapon and in Vietnamese boundary. After 1961-62 they can not go even farther from their village; because they were afraid of bombing beside that P.L. told them to believed their social organization. Such as take young men to go to be soldiers and girls to be nurses. Some of refugees in Ban None Nhang right now were not believed us while we told them something about the way of government. Some people would like to return home. Many of them were P.L. and not moved from their original place.

Refugees Ban None Nhang most of them are LAO. Some people believed spirits. Some people believed ("Pinang Noy") spirits, some believed in Buddhism. They moved from their original place Ban None Nhang in 1969 and right now they lived in Ban May some had styed in Seno Savannakhet. Ban None Nhang right now is under Tasseng Phine Muong Outhaumphone Khoueng Savannakhet. There is one Nai Ban in Ban None Nhang.

RR/RDD/Bounphet MOUKDAVANH/ps:17/9/70



TO: Fritz Benson

Sept 23, 1970

FROM: Bounphet MOUKDAVANH (Savannakhet)

SUBJECT: Refugee Ban Nahano and Ban Nakahan in Seno Ban May (SVKT)

Ban Nahano and Nakahan were living with to each other, but Ban Nakahan were not finish the house yet they stay in Seno Ban Nahano had already went out to Ban May, I would like to tell you the refugee in Ban Nahano first. Their original place of these two villages one little difference and little far away. Ban Nahano lived in (XD-0525) Ban Nakahan in (XD-1227) most of the people in these two villages are Lao. Ban Nahano had 61 families and 320 people. Ban Nakahan had 23 families and 140 people, these are number of people after they moved from their original place, Ban Nahano and Ban Nakahan were under Tasseng and Muong Phine, Khoueng Savannakhet. Ban Nahano moved from their original place in November 1969. They moved from their original place, because the situation around them have war. Since 1962 when the P.L. coming in to their villager. The refugee had obeyed and do what the P.L. and NVA tell them to do. Such as when NVA soldiers wanted to moved their army they used the villager to transport them bullets, guns and rice. Some time they had transport in along way, probably 2-3 nights to go over their work. The refugee Ban Nahano went to transportation from their home to Tang Vai and around this place wouth to Sebang Hieng river. Sometime refugees had to carrying patient. The women had hulling rice paddy for them, that's means they had providing rice for them, in Ban Nahano P.L. and NVA were often caome in this villager, because this village house alot of animals such as Buffaloes, cows and chickens. They order them for food asked them to be their part otherwise is not to listen and respect Lao government. Beside that P.L. and NVA had to propaganda the refugees to be their soldiers. So the refugee in Ban Nahano moved from their original place because of the reason had mention above people are tired with P.L. such as providing them rice is the main thing they bored as Po Ban told me that the villager in Ban Nahano really wanted to come to Lao government since 1964-65 because that time Lao army had bombing near their villages and they had stayed in the ground, otherwise they could not work well. Some people mention, they wanted to come to Lao government but they have no transportation if he will come alone he will leaved his family. So every body were worrying about their own family. In construction P.L. do nothing in Ban Nahano, they told refugee to develop their villages but they help nothing such as told people to built schools, and rebruilt the road which the plane had destroyed they did simple school which have no roof and no wall and only 6 or 7 children intend in the school. The teachers were set up by themselves. They took the one who knows little and teach refugee in first grade.

In political P.L. did in Ban Nahano. They set up Po Ban by themselves and assistance of Po Ban. Every week they took Po Ban and assistance to the meeting. Po Ban is the representative for them. If they wanted to do something they told Nai Ban and Nai Ban told village the work, the village had to do what is the Nai Ban order. If Nai Ban doesn't work well P.L. had to change and set up another one such as, when P.L. see the old Nai Ban was satisfied to do their job or their work.

In Ban Nakahan they moved from their original place because of the plane bombing Ban Nakahan lived near the main road so when the plane bomb. They are bombing along the main road. The plane sowing the bomb along the road so people had a difficult to go and look for food because if they are walking they will hit by bomb. People in Ban Nakahan are not mostly Lao they are partly Kha, partly Lao. They lived and earn a living by farming along Xechon river. They had been living in Nakahan for 50-60 years. Since 1920 they people in Ban Nakahan are the people who are rich than Ban Nahano about farm and cattle, livestock. The land is better than Nahano. Each years they have rice paddy from their farm 5000-6000 kiloes, from each family. If the family who had more man to do they will morer than that. Beside feeding cattle and farming. The refugee in Ban Nakahan also fishing fish in Xechon river. They had sell their products such as cows, buffalo and rice to Muong Phine. Sepone Houay San. They had send their products to Dong Houa also during 1920-1946. Right now they could not do any thing. If they have losts of cattles they leaved them there. They can not sell and sent them to another place because they were afraid of the war. Some thime they will hit by the bomb. So they could not dare to lived in their original place the moved in Seno by plane take them from Muong Phine to Khengkok and they get on the car to Seno Savannakhet.

Ban Nahano and Ban Nakahan right now in Ban May Seno, require farm and cattle such as cows buffalo to help farming. They need the land, pond to keep water for dry season. They would like government to providiong them instructments and house supplies. Every body wanted school and hospital and temple. Many refugees did not have work to do. So they would like government and Usaid to give them some works to do.

ORA/Bounphet MOUKDAVANH/ps:23-9-70



2/9/1971

To: Mr. Fritz Benson ORA/Vientiane  
From: Siya Somphongsavath ORA/Savannakhet  
Subject: Refugees report at Ban nadeng, Tasseng Nadeng, Muong saraphoum, Khueng  
Savannakhet. (###) who moved from Ban napho, Tasseng Muong Phine, Muong  
Phine, Khueng Savannakhet (w.9).

Ethnic Group PhouThai:

Originally, in their old village at Ban napho, there were about 100 families and 320 persons. they moved out from their old village altogether. these weren't any one left in their old village. they moved out from Ban napho on September 1969 by Airplane to get to Muong Palan. they stayed here (Muong Palan) only two days, after that they moved out to Seno camp, they stayed here at (Seno) only two months. on December 1971 they moved out to get to Ban nadeng, Muong Saraphoum, but they moved only two families and 7 persons.

Reasons for moving:

In this area at Ban napho were occupied by the P.L in 1962 until now. These villagers could move out, because on the September 1969 there were our soldiers went to fight in this area, at that time all of the villagers had moved out to our soldiers side, and Nang PhengTa who is a refugee of Ban Napho told me that the villagers were afraid of the bombing by the airplane, even there was bombing in this area, and some time there was the airplane bombing into the village too. example on the September 1967 there was the air plane bombing into Bannapho. Nang PhengTa said her house had burned by airplane already, the people who live in this village at that time, they can not go to another place. they only stay in the hole if they want to do work, they can do only at the night time, they did not dare go to place to place as same as before. so they hurry decided moved out from their old village with our soldiers by airplane, on the September 1969.

The N.V.A and P.L's action to these villagers:

none of P.L or N.V.A lived in this village with these villagers. they've just come in only the time with 3-4 persons of them. none of their camp located near by this village. because of this village located along the road no:9 (Savannakhet to Saravane). the villagers could see all of the P.L or N.V.A who passed by their village. they said that they have ### never seen the tank rode along this road, they (villagers) have never seen the P.L's transportation of the weapon passed by this village on the day time, but ### about the night time they don't know, because they stayed in their own holes all night. about the soldiers (P.L) they said that on the day time they have never seen they come together by the big group, they've only seen them came by 3-4 persons together with the A.K and the B 40 on their hands. the villagers said: when the P.L came into the village, they were recruited the rice and food. some time they were told the villagers go to transportation the weapons and polished rice (hulled rice) for their army. about the N.V.A these villagers told me that there isn't any N.V.A's soldiers in this village, but they came once a month with 70-80 persons together, but they did not stay in this village (Ban Napho) they only passed by to get to Phou Vek and Phou Suong, (the name of the mountain).

The life in the old village:

these villagers grew rice on their farms, and there were Hays in this village. they grew tobacco, chilli, egg-plants and variety vegetable in their Hays, these villagers had raised some cattle and the poultry, there was no school,

but they had a program to teach as i told before (when the P.L penetrated in, but there before that there wasn't any market ,there was no transportation other than ox-cart.in this area they used N.V.Q's money.

The life in the new village:

life in the new village when they become refugees here at Ban NADENG ( Muong Saraphoum). they were supported by our R.L.G and USAID ORA for one year and six months durring this time they had grown the rice on their Hays here and when they were cut off, with the harvest from their Hays that time they could support themselves. these refugees went to the hospital of Ban NADENG (Muong Saraphoum). when they were sick, there was some school in this area, but none of their children were attended school, in this village there was market these were told me by Nang Pheng Ta, aged 50 years old, she is staying at Ban NADENG now.

DIST: AC/Savannakhet  
Nell, CDAA

4/9/1971

To: Mr. Fritz Benson ORA/VIENTIANE  
From: Siya Somphongsavath ORA/Savannakhet  
Subject: Refugees report at BanNaDeng, Tasseng NaDeng, Muong Saraphoum  
Khueng Savannakhet, who moved from Ban Muong Phine, Tasseng  
muong Phine, Khueng Savannakhet.

Ethnic Group Laos:

Originally, in their old village at Muong Phine, there were about 800 families and 2.849 persons. they moved out from their old village Muong Phine on September 1969 by airplane to get to Muong Palan. they stayed at muong Palan only two days, after that they moved out to Seno camp they stay at Seno only two months. on December 1971 they moved out to get to Ban NaDeng Muong Saraphoum but they moved only one family and 4 persons.

Reasons for moving:

in this area at Ban Muong Phine were occupied by the P.L in 1962 until now, these villagers could moved out, because on the September 1969 their were our soldiers went to fight in this area at that time all of the villagers had moved out to our soldiers side, Nai SuNa who is a refugees of Muong Phine he told me that the villagers were affraid of the airplane bombing, even there was bombing in this area, and some time there was the airplane bombing into the village too. example on the September 1969 there was a man who killed by airplane bombing such as: Mr. Vek he is a brother of Nai SuNa, he was killed by airplane when he growing the rice on his farm. at that time Nai SuNa told me that after his brother was killed by airplane. the airplane was bombing into the village, so their house had burned by airplane, now aday have no any house els left in their old village at (Muong Phine). these villagers said before they moved out from their old village, they were stayed at the top of the hole over time, they could stay by this way for along time, so when our soldiers fighting in this area they hurry decide to move to our soldiers on the ~~September~~ September 1969.

The action of the N.V.A to villagers at Muong Phine:

none of the P.L and the N.V.A lived in this village with these villagers. they've just come in only the day time with 4-5 persons of them, none of their camp located near by this village, because of this village located along the road No: (9) (Savannakhet to Saravane). the villagers could see all of the P.L, but they never seen the tank rode along this road, they (villagers) have never seen the P.L's transportation of the weapon passed by this village on the day time, but about the night time they don't know, because they stayed in their own holes all night. about the soldiers (P.L) they said that on the day time they have never seen they came together by the big group, they've only seen them came by 4-5 persons together with the A.K and B 40 on their hands. the villagers said: when the P.L came into the village, they were recruited the rice and food, some time they were recruited the villagers go to transportation the weapons and polished rice (hulled rice) for their army. about the N.V.A and the P.L's camp, these refugees can not tell me, because the P.L and N.V.A did not allowed the villagers go to see their camp, these refugees said when the P.L were occupy Muong Phine already. they set

up the villagers who they were trustworthy before look after the villagers. these men they called thaha Ban, Thahan Muong or NeoBan, Neo Tasseng. and two of Chao Phranacngan Ban stayed with the villagers. every time that the P.L'S soldiers penetrated in the village they sometimes stayed overnight with the villagers, and Chao Phranacngan have recruited food and something from the villagers. but they did not recruited anything without to respond. the villagers told me that when the N.V.A or P.L come into the village, they buy the poultry from the villagers, if ~~the villagers~~ they don't have money they take they salt and their shoes exchange with the poultry of the villagers, these refugees said they (P.L) make by this way always.

the life in their old village:

In Muong Phine Nai SuNa said there are many shops and there are many persons who were to do business (trade) and there were some one who are farmer, they grew the rice on their farm and some one are gardener they were grew the rice, tobacco, chilli, egg-plants and variety vegetable in their Hays, these villagers had raised some cattle and the poultry, there was a school for their children, there was a hospital, there was a market, and there were trucks, automobiles, motorcycle and bicycle and there were many carts for transportation in this area before the P.L and N.V.A occupy the peoples used R.L.G's money, but when this area were occupy by P.L and N.V.A they used P.L's money.

The life in the new village:

the life in the new village when they become refugees here at Ban NaDeng (M. Saraphoum). they were support by our R.L.G and USAID ORA for one year and six months, durring this time they had grown the rice on their Hays here, and when they were cut off with the harvest from their Hay that time, they could support themselves, these refugees when they were sick they went to the hospital in Ban NaDeng (M. Saraphoum), there was some school in this village, but none of their children were attended school, in this village there was a market, these were told me by Nai SuNa, aged 65 years old, now he is staying at Ban NaDeng.

Dist: Mr. Nell, CDAA/Savannakhet.

9/9/1971

To: Mr. Fritz Benson      ORA/Vientiane  
From: Siya samphongsavath ORA/Savannakhet  
Subject: Refugees report at Ban NaDeng, Tasseng NaDeng, Muong Saraphoum, Khueng Savannakhet. Who moved from Ban DongBang, Tasseng Muong Phine, Muong Muong Phine, Khueng Savannakhet.

Ethnic Group Laos:

Originally, in their old village at Ban DongBang there were about 35 families and about 267 persons altogether. and now all of them had left their old village. there was one families and 5 persons, who come from Ban Dong Bang are now living at Ban NaDeng, they arrived Ban NaDeng On 26-7-70. they are latest group that moved out from this village, they moved out on 20-7-70 to get to Savannakhet, they have spent 15 days by walking. these villagers said: now none of the villagers are still staying in Ban DongBang.

Reasons for moving:

they were all afraid of the bombing by the airplane, even there wasn't any bombing to this area, but around it. they were all tired of staying in the hole for a long time to be safe from the bombing, all the day and night time they have never got away for 100 metre from the shelter hole. they only set on the top of the hole and listening the noise of the plane ~~xxxx~~ if the airplane come they got into the hole right ~~xxxx~~ away. They did like this since this area had been occupied by P.L and N.V.A they couldn't stand to live in this village, so they decided move out.

The N.V.A. and P.L's action to these villagers.

None of P.L and N.V.A lived in this village with these villagers. They've just come in only the day time with 10-20 persons of them. None of their camp located near by this village. The villagers could see all the P.L or N.V.A who passed by their village. They said that they never seen the tank rode passed by this village on the day time, but about the night time they don't know, Because they stayed in their own hole all night. These villagers said about the P.L when they come into the village, they did not recruited anything from the villagers. But some time for entertaining them and this time all of the girls in village were recruited to works. at the night time there was a dancing they called LamVong Laos Samakkhi. they burn the wood and danced around the fire. they used the empty Kalong (gasoline container) as the music, they song they sing are Laos's word. the song is about their suffering here is one part of their song which these refugees could remember it " we have boiled the forest 's supplies for our food ~~xxxx~~ without the salt, and always go by walking on the ground and were bitten by the ants and the bloodsuckers, we have to swim even the river bank was full of the water."

These villagers: The P.L didn't recruit anything from the villagers, when their soldiers didn't come, but for the officer who called Neo Ban, Neo Tasseng and Chaophranacngane always come to have breakfast, lunch and dinner with all of these villagers. They went to one house for having breakfast and another house for lunch and dinner, but they didn't go together, they always go to one house for one or two persons they had no medic in this village.



But some times when the P.L soldiers penetrated the village there was some soldiers medic with them and they cured these villagers who were sick at that time, they taught the villagers in this village.

The way they taught the villagers:

At first they find out how many persons know how to read and write then they divided the villagers into groups, there were about 5-7 persons in one group and set up one person as a head of the group. This man is one man who they had found out that he knows how to read and write. These men (Heads of the groups) have to teach their members, about the program to teach. The heads of the group had copied from the Neo Tasseng every two days because one program they taught two or three days, they taught two hours a day at 8 o'clock to 10. There were only the members who aged 10-50 could attend their school and they have always examination every month at the temple, the persons who are better in studying were always praised by the Neo Tasseng. They didn't have any class, they taught only to make the villagers could read and write. These refugees told me that there was a lot of villagers could read and write that time and P.L had distributed the gun (Carbine) to every head of family and these villagers were forced to fight against our soldiers when they were fighting in this area. There were many kinds of P.L's soldiers penetrated in this village, they called Muong's soldiers, Khueng's soldiers. These soldiers seldom come into this villages. There was some bombing by the airplane in this village during the time they stayed with P.L, but not very hard and none of villagers were killed in this village.

Life in their old village.

The life in their old village in Ban Dong Bang. These villagers grow rice on their farm and on their Hays they grow rice, tobacco, chilli, egg-plants and variety vegetable in their Hays. These villagers had raised some cattle and the poultry, there was no school, there was no hospital, there wasn't any market, there was no transportation other than ox-cart in this area before the P.L occupy they used RLG money, but when the P.L occupy this area they used P.L's money.

The life in the new village.

The life in the new village when they become refugees, here at Ban Na Deng, Mg. Saraphoume, they were supported by our RLG and USAID ORA for one year during this time they had grown rice on their Hays here, and when they were cut off with the harvest from their Hays that time, they could support themselves. These refugees when they were sick they went to hospital in Ban Na Deng, Muong Saraphoum. There was some school in Ban Na Deng, but none of their children were attended school, in this village there was a market.

Dist: - Mr. Nell, ORA/Svkt .....1  
- File .....1

August 27 / 1971

To: Mr. Fritz BENSON ORA/VIENTIANE

From: SIYA SOMPHONGSAVATH ORA/Savannakhet

SUBJECT: refugees report at SENO camp who moved from B.Charamong,  
Taseng Charamong, Muong Saphangthong, Khueng Savannakhet (150).

Ethnic Group laos:

Originally, in their old village there were about 200 families and 750 persons, but they moved there were only 190 families and 690 persons. they left in their old village only 10 families. these villagers told me that now the peoples who moved from Ban Charamong to another places they were returned back to their old village already. they said: owing to at the present time did not fighting in the Ban Charamong and none P.L and N.V.A as same as before. the peoples in this area can go to here and there easily. these refugees moved out to SENO camp and stayed there on 11th January 1971 ~~(after they had stay at SENO camp for three months they returned to Donghen and now they are staying there.)~~

REASON FOR MOVING.

these villagers told me that in their old village at (Ban Charamong). at that time it was always fighting in this area; some time the airplane bombing into the farm around the village but it was not bombing in the village it only bomb around area of the village. no one of the villagers killed by Airplane. but they were affraid, so they decided to moved out to the seno and stayed at the seno camp for four months, after that they return back to Donghen and now they are staying at Donghen about two families. these villagers told me that on the next month maybe they will be back to their old village (Ban Charamong).

The action of the NVA at Ban Charamong:

Mr. Bouryang told me that on the 8th of January 1971 it was first time that the N.V.A come into the village. and he said: four-five days before the NVA come into the village (Ban Charamong), The N.V.A took away him and his children to see the big P.C of the N.V.A at the forest is near Ban Nanokkhiane one night. on the 8th of January 1971 Mr. Bouryang and his children returned back to Ban Charamong together the north Vietnam Army about 802 persons. these north Vietnam Army they were transportation weapons for attack or destroy Muong Donghen at that time. when the N.V.A come into the village, they were arrested the villagers to lock up at school of Ban Charamong for one hour. after that they told the villagers dig the shelter-hold for themselves. at this time some of the villagerseescape out to get to SENO and some of them should like to escape out too. but they could not escape out from their old village. because at that time the N.V.A look after them all over time. but there were some one run away, the N. V. A shooting after, they only shoot over head of the villagers who run away. but the villagers who running away they did not stop, they only run away as well as they can. Mr. Bouryang told me that whereas the N.V.A staying at Ban Charamong they had buy the

dogs, the pigs, and the hen of the villagers. they buy one dogh each 50 kip, one pig each 5000-6000 kip, one hen each 300-400 kip the villagers said: the sale price same as in our market. they used R.L.G,s money. the N.V.A stayed at Ban Charamong about 20days. after that the N.V.A removed outthere were P.L about 4 persons come into the village. these P.L they called Chao phranacngane, when the Chaophranacngane come into the village, they have aprogram for propaganda. Mr.

Bouryang told me about the propaganda of the P.L he said:

'all villagers should do their best to support and cooperate with our effort in order to drive out the imperialists from the land of laos. These P.L they were stayed at BanCharamong only 2 days.

#### The life in their old village at Ban Charamong.

these villagers told me that they are buddhist, there was a temple in their old village, and in ~~there~~ the old village there was a school and 6 class-room for their children. but there was not hospital, when they were sickness, the head master in their village to give the medicine for them. and some time when they were sickness they went to the hospital at Donghen or Seno. these villagers told me that in their old village there were only small shops, but there was not market. when they want to sale something they went to Muong Donghen or Seno. these villagers told me that in their old village they almost were farmer. they grew the rice on their ~~may~~ <sup>field</sup>.

#### The life in the new village:

the life in the new village when they become refugees at Seno camp they did not have a school supported by our R.L.G and usaid ORA. at the present time they did not have a school for their children. but never mind they said: when the school open they will send their children to school in Seno. these refugees told me that they have many buffaloes that they took from their old village, but they haven't the field for to do a farm so if our R.L.G have aprogram for help them about this they will be glad they said.

these told me by Mr. Bouryang, age 38 years old, he was old R.L.Gs soldiers, when he was a soldiers he had second petty officer.

17/8/71

DIST: AC/Savannakhet  
NELL, CDAA

7/9/1971

To: Mr. Fritz Benson      ORA/Vientiane  
From: Siya Somphongsavath   ORA/Savannakhet  
Subject: Refugees report at Ban NaDeng Who moved from Ban Dongkhuang, Tasseng  
Ban Pong, Muong saphangthong, khueng Savannakhet.  
Ethnic Group Laos:

Originally, in their village, there were about 70 families and 259 persons, but they moved out to Savannakhet only one family and 7 persons they moved out from their old village on May 1971

Reasons for moving:

they were all afraid of the bombing by the airplane, even there wasn't any bombing to this area, but around it. they were all bombing all the day and night time they have never get away for 100 metre from the shelter hole. they said they only set on the top of the hole and listening the noise of the airplane, if the airplane come they get into the hole right away, they didn't like this area, so they decided moved out from their old village.

The action of the N.V.A to the villagers.

these villagers said when the N.V.A come into the village, they have recruited food from the villagers, for entertaining them, and this time all of the girls in village were recruited to work as the cooks. at night time there was a dancing they called LamVong-Samkkhi. they burned the wood and danced around the fire. they used the empty Kalong (gasoline container) as the music. the song they sing are Laos's word. the song is about their suffering here is one part of their song which these refugees could remember it. "we have boiled the forest supplies for our food without the salt, we always go by the ants and the blood sucker and our feet were full of our blood, we have to go even the rain was raining, we have to swim even the river bank was full of the water"

the P.L didn't recruit anything from the villagers, when their soldiers didn't come, but for the officer who called NeoBan, Neo Tasseng and Chao Phranacngan always come to have breakfast, lunch and dinner with all of these villagers. they went to one house for having breakfast and another house for one person. they had no medic in this village, but some times when the P.L soldiers penetrated in there was some soldiers medic with them and they cured these villagers who were sick at that time. they taught the villagers in this village.

The life in their old village:

these villagers told me that in their old village at Ban Dongkhuang they are farmer, they have grown the rice on their farm and some of them were gardener they were grew rice on their Hays. there was grew tobacco, chilli, egg-plant and variety vegetable on their Hays. there was a school, there was no hospital, there was no market, there was no transportation other than ox-cart. in this area they used our R.L.G's money.

The life in the new village:

the life in the new village when they become refugees. here at Ban NaDeng (Muong Saraphoum). they were supported by our R.L.G and Usaid ORA for year, during this time they had grown the rice on their Hays, here, and when were cut off, with the harvest from their Hays that time they could support themselves. these refugees when they were sickness



they went to hospital in Ban NaDeng (Muong SaraPhoum).there was some school in Ban NaDeng,

they said when the school open they will send their children attended school here(in Ban NaDeng). in BanNaDeng there was market for sale and buy. these told me by Mr. Sueab,aged 62 years old.

DIST: AC/ Savannakhet  
Nell,cdaa.

TO: Fritz Benson

May 6, 1971

FROM: Outhen NOKHAM, ORA/Pakse

SUBJECT: Refugees Report, 13 Persons who just came from Saigon, and now straightly go to Savannakhet.

Ethnic Group: Phou Thai

Their origin village is Ban Sepone (XD-2847) Tasseng Sepone, Muong Sepone, Khoueng Savannakhet. In their old village (when this area was already occupied by PL) there were about 32/300 persons. This area was occupied by PL since 1960.

The Reason that they couldn't move out altogether:

Since this area was occupied by the PL all of the villagers couldn't stay longer in Ban Sepone because of the bombing by the airplane to this village, so all of them moved to another place, their new location is in the thick forest at the bottom of Phou Nang Khoi which located 8 Km far away from their old location. This location they set a name for it Ban Thinla-Ou, so in Ban Sepone there were only the PL, and there were some of the families' heads came to the old location Ban Sepone to take care of their cattle. Then on 28th February 1971 at the time they (13 of the families' head) got back to their new location after finishing their work in the old location, at the way they were arrested by the south Vietnam soldier and the SVA. took out all of the worthy thing that these villagers had taken with them, then the SVA. took them to the helicopter which landed 2 Km far away. And then they were sent to Dongha by the helicopter, they've stayed in Dongha for 34 days. Here they were not supported anything by VNG. (Vietnam Government) only they were given the complete meal for breakfast, lunch, and dinner. And these refugees were limited to go out, they were kept in the reception house. Then after 34 days in Dongha these refugees were sent to Danang and they've stayed in Danang for 6 days. The VNG supported them like in the Dongha. After 6 days in Danang they were sent again to Saigon, here in Saigon the VNG. had distributed them 1 sleeping mat for each. They've stayed in Saigon for 18 days, and then they were sent to Laos (Pakse) on the 28th of April 1971.

Life under the control of PL in Ban Sepone:

After Ban Sepone was occupied by PL, these villagers about 32/300 had evacuated to another area. This is under the PL control. They located at the bottom of Phou Nang Koy, this area is a thick forest. They built up their own small houses under the big tree to hide the airplane. These refugees had been staying with PL for 10 years since 1960 until 1971. At this period of time they were inconveniently living because they were of afraid for the bombing by the airplane and they were limited by the PL not to go out very far from the village because they didn't want the villagers see their camp. If some one would like to go out they have to inform to the Neo Ban that where would they go. What for. When would they came back, how many food they took with them.

This time Mr. Hong is the Nai Ban of Ban Sepone and Mr. Xieng Kom was the Nai Tasseng of Sepone. Then when they moved to the new village, Mr. Xieng Kom retired, so PL give the promotion to Mr. Hong to be the Tasseng of Sepone. And the Nai Ban is Mr. Khenh, who formerly was the Neo Ban, and but the new Neo Ban that were set up these refugees couldn't remember his name.

They divided the villagers into group each group there were about 7-8 persons each group they set up a head of a group. The head of the group have to inform to the Neo Ban every time that his persons went out, and have to make the list of his member's animal then show to the Neo Ban every month. If some of the villagers wanted to kill their own animal such as the chicken they must tell the head of the group first, if they don't when the head of the group find out later, that man would be accused that he offer the chicken to the enemy. PL established too, the associations. There were farmer association, old association, and young association.

The duty of the farmer association:

When the rainy season come the head of the association have to call all of the members to come to the meeting and explained them how to increase the farm product, and encouraged them to prepare the tool for farming.

Old association:

When the festival would take place or when the young couple is wrangle, this association's head have to make them agree to each other. And when the PL wanted to explain something, but they hadn't enough time they only tell the head of the old association to explain for them.

The young association:

This association have to help them to Lam Liang the thing that the PL couldn't carry themselves. For these refugees they have only carried the thing from their own village to the PL camp only, but not right into their camp these villagers have to store the thing far from their camp, they PL didn't allow any one reach to their camp.

The way PL recruited thing from the villagers:

At the rainy seasons all of these villagers have to work in their own Hai first. Then when they finish working on their own land they joined each other to do another land. This land they called "Hai" Samakhi no one could own this land only working on, and the harvest of this land is belong to no one who working on it. The harvest that they have from this land they kept it in PL warehouse. For the rice seed in planting in the "Hai Samakhi" is from all of these villagers, but for its harvest they didn't have any right to have some of the harvest. About the rice that from their own Hai they have to give it to PL too. At the harvest season there was one of PL Phanak Gnane go by each houses to check up the number of the rice that the farmer have. Then, if the harvest that the farmer have is more than the needed of each family they (PL) take it.

For example:

One refugees could have only 100 Kg to consum per year, if one family with 5 persons could have only 500 Kg. If this family could have 700 Kg. the rest 200 Kg. PL took out 15% of this number. If the families with 7-8 persons could have only 500-600 Kg. each year PL didn't take any from this family, and this family could borrow the rice from PL's warehouse if they were short of rice or when their rice isn't enough for consuming all the year, but they must repay them the next year. And PL always ask freely for the villagers animal anytime when their Muong Officer or some of their troop penetrated in the village to explain about their plan or coming for propagating. These persons penetrated in the village at least once a month.

PL. Propaganda:

The meeting took place everytime that PL Officer (this man he called himself Neo Muong) penetrated in the village, this man sometime stayed overnight with these villagers (but this man isn't the same person, they always change the new one, but still call Neo Muong). These villagers told me that they've have never seen the real Chao Muong, and they really don't know where the office of the Chao Muong is. And this man (Neo Muong) came for propagating when they find out that there were some of our soldier passed near by this new location. Everytime they come they headed to Nai Ban's house and told Nai Ban to call his villagers to come to the meeting. The meeting always take place under the big trees out side of the village and when they finished propaganda the Lam Vong is continued at the day time. Here is their propaganda for this villagers. "My dear Ai-Nong! we come here today because of we worried about your situation because the last few days we saw a group of the enemy passed near by this village, we really want them to see you because if they saw you here may be our new houses here would be destroyed by their airplane, so we wanted you to keep the secret in living here and not went away very far from this location. We don't know how long I have to stay like this, this is because of the enemy and his adviser the emperor of America who would like to take over our native land. And we would try to rid them off from our country as soon as we could. How soon we could rid them off that mean we would be able to stay freely in our own house without the bombing by the airplane.

The young! Did you all see how much of cruelty that the enemy give us. They sent the airplane to bomb us without any reason. We stayed in our own house without bothering them, why did they bomb to us? The young! if you see like we have explained, won't you want to help your parent and your country to rid these creul enemy out off our country and give them back the suffering that they've ever given to us. We thought it is time for you the young to help us protected and a like to killed all of the cruel enemy. You too the old man! you all have another way to help us, that way is to increase your Hai product to support our army. Our army would be strong enough to rid the enemy out off our country if you all would help us as we suggested. We don't have anything to speak again. Long Live Souphanouvong. And then the Lam Vong continued



they have nothing for the music just applauded. No name for the Lam Vong and these refugees couldn't remember their song, but they said it is in Lao language.

#### Health:

There wasn't any hospital and the medics in this village since PL penetrated in they cured the illness by Lao medic, but there was some a medic of PL passed by this village, the villagers who was sick that time could ask for his favor to cure the illness, but before this medic leave the villagers he must ask freely for the pig, chicken or some kinds of the livestock from the family who he had distributed them the medicine.

#### Education:

PL had a program to teach the student too, their school is the shadow of the big tree, the blackboard which the teacher used they took from the old school in their old location (B. Sepone). The teacher have his own chalk. There wasn't any paper for the student to write on, they used only the small piece of the flat wood instead of the paper. The lesson that the teacher taught was prepared by the Muong Office. This is the temporary because the teacher didn't teach the student all the year sometime the school day lasted one or two weeks a month, and sometimes the school closed for two or three months, this is because of the teacher have another work to do, before the teacher left the village he told these villagers that he was called by the Muong Office to help them work. The school begin at 9:00 O'clock in the morning and ended at 1:00 O'clock in the afternoon.

#### Marketing:

There wasn't any market in this village. The villagers they sometime exchanged each other, but they hardly ever bought the other's buffalo, they used our LRG money.

Bombing and the assassination of villagers. There weren't any assassination of the villagers in this village, but the bombing. There were bombing almost every day to their old village (Ban Sepone), and sometime the bomb fall down beside their new location too, the bombing caused 4 persons were killed, their name is Mr. Oa, Mr. Phou, (These two men is the sons of Mr. Hong Nai Tasseng that was set up by PL). Mr. Boun My and Nang Phoy.

Their livelihood when the PL controled this area, they only work on their Hai, and thy've grown some sugar cane banana, and the variety vegetable, but they couldn't grow too much because of they didn't have enough land. They could grow only under the tree. When they cooked they used only the salt, there wasn't any sauce. They sometime went fishing, but couldn't go very far because of the bombing by the airplane and the PL didn't allow them to go overnight in the other area. So it is a very hard live in their old village. Even they have money in their own pocket there had no place to buy the supply they wanted to have

"no money required in this area!" This is the words of the old Tasseng of Ban Sepone who is now become a refugees.

Story of the Phou Thai: Ethnic Group.

These person formely came from Vientian. That time Laos was devided into three parts Luang Prabang, Vientiane, Champassak. That time Chao Somphou who was from Vientiane would like to find a new land to settle his people he took with him these are the Phou Thai Ethnic Group. Muong Sepone that time occupied by the Kha Ethnic Group. When the army of Chao Somphou arrived this area there were a fighting between Chao Somphou army and the Kha army. The Kha army couldn't resist Chao Somphou, so he settled the people there and set up himself as the Chao Muong of Muong Sepone since (by the Lao History Chao Somphou is the father of Chao Sayonve one of Vientiane King). They speak the same language as Lao people, but a little different at their pronunciation. All of their customs were the same as Laotian.

These were told me by Mr. Xieng Kom Tasseng of Ban Sepone. He is now 60 years old. He first set up as Nai Ban in 1945 and then set up as Nai Tasseng in 1957 then he retired at the time that PL occupy this area in 1960.

ORA:Outhen NOKHAM:ps:5-6-71

14/9/1971

To: Mr. Fritz Benson ORA/Vientiane  
From: Siya Somphongsavath ORA/Savannakhet  
Subject: Refugees report at Ban NongKom, Tasseng KhuaKhaoKat, Muong Savan,  
Khueng Savannakhet, who moved from Ban HuaySet, Tasseng PhaKhem,  
Muong LaoNgam, Khueng Saravane.  
Ethnic Group TaOoy:

Originally, in their old village at Ban HuaySet, there were 15 families and 82 persons. these refugees told me that in their old village at Ban HuaySet, the villagers moved out altogether there were ~~anyone~~ no any one left in their old village, they moved out at six O'clock in the morning on the ~~the~~ 15 of January 1967 to get to Ban NongSoung-HuaySai, they stayed here at (Ban NongSoung) One years, after that they get to Ban Lak 28 (Ban 28 Km) Muong PakSong, they were stayed at Ban Km 28 about three years. after that they moved out to Ban NongKom, reason for moving from Ban Lak 28 owing to at that time on 1st of July 1971 there were fighting in this area, it is very difficult to go here and there so these villagers hurry decide take a taxi moved out from Ban Lak 28 get to Ban NongKom on July 1971 by Taxi.

Reasons for moving:

On 1967 there were our soldiers one hundred persons were stayed in this village at ( Ban HuaySet) but these soldiers they were attacked by P.L and N.V.A on January 1967 after both P.L and the N.V.A's soldiers attacked about one month there were our soldiers went to fight in this area again and they were told the villagers moved out from their village (Ban HuaySet) to get to other place. so these villagers hurry decide moved out from Ban HuaySet get to Ban NongSoung and stayed here one year, after that they move out from this village, reason for moving from Ban NongSoung, owing to in this area for to do Hay, so they altogether decide move from this place get to Ban Km 28 and stayed here (km 28 ) three years and here ~~now~~ they were cut the trees for to do Hay, on their Hays at Ban km 28 they were grew rice, chilli, egg-plant and vegetables, ~~these~~ these villagers said in this area at km 28 it is good land to do Hay for them. but on the 1st of July 1971 there were fighting in this area and some time the airplane bombing in to the village, these villagers were affraid so they decide moved out from this village get to Ban NongKom and they are living staying here now.

The action of the N.V.A and P.L to these villagers:

Mr. Bouat who is refugees of Ban HuaySet told me about the P.L and N.V.A's action, when they occupied in this area Mr. Bouat said there were the N.V.A about 2-3 persons come into this village, every time that they come they were recruited riced and food from the villagers in this village, and some time they come into this village by big group and at the night time they were LamVong for entertaining of them and the villagers.

The old custom of these villagers:

these villagers are ethnic group Taooy, the story about taooy as i understand such as: about marry and about mourning festival etc: the custom of taooy about marry Mr. Bueat told me that when any villagers want to marry they were killed the buffaloes for their Phi (the spirit) and for themselves, and every last years the villagers were killed the buffaloes to do mourning festival, every time that they will be kill the buffaloes, they were dancing around the buffaloes that they attach with a pole and stab with a knife, and stab to death, and when the buffaloes death they are cut the beef and give to the every families, about this they did not buy and sale.

the life in their old village:

these villagers told me that, in their old village at Ban HuaySet.

they are Christian, about 10 years ago that they are believe in Christiansm. and they said in their old village, they were grew rice, chilli, egg-plants, tobacco, variety vegetables and coffee on their Hays, these villagers had raised some cattle and the poultry, there was no school, there was no hospital, and there was no market, ~~there was no transportation~~ there was no transportation in this village, they used R.L.G's money.

the life in the new village:

Life in the new village when they become refugees here at Ban Nong Kom (the way 9 SavannaKhet to Saravane) or SeNo. they were supporting by our R.L.G and Usaid that in the new village at Ban NongKom every sunday, they are go to the church for praying together. these refugees told me that " in the world there is one god who can do every thing that he want to do. because the god is great than every thing in the ~~world~~ world, all thing in the world living staying under control of the god and the god can set up and destroy. these refugees said about themselves that, the suffering that they have in the now a day owing to they did not beleive the god in before time, so the god spell these villagers become the refugees " these refugees told me that at the new village at Ban NongKom, they did not do farm and Hay, because they no have the land for to do, these were told me by Mr. Bueat, who is refugees of Ban HuaySet.

DIST: CDA/SavannaKhet.