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## **MR 4 refugee interviews – Savarane. 1970/1971**

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

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TO: Fritz Benson

Feb 8, 1971

FROM: Outhan NOKHAM (Pakse)

SUBJECT: Refugees Report at Km 10 Saingon Road, who moved from Ban Lay Poh (I can't see in the map) Tasseng Trewprin, M. Kalum, Khoueng Saravane.

Ethnic Group: Ta-Oay

In Ban Lay Poh when all of the villagers were in together there were about 47 families and 250 persons. Now here at Km 10 there were only 41 families and 230 persons. The rest 6 families and 20 persons still living in their old village Ban Lay Poh. These refugees had moved out two times, the first time in 1962 they moved from Ban Lay Poh to Saravane in the district of Xieng Yeune. And the seconds they moved from Saravane to Pakse area, in July 1970.

Reason for moving the first time, from B. Lay Poh to B. Saravane: There was a camp of our soldier in Ban Lay Poh that time, 1960 until 1962. All of these villagers were under the control of our soldiers, and there wasn't any PL could penetrated in this village to bother these villagers, but then in 1962 the PL come to fight this area, by this fighting the villagers were afraid and our soldiers told them the direction to move out and all of the villagers moved to the way which the soldier told them, but the 6 families and 20 persons who had houses at the way the PL penetrated in couldn't move out with their neighbors because of the PL and that time our soldier couldn't resist PL, so PL had a victory on this land that time. At this fighting none of these villagers were killed. And all of the villagers moved out on foot to Saravane. To reach to Saravane they had walked for 3 days, and at that time none of these villagers were killed at the way they moved out. In Ban Lay Poh all of these villagers have only grown the rice on their Hay, they had never grown rice on the farm because here there wasn't any flat land. They grow too, on their garden, the bannana tree, sugar can, chilli, egg-plants and the variety vegetables. They raised some poultry and livestock. There wasn't any school in this village their children went to school at Ban ~~Ma~~ Pom which located 4 Km far away. There wasn't any hospital in this village, but there was a medic went by this village to distribute the medicine to these villagers. There wasn't any means of transportation even the ox cart. They've just walked when they wanted to go some places. In this village they used only our RIG's money.

Here in Saravane they were supported by our RIG for three months during these three months they began to occupied the land themselves and began to grow the rice and some plants on, so when they were finished supporting by our RIG they could support themselves with the harvest they had from their own Hay, and here all of their children had attended school, they had grown tobacco, chilli, egg-plants. They've raised cattle and poultry. These refugees had moved out again after they spent 8 years in Saravane. This time they moved out in July 1970. They walked to Ban Nong Boua airport to get airplane ~~over~~ over there.



Reason for moving the seconds times: In July 1970 there was a hard fighting in Saravane area some of Saravane's people had already moved out before this fighting, but some didn't moved out yet. It was very easy for the villages who had moved out before the fighting because they could get in the airplane right at the Saravane's airport, but for the rest who didn't move yet have to walk to Ban Nong Boua, because None of the airplane was allowed to land in Saravane's airport at the fighting time. None of them were killed at the fighting and on the way they moved out.

The biography of Nai Ban. Ban Lay Poh: Mr. Treung aged 39 years old. He had never become a monk, he had been soldier since 1953 until 1960. He was set up as Nai Ban in 1967 until now.

ORA/Outhen NOKHAM/ps:2-8-71

TO: Fritz Benson

Feb 9, 1971

FROM: Outhen NOKHAM (Pakse)

SUBJECT: Refugees Report at Km 15, who moved from Ban Trark, (XC-8945)  
Tasseng Bak, Muong Kaleum, Khoueng Saravane.

Ethnic Group: Ngae (Gne) Refugees we still support

The real number of the population in this village (Ban Trark) when they've all stayed together is 36 families and 202 persons. There was only 18 families and 99 could escaped from PL and had stayed there at Km 15. The rest of them 18 families and 103 persons were still occupied by the PL in their old village. These refugees had moved out two time. First 1962 they moved from Ban Trark to Ban Park Ploy (XC-8741). The second in 1963 they moved from Ban Park Ploy to Ban Park Beng (XC-6934).

Reason for moving for first time: In 1961 this area was fought by PL and our soldiers who encamped there couldn't resist them, so the PL could occupied that area since and that time none of the villagers were killed at the fighting, and none of the villagers could escape from PL all of these villagers decided to moved out with our soldiers, but the PL could take over this area before they could go out of the village, so all of these villagers had stay with PL sine. These villagers have been with PL for 1 year.

1 Year in staying under the control of PL in B. Trark: During this one year these refugees told me that they were tired of going to the meeting sometime the meeting took place every week or sometimes two or three times a month but for the subject of the meeting it was always the same program, but about the presedent of the meeting it wasn't the old one they always change the new one. All of these villagers would be called to the meeting right away went there was PL troop penetrated in their village. About their propaganda they encouraged the villagers to hate the USA. and encouraged the villagers to increase their product.

PL Propaganda for the villagers of Ban Trark: My dear people! This is a good time we have visited you, and it's a good time for you too, to see your new leader, now you all were free from the USA and their servants. You have now a real Laotian leader who work for Laos, so we wanted you to belief in us and help us rid the USA and their servants out off our country. How do you all belief in american? do they have all of their bodies' component the same as you have? Do they have noses as small as you have? Do their eyes the same color as our Latians have? , but us! we have all of body's part the same as you have. Which side do you prefer to belief in. We think that you all would choose our side instead of the American and their servant's, because we're all the same national and poorly living together, that widely different from them who lived in a big balding eating good food, so this is our time and it's a good occassion to show your patriotic. The way you can show your patriotic is to increase your hay and garden's product to support our army to encourage to fight against the enemy. We wished you all to raise more cattle and poultry than usual how much you raise and grow it all be yours and would be one way to help our country, please try your best.

Establishment of Association and Setting up Nai Ban: About Nai Ban PL. didn't established the new one because all of the villagers worship in the old Nai Ban Mr. Boa were still remain his own position, there was no one help him work. He work himself in this village, about Nai Tasseng these villagers told me that they didn't about it because they set up Nai Tasseng in the other area. About the associaion establishment, the PL didn't establish any association yet, but they began to establish and this number of village had escaped from them before they established the association.

The way they moved out and the reason for the rest who didn't move out:

Nai Ban of Ban Trark Mr. Boa was tired of going to the meeting and some-time he and his villager have freely given their livestock to PL and sometimes the rice. The PL hardly ever bough something from these vil-lagers, but with very low price, and some of these villagers were taken to study and didn't come back their names are Mr. Soy and Mr. Trouy. With these reasons Nai Ban try to escape from this village. He (Mr. Boa) sent a letter in secret to Mr. Mang that time was Nai Ban of Ban Park Ploy (XC-8741) in the letter he asked Mr. Mang sending some young men to trans-fer their supplies from Ban Trark to Ban Park Ploy and he admised in his lettler too, the day to send the young men to his village, that day he knew that the PL won't be in the village. And then the fixed time come, Mr. Mang sending his men with the weapon in their hands to Ban Trark that day there wasn't any PL in this village. Mr. Mang's men hurried in helping the villagers who located in the nearest side transferring the necessary thing out, but these men couldn't go through the far located persons, so the villagers who located far away couldn't moved out with these villagers. They moved out by walking to Ban <sup>A</sup>Park Ploy 6 Km far from their old village. On the way to Ban Park Ploy none of these villagers were killed. In their old village (B. Trark) there was no bombing by the airplane, there wasn't any assosination of villager.

Here at Ban Park Ploy these regugees were supported by our RIG for 4 months other than that they supported themselves by looking for food in the river nearby. And then they have to move out again after they spend 1 year in Ban Park Ploy because here there wasn't enogh land to grow rice on, they moved out in 1963 to Ban Park Beng (XC-6934) here they were not supported anything by our RIG, and when they arrived they began to burned down the tree to grow the rice on these refugees have been living here for 7 years during these 7 years they could support themselves by their harvest from their own hay, and here they've already grow, banana tree, sugar can, chilli and variety vegetables, and some of their children had attended school in Ban Nong Boua which located 3 Km far from t-heir new location. These refugees had moved again because of the fighting. that time, May 1970 there was a terrible fighting in Saravane, and all of these villagers who located nearby had moved out, the refugees who stay at Ban Pak Beng had moved out too, that time they walke to Ban Nong Boua's airport and getting in the air/plane there and flew to Pakse that day. None of these villagers were killed at the way they moved out.

Life in their old villages Ban Trank: Here in Ban trank, all of the villagers had only grown the rice on their hay. There wasn't any farm. There was a school which had just built three years ago with 3 classroom P I., P II., P III., There wasn't any hospital in this village, but sometime there was a medic from Saravane went to distribute the medicine in this area. There was no market, these refugees went to the market in Saravane. They used only our RIG's money, there wasn't any transportation in this village.

Life in the new village when they become refugees: Here at Km 15 they were still supported by our RIG. They've are now begin to clear the land to grow the rice on for this rainy season, their hay is 4 Km from their village. They didn't grow anything yet, their children had already attended school here. There was no hospital in this village, and these refugees now worship in christianity in last two months. According to my question that "Why do you change your worship?" they answered that "now we are poor man we haven't enough money to buy the buffloes to offer their PHI as before, so they have to change ~~the~~ their worship in Phi to christianity.

The biography of Nai Ban at Ban Trank: Mr. Boa aged 38 years old, he had never been soldier. He was set up as the assistance of Nai Ban in 1957 until 1960 he was set up as Nai Ban until now.

ORA/Outzen NOKHAM/ps:2-9-71

TO: Fritz Benson

Feb 12, 1971

FROM: Outhen NOKHAM (Pakse)

SUBJECT: Refugees Report at Km 13 Paksong Road. These refugees moved from Ban Chakeuy Nua (XC-8947) Tasseng Bark, Muong Kaleuan, Khoueng Saravane.

Ethnic Group: Ngae (Nge) Refugees we support

Originally, in their old village (Ban Chakeuy) there were about 20 families and 118 persons. These villagers had moved out two times. The first time they moved from Ban Chakeuy to Ban Nong Boua in 1959. The second time they moved from Ban Nong Boua to Pakse area in May 18th 1970.

Reason for moving the first time (from Ban Chakeuy)

This village Ban Chakeuy was occupied by PL since 1952 and all of the villagers had been under the control of them until 1959. During these time all of the villagers had worked harder on their hays than usual to increase their harvest, because with the harvest they had from their own hays they have to give it to PL. The other reasons that cause them to move out is the PL recruited soldier, before they recruited they told their families that they would send these men to study, but all of the men that were sent had never been back again. With these reason all of these villagers were tired and hate to stay with them longer, so all of them decided to move out in 1959. That day there weren't any PL in this village, so they all moved out together to Ban Nong Boua. They spend two days by walking to Ban Nong Boua. There was no body were killed at the way they moved out.

The 7 days of living with PL in Ban Chakeuy:

The first year of coming in this village PL canceled everything that our RIG had established such as Nai Ban, Nai Tasseng, and then they established the new one, Nai Ban who was set up that time in Ban Chakeuy was Mr. Xonh, and Nai Tasseng was Mr. Macheu, the residence of Nai Tasseng (Mr. Macheu) was in Ban Chakeuy Nua, (and now this man was still working with PL at Ban Chakeuy).

The way they set up the Nai Ban and Nai Tasseng:

They (PL) let the villager choose themselves, but all of the man who have a right to be Nai Ban must be literate and have never been working for the RIG before. That time there were five persons who have a right to be Nai Ban and Mr. Xonh one of these five men won that time. And Nai Tasseng too, he must be the literate man and had never worked with RIG, that time Mr. Macheu won.

These villagers didn't know about Chao Muong, they said that they had never heard about the establishment of Chao Muong, but they know about



Khana Khoueng, Khana Khoueng that time had the residence at Ban Klat (I couldn't find in the map) his name is Mr. Plor, this man wasn't established by the villagers, but he was established by the higher rank of PL officer. The refugees told me that they've never heard about Neo Ban, and Neo Tasseng. There was only Nai Ban and Nai Tasseng who take care of the village.

PL Propaganda:

In this area the PL didn't propagate about the politic, they only encouraged the villager to increase their product, they told the villagers to grow more rice on their hays. Raise more cattle and livestock. They said that with these things would be supported to all of the villagers and the PL army. They encouraged the villagers to live with each other under the calm, not hated each other.

Association establishment:

The PL had established to kinds of associations: (1) Women association, all of the women could attended and they set up one women as the head of the association. The job of this association is to entertain the PL troops when they penetrated in the village. It was this association's work too, to look for food and cooked for the PL troops. And for the head of the association had another job to do. Her another job is to advise her members to keep good sanitation such as working with the dishes, and drinking boiled water.

(2) Men association, all of the men could attended this association. The job for this associations is to help each other in working in the village such as building a new houses, take care all of the villagers. In this association they set up three men work as the spies. These three men worked like a hunting person they had a gun in thier hand, these men would report to Nai Ban right away when they saw our RIG troop and then Nai Ban report to PL troops.

The taxation:

They built up two warehouse in this village to keep the rice that they had taxes from the villagers. There was two kinds of taking rice from the villagers. They caled. "Kao Kam" (the rice taken up by one hand). "Kao Totane" (resisting rice).

The way they (PL) take "Kao Kam" and the way they use it:

Every time that the villagers will cook the rice they have to take out one hand of rice (they used one hand to take it) and filled it in Kalong (gasoline container) which PL had given to them. The Nai Ban always come to collect it every 10 days and take it to keep in one warehouse. With these rice they would cook for the PL troop when they penetrated and staying over night in this village.



The way the PL take "Kao Totane" and the way they used it:

At the harvest season the Nai Ban have gone to every hay in his area and check up the number of the rice that one farmer have, and they divided in to 4 parts and they take  $1\frac{1}{4}$  from the villagers, with these rice they keep in one warehouse when the PL troops in the other area needed the rice the villagers in this village have to transport it to that area right away even that area was near or faraway. In this area there wasn't any bombing, and either the assassination of villagers.

Education:

About education the PL had a program to teach all of the villagers in this village. The men association had built a special house to used as the school in 1957, and they began to teach that year. The teacher is Mr. Xonh Nai Ban of Ban Chakeuy. The children aged about 12-16 and the man and woman aged about 17 up to 50 have a right to attend school. About the subject to teach this man (Mr. Xonh) figured out himself. He only teach how to read and write lao.

Health:

In their old village there wasn't any hospital, but the PL soldier always take the medicine with them, when the villagers were sick that time PL cure them, but other than this time when these villagers were sick they cured their illness by Lao medic (magician).

The way they recruited soldier:

Before they recruited soldier they told the villagers that they would send them to study about medical, and mechanical, but all of the young men that were sent had never come back again. And the last time they recruited four men their names was Mr. Meo, Mr. Dreuan, Mr. Xot and Mr. Xae. These men were told that they would be sent to study about medical, but they don't know where they would be sent to. When these men went through Kong Lamam (I couldn't see in the map). Mr. Xae changed his mind because he remembered that every men who were sent to study had never been back, so he decided to escaped from them. Mr. Xae escaped from them in 1959 and came back to his old village in a secret, and told all of the old men about the program of taking them to study, so all of the old men were afraid of PL and planned to escaped from them. That day (they couldn't remember the date) in 1959 all of Nai Ban and Nai Tasseng went to the meeting in Ban Klat with Khana Khoueng there, and that time there wasn't any PL in this village so all of these villagers escaped from them that day. They moved out of the village on foot to Ban Nong Boua at the way to Ban Nong Boua they had slept at the way for two nights. Here at Ban Nong Boua they lived as the refugees and were supported by our RIG for one year then they could support themselves with the harvest they had from their new hay here. And then in May 1970 they have to move again to Pakse area.

Reason for moving this times May 1970: This time there was fighting in

Saravane and that time Mr. Veuk D raseng the representative of Saravane province and Colonel Vang Visited them at Nong Boua and saw that it wasn't safely to let them stay here longer, so he told them to move out and all of the villagers had moved out that time by getting in the airplane and flew to Pakse at the same day. When they arrived to Pakse 2 families and 9 went through Houei Nam Phak area, so there were only 18 families and 107 persons at Km 13 and these refugees we still supported them.

Life in their old village both Ban Chakeuy and Ban Nong Boua:

**Ban Chakeuy:** In this village only have grown the rice in their hays. They grow too, tobacco, chilli, egg-plants and the necessary vegetables. They have attended school since 1957 with PL. There wasn't any hospital and the market the money they used is our RIG's money. There was a street passed this village, but when this village was occupied by PL there wasn't any vehicle go by this village.

**Ban Nong Boua:** Here when they were supported by our RIG for one year they began to look for food themselves. First they burned down a lot of three to grow the rice on, and they began to grow tobacco, chilli, and necessary vegetables here during 11 years they could support themselves with their harvest from their own hay and garden. Here all of their children attended school, there was a hospital here, but there wasn't any market and here all of the villagers used our RIG's money. There was many means of transportation because there was a street through this village and there was an airport in this village too,.

The story of Ngae (Nge)

These refugees didn't know where they formerly stayed. They have their own language, but there wasn't any letter for their language, they could only speak, but they couldn't write it into their language. They told me that their language mostly the same as Ta-Ouy they could understand each others. And all of their customs were the same as Ta-Ouy tribe. According to my question that are these two tribe formerly came from the same area, they answered that they don't know.

These were told me by Mr. Kae one of the four men who were taken to study, but he escaped from them at the way, he is 39 years old. He had ever been soldier his rank is sergeant, and now ~~he~~ he is the Laotheung announcer at Pakse radio station, and he's one of these refugees who is staying at Km 13.

TO: Fritz Benson

Dec 28, 1970

FROM: Outhen NOKHAM (Pakse)

SUBJECT: Refugees Report at Ban Oudomsouk who moved from Ban Dong Noi, Tasseng Phouak Yai, Mxong Lao Ngam, Khoueng Saravane.

Ethnic Group: Souay

There were 17 families and 97 persons in their old village and they all moved out in April 1966, they moved out by walking to Ban Paksong and stayed at Paksong for one year here at Pakson they were supported by our RLG. They had to moved out again because there had no land to grwo rice (here at Paksong, so our RLG took them to Ban Oudomsouk in 1967, but 3 families and 20 persons were still living in Paksong area with their relation.

Reason for Moving: Our army forced them to move out because they know that it would be dangerous to stay there longer so they told them to moved out during three days since they had told and before the villagers had moved out, it was during the month of April 1966, there was fighting at the way between Ban Dong Noi and Ban Dong Yai (the distance is 7 Km). It was a very hard fighting, there was bombing by the airplane too, that time the refugees moved out right away they couldn't take anything with them. They moved to Paksong by walking.

Life in their old village at Ban Dong Noi: This village I couldn't find in the map, but I was told by the refugees that it was 7 Km far from Ban Dong Yai (they wrote on the map only Ban Dong). All of the villagers had moved our from Ban Dong Yai to work in the garden. Befofe here (Ban Dong Noi) was only the garden the villagers of Ban Dong Yai went to do their garden there, and then, when they had many families built their own houses there, so they set it up as Ban. In this village there were sometimes the coming of PL but not often they came only one time during two month, every time they come they have always asked for the rice and the food from the villagers, they some time asked for the poultry freely. When they have enough thing they got out of the village right away without saying any work, but before they moved out they didn't forget to tell the villagers not to tell any thing about them to our RLG army. They always come three together.

That time when there was fighting and bombing between Ban Dong Noi and Ban Dong Yai none of the villagers were killed but there was a lot of four soldiers and the PL had died that time. In this village the villagers grow the rice on their hay they had no Na in this area. They did the garden, in their garden they grow coffee, some King of vegetables, they grow too the tobacco. There was no school here in this village, but there had ever been the school here ten years ago in the temple but now there was no teacher to teach because all of the teacher had moved out into Pakse. They moved out because they were afraid of PL, that time one of the teacher were arrested by the PL, so they were afraid and moved out. There was no hospital when the villagers got sick they sometimes went to the hospital in Lao Ngam area,

but sometimes they cured by the Lao medic. There was no market here, but there were some merchant went by this area and bought some garden products from these villagers, they used our RIG maney. For their transportation they had the bicycles ox cart, and the elephants.

Life in The new Village as they become refugees at Ban Oudomsouk:

After they were supported by our RIG for one year at Ban Paksong they moved to Ban Oudomsouk. Here at Oudomsouk they were supported by our RIG again one year. During the first one year here they had burned down the trees to do their Hay, so when they were cut off after one year they could supported them selves with their harvest from their own Hay here. Here on their Hay they had grown casava, and tobacco too, but they grew only for consuming themselves not for sale. There was a school here at Oudomsouk (Ban Dong), there had been 77 students attended school here at Ban Dong, they were from Ban Hokong, Dong Noi, Dong Yai (these villages now located at Ban Oudomsouk, but they still call the old names) there was a hospital in Oudomsouk, these refugees went to the market in Pakse area.

The Biography of Nai Ban, Ban Dong Noi: Mr. Thanh, aged 51 years old. He became the monk at the age of 15 to 17, he had never been soldier. He was set up as the assistance of Nai Ban in 1937 until 1947, and were set up as Nai Ban in 1947 until now.

ORA/Orthen NOKHAM/ps:12-28-70

TO: Fritz Benson

Dec 28, 1970

FROM: Orthen NOKHAM (Pakse)

SUBJECT: Refugees Report at Oudomsouk area who moved from Ban Dong Yai, Tasseng Pouak Yai, Muong Laongam, Khoueng Saravane (XC-2901).

Ethnic Group: Souay

There were about 115 families and 560 persons in their old village. They moved out 75 families and 347 persons they moved out in March 1966.

Reason for Moving: Our RIG forced them to move out because they see that it wasn't safe to stay longer, but that time (the villagers hadn't moved out yet) there was fighting at the way to Ban Dong Noi 7 Km from Ban Dong Yai, so the villagers get more afraid and moved out right away by waling to Ban Lao Ngam and getting in the airplane there. The airplane took them to Pakse and then they got on the motor car to go through Ban Oudomsouk. They are all staying there now.

Life in their old village at Ban Dong Yai: There was no our soldiers' camp there at Ban Dong Yai, but our soldiers always pass that way. Because of there was no our soldiers' camp there the PL always come in this village, usually they came in about 4-5 persons to recruite the rice and the food from the villagers in this village. The thing that they had from the villagers they took out themselves not asking for helping from the villager to take out because they didn't want somebody saw their camp. There was two time that they had come by battalion to this area. The fairst time in February 1960. This time they didn't recruite anything from the villagers. This day they showed many films. All the films are bout the figting in Xieng Khouang, and Xamthong area, before they showed the films they propagated.

The Propaganda: "First of all we wanted to explain about our army to you. We are all your army we will stand beside you all time to help you everything as we can. Our big purpose is to be "totane" and get back our independence from the emperor of America who is the oppressor. Do you all thing that our army is big enough to rid off our army, we think it's big enough. Do you know at the first time of setting our army, we had only the stick to used as the weapons, with our courage we could build up a big army with the modern weapon now. All of these modern weapons we didn't buy ourselves we could take them from our army when the fighting to OK place. We think that you all would support us to in doing everything to rid our army off from our country. You would see our courgagin the film that we'll show in the next few minute. Before seeing the movie we wanted to suggest you to stay here without moving out to the others area. We think it's better to stay in our own house than to stay with the others. We wanted you to grow more rice and raise more cattle and poultry. Please grow and raise more and more we would help you every thing we can" "Our army would be rid off in the near future." This is the sentence they ended their propaganda. After that they show the film. The refugees told me that in the movie they saw only the PL. and the death of our RIG soldiers. They explained by their own word not reading in



the book or the paper. They've only explained that where that fighting take place, how many of our RIG's soldier were killed, how many airplane were shot down, but the number of the destroyed things didn't appear in the movie. They saw only six or seven dead soldiers, but the number they told is thirty or forty. And before they moved out of the village they told the villager to go to tell our RIG that they had come this area, and then they went out. The refugees told that three days after they went out there was fighting in Muong Lao Ngam. The second time they came in May 1965 this time they came about 1 battalion this time they didn't anything from the villager, only the girl, the girls had been asked for favor in cooking the food for them. All of the food the PL had taken with them, this time they didn't show any film, they've only propagated. Their propaganda was the same as before there wasn't anything new. This time after they got out three days there was fighting again in the Lao Ngam's area. Other than this two times they've come only 6-7 persons together to recruit the food from the villagers. They didn't propagate only told the villagers not to tell anything about them to our RIG army these PL come once month. There was bombing too in this area, but not exactly in the village only around it none of the villagers were killed by the bombing. There was no assassination in this village. The villagers in this village had digged the holes in thier houses and the Hay to hide themselves when the airplanes come to pass this area. None of the villagers were destroyed by the bombing that time, but when they had moved out all of their houses were burned down because of the airplanes.

In this village the villagers like to go hunting with the crossarrow. With the poison at the point of the arrows. There was no gun in this area. The villagers grow rice only on thier Hay they have never grow rice on the farm because there was no flat land around this, but it was very fertile land in this area they grow coffee, tobacco, and the others vegetables. There was no school during two years before they moved out because there was no teacher to teach. Before that there was a school with three classroom there was P I., P II., P III., The reason that there was no teacher is Mr. Boun Mark one of the teachers in this village were arrested and killed later by the PL, so all of the teacers in this village were afraid of PL and moved out to the others village. There was no hospital sometime they cured the illness by Lao medic, sometimes they went to the hospital in Muong Lao Ngam. They used the ox cart and the elecphants, as their transportation, there was no bicycly or motorcycyle in this area. There was no market the villagers go to sell and buy thing from the market in Muong Lao Ngam. They used only Lao money.

Life in the new village as they became refugees in Oudomsouk: Here they were supported by our RIG for two years, after that they could supported themselves by their own harvest from their own Hay, some of the refugees went working at Km 43 as to clear the land in the garden, they were paid 300 kip per day. Some one went into Pakse in the day time to sell the ice cream. In Oudomsouk they had grown some durian's tree, but it was not to big, they had grown too the tobacco, but it didn't very good because it isn't a good land here. They could grow the tobacco at only the place that they had burned down the bamboo, beside this it didn't grow well. All of their Children were attended school have here at Ban Oudomsouk. There was a hospital at Oudomsouk, there was no market here, the villagers went to buy or sell thing at the market in Pakse.



The Biography of Nai Ban, Ban Dong Yai: Mr. Chan Loune aged 45 years old. He became a monk at the age of 16-21, he was set up as the assistance of Nai Ban in 1945 and was set up as Nai Ban in 1966 until now.

ORA/Othen NOKHAM/ps:12-28-70

TO: Fritz Benson

Dec 28, 1970

FROM: Outhen NOKHAM (Pakse)

SUBJECT: Refugees Report at Oudomsouk, who moved from Ban Kion Noi, Tasseng Kion Yai, Muong Laongam, Khoueng Saravane (XC-2201).

Ethnic Group: Phouthai

Originally, there were about 25 families and 87 persons in their old village, but they had moved out only 7 families and 28 persons. They moved out on 30th November 1970, they had walk for three days to reach Ban Kengngao (XB-0695).

Reason for Moving: These refugees had moved out two times, the first time in 1967 of May. That time our soldiers in the group of 208, forced them to moved out, they expected to take these villagers to Ban Kengngao, because that time Ban Kion Noi was bothering by the PL and these soldiers wanted to change their camp so they took the villagers out with them, but when the soldiers and the villagers arrived Ban Keng Kia (I couldn't see on the map) they were attacked by the PL, and that time the villagers moved away from the soldiers and get back to their old village later. At their old village, they didn't stay inside the village, they had only stayed in the wood around their village, but still come to work on their old hay and the garden, they didn't stay inside the village because they were afraid of the bombing by the airplane. All of their old houses were not destroyed. These days, when they came back they had continued their work in their own hay and garden. These days our soldiers had never passed this their new village, there were only the PL they always passed this village, every time they had passed they've always asked for the rice and other foods. They came here only 6-7 persons together. Every time they passed they always propagate. They said "Please keep in your own houses or holes if you see the airplane come, if they didn't see you there wasn't any bombing here, we wished you to stay here instead of moving out from here, if you go to our enemy area you all will be suffered, it's very difficult to stay with our enemy, you have to ask for the permission every time you want to go some where even only you go to make the excrement. We think it's better to stay in our village to grow more rice in our own hay, to raise more cattle in our own village. Don't worry about there was no market to sell your own rice and cattle, we could send it to sell in our nearest country, because they wanted every thing from us, we could help you every thing that we could held, we don't think that you all would refuse our helping." When they finished their propaganda they asked for the rice from the villagers. And sometime when they wanted to have some poultries they exchanged it by their old cloth. One shirt for one hen or one duck (they showed me too the cloth that they had from PL) the PL had never stayed over night with these village because they don't believe them. During three years in staying in the would they had raised many pigs and poultries, but they took nothing with them here even only the rice. Because it was in a hurry to moved out.

Reason for Moving the Second Time: This date is 30 November 1970, the villagers in their village went to work on their hay as usual, but there was our soldiers passed their village, the soldier saw the villagers who are still staying in the village, so the soldiers forced them to moved out again. They took out only the villagers who were staying in the village that time, they (soldiers) didn't told any bodies in the hay, so someone had worked on their

hay that time hadn't come. These refugees who moved out some come only the husbands, some come only the wives. They had walked to Ban Keng Ngao by passing Ban Meung. When they arrived Houay Meung they were attacked by PL again, but the villagers hadn't moved out from the soldiers, this time 2 of the villagers were wounded their names are: (1) Thao Dam, (2) Thao Noi. The person (PL) couldn't resist our soldier, so they moved away. Our soldiers and the villagers continued walking and that time it was raining, but not so hard, and then they arrived Ban Keng Ngao on 3rd of December 1970 and they got on the car and went through Ban Oudomsouk and arrived Ban Oudomsouk that day.

Life in Their Old Village, Ban Kione Noi, and story of Phou Thai: About the Phouthai these refugees told me that they formerly stayed in Muong Kepol in Saranaket, they don't know about the cause that they had moved down to this area. They are all buddhism, they speak as the same voice as the people in Luang Prabang, all of their customs were the same as Lao. All of their festivals were taken place the same month as Lao. In their old village they grew rice on their hay, and grew vegetables in the garden. They don't like hunting. They do the coffee's garden too in this village. There was no school here, but their children went to school at Ban Kion Yai, which located 1 1/2 Km from this village. There was no hospital here, when the villagers were sick they went to the hospital of at Laongam which located 11 Km far away. There was no market, but there was sometime the merchants from Paksong went to buy some garden's product from this village. They used our RLG money.

Life in The new Village as they become refugees: These refugees hadn't built their own house yet, these refugees had stay with their relation hereat Ban Oudomsouk they were supported 4 sack of rice, two blanket for one families, two mat for one family and some kitchen supplies and here some of their babies got cold because of there was raining on the way they had moved.

These were told me by Mr. Chan Kone a 56 years old man one of the refugees who had moved out this time.

ORA/Orthen NOKHAM/ps:12-28-70

TO: Fritz Benson

Dec 28, 1970

FROM: Outhen NOKHAM (Pakse)

SUBJECT: Refugees Report at Oudomsouk area, who moved from Ban Pouak Noi, Tasseng Kion Yai, Muong Lao Ngam, Khoueng Saravane (XC-2502)

Ethnic Group: Lavak

There were about 30 families and 176 persons in their old village. This time they had moved out 8 families and 40 persons, they moved out on 1st December 1970, they walked for two days to reach Ban Keng Ngao.

Reason for moving: In the month of May 1967 these villagers were forced to moved out by our RIG soldiers on the way to Ban Keng Ngao, when they arrived Ban Keng Kia they were attacked by the PL, so the villagers moved away from the soldiers and they came back to their old village and took out all of their own properties and went to Phou Nam Beng and settle their new lives there (these villahers had moved out and came back as the same day as Ban Kion Noi) here at Phou Nam Beng they had burned down the trees and do the hay there and they did the garden too, here, they raise some pigs and the poultries. Here they had enough rice and food to support themselves, during these three years our soldiers had never passed there, but there was the PL appeared two times in the first and scnd years they didn't ask for anything from these villager. They only told them not to moved out and promised with the villagers that they would take care of them all, and told the villagers not to be afraid of them. During these three years their children hadn't attended any school, they spent all day in working on their own hay and garden, without worrying for somet ng. They could have many pigs and poultries here.

Reason for moving again? These villagers had moved out again on 1st December 1970, because our soldiers had passed that way and had seen these villagers there, so they forced them to move out because they know that it was dangerous to stay here longer because it was very far from our soldiers these refugees were in hurry to moved out becaue the soldiers told them that if they are a little late the PL will come this area, so the villagers were afraid and hurry to moved without taking any thing with them even only the rice. That time someone had been working on their hay and someone had been working in their garden, these villagers hadn't moved out with the others, there were only 8 families and 40 persons who had moved out that time, some one came only the husband, someone came only the wives and children. They had walked two days to reach Ban Keng Ngao, and here at Ban Keng Ngao, they have seen the refugees from Ban Kion Noi and they had gotten on the same motor car and the car took them to Oucomsouk, and staying there until now.

The Story of Lavak: These people formerly lived in Lanam Attopeu province they had moved here because that time the King's elephant was cut off and passed their village. That time the King annouced that who could arrest the elephant would be given a good prize by the King. So these villagers began to run after the elephant. They had hunted for the King's elephant for many days, and then they reached it at Ban Phouak Noi and they could

string the elephant there. That time they were praised by the King, and the area where they could string the elephant were set up as Ban Phouak Noi until now.

Life in thier old village before 1967: They were not bothered by the PL because there was our soldier camp there. In their old village they liked to grow rice on their hay, they had never done the farm. There was no coffee's garden here, the villagers arow only the banana, and sugar dane in their garden. They are buddhism. All of their customs were the same as Lao. They are buddhism, and had their own village, but they didn't have their own letter there was no school in this village, but the children went to school at Ban Kion Yai which located 1 Km far from Ban Pouak Noi. They went to the hospital in Muong Lao Ngam because there wasn't any hospital here at Ban Pouak Noi. There was no market the villagers went to buy thing from the market in Muong Lao Ngam. They used our RLG's money.

Life in the new village as they became refugees at Oudomsouk: These refugees had no relation here in Oudomsouk, and they hadn't built their own house yet. So now they are staying in the schoold of Ban Oudomsouk. They were supported 6 sack of rice, and the others supplies, by our RLG some of their babies got cold too.

The Biographies of Nai Ban, Ban Phouak Noi: Mr. Done aged 40 years old, he became a monk at the age of 12-16 had never been soldiers, he was set up as Nai Ban in 1966 until now.

ORA/Outhen Nokham/ps:12-28-70



TO: Fritz Benson

Dec 29, 1970

FROM: Othen NOKHAM (Pakse)

SUBJECT: Refugees Report at Oudomsouk, who moved from Ban Khous, Tasseng Phouak Yai, Muong Lao Ngam, Khoueng Saravane (EC-2605).

Ethnic Group: Lavene

These refugees moved out in the month of December 1966. Originally, there were about 22 families and 120 persons, they moved out 18 families and 94 persons. They were all still staying at Ban Oudomsouk, the persons who didn't move out 4 families and 26 persons. These people were living outside of the village when the other moved out.

Reason for Moving: There was bombing around this village (Ban Khous) and there was fighting near by. The soldiers see that it would be dangerous to let these people stayed here longer so they forced the villagers to moved out, that time the villagers couldn't take anything with them because it was in hurry to moved out. They walk to Ban Laongam and then got in the airplane there at Ban Laongam and flew to Pakse area, then they were all sent to Oudomsouk by the motor car. When they were in their old village the PL always come to recruited food from them. They always come 3-6 persons together, they come two or three times a month. Every time they came in the village, they went to the Nai Ban's house first and told the Na Ban to call his villagers to come to the meeting, at the meeting one of the soldier who stand in front of the members said about his purpose to come in the village he said @ve are all you soldiers, we come to help you in protecting you from the enemy, and would helping you in growing the rice on your Hay next season, we would help you everything you wanted us to help. Don't be afraid of us, we are all your friend. We wished to have you all stayed with us instead of moving out to te enemy's area. We would not forbid you to move out, but we would reach you all every where you would stay in, that time we would not forgive you all for your mistake. We think that you would stay here in your own village longers. We wanted to suggest you in raising more pigs, cattle and the poultry, growing more rice and more vegetables, we would help you in doing these works, but before we could help you we would like you to help us first we would like to have someting from you, that was a small things they are only the rice and every things you would like to give us, but these thangs we would repay you somehow for these thing after the war ended, and when we could take care all of the land in Laos. Please keeky it in secret about our coming in this village don't tell the enemy any thing about us, please tell them that we had never penetrated in this village, if you told them it would be dangerous for you, may be they would bomb this area or may be they sould fire some rocket to this area, so we don't think that you would tell any thigg about us to the enemy's ears" then they recruited tir the rice and any food tha the villagers had when they had enought thing they asked the villagers to go to send him in the wood around Ban Khous, but they don't let the villagers see tehri camp, they told the village to let the suppleis two or a half Km from their camp because they don't want the villagers see their camp the PL sometimes bought the pigs from the villager, but not often about the poultry they've always taken freely. The di like this everytime they come in this village the omeiy they used are our RIG's money.



Life in their old village at Ban Khoua: Some of these villagers are buddhism some worship in their parants's Phi. But the villagers who worship in Phi have always gone to joint the buddhism when the festival took place.

They grow rice on their Hay, there was no farm in this area. They grow coffee, tobacco, cotton, and variety vegetable there was no school here in this village. But thie children went to school at Ban Muong Xum. There was no hospital here the villager cure their illness by the Leo Medic, or sometimes when they get the serious illness they went to the hospital at ban Leo Ngam. They used ox cart, bicycle, and the elephant as their transkporation. There was one temple in this village, there was no market in this area. They want to the market at Ban Lao Ngam to buy cloth or any thing sometimes the merchants from Paksaong went to buy things or some garden's product from therse villagers. They used our RLG's money here at Ban Khou.

Life in their new village at Ban Oudomsouks: These refugees were suported by our RLG for two years and now they had already cut out and now they suported themselves by the harvest that they had from their cown Hay. In their Hay now they ;had grown tobacco, and chilli, and they had grown too, seondurian tress in their own land here. Their children attnded school at the land of Ban Muong Xum when they were sick they went to the hospital at Oudomsouk they went to buy or sell their garden's product at Pakse's market.

The Biography of Nai Ban, Ban Khoua: Mr. Thit Sane aged 44 years old. He became a monk at the age of 15 - 20 he lhad naver been soldier. He was set up as the assistnace of Nai Ban in 1951 until 1968 and was set up as Nai Ban in 1968 until now.

TO: Fritz Benson

Dec 29, 1970

FROM: Outhen NOKHAM (Pakse)

SUBJECT: Refugees Report at Oudomsouk, who moved from Ban Mouang Xeem, Tasseng Phouak Yai, Muong Lao Ngam, Khoueng Saravane.

Ethnic Group: Souay

In their old village there were about 46 families and 208 persons they moved out only 27 families and 179 persons. They moved out in December 1966. They first moved to Lao Ngam by walking. They had stayed in Lao Ngam for 5 days. And they got in the airplane here and went through Pakse, and then went by autor car to Ban Oudomsouk.

Reason for Moving: The soldiers forced them to move out because this area that time seemed to be fought by PL so all of the villagers moved out. The villagers who didn't move out because they wasn't in the village that time someone still lived in their Hays and someone were living in their gardens. There was no bombing inside this area when these villagers were still living in, but there was bombing around it. There was sometime fighting near by this village, but it wasn't a very hard fighting. The villagers were fearful living in this area so they moved out as soon as the soldiers forced them to moved out.

Life in their old village at Ban Mouang Xeem: These villagers were bothered by the PL too, but not very hard the PL come two or three times a month, they took only the rice free from the villagers, for the others things such as pig and the chicken they had bought from them. The money they used to buy are our RIG's money. They came only 4-5 persons together, when they came in they went through the house of Nai Ban and told Nai Ban about their purpose of coming in. When they had enough things they took out themselves, when the PL penetrated the village, the villagers didn't have a right to ask them any thing even only "where did you come from?" or "where will you go" If some of the villagers asked them liked this must alwlys be lamed by them, and were for biden not to ask again the next time.

In their old village they grow rice in the Hay only. There was no farm in this village. They grow coffee, tobacco, chilli, beans and the variety vegetables. They have only the oxen, there wasn't any buffalo in this village. They used ox cart, and elephants as their transportation. There was a temple in this village, there was a school in the temple. This school had just built two years ago, there was only two classrooms P I., only. There was no hospital, when they were sick they went to the hospital in Muong Lao Ngam, there was no market in Ban Muong Xum, they went to Ban Lao Ngam's market when they wanted to buy or sell thing. They used only our RIG's money in this village.

Life in the new village at the become refugees: These refugees were supported by our RIG for 2 years during these two year they had burned down the tree to clear the land for growing the rice on and they had begun to grow rice

on the second year that time it wasn't so good because there were too many grasshoppers that bothered these rice, but from that year they could have enough rice to consume themselves from their own rice here, and some one had sold out the rice that was from their rice. They sell 1400 Kip for one paddy sack, they had burned down the bamboo too, to grow the tobacco on, they told me that there was no land good for tobacco here other than the place that the bamboo grew on. There was a school in this land (Ban Mouang Xum) with two classrooms. P I., P II., there was an hospital in Oudomsouk there was a water pump here in Ban Mouang Xum (Oudomsouk). The refugees went to the market in Pakse.

The biography of Nai Ban of Ban Mouang Xum: Mr. Kou aged 39 years old he had never been a monk. He had attended school for two years, he had never been soldiers, he was set up as the assistance of Nai Ban in 1963 until 1969 and was set up as Nai Ban since.

ORA/Outhn NOKHAM/ps:12-29-70

TO: Fritz Benson

Dec 29, 1970

FROM: Outhen NOKHAM (Pakse)

SUBJECT: Refugees Report at Ban Oudomsouk, who moved from Ban Tebsombat Mai, Tasseng Phouak Yai, Muong Lao Ngam, Khoueng Saravane.

Ethnic Group: Laveng

These refugees had moved out in May 1967. Originally, there were 81 families and 507 persons, they first moved out to Oudomsouk and about 41 families and 267 persons, but now there was only 17 families and 72 persons, the rest had already moved out to the others area when they were finished supporting by our RIG.

Reason for Moving: These villagers were bothered by the PL., so our RIG soldiers told them to moved out, and that time this area seemed to be faught by the PL., so the people were afraid and wanted to moved out as soon as they could without taking nothing with them. There was two kinds of moving.

The way they moved the villagers: They first take out only the man aged 20-50 years old and defended them at the outside of the village, that time, our soldiers called the helicopter to come and took all of the women, the old, and the children to Ban Lao Ngam, and then they were taken by the airplan to Pakse. And the motor car took them to Ban Oudomsouk.

For the men they had translated the soldiers' power gun by walking with the soldiers. They had to walk by handing the power gun to Ban Keng Ngao. When they arrived Ban Keng Ngao they were taken by the soldiers' car to Ban Oudomsouk to include their wives their. They arrived Ban Oudomsouk two days after their families arrived.

The reasons for the villager who didn't move out from their old village, and the refugees who moved out from Oudomsouk: That time in their old village there were a lot of the villagers sick, so they didn't moved out, and some of their relation had to take care of them, and someone had gone and stayed in their Hays and the garden, so they don't know about the situation in their village and didn't move out like the others. For the refugees who moved out from Oudomsouk, these man had their relation in Pakse so they come to stay with their relation, but some one who didn't have any relation, with their money they had taken with them they rented house and working in Pakse, and someone moved to Km 43 to work there. Someone moved back to their old vil-lage.

Life in their old village: The PL come to this area too, they came one or two time a month every time they come they recruited the rice and food from the village. Every thing they had from the villagers they recorded it in a small book and they told the villagers that every thigg which the villagers had given them, they would repay for them after they had the victory from their enemy. They told the villagers not to worry about the things they had given to them. The PL said that how much things the villagers gave them that means how much they had save their money. There was no bombing by the airplane in this area, there was no assassination at all.

These refugees didn't know about their old story, that where they had stayed before. Some of them are buddhism, some worship in their parents' Phi. They speak their own language their language was different from Souay, and Lavak, but they had no their own letter. These villagers grow the rice only in their own Hay, there was no farm in this area. They grow coffee cotton tree, chilli, tobacco and variety vegetables. They like to go hunting with the crossarrow. There was a school here with the three classrooms, there was two classes for P I, and one class for P II., there was no hospital, when someone were sick they went to the hospital in Lao Ngam or sometimes they cured their illness by Lao medics. There was a road from Paksong pass this village. There was no market in this fillage, they buy or sell someting at Lao Ngam's market and some times there were the merchant from Paksong went to buy some garden's prod/uct from them.

Life in the new village as they became refugees at Oudomsouk: They were supported by our RLG/SW for one year after that they had supported themselves by working on their own Hay here. With the harvest that they had from their own Hay they could suport themselves all year. They grow too, tobacco, casavas, and durian trees, they raise some pigs, but they didn't take it in the khemuel, they've just let it to find food in the village. They didn't raise any poultry because they were all died. All of their children attend-ed school here at Ban Oudomsouk. There was an hospital, but there was no' market the refugees went to buy or sell thing at Pakse's market. They would like to grow coffee too, in this village, but the land here isn't good for coffee. These refugees went to work at Km 43 as to clear the coffee's garden when they finished working in their own Hay to get some money to buy clothes.

These were told me by Mr. Thit Thoun aged 62 years old he had become a monk in 1936-1941. He had never been soldiers, he was set up as the assistance of Nai Ban in 1950 to 1955, and was set up them as Nai Ban in 1955 until 1969 and he had already retired.

ORA/Outhen NOKHAM/ps;12-29-70



TO: Fritz Benson

Jan 4, 1970/

FROM: Outhen NOKHAM (Pakse)

SUBJECT: Refugees Report at Oudomsouk area who moved from Ban Ho Kong,  
Tasseng Kion Yai, Muong Lao Ngam, Khoueng Saravane.

Ethnic Group: Souay (XC-2404)

Originally, there was 105 families and 550 persons in their old village. They were all moved out, they first came from their old village to Lao Ngam area and stayed there two months, during these two months they were not supported by our RIG because they had brought their own rice from their old village. And then there was fighting in Lao Ngam so they had to move out again by the airplane to Pakse, and now they are still living in Oudomsouk area, but 75 families and 4067 persons had already moved back.

Reason for Moving: That time, the month of May 1968 this area was bothered harder by the PL., so our RIG soldier told them by force to moved out. The soldier told them to move out during 7 days if not the airplane will come to bomb this area right away. When the villagers heard like that they all decided to move out, but they didn't move out together someone moved at the third day. Someone moved out at the fifth day, someone moved out at the seventh day. At the seventh day this area were bombed by the airplane. The villagers who moved out at the seventh day were killed by the bombing two men and 16 persons were wounded. The names of the dead men are. (1) Nai Kem Lok, (2) Thao Phady. For the wounded the (Refugees) couldn't remember their names. These villager had brought some of their own property with them to Ban Lao Ngam. And their old village Ban Ho Kong was destroyed by the bombing at that time, and there wasn't any of our RIG soldier's camp there. Our soldiers went pass this area (Ban Ho Kong) once a week, and because of our soldiers hadn't stayed here for a long time the PL always come in this village when our soldiers were not in when the PL came in they always ask for the rice and some of other food from the villagers, they sometimes asked for the poultry, and the pig freely, but sometimes they bought with the very low price. The villager in this village didn't say anything to against them because they were all afraid of them. The PL came in one or two time a month, they always come at 5 O'clock in the evening every time and they got out right away when they had enough thing, and everytime before they get out they've always told the villagers (not to tell anything about them to our RIG when our RIG came in the village, if they (PL) find out that who had told the LRG about them that men would be killed rightaway. The refugees told me that these PL who come in their village were not the old one they are always the new one. They came in 3-4 person together. Everytime they came they went through to Nai Bah's house and told Nai Ban what they wanted, and Nai Ban had to go to collect the thing that the PL had told him to pick up from the villager. Before these villagers were told to moved out of the village by our soldier one month the PL come in thav village and took the rice and the food from the villagers every week, and there was always fighting when our soldiers meet them at the way they came in the village. When they bought something from the villagers they used our RIG's money.

Reason for moving back: When they spent 2 months in Ban Lao Ngam they had consumed all of their own rice, and had sold some of their own property, such as the necklace, and other thing that cost money to get money for buying the



rice to consume their own, so when they had moved to Pakse they had nothing with them. They were only supported by the RLG that time they didn't have any land to grow rice, and the rice that our RLG supported them wasn't enough for them to consume someday they had to stay without nothing to eat, so they decided to moved back after staying in Oudomsouk for two months, before they moved back they had told the Nai Ban and the Chao Muong, someone had told nobody before they moved out.

Life in their old village Ban Ho Kong, M. Lao Ngam: I have interviewed many of the Souay's old men to get the information about ~~the~~ the story of Souay, but no one could tell me that where they had formerly lived and where they had moved from. The most of them are buddhism, some worship in their parent's Phi, but the villagers who worship in Phi had gone to the temple too, when they had a big festival such as Boon Ho Khao Salak, or Boon Ho Khao Padapdin. All of their customs are the same as Lao. When they get married they had Soukhouans as the same Lao. They had all of the festivals that we had in Lao. They had their own language but they didn't have their own letter. They told me that there was a story about the way they had lost their language. Here is the story there was four ethnic when together to learn and have their own letter. They are Lao, Souay, Lavene, Ta-Oay. When they reached the old ~~monk~~ monk who could give them their own letter, the didn't have anything to write their letter on, so Souay, Lavene, Ta-Oay they killed the wild animal and take off its skin, when they made the skin dry they wrote their letter on it. For lao he didn't have any experience in killing animal so he want looking for the leaves of the palm, and he wrote his own letter on the palms leaves. When they all had their own letter they came back. On the way back home they were all tired and got some sleep near the village that had many dogs. When they were in deep sleep the dogs came and smelled the skin that Souay, Lavene, and Ta-Oay wrote their letter on, so the dogs took away all of the skin and ate them later. So until now they don't have any letter. (I don't know that this is a true story or not). In their old village the villagers did only Hay they had never done Na. The had grown coffee, and tobacco. They said that it is a fertile land to grow thing in their old village. They have only the oxen they had no buffalo in their village, with the oxen they used them to carry they cart. There was a road from Pakse passed this village. Their means of transportation is only the bicycle and the ox cart. There was no school in Ban Ho Kong but the children in this village had gone to school at Ban Kion Yai because there were a school there with 3 classroom, there was P I., P II., P III. There was no hospital in Muong Lao Ngam. There was no market but there were some merchant went to buy thing, such as coffee from the villagers. When they wanted to buy cloth they went to Lao Ngam market or sometime they came into Pakse to buy some cloth they used our RLG's monry.

Life in the new villages as they became refugees: These refugees were supported by our RLG's social Welfare for one year. During the time that they were supported they had grown the rice on teir own Hay at Ban Oudomsouk, but that time their harvest wasn't good enough, and now with their harvest from their own Hay they could consume it all year and someone had sold their rice that were from their own Hay. They sold 1 sack of paddy for 1400 kip. And now some of the refugees go to work at Km 43 as to clear the land at the coffee's garden. They were hired by the garden's owner, and they were paid 400 kip a day. Here at Ban Oudomsouk they had grown tobacco too, but they didn't grow for sale, the only grow for smoking themselves. They had grown some durian trees too here, but it's is not too big to give the fruit yet. Here at Ban Oudomsouk there was three schools and their children were attended school here.

~~There's~~

There was a hospital at Ban Oudomsouk, but there was no market, when they wanted to buy or sell something they went to the market in Pakse. There was some small shopshere at Ban Oudomsouk, but the merchants are not the refugees. The refugees told me that they really want to grow the coffee, but the land here at Ban Oudomsouk wasn't good for coffee.

The biography of Nai Ban, Ban Ho Kong: His name is Mr. Souban 37 years old. He had never become a monk, and had never been soldier. He was set up as the assistance of Nai Ban in ~~19~~1956 until 1962 and was set up as Nai Ban until now.

ORA/Outhen NOKHAM/ps:1-4-71

TO: Fritz Benson

Jan 4, 1970

FROM: Outhen NOKHAM (Pakse)

SUBJECT: Refugees Report at Ban Oudomsouk, who moved from Ban Nong Takai, Tasseng Lao Ngam, Muong Lao Ngam, Khoueng Saravane.

Ethnic Group: Souei (XC-229-100)

Originally, there were about 48 families and 226 persons. All of them had moved out to Ban Oudomsouk, and were still staying there 48 families and 226 persons. These refugees moved out in September 1967. They moved by walking to Muong Lao Ngam, and got in the airplane to Pakse.

Reason for Moving: Our RIG's army told [them to move out because they see that it was too dangerous to stay longer because there would be fighting in this area sometime because there always be the penetration of the PL in this village, so the villagers moved out at that time.

When these refugees lived in their old village the PL sometime penetrated in this village too, everytime they came in they always recruited the rice and some food from the villagers. They recorded everyting that they had from the villagers, with these thing they told the villager that they would repay for them when they have victory in all of the parts in Laos. They always came by 5-6 persons together, wehn they go out they asked the villagers to hand their supplies to send them in the wood near this village. Everytime before they went out they forced the villagers not to tell anything about them to our RIG's soldier about them. They promised that if they find out later that, someone had told something about them to the RIG's soldiers that man would be killed right away. They said like this everytime the penetrated in this village, they came one or two times a month. There was no fighting inside this area, but there was around. There was no assassination in this area, there was no bombing by the airplane that time. They moved out because they get tired of giving their own thing freely to PL, and our soldiers told them to move out.

Life in their old village: These refugees are buddhism, there was a temple in this village (B. Nong Takai). The villagers liked to grow rice on their Hay, [there was no person doing the farming here because there was no land for farming. They did the garden too in this village, in the garden they grow beans, banana trees, sugar cane, tobacco and cotton, but they didn't grow for sale, they grow only to support themselves. There was no school in this village, but all of their children went to school in Muong Lao Ngam. There was no hosopital in this village, when the villagers were sick they cured their illness by Lao medic or sometimes they went to the hospital in Muong Lao Ngam. There was no market, the villagers went to Muong Lao Ngam to buy or sell thing. There was a road passed this village. They used our RIG's money. These villagers lige to go hinting in the wood around their village, that time they used only the cross arrow, with the poison on the point of the arrow.

Life in the new village when they became refugees: Here at Ban Oudomsouk, they were supported by the RIG/SW for one year, after that they supported them - selves with the havest they had from their own Hay here, when they finished working on their Hay they (Someone) went to work at Km 43 to get some money that time they were paid 400 kips perday, their works are clearing the land in the coffee's garden. At their Hay here (Oudomsouk) they had grown chilli,

egg-plant, and some sugar cane. All of their children sent to school at Ban Oudomsouk, when they were sick they went to the hospital at Ban Oudomsouk.

Whese were told me by Mr. Mek, aged 56 years old one of the villagers in this village.

ORA/Outh en NOKHAM/ps;1-4-71

TO: Fritz Benson

Jan 11, 1971

FROM: Othen NOKHAM (Pakse)

SUBJECT: Refugees Report at Ban Houei Set (XC-405-841), Tasseng Paksong, Muong Paksong, Khoueng Sedone. These refugees moved from Ban Houei Xay (XC-434-935) Ban Houei Deng (XC-481-013) Ban Nong Sung (XC-443-971) Tasseng Phokhem, Muong Laongam, Khoueng Saravane.

Ethnic Group: Souei New Refugees

In the fact these three villages Ban Houeixay, Houei Deng and Ban Nong Sung are the new locations which they have stayed there for 4 years since 1966 until 1970. Their old location is Ban Phokhem, Tasseng Phokhem, Muong Laongam Khoueng Saravane. Originally, there were about 219 families and about 1041 persons in Ban Phokhem. In 1966 they have moved out all of them 144 families and 678 persons moved to the area which called now Houei Xay. 13 families and 79 persons moved to the area which called Ban Houei Deng, and 46 families and 208 persons had moved to the area which called Ban Nong Sung. For the rest of them 11 families and 76 persons moved through to Ban Phine (XB-0477) Oudomsouk.

Reason for Moving: That time 1966

These refugees were bothered by the PL and NVA force and there were some bombing around this village. so our troops who controled this area that time told them to move out and these villagers had moved out that time all of them. They had taken all of their property, even their cattle, they didn't lose nothing that time. In their old fillage, Ban Phokhem, the PL always come to recruite the rice and some other food from these villagers. They asked for everything such as, tobacco, salt, chilli, and sometings they asked for some poultries. Our soldiers always go to patrol this area, and stayed overnight with the villagers for two or three days, but when our soldiers passed this area there wasn't any PL penetrated in, they PL always penetrate in when our soldier didn't pass that village. The PL came into the village with 6-7 persons together, they always come at 6 O'clock, then they began to recruite thing from these villagers and finished at about 7 or 7:30, and they went away, before they went away they told the villagers not to tell any thing about them to our soldiers, they PL and NVA didn't kill anybody in this village, but there was some bombing around this area and none of these villagers and their cattle were killed by the bombing by the airplane.

In their old village they grow rice on their Hays, they grow coffee, tobacco, chilli, and some other kind of vegetable. There was a temple in this village, there was a school with 4 classrooms 2 classes of P I., 1 classes of P II., and one class of P III., when they finished this school they went to continue at the school in Mr. Laongam. There was no hospital they went to the hospital in Muong Laongam. When they wanted to buy of sell thing they went to the market in Muong Laongam, that time in their old village Ban Phokhem they used only our RIG's money.



Life in their new village at Ban H. Xay, H. Deng, Nong Sung: Here at the first time they were supported by our RIG for three time, the supplies we support is the rice then they burned down the trees to make their Hays and the garden, and then they could support themselves by the havest from their Hays and their gardens, on their Hays they have grown the rice on, and in their garden they grow coffee they said that the ground here is very good for coffee, with the coffee they sold 15.000 Kip per 1 sack (sack of rice) they had grown too, Chilli, banana tree, sugar & cane, and variety vegetables. These refugees have moved again in 12-12-70.

Reason for Moving: Our troops in Paksong find out that the PL and NVA would fight this area so they forced these villagers to move out right away, and with thier command they (our soldier) moved to this area right away this time these villagers were in the hurry to moved out when these villagers moved out the PL plus NVA fight this area right away. This time none of these villager could take their property with them, they have take with them only their blanket and their clothes which they were wearing that time because it was too hurry. When they were all moved out they couldn't get back into their village because our soldiers forbiden that nobody could penetrated into this village. This time none of these villagers were killed at the fighting. They had moved out from their old village by walking through out the wood to Ban Phou Kouang Toune in 12-12-70 which located 6 Km from their old village, they've stayed here at Ban Phou Kouang Toune for 2 days, and then moved by walking again to Ban Beng, 3 Km far from Ban Phou Kouang Tohne, they went through Ban Katout which located 4 Km away from Ban Beng and they've stayed overnight here, then in 12-15-70 they began to walk to Ban Houei set 4 Km far away, and they've arrived here in the same day.

Here at Ban Houei Set they were already supported rice by our RIG, now they didn't built up their permanent house yet. Some one stay in the school, some one stayed with their relation, and now they began to built their houses these were told me by Mr. Tham, Nai Tasseng of this Tasseng. I couldn't see any Nai Ban of these Ban because they went away. So I interview only Nai Tasseng because this asea is very dangerouse to go. It located 10 Km far from Paksong.

ORA/Outhen NOKHAM/ps:1-11-71

TO: Fritz Benson

Dec 31, 1970

FROM: Othen NOKHAM (Pakse)

SUBJECT: Refugees Report at Ban Phine, who moved from Ban Tao Pouns, Tasseng Kadap, M. Saravane, Khoueng Saravane.

Ethnic Group: Ta-Oay (XC-5438)

Originally there were about 76 families and 630 persons in their old village, they were all moved out, but they moved to different area, they are now living at Houei Nam Phak, Km 23, Km 15 $\frac{1}{2}$ . Here at Ban Phine there were 8 families and 55 persons. They moved out in the night time by walking to Phou Parin, they get sleep at the way to Phou Parin and then got to Phou Parin the later day. They got in the airplane here at Phou Parin.

Reason for Moving: They flee from PL because that time PL could occupied this area, and these refugees were afraid of bombing because that time there were bombing at Ban Khok 3 Km far away from this village, so they decided to move out in the night time when the PL was away from the village.

These villagers had been with PL only 15 days during these 15 days. The PL didn't recruited anything from them, when they wanted to have the pigs they bought from the villager, the biggest one cost ~~1000~~ only 800 kip the PL didn't live here all time, they came in the village only in the night time from 5 O'clock in the evening to 6 O'clock in the morning, but these PL who penetrated in the village are not the same persons, there was always the new persons come, but none of them recruited thing from the villagers. They came to have dinner in the village, they come 50-100 persons together, the villagers told me that sometimes there were all Vietnamese soldiers ~~in~~ without any Lao soldiers, they've seen once the 6 soldiers of chinese. If the PL came 100 persons there were 4 of the NVA with them. Everytime they bought the pigs from the villagers they cooked right away in the village. When the NVA came in they always ask for the dogs from the villagers. During 15 days these villagers were called to the meeting once. They went to the meeting in the day time in the wood around the village. The soldier are the president of the meeting, at the meeting they said "now we could rid all of our enemy off from M. Saravane that mean we all have the independence, and from now on we have a right to control all of you, so we wished you not to worry about anything, we would protect you from the enemy, we would help you everything as we can do. Don't be afraid of us and escape from us, please stay in your old village to grow more rice on your Hay and raise more cattle and poultru. How much you grow and raise it would cost much money ~~for~~ for you. Don't believe in the enemy's words because they always tell a lie. They are all the servant of the emperor of America, they would sell our country to their boss in the near future if we don't protect our country, we wished you to help us to rid them off from our country. Our army always have the victory, the enemy would be destroyed" this is the word they ended their propaganda. When the PL penetrated in the village they always sleep under the villagers' house. The villager have been forced to speak with a loud voice when they talk to each other at the time the PL was under thier houses. At the time the villagers moved out there wasn't any PL in the village, so they were all moved out.

Life in their old village, at Ban Tao Poun: In their old village they grew the rice on their paddy. On their garden they grew banana tree, sugar cane, chilli, and the beans. There was a school here at Ban Tao Poun. There was no hospital in this village, when the villagers were sick they went to the hospital in M. Saravane. There was no market, the villager went to buy or sell things at the market in M. Saravane. They used Lao Money. There was only the bicycle for the transportation.

Life in the new village: They had already built their house here, they've been supported by the RIG for three times. They have no land to grow the rice so they have grown banana tree and sugar cane around their own house. There was a school here at Ban Phine, but none of their children attended school here, there was a hospital at Oudomsouk. They went to the market in Pakse.

These were told me by ~~Mr.~~ Mr. Phou, aged 79 years old, the villager of Ban Tao Poun.

ORA/Outhen NOKHAM/ps;12-31-70

TO: Fritz Benso

Dec 31, 1970

FROM: Outhen NOKHAM (Pakse)

SUBJECT: Refugees Report at Ban Oudomsouk, who moved from Ban Yonh, Tasseng Tang Eusane, Muong Saravane, Khoeung Saravane.

Ethnic Group: Ta-Oay. (The refugees we support)

Originally, there were about 30 families and 165 persons, but they moved to Ban Oudomsouk only 18 families and 77 persons. They moved out in July 1970. They walked to Saravane which located 9 Km from their old village. They get in the airplane at Saravane's airport and flew to Pakse.

Reason for Moving: This village located a little far from our soldiers' camp, and it's difficult for the soldiers to go to patrol in this area, so our soldier told them to move out, there was no bombing, no fighting and no assassination in this area, the villagers moved out because of our soldiers told them to move out.

In this village the PL always come to ask for the rice and the other food from the villager. They always come at 6 O'clock in the evening, they come 3-4 persons together they come one or two time a month, everytime they come they asked for the rice and the other good freely from the villagers. Everything they had from the villager they recorded them in their note book, and told the villager that they would repay them when the war ended. They told the villager when they will move out that not to tell anything to the RIG's soldier, if they know that someone told the soldiers of the RIG that man would be killed by them right away. These PL who penetrated in this village had never been overnight in this village with the villagers, they went out right away when they finished recruiting thing from the villager, they didn't propagated any thing they do like this until these villagers moved out.

Life in their old village: There have no farm in this area, these villager have only grown the rice on the Hayk and they grew, beans, tobacco, banana tree and variety vegetable. These villagers worship in their parents' Phi. There was a school here with 3 classrooms P I., P II., P III., There was no hospital they cured their illness by magician. and sometime they went to the hospital at Muong Saravane. There was no market in this area Ban Yonh, when the villagers wanted to buy or sell thing they went to the market in Saravane. There wasn't any road passed this village, the villager used their ox card as their transportation in this village they used our RIG's money.

Life in the new village at Ban Oudomsouk, when they became refugees: Here they've already built their own house, there wasn't any land for them to grow the rice on because they've just come. These refugees were supported by our RIG/SW for 4 months, and now they are still supported by the RIG/SW because they couldn't support themselves yet. All of their children were not attended school here at Ban Oudomsouk there was a hospital in Oudomsouk. They went to the market in Pakse.

The biography of Nai Ban Yonh: Mr. Yet, aged 50 years old, had never become a monk, had never been soldiers. He was set up as the assistance of Nai Ban in 1957 to 1962 and was set up as Nai Ban since.

ORA/Outhen NOKHAM/ps:12-31-70



TO: Fritz Benson

Feb 8, 1971

FROM: Outhen NOKHAM (Pakse)

SUBJECT: Refugees Report at Ban Mbuang (WB-9749), Tasseng Ban Mbuang, Muong Pakse, Khoueng Sedone, who moved from Ban Nong Boua (XC-6634), Tasseng Nong Boua, Muong Saravane, Khoueng Saravane.

Ethnic Group: Lao

Originally, in their old village there were about 80 families and 450 persons, all of them had moved out, but at Ban Mbuang there were only 14 families and 80 persons. The rest 66 families and 370 persons moved to another area these refugees moved out in July 1970.

Reason for moving: Our soldier who controlled this area see that it was unsafe for these villagers if they were staying in this village longer because during that times this area was forced by PL, so our soldier told these villagers to moved out before the fighting, and that time all of the villagers had moved out. They got in the airplane and flew to Pakse at that times. None of these villagers were killed by the fighting because the fighting didn't come yet, and at the way they moved out none of them were killed too.

Life in their old village, Ban Nong Boua: All of these villagers are bud-  
dhism, there was a temple in this village, these villagers grew rice on their own farms and hays. They grow too, the weats, chilli, egg-plants and some vegetables, they raised cattle, livestock, and poultry, but they didn't raise too many to sell. It was ordinary raising. All of their children had attended school here. There was two primary schools here. There wasn't any hospital in this village, when these villagers ~~was~~ were sick they ~~went~~ went to the market in Saravane when they were in needed of buying or selling something because there wasn't any market in this vil-  
lage, there was a road passed this villlage through Muong Saravane and the car or taxi sometimes passed this way, these villagers used our RIG's money.

Life in the new village when they become refugees: Here at their new location, it's not located in Ban Mbuang, it located in Ban Bakkut 1 1/2 Km far from Ban Mbuang (but every officer of SW call Ban Mbuang), but the car couldn't go by this village, we could go there only on foot. Here they were still supported by our RIG. These refugees didn't have any land to grow the rice or some plants on, and they've already grown some necessary vegetable beside their houses. They've just finished working on building houses. And all of them didn't decided yet that they would stay here or move to the other area, someone wanted to remove to Muong Khong Sedone, someone wanted to move to Houei Nam Park, but all of the new location that they wanted to go the SW's officer didn't agree with them because the SW's office needed them to move to Km 34 Saingon road because this area had enough land for them, but these villagers didn't want to go this area. Here 2 of their children went to school in Ban Mbuang. They went to the market and hospital in Pakse area or sometime in Champassak area.

They look for food in Mekong river.

These were told me by Mr. Phat aged 49 years old. He become a monk at the age of 18-24 years old in 1953 he had been French translator, but now he become refugees at Ban Mouang (Bakkut).

ORA/Outhen NOKNAM/ps:2-9-71

TO: Fritz Benson

Feb 9, 1971

FROM: Outhen NOKHAM (Pakse)

SUBJECT: Refugees Report in Muong Khong Sedone at Km 11 (WC-8634) who moved from Ban Saravane (District of Nakokpho) (XC-5437), Tasseng Muong Manh, Muong Saravane, Khoueng Saravane.

Ethnic Group: Lao Refugees we still supported

Originally, there were about 280 families and 960 persons in their old village, they've moved out all of them to Pakse on 29 of June 1970, but now at Km 11 there were only 53 families and 318 persons. The rest of them 227 families and 652 persons had moved away from their neighbors. Someone went to rent their own house in Pakse someone went to stay with their relations in Pakse.

Reason for moving: That time, in June 1970 there was fighting in this area Ban Saravane, but it wasn't very hard so all of these villagers were told to move out, the district where these villagers lived in, it is near by the airport of Saravane, so it was easily for them to move out by the airplane, and all of them get in the airplane and flew to Pakse in June 29-1970. That time in this area there wasn't any bombing yet because it was not a serious fighting and none of these villagers were killed that time by the fighting.

The reason for moving away of the 227/652 of refugees: When they've all arrived in Pakse. They were taken to the reception house at Km 4, and here they were supported by our RIG/SW for three months, for the fourth month they were not supported anything by the RIG because here at Km 4 (reception house) there was a regulation that our RIG would support all of the refugees only three months, other than that all of the refugees have to look for food and the residence themselves, so 227 families and 652 persons who had relation and enough money to rent the house and they thought that they could support themselves had moved out, for the rest 53 families and 318 persons couldn't go out to rent the house themselves because they didn't have much money, so they decided to stay here longer, this time (at the fourth month) they had bought the rice themselves with their own money. And then at the fifth month they have moved to Km 11 in Khong Sedone, here at Km 11 our RIG/SW had built up the house for them and these refugees were supported by our RIG again since until now.

Life in their old village in Saravane: These refugees had never been with the PL they are buddhism. There they do the farming and growing the beans, chilli, egg-plants sugar can, banana for their livelihood. There was a hospital in Saravane, there was a school in this district, and all of their children had attended school, there was a market, there are many roads in this village, and there was an airport in this district. There were many means of transportations, the money they used are our RIG's money.

Life in the new village at Km 11 Kongsedone: Here, they've stayed in thier own house, and they were still supported by our RLG. They told me that here at their new village is good enough for them, they decided to stay here until they could get back to their native land. For this rainy season they plan~~ned~~ to rent the farm and the buffalo from the land owner here and they would repay them by the rice when the havest come. Now they didn't have their own land to grow some plants on, but here some families had grown some vegetable beside their houses. They have a well here, but they said that it wasn't enough, they need one morewell, there was no hospital here, but there were some medics from Khongsedone go to distribute the medicines to them. Three times there wasn'tt any school here, none ~~of~~ of their children had attended school. There ~~wasn't~~ any market, but there was a small shop here, the merchant is the refugee. She sells children cake, and some power soap, and some cooking supplies.

The biography of the Nai Ban of Ban Saravane: Mr. May aged 50 years old, he had never become a monk, he had never been soldier, he's a tailor, and he was set up as Nai Ban in 1965.

ORA/Orthen NOKHAM/ps:2-9-71

TO: Fritz Benosn

Feb 9, 1971

FROM: Outhen NOKHAM (Pakse)

SUBJECT: Refugees Report at Ban Thaldnh (Km 17) who moved from Ban Tavang (XC-5838), Tasseng Ta-Euane, Muong Saravane, Khoueng Saravane.

Ethnic Group: Ta-Oay

In their old village there were about 30 families and 170 persons. These villagers had moved out all of them, but they moved to Ban Thalanh only 18 families and 86 persons. And the rest of them moved through Ban Houei Nam Phak. These people moved out at the date of 18th June 1970.

Reason for Moving: This village Ban Tavang located 3 Km far away from Ban Tao Poun (XC-5437). That day 18th June 1970. There was a terrible fighting in Saravane and that day the villagers of Ban Tao Poun escaped from their old village, and the villagers of Ban Tavang heard that their neighbors had moved out they were afraid to stay longer, so they followed their neighbors by walking to Ban Nong Boua (XC-6534) which located 8 Km far from Ban Tavang, and here both of them got in the airplane and flew to Pakse at the same day. None of these villagers were killed in their old village and at the way they moved out because they moved out before the fighting spreading through their villages. These villagers had never been with PL before and they don't know about the life under the control of PL.

Life in their old village at Ban Tavang: These refugees worshiped in their parent's Phi. They've always cured their illness by the magician, and always killed the buffalo to offer Phi any time, when the magician said that Phi needed a head or two of buffaloes.

In this village people like to grow the rice on their Hays. There wasn't anybody have grown rice on the farm because this is a hilly area. Other than growing rice, on their land they grew tobacco, chilli, egg-plants, sugar can, banana, and necessary vegetable. About these product they have only to consume themselves, not for sale. All of the old men aged about 25 years old down to 10 are literate because these villager have just interested in studying and here in their old village there wasn't any school yet, but all of their children went to school at Ban Khok (XC-5841) which located 1 Km far away. There wasn't any hospital in this village. They hardly ever go to the hospital in Saravane when they get serious illness which couldn't cured by the magician. There wasn't any market in this village, these villagers went to the market in Saravane when they wantd to buy or sells someting. The money they used there are our RIG's money. They don't have any means of transportations. They told me that it would safer and more comfortable to go by walking.

Life in the new village when they become refugees: Here at Ban Thalanh (Km 17) these refugees didn't have any land to grow the rice on yet. And these refugees were still supported by the RIG. They said that first of all they need the land and the lools to clear the land for growing rice. They said that they didn't want to go anywhere else, they wanted to stay here and have the land to grow the rice on here until there is a peace



in /their old village . They didn't grow any plants here they told me that they haven't enough land to grow the plants on. All of their children had already attended school here. There was a medic here staying with Nai Ban's house when these villagers were sick they always go see the medic here. According to my question that "why didn't you all cure your illness by the magician as before?" they told me that they have to cancel all of their old customs for a period time because now they were all poor men, who haven't any money to buy the buffaloes for offering their PHI, so they have to go see the IRG's medic when they were sick instead of killing buffaloes to offer Phi. There wasn't any market in this area, these villagers have to go to the market in Pakse.

The biography of Nai Ban, Ban Tavang: Nai Kaleo aged 50 years old. He had never attended school, he had never been soldier. He is illiterate, he was set up as Nai Ban in 1960 until now, he had the other men working for him as to record something.

ORA/Outhen NOKHAM/ps:2-9-71

TO: Jack Williamson

Mar 16, 1971

FROM: Outhen NOKAM, ORA/Pakse

SUBJECT: Refugees Report at Km 6, The Refugees who moved from Ban Keng Chalouay (XC-2535) Tasseng Bung Kham, Muong Saravane, Khoueng Saravane.

Ethnic Group: Souay (Old refugees)

At the prior, in their old village Ban Keng Chalouay, the population is 15 families and 308 persons, but they moved out and staying at Km 6 only 46 families and 280 persons. The rest of this number, 4 families and 28 persons still staying in their old village. The reason that they didn't moved is, that time they were staying at their farm and HAY's house, they didn't know that their neighbors who stayed in the village would escape to our RLG side, but when they know that their neighbors had already escaped, it was too late for them because the PL troop got back and encircled this area and forced the rest of the villagers not to moved out, so they had to stay with PL since.

Reason for moving: These refugees had been with PL for 8 months from the month of February 1968 until September 1968. Before this time all of these villagers had been with our soldiers later in the early of February PL came to fight this area and our soldier couldn't resist, so PL could occupy this area since, that mean these villagers had been under the control of PL. These refugees said that it was very difficult in living with PL they couldn't do, or go to look for food as they want to. All of them were limited to do or go. That time these refugees told me that they were short of the salt because they couldn't go to the other village which located 5 Km from their village, so that time they cooked without the salt, and about these problem the PL told these refugees that they would send them the salt from the other area to this land, but that was only the words there was no salt were sent to these refugees by the PL. That time if someone had the salt for sale they could sell it one can per 200 k. without any bargain by the buyer. Before this area didn't occupy all of these refugees went to buy the salt at Saravane market, so when they were limited to go out by PL, they were short of everythings that they ever bought from Saravane's market. The other reason that cause them not wanted to go out very far from their village is the airplane. These refugees were afraid of the bombing by the airplane that time there was some bombing around this area, but not into the village. These villagers couldn't go fishing on the boat because of the airplane, so they couldn't catch enough fish to cook, and they seldom went to "Lam Liang" between village and fillage and they don't have enough time to work on their own farm and HAY because of the airplane, so they decided to moved out, and that time they find out that the villager of Ban Bung Kham had escaped, so they were afraid and decided to moved out. There wasn't any bombing inside this area. There wasn't any assassination of villagers. They all escaped in the night time by walking along the road from Saravane to Khong Sedone. They said that they only walked in the night, at the day time they took rest under the shadow of the trees. They spent two nights to get to Muong Khong Sedone.

They arrived Khong Sedone on September 1968, here they didn't built their own houses. They only stayed in the school and in the farm's cabin in Khong Sedone area.

They stayed here for 4 months, and during these 4 months they were supported by the RIG/SW. And then they were send to Pakse by the RIG's car because here at Muong Khong Sedone there wasn't any land for these refugees to grow rice and the other plant. All of them were taken to Km 6, when they arrived Km 6 they began to build their own house under the help of the RIG and all of them were supported until their first crop, and now they were already cut off because they could support themselves now.

Life under the control of PL in Ban Keng Chalouay: In Ban Keng Chalouay when the PL penetrated in they didn't set up a new Nai Ban, so the old Nai Ban Mr. Kham Phane still remain this position, about Nai Tasseng, these refugees told me tha-t they set up the new one but not in Ban Keng Chalouay they set up in Ban Bung Kham that time is Mr. Thit Moune and his assistance Xiang Ngam, but the residence of Nai Tasseng was in Ban Bung Xay which located 7 Km from this village. There was only his assistance (who they called Neo Tasseng) stayed in Ban Bung Kham which located only 2 Km far from this village. So Mr. Kham Phane always report any thing that happen in his village to the Neo Tasseng who had the residence near by his village.

They devided the villagers into group, one group there were about 6-7 families, each group they set up one men as the head of the group. The duties of the head of the group is to report everything that had happened in his group to the Nai Ban. The PL had establish 3 kinds of association. There were the old association (all men and women) the young men association. And young women association.

The duties of each association:

The old association: The duties of this association is to take care of the children when their parent went to work for PL, have to train the wrangle couple too.

The young women association: This is the entertainment association, they (the members of this association) have to entertain the PL troop when they penetrated in. They have to look themselves for the food for cooking, and they have to cook for PL. At the time that the PL troop didn't come they have to grind (transform the paddy in to rice) the paddy in the PL's warehouse. And the head of this association have to choose the pretty girls for Lam Vong when PL troop came in and stay overnight in the village with them.

The Young men association: This association was established for the hard work, just as building a new house, went to Lam Liang and some other work that the women couldn't do. And it's this association work too, to go to send them to the point they expected to go, but they lost the way.

About the Lam Vong it always take place after the meeting was ended and lasted until midnight. The meeting the PL soldier always be the president, at the meeting they always encouraged these villagers to hate our RIG and encouraging them to increase their farm and garden's product. When they finished the meeting they continued by the Lam Vong. There had no name for Lam Vong in this village, their music are the empty can and the empty of the gasoline container. The song that they sang are Lao's words, these refugees couldn't recognize it.

On July 1968 at night, the young men association were recruited to go to work on making the hole at bank of the river for PL hiding when the airplane come, but when all of the villagers arrived the place that the PL expected them to dig on, instead of commanding them to dig, they told the villagers to get back because it was a little group of persons and wouldn't be able to finish it in one night, so PL cancelled their plan in making the hole. And these refugees told me that they have gone to send the PL supplies one or two time a month to Ban Bung Xau. These supplies were taken to Ban Keng Chalouay by the villagers of Ban Bung Kham that mean the supplies were from Ban Bung Kham. The supplies that they transport to Ban Bung Xay was always be the rice and some foods.

Life in their old village Ban Keng Chalouay: These villagers are buddhism, there was a temple in this village. They liked to grow rice on the farm, on their garden they grow banana trees, chilli, egg-plants and the variety vegetable. There wasn't any school in this village, but their children went to school at Ban Bung Kham which located 3 Km far away from their old village. There wasn't any hospital and market in this village, they went to Saravane when they were sick and were in needed of buying something. There wasn't any road went through this village, but this village located near by the road that from Khong Sedone to Saravane. There was only a small road from the big road to this village. These villagers used only our RIG's money.

Life at the new village when they became refugees: These refugees were already cut off from the list of distribution rice. They had their own houses and their own land to grow rice on. These refugees were supported by our RIG until their first crop last year 1970, and now they could support themselves by the harvest they had from their own HAY here. And mostly of them have their own fish ponds here. There was a school here at Km 6 with three classrooms, P I., P II., P III.,. There wasn't any hospital in, but they have a plan to build a hospital here. They are now going the Pakse's hospital when they were sick or when they wanted to buy food.

These were told me by Mr. Kham Manh aged 37 years old. He was set up as Nai Ban in 1967 until now.

TO: Jack Williamson

Mar 16, 1971

FROM: Outhen NOKAHM, ORA/Pkase

SUBJECT: Refugees Report at Km 20, Khong Sedone Road, these refugees moved from Ban Nong Mo, Tasseng Bung Kham, Muong Saravane, Khoueng Saravane.

Ethnic Group: Lao (Refugees we still support)

Originally, in their old village there were about 30 families and 107 persons. They moved out all of them, but there were only 11 families and 70 persons were still living at Km 20. The rest of these number moved to the other area. These refugees moved out on June 1969. They moved out by walking, they headed to the road number 13 between Saravane and Khong Sedone, when they arrived the road they got on the taxi and went to Pakse area, it cost them 700 kip for the fare for each family.

Reason for moving: These villagers didn't want to stay with PL. These villagers stayed with our soldiers since, and then on June 1969 the PL fought this area and our soldier couldn't resist them, so PL could occupied that area since June 1969, and these refugees have been under them (PL) for 15 days only, these refugees told me that PL didn't recruite any thing yet, but these refugees didn't want to stay with them because they thought only that PL are their enemy. During these 15 days, the food that PL and NVA asked freely from the villagers is the dogs, they always ask for the dogs when they penetrated in the village for the other food such as pigs, poultry, they bought it or sometime they exchanged it by the salt or their old clothes, but they bought with the very low price, for exemple the pig which the villages actually sell it for 6000 kip, they paid only 1500 kips or 2000 kips only. The money they used are our RIG's money. These ten days PL didn't kill any body, there wasn't any meeting take place. PL didn't establish any association, and they didn't set up the new Nai Ban or new Nai Tasseng because it was just a short time. When they wanted to buy or exchanged something from the villagers PL went to the Nai Ban's house and told Nai Ban about their purpose, and then Nai Ban would offer them as they need.

About 20th of June there was a fighting at Ban Dan which located 7 Km far away from Ban Nong Mo, and all of PL's soldiers went to the fighting area so all of these villagers took this occasion to move out. They moved out by walking through the forest and headed to the road between Saravane and Khong Sedone they spent only 4 hours to reach the road, and when they arrived they got on the taxi and went to Khong Sedone, and then they went through Km 20 it cost them 700 Kip for the fare.

Life in their old village Ban Nong Mo: These villagers are buddhism. There aren't any person worshiped in PHI because they are all Lao. There is a temple in this village, in the temple there's a school there with only one classroom, when all of their children finished the first class here they continued their class at Ban Keng Khum which located 2 Km far away. There wasn't any dispensary in this village when some of them were sick they went to Ban Keng Khum because here at Ban Keng Khum there was a dispensary there.



In the village the villagers liked to grow rice on their farms, but some body grow the rice on their HAYS, on their garden they grow tobacco, chilli, egg-plants, banana, sugar-cane, and the variety. They raised too, cattle, livestock, and the poultry, but not for sale, they only grow and raise for consuming themselves. In this village there wasn't any means of transportation, there was only the ox cart. They went on foot to visit their relation in the other area. In this area there wasn't any market, they seldom come to the market in Saravane, the money they used are our RLG's money.

Life in the new village, when they become refugees: Here at Km 20 these refugees didn't grow any thing, yet. They only were supported by our RLG. They told me that they just began to clear the land and expecting to grow the rice this rainy season. There wasn't any school near by this area and all of their children hadn't attended school yet. There wasn't any hospital, nor market, when they were sick or they wanted to buy someting they went to Pakse.

These were told me by Mr. Lo one of these refugees.

ORA/Outhen NOKHAM/ps:3-16-71

TO: Jack Williamson

Mar 16, 1971

FROM: Outhen NOKHAM, ORA/Pakse

SUBJECT: Refugees Report at Km 11. Khong Sedone Road, who came from Ban Phone Tane (XC-5835) Tasseng Saravane, Muong Saravane, Khoueng Saravane.

Ethnic Group: Lao (Refugees we support)

Originally, in their own village there were 50 families and 380 persons, they moved out only 42 families and 314 persons and all of these refugees were still living at Km 11. And the rest 8 families and 66 persons still living in their old village, the reason that they didn't come is mostly of them are rich persons and they had many cattle and livestock, and they deplore too much about their property, so they decided to stay in their own houses with all of their property. They thought that it's better to stay with all of their property in their own village than to move out and staying poorly in the other area, so they didn't move with the other. These refugees moved out on July 17th 1970. They moved out on foot to Ban Khong Sedone.

Reason for moving: These refugees didn't want to stay with PL because that time Saravane was occupied by PL and PL had penetrated in their village too, (Ban Phone Tane) so all of them decided to move out after 6 days that Saravane was occupied by PL, when PL first came in their village they call all of the villagers to come to the meeting at the night of July 13th 1970, two days after they penetrated in this village. At the meeting they said "from now on Saravane province was under our control PL don't worry about staying with us, don't be afraid of us, please stay in your own houses to increase your cattle and your farm product, how much you raise and grow it would all be yours. Do not help any thing the enemy, please kill them right away if you all saw them, they are our country traitor. Please help us rid them off from our country. Please think that from now on you all stay with us, with the patriot who is ready to help you any time when you have suffering. We are all your friend not your boss, tell us if you have some suffering, please think that we are ready to help you, please stay with love to each other".

After the day that they have a meeting the PL have never penetrated this area again until these villagers had moved out. PL hadn't killed any person during this period time. There was no bombing by the airplane in this village. These refugees moved out because they didn't want to stay with PL, they moved out at the night time. They walked through the forest to Ban Na Don Bong and stay overnight, and began walking to Khong Sedone when they arrived to Khong Sedone and reporting to Chao Khoueng of Khong Sedone, they were supported one time after they separated and move to the different area to help the farmers working on their farm because that time it was the time to grow rice and with the rice (wage) the farmers repaid them, they could consume until they were supported again by the RLG/SW.

These refugees had joined together again at Km 11 new location for them, and now they were all supported by our RIG and we have a program to support them until their first crop.

Life in their old village Ban Phone Tane: The livelihood of these villagers is doing the farming, and gardening, fishing along Sedone river. They are all buddhism, there was a temple. There was a school with 4 classrooms, two rooms for P I., two rooms for P II and III. There wasn't any hospital and market in this village. They have to go to Saravane when they were sick or wanted to buy something, but there was sometimes the medics from Saravane went by this village to distribute them some medicine. There was a road passed by this village Ban Phone Tane, so there was many cars passed this village.

Life in the new village when they become refugees: When these refugees returned to joint each other working on building the houses at the new location at Km 11. And now all of their houses were already finished, and they all have stayed together again. The thing that they prefer to have now is the land to grow rice on for this rainy season because these refugees still haven't any land. They said that if they had enough land for growing rice on, and the crop that had from their farm is enough for them to support themselves, they may stay here all of their lives.

All of their children haven't attended school yet because there wasn't any school located near by this area.

These were told me by Mr. Mone aged 63 years old, one of these refugees.

ORA/Outhen NOCHAM/ps:3-16-71

TO: Jack Williamson

Mar 17, 1971

FROM: Outhen NOKHAM, ORA/Pakse

SUBJECT: Refugees Report at Km 11 Kong Sedone Road, who came from Ban Phone Bok (XC-5636) Tasseng Saravane, Muong Saravane, Khoueng Saravane.

Ethnic Group: Lao (Refugees we supported)

These refugees had moved out from their old village on July 1970, 6 days after Saravane was occupied by PL. All of these villagers had moved out from their old village, now here at Km 11 Khong Sedone road, there were 50 families and 330 persons. They moved out by walking at the night time, they took a rest at Ban Nadone Bong, and then walked through Muong Khong Sedone along the road from Saravane to Khong Sedone.

Reason for moving: This village Ban Phone Bok located 3 Km only far away from Saravane. On July 1970 Saravane was fought by PL and our soldiers couldn't resist them, so PL could occupy Saravane since. And when they could occupy Saravane the villages that located near by were all occupied by them. Ban Phone Bok is one of these villages that was occupied by PL, but the PL hadn't done any thing with them yet, they've just passed this village because they (PL) were still busy with their work. So this time they didn't interest in these villagers, but these villagers didn't like to be with them, because these villagers know about the PL's program that they will use with them, so they decided to escape from them before it was too late. There wasn't any fighting right in this village no bombing by the airplane. No assassination of villagers in this village. And none of these villagers were killed when there was fighting in Saravane. These villagers decided to move out after their village was occupied by PL for 6 days. They all moved out at the night time of July 17th 1970. They were all walking along the road that was from Saravane to Khong Sedone. They spent one day and one night to get to Khong Sedone, when they arrived to Khong Sedone their residence that time was Nai Tasseng's house and the farmer's house, and that time they were all supported by our RIG/SW until they moved to the new location at Km 11.

Life in their old village at Ban Phone Bok: When PL first come in this village they only told these villagers that they don't want all of the villagers were afraid of them, and told the villagers that all of the villages in Saravane Province were occupied by them, and wanted the villagers believed in them and help them. They (PL) didn't set up a new Nai Ban yet and they didn't establish any association yet because it was such a short time for them (PL). These villagers liked to grow rice on the farm they have never done "HAY". They made too, the garden on the garden they grow, sugar-cane chilli, banana trees, egg-plants and the variety vegetables.

There was a school with 3 classrooms for their children in this village, when they finished school here they continued at Saravane school. There was no hospital or market in this village. When they were sick or wanted to buy something they went to Saravane. There was a road passed by this village to Saravane and the cars always passed by this village.

Life in the new village Ban Km 11: Here they all have their houses and they were still supported by our RLG, but they said that they didn't have any land to grow rice on for this rainy season. Some of them had grown vegetables beside their own houses. None of their children had attended school here because none of the school had been built yet, but our RLG had a plan to build one in this area.

These were told me by Mr. Phong aged 45 years old, one of these refugees.

ORA/Outhen NOKHAM/ps:3-17-71



# SARAVANE

August 25, 1971

Recent surveys of the Saravane area, indicate that the amount of paddy under cultivation this year exceeds that of last year, and is at least equal to that of the year before. According to irrigation, <sup>UTE</sup> total paddy available for planting in the Muong of Saravane, is 8,000 hectares, and for the Quaing estimates run up to 35,000 tons of paddy, and another 25,000 tons of hai. If we use one and a half tons per village, and I think that this is a reasonable figure, the enemy would obtain approximately 1100 tons of paddy or about 700 tons of milled rice, in direct assessments from the 750 villages estimated to be in the Quaing of Saravane. In addition to this direct assessments, villagers are sometimes forced to feed soldiers bivouacked in their areas.

If we use the figure of 750 tons of milled rice ~~for~~ the Quaing of Saravane, the enemy would be able to support approximately 5000 troops for 6 months, from their direct assessments alone, this does not take into consideration troops garrisoned in villages that are fed by the villagers. The above figure of 750 tons of ~~milled rice~~ for the Quaing of Saravane was derived from conversations I have had with naibans and Phobans from the Saravane area. Simply put, each man between the ages of 18-50 are assessed 4 kerosene cans full of paddy or 2 of milled rice. One kerosene can of paddy is about 12 kgs. so each man between 18-50 must give about 50 kgs. of rice. Conservatively there are twenty men per village within the taxable age group, which would be one ton. I have used the figure of one and a half tons of paddy per village, which I still feel is quite conservative. This amounts to 1100 tons of paddy for the province of Saravane, which has 750 villages. In the milling process we generally figure on a 35% loss in weight, I have used <sup>71%</sup> 26%, again very conservative, ~~this yields~~ <sup>700 tons of milled rice.</sup> ~~700 tons of milled rice.~~ <sup>which</sup>

To further reinforce the above figures, villagers have told me that they are all planting as much rice as they can. In overflights, I have noticed that, with the exception for the immediate surroundings of the town itself, all fields are planted. I would add, however, that this lesser planting around Saravane town, is because of the lack of people in the immediate vicinity, which does not apply to the areas further removed from the town. In remoter areas, I have seen new paddy construction, which indicates an attempt to plant more. I would guess that this heavy planting was probably urged by the enemy, and that the rate of assessment for next year will go up.

The above assessments were derived from conversations I have had with villagers, and village leaders from the Saravane area. Attached is a report written by my field assistant Outen, who spent 5 days in the Saravane area interviewing villagers in the immediate vicinity of Saravane town. His report is lacking only in that he was not able to get out to villages further removed from Saravane town. Still, he indicates that rice production is way up. My conversations with villagers were directed more toward the outlying areas, and the conversations I have had substantiate Outen's findings, as well as indicate that rice production never dropped appreciatively, in spite of a population loss of 7,000.

TO: Mr. Haward S. Lewin, ORA/Pakse.

FROM: Outhen NOKHAM, ORA/Pakse.

SUBJECT: The Story Of Muong SARAVANE.

The story that appear below was told by Phia Roy OBMALAY Chao Muong of M. Saravane. And all of the Nai Bans that I've written about their villages.

Muong Saravane was attacked by PL on June 9th 1970. 1 week before it was attacked our RIG told all of the villagers in Ban Saravane and the villagers of the various villages around Ban Saravane moved out to the safely area, (Sedone Province and Khong Sedone) and our RIG sending the airplane "Galiboo" to transport them to Pakse. The airplane had transported all of the villagers in B. Saravane, but about the villagers in the various villages could move out by the airplane only some of them. The rest who couldn't move out by the airplane some of them had move to Pakse too, by walking. There were only 7000 refugees that had moved out from M. Saravane (Mostly of them are the families of the officers in Saravane) And still living in Saravane area (in the various villages) about 33 000 people, Most of the people who still living in are the farmers. At the time that PL took over Saravane these people had moved out too, but not to Pakse area, they just moved to the other village that located far enough from B. Saravane. Then about 1 Month latter they got back to their old village, but not staying in the village. They stayed in their farm's house, and began growing the rice, but they couldn't grow much rice for that year 1970.

The Reasons that cause them not growing much rice is:

- 1) They got back to their old village so late, and the rainy season was almost gone, sox they could grow only a little of rice.
- 2) They were afraid of the bombing by the airplane because that time the airplane always have gone to this area to bomb to Saravane. They have to get into the shelter when the airplane passed by their farms. they have to do like this for two or three time a day. This another reason that caused them not growing much rice last year.

For last year 1970 some of them had grown ~~ix~~ the rice only 1/3 of their land. Some of them had grown 2/3 of their lands. About this I would tell you in detail by each village on the end of this story.

The Way PL Recruited the Rice From The Villagers In M. Saravane:

After the havest season of the last year 1 970 PL began to recruite the rice from the villagers in M. Saravane, but about the rice that they had recruited, some of them they have already taken out, but some of them were still kept in the villagers' warehouse, but about the rice that were kept in the villagers' warehouse PL forced these villagers not to use

these rice even all of their(Villagers)rice was gone. They (PL) said that "These rice are ours now, so please keep them for us in your own warehouse and we wanted to tell you that we must have it anytime we wanted to take it out". About the rice that were recruited some were still kept in the villagers' warehouse until our FAR could occupied Saravane again on July 28th 1971.

They recruited rice by the workers(I mean aman or women who aged 18-50 years old). One worker they recruited 4 Kalong(Gasoline Container) of paddy

For Examples:

A family with 7 members. 4 of them aged during 18-50 years old. 2 of them aged 3-17 years old. And one of them aged 60 years old. This family have to give PL only 16 Kalong of paddy. PL recruited only from 4 Members that aged 18-50 years old, but the rest 3 members PL didn't recruit anything from them, so this family have to give them only 16 Kalong of paddy.

PL hadn't forced these farmer to grow the rice, but they've always tell all of the villagers that they have seen even on the way of in the farm ~~that~~ to increase the farm and Garden's product, they said that "Please increase your farm product as much as youx can, how much you get from the havest it would be all yours, and the rest of your needed would be very valuable for us who are very busy in working to protect the enemy".

Other than the rice they didn't recruit anything from the villagers. Aboutt going to LAMLIANG (Transport Somthing) the villagers have to include this work, but they didn't have gone for the long distance it's only from the village to village (I mean from their own village to the other one that located near by. And the other villagers took it to the other village that PL wanted to go). The supplies they have to LAMLIANG were sometimes the rice sometime the weapons. The villagers in every village have to set up one guide as the "Way leader" this man have to show the way to PL when they(PL) penetrated into his village and would like to go to the other village, but don't know the way to go, so this is the ork of the "Way leader" to take them to the village that they wanted to go. They didn't set up any association because it 's very hard for them because all of the villagers lived in their farm's houses that was built up far from each other. These villagers got into their village to see what wrong with their own house one or two a month. There wasn't any assassination of villagers, but some of the villagers was arrested by PL and were sent to "OBROM"(Train) when they do some thing wrong. Someone that were sent to "OBROM" some one had gotten back to their old village, but some one still didn't got back until now.

About the bombing to this area there was very hard bombing. Some of the villagers were killed, but their name is imposible to remembers all. PL didn't recruit the young as the sold~~iers~~ers. Their propaganda is always about encouraging the villagers to increase their farm and garden's product.

This year 1971 the farmer began to grow the rice on their farm more than last year 1970, but as much as before last year 1969.

They, the farmers have grown the rice on to all of the land they've owned. These farmer told me that the rice for this year wasn't so good because it was bothered by the insect, and they don't have any insecticide to use on it. They said that when the harvest come with the rice they have grown they could consume for the next year. For the rice they have grown before last year 1969 and last year 1970 were almost gone. The villagers that their rice were almost gone there were 225 Families and 1330 people, this number included by the widows. (This is the surveying of Phia Roy) For these people we have to support them only for three months from September to November 1971, and then they would consume their harvest that would come.

The supplies that would be necessary for these villagers are only the rice and the salt. About the mosquito net and the other house's supplies wasn't necessary for them.

After our FAR could occupied Saravane on July 28th 1971 Chao Muong Roy and some of the officer and the policeman had gotten back to work in. I noticed that all of the villagers in the various location are still obeying to our RIG and are very friendly because four days in M. Saravane the villagers from the other village came into M. Saravane to offer Chao Muong the celebration of "BASY" for four times (every day). And when they come in to visit Chao Muong they always took with them the tribute to offer the Chao Muong, there were chicken, eggs and some others kinds of vegetables. And when I went to visit them in their village I noticed that they are very friendly, and anxious to tell me everything that happen to their village.

About the salt that we sent to them, Chao Muong had distributed to all of the villagers that come to visit them, and someone who came into the town for cutting down the small trees that grew around the office they were distributed the salt too. For these people (who come to cut the tree) they were anxious to come to work as cutting the tree because they all were in needed of the salt.

Some of the office building in Saravane were destroyed by the bombing some of the office weren't destroyed by the bombing, but all of the document were destroyed by the PL.

Here it's the status of the growing of the rice of the villagers in the various villages around Mouang Saravane. These story were told me by the Nai Ban of each Ban that would write about their own village.

1). Ban Tao Pouné (XC-539-381) Tasseng Saravane, Mjong Saravane, Khoueng Saravane.

(Mr. Na is the Nai Ban of This Ban and the story below was told me by him)

The number of the villagers were still living in is 28 families and 144 people. In this number included with two tribes. TA-OAY and LAO. About TA-OAY there were 14/63. and Lao there were 14/81.

All of the tribe of TA-OAY they only grow rice on their "HAI" the land that they have owned one wasn't more than 1 hectare. They've grown the rice to all of their land they've owned, both last year and this year.

All of the LAO tribe, they are all of the farmers.

Last year: They have grown the rice only 2/3 of the land they have owned.

This year: They've grown the rice to all of their land. 3/3 of their land. Other than the rice, they didn't grow any vegetables.

For the Nai Ban Mr. Na: He had his own field with 75 Hai,

Last year: He had grown the rice on only 50hai.

This year: He had grown the rice to all of his land (75 Hai).

For both Lao and TA-OAY tribe PL had recruited 96 Kalongs of paddy rice last years, and they have taken out all of them(the rice they recruited)

2). BAN PHONE TANE (XC-540-355), Tasseng Saravane, M. Saravane, Kh. Saravane.

(The story below told me by the Nai Ban of Ban Phone Tane Mr.Souk).

The villagers of Ban Phone Tane that were still staying in now, there were 21 families and 113 ~~fami~~people. All of them are farmers.

LAST YEAR: They have grown the rice on their farm only ~~2/3~~ 2/3 of their land.

THIS YEAR: They have grown the rice ~~on~~ on to all of the land they have owned.

FOR Mr. SOUK NAI BAN: He had the field with 30 hai.

LAST YEAR: He had grown the rice on to his farm only 25 hai.

THIS YEAR: He had grown the rice ~~on~~ to all of 30 hai he had owned.

For last year and this year the didn't grow any vegetable. Last year after the havest season, PL recruited 150 Kalong of paddy rice from these villagers, but they have taken out only 10 kalong of milled rice. About the rest they kept in the villagers's warehouse because PL couldn't take them (rice)out with them. About these rice PL still didn't pick them up yet.



3). BAN PHONE BOK. (XC-538-368), Tasseng Saravane, M. Saravane, Kh. Saravane.

(Mr. Sing Nai Ban of Ban Phone Bok is the man who told me this story)

There were about 14 families and 85 people were still staying in Ban Phone Bok now.

LAST YEAR: They have grown the rice for only 1/3 of the land they have owned.

THIS YEAR: They have grown the rice on to all of the land they have owned.  
all of 3/3 of their land.

FOR NAI BAN MR. SING: He had his own farm with 38 hai.

LAST YEAR: He had grown the rice for only 7 hai.

THIS YEAR: He had grown the rice on to all of his land he had owned.  
This year some of the villagers had grown some of the vegetables,  
such as cucumber, chili, sugar cane, and corn.

PL hadn't recruited anything from these villagers since they could occupied these village.

4). BAN NAMTHENG (XC-536-341), Tasseng Saravane, M. Saravane, Kh. Saravane.

(This story told me by Mr. Xay Nai Ban of Ban Namtheng)

The villagers that hadn't moved to Pakse area there were 13 families and 96 people. And all of them are farmers.

LAST YEARS: They have grown only 1/3 of their land for last year.

THIS YEARS: They have grown the rice to all of the land they have owned.  
3/3 of their land.

These villager didn't grow any vegetable, Both last, and this year.

FOR NAI BAN OF BAN NAMTHENG MR. XAY: He had a field with 39 hai.

LAST YEAR: He had grown the rice ~~much~~ for only 12 hai,.

THIS YEAR: He had grown the rice on to all of his farm. All of 38 hai.

PL had recruited rice from these villagers two time. The first time they recruited in milled rice, that time they have 11 Kalong of milled. Second time they recruited in paddy rice, they have 70 Kalong, but these rice were still kept in these villagers's warehouse because they didn't come to pick them up yet. (They left these rice at the time they recruite).

- 5). BAN KHANTHALAT: (XC-498-385), Tasseng Saravane, M. Saravane, Khoueng Saravane.

(Nai Ban Of Ban Khanthalat is the man who ~~told~~ told me this story)  
(Mr. Chan Sianh)

About Ban Khanthalat there was'nt anybody had move out to Pakse. There were now still staying in . There were now now 33 families and 180 people.

Because of this area located near by Saravane and the airplane always come to bomb to this area (saravane) and all of these villager were afraid of the bombing, so last year they could grow the rice only a little.

LAST YEAR: They have grown the rice for only 1/3 of their farm.

THIS YEAR: They have grown the rice on to ~~all~~ all of the land they've owned.

FOR Mr. CHAN SIANE NAI BAN: He had his own field with 18 hai.

LAST YEAR: He hadn't grown any rice onto ~~his~~ his land.

This YEAR: He had grown on to all of the land he had gwned.

Last year they didn't grow any vegetable, but this year they have grown some of the necessary, such as Corn, Chili, Sugar cane, and long beans.

HL Recruited rice from them once, they charged with 1 family =4 Kalong of paddy rice. That time PL took 132 Kalong og paddy rice, but this paddy rice they didn't take with them. They have kept with these villager. They took with them only the account of it. And now these rice were still with these villagers.

- 6). BAN MAKNAO NGAI (XC-558-364), Tasseng Houei Pa-ei. M. Saravane, Kh, Saravane.

(The Nai Ban of this Ban is Mr. Vane, and he is the man who tell me this story below)

and now this Originally, there were 58 families and 475 people in this village, ~~it~~ number of its population remained the same (58/475). They hadn't move out to the other area only moving out to their farm's house.

LAST YEAR: These villagers had grown the rice for only 2/3 of their land.

THIS YEAR: They have grown to all of their land that they have owned.

FOR NAI BAN Mr. VANE : He had a farm with 90 hai.

THIS YEAR: He had grown the rice on to all of his land he had owned.

LAST YEAR: He had grown the rice for only 70 hai. ~~Both~~ Both last year and this year noone had grown the other vegetables.

PL had recruited rice from these village too, last year 1970. they had charged 1 family=4 Kalong of paddy rice. That time they had from this village 232 Kalong and all of these rice were already taken out by PL. to the other area. Other than this time PL didn't recruited anything.

7). BAN NAPHOUNGNGO: (XC-521-399), Tasseng Saravane, M. Saravane, Khoueng Saravane.

(The story that had appeared below was told me by Mr. Chan Lune Nai ban of Ban Naphoungngo)

The villagers that were still living in this village were only 22/120 People. All of them working on their farm as their livelihood.

LAST YEAR: THEY had grown the rice on to all of their land.

THIS YEAR: They had grown the rice on to all of their land too,

FOR NAI BAN Mr. CHAN LUNE: He had a field with 40 hai.

LAST YEAR: He had grown the rice to all of his land.

THIS YEAR: He had grown the rice to all of his land that he had owned. Last year and this year none of these villagers have grown the other vegetables.

PL had recruited and took with them last year the milled rice 11 Kalong. Other than this, they recruited the paddy rice again after the harvest season by charging of 1 worker= 4 Kalongs of paddy that time they have 200 Kalong, and all of these rice they have already taken with them.

THE ESTIMATE OF THE LAND THAT THESE VILLAGERS HAD GROWN THE RICE ON FOR BEFORE LAST YEAR, LAST YEAR, AND THIS YEAR+. IN MUONG SARAVANE AREA.

LOCATION	: CORDINATION:	NAME OF NAI BAN:	The land that they grew the rice on before last year.	For this year:
B. TAO POUNE	:XC-539-381	: Mr. NA	: 3/3 of the land	: 2/3 of the land
B. PHONE TANE	: XC-540-355	: Mr. SOUK	: 3/3 ="	: 2/3 ="
B. PHONE BOK	:XC-538-368	:Mr. SING	: 3/3 ="	: 1/3 ="
B. NAMTHENG	:XC-530-341	:Mr. SAY	: 3/3 ="	: 1/3 ="
B. KHANTATAT	:XC-498-385	:Mr. CHAN SIANE	: 3/3 ="	: 1/3 ="
B. MAKNAO NGAI	:XC-558-364	:Mr. VANE	: 3/3 ="	: 3/3 ="
B. NA PHOUNG NGO	:XC-521-399	: Mr. CHAN LUNE	: 3/3 ="	: 3/3 ="

From: Outhen NOKHAM ORA/Pakse.

(i)

LIST OF ORIGINAL VILLAGES ON MOUANG SOUTTABALI, Tasseng Beungkame.

(I) TASSENG BEUNGKAME : ( XC-2238 )

A. BAN BEUNGKAME : ( XC-2237 )

- (1) ORIGINAL FAMILIES & INDIVIDUALS = 90 families = 900 people
- (2) PRESENT FAMILIES & INDIVIDUALS IN PAKSE AREA = 16 families = 120 people
- (3) PRESENT FAMILIES & INDIVIDUALS IN THE ORIGINAL LOCATION. = 74 families = 780 people

B. BAN BEUNG XAY : ( XC-3237 )

- (1) ORIGINAL FAMILIES & INDIVIDUALS = 178 families = 946 people
- (2) PRESENT FAMILIES & INDIVIDUALS IN PAKSE AREA = 123 families = 596 people
- (3) PRESENT FAMILIES & INDIVIDUALS IN THE ORIGINAL LOCATION. = 55 families = 350 people

C. BAN NONGSAI : ( XC-2738 )

- (1) ORIGINAL FAMILIES & INDIVIDUALS = 87 families = 540 people
- (2) PRESENT FAMILIES & INDIVIDUALS IN PAKSE AREA = 5 families = 30 people
- (3) PRESENT FAMILIES & INDIVIDUALS IN THE ORIGINAL LOCATION. = 82 families = 510 people

D. BAN DONE KEO : ( XC-3536 )

- (1) ORIGINAL FAMILIES & INDIVIDUALS = 30 families = 246 people
- (2) PRESENT FAMILIES & INDIVIDUALS IN PAKSE AREA = 2 families = 11 people
- (3) PRESENT FAMILIES & INDIVIDUALS IN THE ORIGINAL LOCATION. = 28 families = 235 people

E. BAN DONE KOM : ( XC-2535 )

- (1) ORIGINAL FAMILIES & INDIVIDUALS = 12 families = 75 people
- (2) PRESENTLY ALL 12 FAMILIES ARE LIVING IN KHONG SEDONE. NONE IS REMAINING IN THE ORIGINAL VILLAGE.
- (3) THE ENTIRE VILLAGE WAS BURNT DOWN BECAUSE OF BOMBING ON 25, JUNE 1970. FIVE PEOPLE WERE WOUNDED AND NINE PEOPLE WERE KILLED.  
(a) Reasons for bombing by T.28.

The villagers said that there was nothing in the village during or before bombing. But after all, the tasseng found out that there really was a big route for transportation of the P.L and NVN. 2 kilometres away from the village. More than that, the P.L and NVN, also used to use this village as their camp while they came along this route to the south to Attapeu province. They usually spent the night there and ordered for food from the villagers.

(b) Background of the villager's life.

Initially, the villagers did not really use to co-operate with the P.L. They often brought in all information about the movement and activities of the P.L in and around the village, to the administrators in Wapikhamthong, which is closer than to Saravane. Actually, it is located right on the boundary between Sarav. & Wapi.

(c) Present situation at the original village.

The village is taken over and conquered by the P.L and NVN. All the villagers have escaped to Khong Sedone already since 27 of June 1970.

(II)

EF. BAN NONG BOUA :(XC -2I33)

- (1) ORIGINAL FAMILIES & INDIVIDUALS = 27 families = 320 people
- (2) PRESENT FAMILIES & INDIVIDUALS IN PAKSE AREA. = 31 families = 200 people
- (3) PRESENT FAMILIES & INDIVIDUALS IN THE ORIGINAL LOCATION. = 16 families = 120 people

G. BAN NONG HINE GNAI:( XC-3333 )

- (1) ORIGINAL FAMILIES & INDIVIDUALS = 22 families = 120 people
- (2) PRESENT FAMILIES & INDIVIDUALS IN PAKSE AREA (KM 6). = 2 families = 9 people
- (3) PRESENT FAMILIES & INDIVIDUALS IN THE ORIGINAL LOCATION. = 20 families = 111 people

(a) Reasons for remaining.

Most of villagers are on the P.L's side and becoming the P.L. By the time the P.L and NVN. came into the village. The villagers and the ADC (Auto Defence corp) soldier joined them and turn against the RIG troop. They fought against the RIG's troop and abandoned the village, and built the camp in the forest, so that the airplane can't see and destroy them.

(b) The background of the villagers.

Originally, these villagers used to have a very closed relationship with the " PHAK LAO ISSARA " since the time that Lao were fighting against French for independence of LAOS. Therefore they still continue following the same idea until today. Although they live under the control of the Royal Lao Government they still have a good relationship with the P.L that usually trade with each other.

H. BAN NONG HINE NOI :( XC-3333 )

- (1) ORIGINAL FAMILIES & INDIVIDUALS = 14 families = 80 people
- (2) All the villagers of 14 families are remaining in the original location.

(a) Reasons for remaining.

All the villagers have exactly the same ideas as those of Ban Nong Hine Gnai. This is because they are neighbours and relatives, and controlled by the P.L for along time.

I. BAN NONG MO :( XC-3344 )

- (1) ORIGINAL FAMILIES & INDIVIDUALS = 25 families = 150 people
- (2) All villagers are remaining in the original village and have joined the P.L, by means ~~that~~ of the same reasons as ban NONG HINE GNAI and NONG HINE NOI.

J. BAN NAPHOLEUNE :( XC-3444 )

- (1) ORIGINAL FAMILIES & INDIVIDUAL = 70 families = 380 people
- (2) PRESENT FAMILIES & INDIVIDUALS IN PAKSE AREA. = 3 families = 18 people
- (3) 67 families or 362 people are remaining in the original village.

(a) Reason for remaining.

Especially Ban NAPHOLEUNE is known as the main village where the P.L and the villagers who are on the P.L's side meet, occasionally. It is where the P.L and NVN. keep and store their supplies. This is because this village is surrounded by the other villages whose villagers are P.L, such as Ban Done Kom, Done Keo, Phone SaAt, Na Done Bong, etc. Most of the time when the plane drops bombs on ~~the~~ village, all the villagers always flight to Ban Napholeune.



K. BAN PHONE SAAT : ( )

- (1) ORIGINAL FAMILIES & INDIVIDUALS = 11 families = 69 people  
(2) All of the villagers are remaining in the original village and joining the P.L. by means of the same reasons as Ban Nong Hine Gnai and Nong Hine Noi. More than that, they also abandoned the original village and move to Ban Napholeune on March of 1970.

(a) Reason for the movement.

The villagers are afraid that the airplane is going to bomb the route No. 23, which is the main route of the P.L. and NVN. for their transportation in the southern part of Laos. It is another one that comes down from Moug Phine, through this village and down to Attoupeu area. It is useable in any season except the rainy season.

- (b) Now, Mr. Deu, the Tasseng of Bungkhame, said that all those villagers have got back to Ban phonesaat already. Because as they stay there with their relatives, they can not farm or work in case there is any farmland or hai field for them.

L. BAN PHONEMOUANG : (XC-3244)

- (1) ORIGINAL FAMILIES & INDIVIDUALS = 32 families = 220 people  
(2) All of the villagers are remaining in ~~the~~ the original village, Because of the same reasons as Ban Nong Hine Gnai and Ban Nong Hine Noi.

M. BAN KHOK SAVATH : (XC-3242)

- (1) Original families & individuals = 12 families = 68 people  
(2) Present families & individuals in Pakse area. = 3 families = 19 people  
(3) The other 8 families or 47 people are remaining in the original village.

(a) Reasons for remaining.

On March 1969 this village was attacked by the P.L. and NVN and was taken over, so the villagers made a flight to Ban Napholeune and lived there for a while. And a few days later of the same month, one woman was killed because of bombing by T.28 as she was walking along the way home from finding vegetables and food in the forest. Reason for bombing is that as the P.L. and NVN. had got in and stayed in the village and as the plane came and flew around the village the P.L. shot at the airplane. Therefore, the plane dropped bombs on the edge of the village.

- (b) Now all villagers have returned to Ban Khoksavath already and now all are remaining there.

- (c) Mr. Naiban has escaped to Saravane but still does not come to Pakse.

N. BAN KENG TEUY : (XC-2938)

- (1) Original families & individuals = 11 families = 95 people  
(2) Present families & individuals in pakse area. = 11 families = 95 people  
(3) Mr. Naiban and all villagers are now in Pakse area - at Ban Houei Bang. And this village is particularly isolated, because all the villagers are "Phi Pob" - which the Lao consider to be the witch. Originally, Ban Keng Teuy, where these people lived was also isolated.

(a) Reason for the flight.

It was because of bombing by jet on January of 1970. Reason for bombing is because this village is located right on the transportation route, unknown number, of the P.L. Usually, the P.L. keep all of their supplies and trucks, which they will send down south, in this village.

(14)

(1V)

O. BAN NAPHANOUANE :( XC.2633 )

- (1) Original families & individuals = 47 families = 270 people
- (2) Present families and individuals in pakse area. = 1 families = 6 people
- (3) This village has been conquered by the P.L for almost thirty years.  
And the situation in this ban is exactly the same as in ban Nong Hine Gnai .

P. BAN KENG CHALOUAY :( XC.2437 )

- (1) Original families & individuals = 55 families = 360 people
- (2) All of the villagers have arrived in Pakse on foot, consecutively, between May and July of 1970. Except one family that did not leave the village in case they did not want to leave their farm and livestock.  
After all, when all villagers have escaped, the entire village is burnt down by the P.L .

August, 8 1970

From Kham One Keopraseuth, RDD/PAKSE +.

List of original village based on Tasseng Bungkham, Muong Southabali

Muong Southabali (XC-3325)

Tasseng Bungkham (XC-2238)

1. Ban Bungkham (XC-2237)
2. Ban Nong Sai (SC-2738)
3. Ban Done Keo (XC-3536)
4. Ban Done Kom (XC-2535)
5. Ban Done Bong (XC-2238)
6. Ban Nong Boua (XC-2133)
7. Ban Nong Hine Ngai (XC-3333)
8. Ban Nong Hine Noi (XC-3333)
9. Ban Nong Mo (XC-3344)
10. Ban Naphaleune (XC-3444)
11. Ban Phone Saat ( None )
12. Ban Phone Mouang (XC-3244)
13. Ban Khok Savath (XC-3242)
14. Ban Keng Teux (XC-2938)
15. Ban Naphanouane (XC-2633)
16. Ban Keng Chalonnay (XC-2437)
17. Ban Bung Xay (XC-3237)

Most of the above villages I found the coordinates by my-self. But there are some villages that don't existe on the map. I have to ask the villagers the approximate point where those villages are supposed to be at. Therefore some coordinates may not be sure.

To: Fritz Benson

August, 17 1970

From: KhamOne Keopraseuth

Subject: Interview the secretary of the Chao Moug Souttabali  
and the Tasseng of Tasseng BungKhame.

Interview the secretary of the Chao Moug Souttabali, 30th July 1970.

I attempted to interview the Chao Moug of Moug Souttabali, but he did not work in Pakse. He was elected to work in Khong Sedone which is the front barrier where all refugees that migrate from their original villages of Saravane province, present themselves to the committee of refugee relief, at the Khoung office in Khong Sedone. There was only his secretary working in Pakse, so I interviewed him. The details and informations given by him are expressed as following.

Altogether there are four tassengs in Moug Souttabali, such as Tasseng Souttabali, BungKhame, Ton Noi, and Sene Vang.

Amongst the above four Tassengs, there was only one tasseng- Tasseng BungKhame that had escaped and arrived in Pakse on March of 1968, and now lives at KM- 4 (Dinsdeth). Nobody knows about the other three Tassengs.

Originally there were 1182 people or 95 families in Moug Souttabali. 350 people have fled to Pakse and now live at KM- 4 (dinsdeth) and KM- 6.

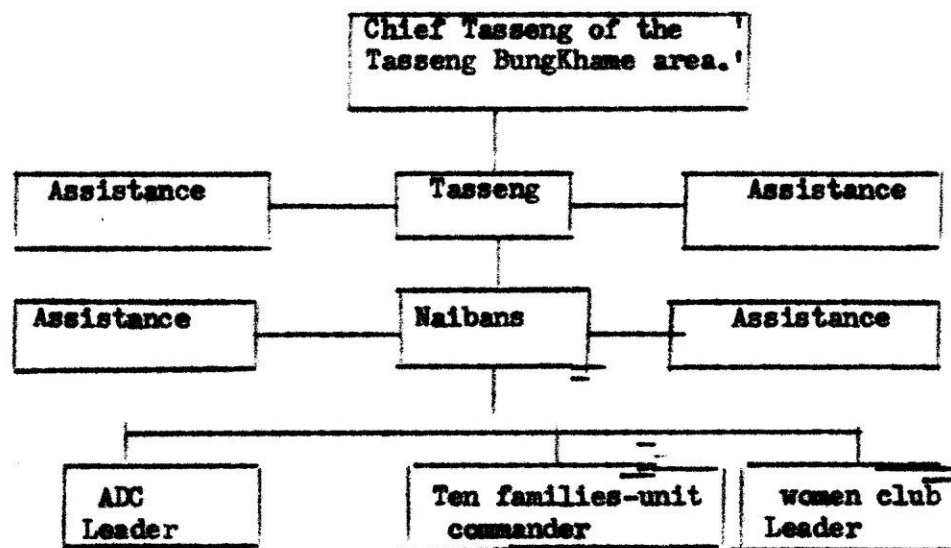
These people consist of three groups that came to Pakse at a different time. The first group began to migrate from Ban BungKhame and BungLay to Khong Sedone, on foot, on February of 1968 and then transmigrated to Pakse at the same month. There were about 60 people in this group. The second group, about 80 people, began to migrate at the same time as the first group but not directly to Pakse. They made their way to Saravane first, on foot, and then caught the at Ban NongBoua, Tasseng NongBoua, to Pakse on July of 1969.

The third group, about 100 people escaped from Saravane city, the prior and original location, by plane on May, 8th 1970, to Khong Sedone and then to Pakse by trucks provided by the committee of refugee relief. Some of them came by Taxi.

P.L Political Organization.

The political structure is expressed below as the following details and an illustrated diagram.

Political structure organized by the P.L in Tasseng BungKhame.



Duty of each position of the P.L political structural organisation.

I. Chief Tasseng of the Tasseng BungKhams area, is elected by the P.L to control all over the whole area and report every activity in his area to the P.L every 15 days, and also control the going in and out of the people that are under his control, - by means of that when the villagers want to go down town they must ask for a permission from him first and promise to report to him every activity and information that they have seen in town, especially about the military activities.

II. The Tasseng has to work on the census and recruiting soldiers from the naibans of every village, in his tasseng. Otherwise, he also lead the troop of the ADC soldiers.

III. The Naibans are authorized by the Tasseng to manage the unit leaders, women club, leaders, and the ADC group commanders. He has to collect rice and livestock from the villagers and lead them for the P.L. especially when the P.L and NVN give him an order he has to get it.

IV. ADC service is a subdivision of the structural system with a leader under the management of the naibans. These people are mostly young men elected by the naiban to learn and practice the military lessons in order to defend themselves. They have no gun.

V. The ten families unit:

It is a unit consists of ten families with one commander. This is for controlling every activity in each family. And each family leader has to report an activity in his own family to the unit leader everyday. And the unit leader has to report those activities to the naiban, then to the Tasseng, and then to the chief Tasseng every 15 days.

VI. The women club is an organisation set up by the P.L, in order to work on entertainment, cooking, boiling water, milling rice, dancing and so on, whatever the P.L and NVN want them to do for entertainment. This is commonly done in Tasseng BungKhams area.

The prior and present situation under the conquest of the P.L.

Specifically, in Ban BungKhams, as the P.L and NVN take over the village, the villagers who remain have to a duty to do as the details expressed above. More than that the villagers are also to work as a spy for them. Whenever they go to town to buy and sell merchandise they have to get a permission from the chief tasseng or naiban first and also promise to come back with an information about activities in town. If they lie or do not follow the rule they won't be killed but will be said to be a spy for the RIC army or administration. Even today this is still happen in tasseng BungKhams area. (This is told by Mr. Ddu, the tasseng BungKhams.)

For the rulers who are elected by the P.L, if do not work honestly must be killed. For instance, Mr. Linh, the Tasseng of Tasseng Ton who was captured and killed by the P.L on February of 1969. As they captured him they said that they are going to take him to their administration center in Mung Phine or Sepone to have his brain washed. But later, the villagers found out that he was killed in the forest nearby Ban Ton. The reason for this assassination is that because Mr. Linh likes to go to town secretly very often, but no one know what for. Therefore he is said to be a spy for the government.



### Economics.

The villagers are still using the RIG money. Otherwise, they also have a program in encouraging the villagers to grow more rice as much as possible, so they will have enough rice and food for themselves and for the P .L soldiers. ( I have asked him more than this about other things ,but he does not know .)(Note: Every time I try to ask the people from any village, indirectly, they never like to tell. So it is hard to tell whether they know or not.)

### Ethnic.

The citizens are Souay, katang, Ta Oy, and Lao.

Souay = 60 %

Katang = 20 %

Ta Oy = 10 %

Lao = 10 %

These are the approximate percentage of the mixtured ethnic group of the citizens in Mounq Scuttabali .

### Bombing on March, 1rst 1970 by T.28 .

Given by the people of Ban Houei Latang, Tasseng Scuttabali; Mounq Scuttabali. The entire village (Ban Houei Latang ) was burned down . Twelve people were killed and seven people wounded. The reason for bombing is that there really was a ware house where The P.L keep their supplies and trucks, and there also was an arsenal. On the contrary, the villagers said that there was nothing in the village before bombing ,neither the P.L nor NVN.

August, 17 1970

Kham One Keopraseuth RDD/Pakse .

Interview Mr. Dou, the tasseng BungKhame on July, 5th 1970.

P.L political organization: is said exactly the same thing as by the Chao Moung's secretary as expressed on the copy of interview the Chao Moung's secretary .

Life under the conquest of the P.L . This is specifically spoken of Ban Bung Khame, according to what he had seen. The P.L were used to coming in the village and request for cooked rice and livestock. He does not remember the exact date because they have been coming very often until he escapes. Especially for rice providing project, the P.L have set up the new naiban to work on. Each year the villagers have to store 12 tanks of rice out of every 100 tanks that they get after the harvest. Besides this, they also request for cow, pig, duck, chicken, and dog for the NVN. When he was still in this village, the P.L had taken freely two cows and bought another three for 10,000 kip of RIG money; freely one pig, five chickens, three ducks, and two dogs. This was happening before they took over the whole area of tasseng BungKhame, and still today.

Military activities : The P.L and NVN have organized their troop and divided into three sections. This means that for the whole area of southern part of Laos there is a big troop, unknown number, Within this big troop there are three groups. The first group is called the area troop that scatters and moves around the area; the second group is called the province group that operates only in Saravane province; and the third group is called a city troop or a local troop that works on ambushes and a secret attack.

For the area or a territory troop, there is one leader whose name is Mr. Thit Tanh, and his assistance Mr. Khamphanh, now living in Tasseng BungKhame area. He does not know the certain ~~xxxx~~ village, because they usually move around. The previous leader was Mr. Thit Boualiene whose native village is in Ban Tane Liao. He is dead now.

Especially, Mr. Thit Tanh, who is the commander of the troop of the whole area, has the RIG bills fun for buying food to feed the area troop soldiers, but he rarely spends this sum of money. The soldier of any troop does not have a salary.

#### Economics:

RIG money: The P.L also tax the villagers ,100 kip once a year. The naiban is authorized to do this . With this money the P.L spend for food for the party that is offered to their important men, like Chao Khoung or the Major General when they come to visit each village. Frequently, the P.L also collect some money, 10 or 20 kip from the villagers, whenever they want to hold the party to entertain their soldiers after returning from an invasion in somewhere.

Marketing: Occasionally, whenever the P.L buy food from the villagers, they buy in a very low price. For instance, the P.L buy a 20,000 kip size water buffalo for only 10,000 kip. But this is especially when their head men come. For the daily consuming food, they just take freely from the villagers.

Sometimes, the NVN buy a dog for themselves, each one for 500 kip. Sometimes, they just ask for freely. And they also buy a pig ,4,000 kip for the 6,000 kip size.

Agriculture: At Ban BungKhame, the P.L also have an agent to suggest the farmers to work hard and grow more rice . In 1969, the P.L and NVN did the demonstration

farm as a model to the villagers. They also helped to prepare land, plowing, and transplanting rice. He does know about method of the P.L's demonstration farm, whether it is better or not, or there are modern equipment or not, because he was told by the villagers who lately escaped.

Education:

There is neither school nor teacher, for the children. The only way that the P.L have been trying to encourage the Youth and the villagers in this area is that the young men should be a soldier to fight against Americans for Laos' Independence. Those who want to study medicine, driving, engineer, operator, weaving, and agriculture, can be possibly helped. They say they are going to send these Youth to Moun Phine, Hanoi, or Moscow where there is a school for them. And they have sent altogether 11 of them, boys and girls, since 1968. These young men were sent at the same time, 4 boys and one girl are from Ban Bung Khame; and are sent to study medicine, driving, and engineer, otherwise there are also 4 girls from Ban Nong Hine Gnai; to study medicine and weaving, and 2 girls from Ban Bung Xay; to study medicine. On the contrary these people have not return back home ever since.

August, 17 1970

Kham One Keopraseuth RDD/Pakse .

TO: Fritz Benson

Feb 12, 1971

FROM: Outhen NOKHAM (Pakse)

SUBJECT: Refugees Report at Km 4, who moved from Ban Bung Kham (XC-2437) and Ban Bung Xay (XC-3336) Tasseng Bung Kham, Muong Southabaly, Khoueng Saravane.

Ethnic Group: Souei

Because of these two villages had the same reason on moving out, and the same leader I make it one report for you, Ban Bung Kham originally, there were about 110 families and about 960 persons. Bung Xay there were about 154 families and 1200 persons, but here at Km 4 there were about 83 families and 561 persons. The rest of them were at Km 6 there were about 17 families and 125 persons other than this number they went to Houei Nam Phak. In this number (83/561) we still support only 26 families and 163 persons here. They moved out from their old village at the same day, 27 September 1968, but they moved to the different area, one group moved to Saravane another moved to Khong Sedone. The group who went to Khong Sedone were taken to Pakse later and were supported by the RIG until their first crop, and now they were already cut off there were 57 families and 398 persons. For the refugees who moved directly to Saravane, they all were not supported anything by the RIG. They went to work to get money themselves and sometimes ~~is~~ asking for food from the Saravane's villagers. They do like this until the time they had moved out again on June 1970. They got in the airplane ~~is~~ right at Saravane's airport. That there was some bombing burst in Saravane that were fired into Saravane by PL., so all of these refugees and the main villagers ~~had~~ moved out, and that time none of these villagers were killed. And these refugees 26 families and 163 persons were still supported by our RIG and Km 4 Dinsadeth.

Reason for moving from ban Bung Kham, and the life under the control of PL in this area:

The PL penetrated in this village in January 1968. Before this there was our soldiers' camp there in Ban Bung Kham. And at the time that the PL penetrated in there was a fighting in this area, and one of these villagers was killed at that fighting, her names is Miss Nia aged 14 years old, and that time our soldier couldn't resist them, so the PL could occupy this area since. When they could occupy this area they cancelled all of the Nai Ban and Nai Tasseng, and setting up the new one. The Nai Ban that was cancelled is Mr. Xieng Pio, and Nai Tasseng is Mr. Deua (he is now the Nai Tasseng of these refugees at Km 4). And then he set up Nai Ong as the new Nai Ban, Mr. Chanteb, and Mr. Liang as his assistances, who they called Neo Bans, and they set up Mr. Thit Mune as Nai Tasseng, and set up Mr. Xieng Ngans, and Mr. Kong Ny as his assistances who they called Neo Tasseng.

The way they set up Nai Ban and Nai Tasseng:

The PL don't worry about the man who they would set up as Nai Ban and Nai Tasseng that, that man is worshiped by the villagers or not, or he is literate or not. The PL ~~is~~ considered only that man could work for them

or not, or that man had sometime in the past worked for them or not, or that man had ever done something against their program or not. If they set up some one all of the villagers have to agree with them even they don't like that man. They (PL) set up a new Nai Ban and Nai Tasseng in Ban Bung Kham at the same day 3rd March 1968 three months after penetrated in. These villagers didn't choose Nai Ban or Nai Tasseng themselves, they only went to joint together in the wat's field to listen the name and see the man who was set up by PL, when all of the villagers come together ~~in/for~~ the president (the refugees told me that this man (presiden) was in the soldier's suit they didn't know who he is) came up to the front of the villagers and said "My dear Ay-Nong! this is a good time we have seen you all here, and today we would set up your new Nai Ban and Nai Tasseng, and we think that all of these men that would be set up in the next few minutes would be worshiped by you all, because these man were considered by us that they are a good men, and have personal characteristics to be your boss in our sight. We all already considered and agreed to set them up their manes are..... (they siad the names of Nai Ban, Neo Ban, Nai Tasseng and Neo Tasseng) what do you all think about these men? Are they good enough to be your boss? from now on when you have problem, please solve your problem with these men and they would bring your problem to solve with us again. Please try your best in increasing the farm's and ha's product, and belief in your new boss as the old one. Good Bye". And the noise of the claping began, that mean from 3rd-3 1960 they have a new Nai Ban New Nai Tasseng.

The administration of Ban, Ban Bung Kham: This Ban all of these villagers were divided in to group in Ban Bung Kham there were that time 11 groups. Each group there were 10 families together and in this group they set up one man as the head of the group. The duty of the head is to repot every thing that happen in their groups every 15 days to Neo Ban and then Neo Ban would reprot to the Nai Ban.

In this village PL established some associations, which they caled. Old women association, young woman association the old men association, The young man association. All of these association ~~by/set~~ they set up one person as the leader of the association. All of these association had differents duties.

The duties of the association:

Old women association: This associations has a duty on taking care of the small children, and Obrom the separate families to make them understand each other.

Young women association: This association has a duty on entertainment the PL troops when they penetrated in the village. They worked as a cook, and looking for food for the PL troop and the head of the association had to choos the girls for Lam Vong at the night the PL troop penetrated/ in. For this association there was sometime Chao Phanac Ngan from Muong office come to Obrom them about the sanitation, they encourage the people to drink boiled water.



Old men associations: This association's duty is to run the house for their youngs when they were out. They help their wives in took care of their children.

Young men associations: This association had a lot of works to do, they worked as a guard in the night time in their villages, they worked as the spies. These men were sent out as the hunter and their dutiss is repoted right away to PL troop when they saw our soldier. And it is this association's work too, to go ~~to~~ Lam Liang, and for this association they have gone to Lam Liang the rice from Ban Bung Kham to Ban Napholeun (XC-3444) about 7 Km far away. And these association's members have a work on building up something or help the other worked on building the residence.

The administration of Tasseng in Tasseng Bung Kham: The Nai Tasseng is Mr. Thit Moun he had a residence in Ban Bung Kham, he had 12 Bans under his control. There was Ban Bung Kham, Ban Bung Xay, Keng Chalouay, Ban Nong Boua, Ban Don Kom, Ban Na Don Bong, Ban Nong Mo, Ban Napholeun, Ban Khoksaat, Ban Phone Mbuang, Phonsaat, Ban Keng Teuet. But Mr. Thit Moun had two Neo Tasseng to help him work, these two man is Mr. Xieng Ngam, and Mr. Kong Ny. These two neo Tasseng had reported to Nai Tasseng every 15 days when they received the report from every Nai Ban.

Health: There wasn't any hospital in this area when the PL penetrated in or before this times. During the times that these refugees had been with PL (8 months) they didn't build any hospital and there wasn't any permanent medic for this village. There were only soldiers medics who seldom pass this village, they sometimes cured the sick villagers when they were sick at the same time that they penetrated in. These PL medic had never distribute the medicine to these villagers.

Education: Before the PL penetrated in the village there was a primary school in Ban Bung Kham, but when the PL penetrat3d in all of the teacher had escaped from them, so there was no teacher to teach. but PL had another kinds of studying, they called "Obrom". They devided these villagers into 3 teams:

- (1) Someone who had ever been working with the RIG and old Police man and old soldiers.
- (2) Old Nai Ban and old Nai Tasseng
- (3) Ordinary villagers

The PL spent 3 days in Obrom one team. The subject that they Obrom is about the ancestral story, and alumniated our soldiers and the RIG. They said that our RIG are the trator of the native land and they alumniated the USA too that they brought the fighting plane to bomb their area, and the encouraged the villagers to be the patriotism, ~~and~~ help them rid off the enemy. They (PL) encouraged the people too, to increase their farm and hay's product, and they told the villagers to raise more cattle and poultry.

Marketing: They allowed the merchant who had a small shop sell their merchandise that they had bought when they were still living with the RIG, but there was no market in this village. These refugees told me that

sometime PL's soldier sold some old soldier's suit with the low price. With the money they sold their old clothes they bought some poultry from the villagers.

The way they asking for something from the villagers: If PL wanted to have freely a pig from someone they would said that they needed one or two buffaloes from that one, when the owner said "Oh! it's too much, would you say Oh, if we give you a pig instead of buffaloes?" they would say "That's Oh. we don't want to bother you so much this is really necessary!" Or if they wanted to have buffalo, they would said that they need five or six heads of buffaloes, but they would say "Yes" right away if the villagers offered them one buffalo instead.

The real reason that cause them to move out: Mr. Chantem one of the merchant in this village were arrested by PL on 25th 5-1968 under the accusation of he is the RIG spy, because during this month captain Keo one of PL soldier were killed by our RIG's soldiers at the way to Ban Na Pholeun, and Mr. Chantem were sent to imprison in Muong Phine, until 2nd-9-1968. The daughter of Chantem died and all of these villagers didn't know what to do with the death, so all of them (villagers) decided to quarantee with the PL that they would acknowledge all of Mr. Chantem's faults, and they would allow the PL killed them if Chantem do something wrong again, and the PL release Chantem on 2nd-3-1968. When Chantem arrived his old village he began working on his daughter's death. And 20 days after he finished working on his daughter death he find out that PL would arrested him again, so he decided to escape at that night in the morning of 22th-9-1970. All of these villager knew that Mr. Chantem had already escaped they were afraid of PL and escaped from them that they 26 families and 163 persons moved to Ban Saravane and have just moved from Saravane to Pakse in June 1970. For the rest of these numbers they went on foot among the road to Khong Sedone and they got in the taxi at the half way to Khong Sedone and then they went to Pakse and live in Km 4, 5 and Km 6. There were about 120 families and about 803 persons these refugees we've already cut off. There were only 26 families and 163 persons that currently receiving food from our RIG at Km 4.

Life in their old village in Ban Bung Kham and Ban Xay: These villagers are buddhism. They have atemples in this area. There was two school in this area, in Ban Kham there was three class-rooms, in Ban Xay there was 6 class-rooms and all of their children had attended school. They like to grow rice on their farm and hays. On their garden they grow, banana tree, sugar can, chilli, and variety vegetable. There was a hospital in Ban Bung Xay, there wasn't any market in this area when they wanted to buy or sell thing they when to Saravan's market they used only our RIG's money.

Life in the new village when they become refugees: Here at Km 4 26 families and 163 persons were still supported by our RIG these refugees didn't have their old land to grow rice on yet, they've already built their old house, there wasn't any school in this village or hospital, some of their children went to school in another area which located 1 1/2 Km from their location. There was a medic living in Nai Ban's house.

The biography of Nai Tasseng Bung Kham: Mr. Deus aged 37 years old, he had been a monk for 2 years. He had never been soldiers. He was set up as Nai Tasseng by our RLG in 1961 until 1968 he was cancel by PL and then he was set up as Nai Tasseng again when the moved to Saravane and now he's still Nai Tasseng of these refugees at Km 4.

ORA/Outhen NOKHAM/ps:2-12-71

TO: Fritz Benson

September 15, 1971

FROM: Siya Somphongsavath (SVKT)

SUBJECT: The People Report at Ban Nongsay who lived under and administrative of the PL and NVA these people are Lao.

On 8th Feb 1971 I was go back home to see my parent at Saravane. I was took a taxi from Khongsedone to Ban Kengkou and here I saw the US's soldier one group, after that I get to Ban Keng Noi, and after that I get to Ban Nadone Bong, and I was stayed here one night. On the next day I was take leaved the abbot to get to the field and here I saw the farmer to threshing. They said to me that " What are you come here? because here is liberated area of the PL now our country very trouble some, so that when you come to see it is not enjoy same as before.

After that I left the field get into Ban Nongsay, when I arrivd Ban Nong Say, I was stayed in this vilage, I told the villager that at the night I told the village that at the night, I asked that every one please come togetehr to listening the lecture at the temple. So when it is 7 O'Clock at night. They are come together, than they prayed the buddha together. After that I am began for give the lecture for them, I raid about the life living in the now-a-day. When my lecture it is ended. There were the vil-lagers asked me, the question that they asked I can remember it. They said "how long will it be before the fighting is ended and we will have peace and quiet; I answered them that, the fighting it is not ended if the lust of the human who lived in the world it is not end. Because the lust is the root of the war. When the lust is ended all of war are end too.

And that time the world will be full the would will be full of peace and quiet same as the heavenly habitation of the good. After I explane about the question of the people. They take leaved to get to their home, at 10 O'Clock at night.

On the next day when I get up inthe ~~morning~~ morning I saw the PL's soldiers about 20 persons. They walking along the village every one have the gun in their hand. They wear the clothes ame as the soldiers of the RIG, these PL some of them wear a red cloth around their neck. I asked the villagers the PL still living in this village all the day and night? the villagers told me that the PL and NVA come into the vilage only in the day, they did not come in the night. When the evening they go into the forest for sleep. Their camp they did not allowed the villagers go to see. Because they not yet believe the villagers. They affraid the villagers tell RIG's soldiers.

In this village the villagers diged the shelter-hold, when the airplan come, they get into the hold. These villagers told me that they affraid the airplan recause it is always bomb area the villager such as at Ban Chandog Deng and Ban Keng Chalouay ect.,....

The airplane bombing into the village and this village it burned down already, and some of the villagers were killed by airplane bombing. So when the villagers who even seen before they are very afraid. They do not dare to do work in the day, because they are afraid the airplane come to see, every time that they hear the noise of airplane, they hurry get into the shelter hold.

In this area the PL told with people 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~~ land of Laos. On one day when I stayed at a temple I saw six of the NVA go along the road, after that they come into the temple and come to see me. They asked me that can we come upstairs, I answer them Oh' yes, you can please every one come upstairs they all to gather come upstairs, some of them stand, so I told them that you should be sit down and listen me I have some thing to consult you they are asked me that:

NVA. Are you stay here?

I. No, I am not stay here.

NVA. Where are you stay before?

I. I stayed at Vientiane.

NVA. At Vientiane?

I. Yes.

NVA. Why are you come here?

I. I come to see my parent but they did not stay in this village. These MVA they interested to me so they took at me again and again but I did not afraid them. After that I began explain some story about custom of Laos for them. I said every one when they come into the Laos they had to eat as much as the Laos as possible. Next it is conversation between me and NVA I asked them that:

I. How long have you stay in Laos?

NVA. We came into Laos for 6 years ago.

I. When do you come into Laos at first time where do you live?

NVA. We lived at Muong Mahaxay and Savannaketh (Sepone)

I. At Savannakhet, Mahaxay do you lived ~~with~~ with people on not?

NVA. We lived with the people only short time. So we can not speak Lao well, almost we are stay in the wood.

I. Do you thing of your homeland?

NVA. Oh! about this if we do not work we think of our homeland. but if we do work we do not think of our homeland, and sometime when we staying alone and that place were quiet that time we think much. However, that is naturally.

I. What purpose for come to Laos?

NVA. We come to Laos we have a program for help the people of Laos and vietname we want to drive out the imperialistes from the land of Laos.

I. When do you return back to Vietnam?



NVA. About this if the American imperialists do not return back to the country of them. We are also will not allow ourself return back to our country. We are all will be die willingly for the people of Laos and vietname who had patriotic.

The Conversation between me and the Villagers: The villagers told me about action of the PL and NVA to them, every villagers in these area, the PL had set up the new rule for took after the people who lived in the area of Saravane Province.

Example: They told the people pound the rice for them. And they recruited the people transportation the food and big gun for thier army, because in that time the PL and NVA had a program for invade paksong, and they had program for invade pakse too. If the fighting it is not yet end. The villagers told me that the PL and NVA transporting the carge truct and in the gargo truct there were food and gun, of them this is truth. Because after the villagers told me. I saw with eyes myself, the PL and NVA did not drive at the day. But they only dirve at the night. And they car there were not fire. They begin drive at 7 O'Clock to 2-3 O'clock at night. The people only heart the noice of the car. But some time I can see the car of PL and NVA too. One day where as I go along the way I saw the car of the PL and NVA under the tree and the PL and NVA staying with their car too.

When they see me they call me and asked me that "where are going sir" I answer them I shall go to Ban Hengkhum, after that they did not say anuthing else.

On the next day in the morning I saw the soldiers of the north vietname one group about 30 persons they walking along the path area Ban Nong Hang. These NVA they advent to Ban Bungxay.

On the next day when I stayed at Ban Napholuen I saw the PL about ten persons staying with the people in the village. (They only come in the day but in nith they go away into the wood). After that I saw the soldiers of NVA they come into the vilage about three persons for beg the papaya and the dog of the people for their food. After I stayed at Ban Napholuen one day I return back to Ban Nong Say, on the way where as I walking along the forest I saw the way of the NVA and PL between Nong Kan and Nong Kham (These is large field) these way was full of vehicle trucks. From trucks moving during the night, after that I went to Ban Nong Say and stayed here one night, and I went to see many thing as well as I can see in these village. Example: I went to see the Farn and the Hay because this area is good for grow the rice. The farmer said to me that: It is good for to do work if our country it is not fighting, but now we are unwell fer to do work. Because we are afraid the airplane bombing into our village. We are alway get into the hold, when we see the airplane. Some very afraid they lived on the top of the hold, over time, ~~was~~ when they heart the noice of the airplanes they hurry get into the hold, this is story about the people who did not moved out from province of Saravane.

TO: Jack Williamson

Mar 16, 1971

FROM: Outhen NOKHAM, ORA/Pakse

SUBJECT: Refugees Report at Km 11 Khong Sedone Road, who came from Ban Na Pholeune (XC-3444) Tasseng Bung Kham, Muong Southabaly, Khoueng Saravane.

Ethnic Group: Lao (Refugees we support)

In their old village Ban Na Pholeune the population is about 45 families and 280 persons together but here at Km 11 there were only 10 families and 38 persons. These refugees weren't ready move from Ban Napholeune. It's true that they are villagers of this village. The place where they evacuated from Saravane. Because at the three years ago about 1967, these refugees moved into Saravane to work as the labors and the merchants, and some one are tailors, and when they moved from their old village Ban Napholeune there wasn't any fighting in this area, they moved out because they were tired of staying in the country working on the farm and garden, so they wanted to change their livelihood, and they decided to move into Saravane and stayed in since 1967 until there was fighting in Saravane and they moved out at the same day as the fighting that day is July 11th 1970. They moved out by walking to Khong Sedone through Ban Kou and Ban Lao.

Reason for moving: These refugees evacuated because of the fighting right in this village Ban Saravane, by this fighting none of their neighbors were killed, before the fighting our soldiers had already told them to moved out and there were a lot of these villagers moved out before this fighting, the villagers who had moved out before the fighting had gotten in the airplane and flew to Pakse, but for the rest couldn't moved out by the airplane because at that time the airplane couldn't land on the Saravane airport because of the fighting, so all of the rest had moved out by walking. There was too the bombing by the airplane that time but none of the villagers who were from Ban Napholeune were killed that time, when they move out they walked through the forest, they first got to Ban Lao and taking a rest and having breakfast here, and then moved again and they got to Ban Kou at the evening the same day. When they arrived to Ban Kou they didn't move again they decided to stay with these villagers and helping them working on their farm, and with the rice (wage) that the farmers gave them they consumed it until they heard that there was a relocation for all of the refugees who were from Saravane, so they decided to move from Ban Kou through Khong Sedone, after they report to Chao Khoueng they were taken to Km 11 and staying there until now.

Life in their old village Ban Napholeune: Here in Ban N Pholeune, they were all living with our RIG's soldiers. The PL never penetrated in this village that time 1967 back to 1960, but this area was occupied by PL since 1968. These villagers are buddhism. There was a temple in. There was school with 2 classrooms in the temple. There was a temple and wasn't any hospital and market. And there wasn't any streets passed by this village. There wasn't any means of transportation, other then the ox cart their livelihood is doing the farming and gardening, fishing in Sedone river. On their garden they grew, chilli, egg-plants, banana trees and vegetables. They used only our RIG's money.

Life in the new village when they became refugees: These refugees were supported by our RIG again when they returned to joint together here at Km 11 all of them had already their own houses. They didn't have land to grow rice on at the rainy season that will come in the near future. They had a wells in their new location and now the RIG workers are working on building the road in this village. None of their children had attended school because there wasn't any school in this village. None of these refugees had grow some necessary vegetables near by their houses.

These were told me by Mr. Teuei aged 48 years old one of these refugees.

ORA/Outben NOKHAM/ps:3-16-71

TO: Jack Williamson

Mar 17, 1971

FROM: Outhen NOKHAM,ORA/Pakse

SUBJECT: Refugees Report at Km 11, Khong Sedone Road, who moved from Ban Khok Savath (XC-3243) Tasseng Bung Kham, Muong Southabaly, Khoueng Saravane.

Ethnic Group: Lao (Refugees we support)

Originally, in their old village there were about 24 families and about 178 persons. They all moved out from their old village, but there were only 9 families and 87 persons here at Km 11. The rest of them were still living at Ban Phone Muang (XC-3244) which located at the other side of the Sedone river. These refugees moved from their old village on January 2nd 1968. They first moved to Ban Phone Mouang, and then to Pakse, the last time to Khong Sedone.

Reason for moving: In this area there wasn't our soldier's camp and either the PL's, but our soldier seldom went by this area, and the PL seldom passed this area too, so there was some time fighting in this area when these two troops went by this area at the same time, but it wasn't hard fighting. The fighting wasn't the cause that make these villagers moved out, but the real reason that cause them moved out is the bombing by the airplane. That time January 2nd 1968, 11 of PL soldiers penetrated in this village and they recruited all the men in this village (B. Khok Savath) to go to reparaire the road to cross the Sedone river which that time covered by the sand and couldn't ride the car on, and when all of these villagers were working with the road the airplane T-28 went by this village and saw them, so the T-28 begin to bomb to these villagers and the bombing spreading to their village, so all of their houses were destroyed that time, and by this bombing one women aged 53 years old named Mrs. Chantha died then that time. After their houses were destroyed they all crossed the river to Ban Phone Mouang to stay with their relations there. And 9/86 had moved out through Khong Sedone after they spend 5 days in Ban Phone Mouang. About the person that didn't move out from Ban Phone Mouang, these refugees told me that they worried that if they moved out to the other area they would be suffered because of there won't be any land to grow rice as the same in their old village, if they stayed at Ban Phone Mouang with their relation, at the rainy season they expected to go to work on their own farm land at Ban Khok Savath by these reasons they didn't move out. For these 9/86 persons who moved out they said that if they would stay at Ban Phone Mouang, may be this area would be bombed by the T-28 some time if the PL penetrated in so they decided to move through Pakse. They moved out from Ban Phone Mouang on January 7th 1968 by walking to Ban Lao which located 30 Km far away from their village. They got on the car here to Khong Sedone, the fare is 500 K. per one family. When they arrived to Pakse they were taken to Km 25 Paksong Road by the RIG/SW truck, and here at Km 25 they were support by our RIG/SW for 3 months, after three months they were cut off. By this time they supported themselves by helping the other work to get the money and with the money they had from their boss they bought the rice and the necessary food. They did like this



for 2 years until September 1970, they heard that there would be a new location at Km 11 Khong Sedone, so they decided to move again to Khong Sedone, and stayed there until now.

Life in their old village: This village PL seldom penetrated in, but they had never stay overnight with these villagers, they've just come in and asking for, salt, tobacco, chilli, and some of the other food when they had enough food they went out. They always come 5-6 persons only. Some time the meeting took place in the village and the president of the meeting is PL soldier, when PL wanted to call all of the villagers to come to the meeting they (PL) went through the Nai Ban's house and tell Nai Ban about their purpose, and then at the night time the meeting take place, there was no fire needed at the meeting, at the meeting they've just propagated, and here is their propaganda for the villagers of Ban Khok Savath. "My dear people did you all see our suffering that our enemy give us like today, our meeting must take place a-t the day time in a wide place, but we couldn't do like that because of the enemy who is ready to bomb us anytime if they saw us, because of them, our meeting have to take place at the dark place to hide the enemy sight. Although today we couldn't see all of your face we can doubt that you are all Lao the same us, please change your mind if you are still believing in the enemy because they are our enemy, you see in the other area, they came to bomb, and the villagers who are real Laotian died a lot, and they didn't give any pity on these villagers, so do you all think that it's time to help us rid them off. Do not help any thing to the enemy troop when they penetrated in our village. That was one way to help our country and all of our enemy would be decrease and at last none of them were still alive and then we would be able stay with each other under the peace in our own village". The PL not really occupied this area because our soldier could go by this area and sometime stayed overnight with these villagers without fighting against PL, so the PL didn't establish any association and setting up any new Nai Ban, but these villagers some time were recruited to go to Lam Liang. The supplies that these villagers go to Lam Liang were sometime the rice and the food sometime were the rocket, these supplies were taken here from the other village by the villagers of the village that they (Supplies) were from. And it was the work of the villagers of Ban Khok Savath to transport them to the other area. There was two points that these villagers have to send these supplies to, they are Ban Keng Teui, which located 3 Km far away, and Ban Bung Xay, which located about 7 Km far from their village. The livelihood of these villagers is working on their farm and go fishing at Sedone river, they are all buddhism. There was a school with 3 classrooms P I., P II., P III., in the temple of this village. There wasn't any market, when they were in needed to buy or selling the thing they went to the market in Saravane. There wasn't a big road passed this village there was only the road for the ox cart through this village. They used only our RIG's money.

Life in the new village Km 11: Here all of them had already built their own houses, but they still didn't have any land to grow rice on for this rainy season. They expected to help the other farmer who had farm around



this area working on the farm, and with the wage that the land owner give them they would exchange it with the rice they would consume it until they have their own farm land. Here in Km 11 there were two wells, and now the RLG is beginning to make the streets for these refugees at the new location.

There was no school and all of their children hadn't attended school yet. There wasn't any dispensary in this new location, but some time there was some medics from Khong Sedone go by this area and distributed the medicine to them. Some of these refugees had grown some vegetables near by their houses. They went to the market and the hospital in Khong Sedone.

These were told me by Mr. Som aged 49 years old. He is now the head of these refugees.

ORA/Outhen NOKHAM/ps:3-17-71

TO: Fritz Benson

July 21, 1971

FROM: Siya SOMPHONGSAVATH

SUBJECT: Refugees Report at Km 11 Muong Khong Sedone, who moved from Ban Bueng Xay, Tasseng Buengxay, Muong Suttabaly, Khoueng Saravane.

Ethnic Group: Souai

Originally, there were about 500 families and 2000 persons in their old village. They moved out to Km 11 Muong Khong Sedone only 5 families and 28 persons. They moved out they walked to Ban Lao and took motor car here to Muong Khong Sedone, the distance from their village to Ban Lao 1 day (30 Km).

Reason for Moving: These refugees hate to stay with the PL because they always recruit the rice and some food from them, it is very hard to go to find food because the PL forbids that no body have right to go far from their own house these villagers couldn't go hunting and fishing as before, so they didn't have good food to consume, and then these refugees 5 families and 28 persons decided to move out, they escaped from them when the PL was out of the village, and the other reasons for moving is the bombing, even there wasn't any bombing in this village, but these villagers were afraid because there was some bombing around this village, some bombing thrown into the temple but not killed any one.

Life in their Old Village at Ban Boungxay:

There wasn't any of our soldiers camp in this village, there was only some of our troop seldom went to patrol in this area. This village is not really occupied by PL because our soldiers could not penetrate in this village without fighting that time, but when our troop didn't patrol to this area, the PL penetrated in. Every time they penetrated in they recruited some food ~~they recruited in the village some food~~ and rice from the villagers. These villagers unwillingly gave them, but they couldn't do anything to against not to tell anything about them to our soldiers, and all of the youngs were forced too, to move out of the village to ~~stay~~ stay in the wood for two or three days when our troops penetrated in this village our troops could see only the ~~old~~ old and the children in this village. And these villagers were forced not to go very far from their villages ~~because~~ because the PL didn't want them to escape from them. The PL didn't establish any association, they didn't change the old Nai Ban to the new one, they only come in for recruiting food and rice and went out when they have enough thing, and the PL some time have some villagers to go to sent their supplies to their camp the PL in this area always encouraged the villagers to increase their Hay's product land animals. They propagated that "do not believe the enemy and their boss the emperor of America, these men are our country's traitors, please help us to rid them off from our country in the near future, if we allow them to stay longer they would take care all of Laos, they would do everything with you as you all are their servants, the way to avoid from these problem is to help us. They

way that you could help us is to support our soldier to make them stronger to ~~fight~~ fight against our enemy. And the other was in to report us every time you have seen the enemy and the other was in to report us every time you have seen the enemy, if you all do as we suggest we think that no one could penetrate in our country.

Here is this village the villagers grow rice on their Hay and farm. In their garden they grew, banana, sugar cane and variety vegetables. These villagers are Buddhism, there are a temple in this village Ban Buengxay. There was school and hospital in their old village. They had only the bicycle, ox cart and sometime the elephant, and motor car for their transportation. They used our RIG's money.

The Function of all the Association:

1. The Old Association: These olds have a function to obrom (TRain) the villagers when they get angry to each other, when someone disagreed with each other and cause to be fighting. The head of the old association must train to association, they head of the old association would report to Neo Ban, and the Neo Ban have to make them agree to each other.
2. The Young Man Association: Their function is to work on the Hay to improve the Hay's harvest. Chao Phranack Ngan away tell this association to grow more rice, and raise more cattle, these persons had gone to Lam Liang too, (Lam Liang in English we say: transport) they went to Lam Liang and in their own Tasseng's boundary. The supplies they Lam Liang are sometime the gun power, and sometime the consuming's supplies.
3. The Young Woman Association: The work for these association's member are not very hard, their works are about cooking the food for the entertainment of the Khana Tasseng who rarely come to this village. For the supplies they use to cook in depended on Phranack Ngan Ban. The Phranack Ngan Ban recruited the supplies for cooking from the villagers.

There was no PL's soldiers in this village there was only civilians officers who were called Phrack Ngan Ban, and Neo Ban only, but there was sometimes the coming of 10-15 soldiers of PL to this village. Every time they came in Phrack Ngan Ban have to recruited food from the village from them, sometime the PL came about 200-300 of soldiers in this village, but what time they came by 200-300 of soldiers they took the food themselves not asking any thing from the villagers. About the meeting it took place everytime that the Khana Tasseng penetrated in. For the meeting it had been lasted for one day from 7 O'Clock in the morning until 9 O'Clock in the evening. They all many Bans that located near by come together. All of the villagers who would go to the meeting must take their own food to eat themselves for one day. In the meeting (usually take place in the pig wood, the Khana Tasseng is the president, there was Nai Ban or Neo Ban, Phrack Ngan Ban and 3-4 of soldiers, their plans were propagated by Kha Na Tasseng.

Their Propaganda:

The Khana Tasseng said "our people, this is a good time to see you here; it very hard to have the time to see you all here we would like to explain to you about all of our aims to you. Nai Ban, Neo Ban Phanack Ngan, these men are all your friend if you have some problem that you couldn't solve yourselves, please discuss that problem with our three men. They are all would be ready to help every thing you ask them, I wish you all to believe in their intellect. These three men would help you every thing you wanted them to help we wish you to tell us every times (you have seen our enemy, don't help them anything don't believe their propaged because they are all the emperor with a bit of some money. So to resist them to the other country and rid them off from our country we needed your helping only our soldier is not enough if (you all the young men would become the soldiers I think that was one way to show (your patriotism. For the old men we wish you to encourage your young to grow more rice and raise more cattle to support our army and to encourage them to rid off our enemy from our country as ~~fast~~ soon as we can. Another way for the ~~old~~ old men could help me are to be the spies. We wanted you to report me right away if you see the enemy we think we would be able to rid our enemy off from our country sooner if you all do as we suggested.

Please keep in your old village we think that no place is better then our house, if you all moved out please think we can reach everwher and would see you all later, that there was no forgiveness for you all. Please love and help each other, grow more rice, raise more cattle, our victory will come soon" when the president of the meeting finished his talk, they (PL) told the villager about anything and they told the story about, their fighting couragers until midday and then they began to have lunch, they jointed their food together along the wood they set by two lines faced to each other. For the Khanatasseng, Neo Ban, Nai Ban, Phanack Ngan, and the soldiers eating together at another place nearby the villagers. When finished eating they retazed until 6 O'Clock during this time no one have a right to go home, they went to look for some wood burn to make fire for Lam Vong in the night, and then when they had enough wood they burned them when that area getting clear they begin Lam Vong about Lam Vong the refugees told me that these was no none for it they only call Lam Vong, they use empty caus hit to each other and applanding for the music. The song which they sing are Lao's words, they Lam Vong until midnight and then get sleep together there, and went ~~back~~ back home in the next morning.

Life in their old village Ban Buang Xay:

These villagers told me that in the old than days the people in their village, they had grown rice on their Hay and Na and they had commerce many thing. There was school and classroom for their children and there was hospital and Buddhist temple in their village, there was many motor car and ox cart in their old village. so they was very easy when they went to get to here and there.

Life in the new village when they become the refugees: When they become the refugees they wasn't the land for grown rice and any thing that they want

to have at the present time they life like the men who death and had a new life in another world, so in the nowadays the RIG help them, because they not yet found the way for themselves.

ORA:ps:7-21-71



TO: Fritz Benson

July 21, 1971

FROM: Siya SOMPHONGSAVATH

SUBJECT: Refugees Report at Km 20 who moved out from Ban Nong Hai, T. Buengxay, M. Suttabali, K. Saravane.

Ethnic Group: Lao Theung.

Originally there were about 30 families and 290 persons but they moved out only two families. They moved out on June 4/71. They moved out by walking to Ban Lao, Muang Khongsedone after that they went to Km 20 Pakse.

Reason for Moving: These villagers were bothered by PL and this area bombed by the airplane, but was not killed any one. These villagers told me that they couldn't go to any where. They stayed in the shelter hole all time, so they decided to move out all.

In their old village always come to recruit food from the villagers, they asked for every thing such as rice, salt and even the chili, they some times, but not constraint bought the pigs and chicken from the villagers with very low price, they money used is our LRG's money, they didn't stay overnight with these villagers, they come only for recruiting food, and 5-8 persons came in to ether. These villagers hadn't enough time to work on their Hays and their garden because they were afraid of the airplane, and every where they had stayed they had digged a hole to hid themselves when the airplane come, in their gardens and their Hays, and when their finished harvesting they had to give it to PL freely every time they penetrated in, so the harvest they had from their Hay and garden wasn't enough for them to consume all years. When the PL had every thing they need from the villagers, they told the villagers that "we don't want all of you deplored about every thing you had given to us please think that every thing you had spent today would be offered to you when we have complete victory, and with these thing would be one way to help us have the victory that mean you are one of Laotian who had helped our country, so we wished you to help us until the ~~1971~~ end of the war and stayed with us to support our army, don't escaped from us to the enemy's area, they are all serious persons they would kill you any way with out any reasons " these PL encouraged the villagers to increase their Hay/s product and their poultry and cattle, but all of these people couldn't do as they suggested because they had stayed in the hole almost all day, and their cattle were killed by the bombing almost everytime there were bombing. These villagers could not stay with them longers, so they decided to move out, and they had moved out on June 1971, that time there wasn't any PL in this villages. They moved out by walking to Ban Lao after that they get to Km 20 and stayed here.

Life in their all village, Ban Nong Hai:

In their old village had no temple, and had no school, the children of this village all of them went to school at another village that it is near

village of them. These villagers told me that in their old village they had grown rice in the farm and they did the Hay and the garden in their Hay they put chilli, vegetable, and sugar can in it.

Life in the new village whenthey become refugees:

They were supported by our RIG for two months only. They were not work for to do because they hadn't farm and Hay. So they are no thing for to do, they asked me that for give work for them, but I told them that I was no stayed in Pakse for along time. I am only pass by you village, after that I shall return back to Vientiane again, and I only advised them about work that they can do in that place.

ORA:ps:7-21-71

TO: Frits Benson

Dec 31, 1970

FROM: Outhen NOKHAM (Pakse)

SUBJECT: Refugees Report at Ban Oudomsouk, who moved from Ban Houa Kengly, Tasseng Pangane, Muong Ta-Oay, Khoueng Saravane.

Ethnic Group: Ta-Oay (Refugees we supported)

In their old village there were about 57 families and 307 persons. They've moved out 43 families and 200 persons, but they didn't stay in the same area, here at Ban Oudomsouk there were only 19 families and 103 persons. For the rest of them were staying at Km 17, Km 15, they crossed th Sedone river to Muong Saravane and got in the airplane there and flew to Pakse. They moved out in June 1970 this village located near by Ban Tao Poun.

Reason for Moving: Mr. Veuk Daraseng the representative of Khoeng Saravane visited his people that time in June 1970, he see that it wasn't safe to set the villager in this village stayed here longer so he told the villagers to moved out, and the villagers had moved out at the same time as Mr. Veuk they took nothing with them, because they thought that they would get back in the near future when there was peace in their village, but now all of their property and their houses were all destroyed, there was now only the ash of the destroyed house in their old village, so they have nothing to think about now. The PL sometimes penetrated in this village to recruited the rice and food from the villagers. They recruited only the rice and the cooked food, for the poultry and the pigs they bought from the villagerk when they bought the pigs from the villagers they always asked freely for the empty sack to fill in the pigs, and told the villagers to take it out to the wood around their village, but not reach the PL's camp. The PL came 5-6 persons together, they came at six O'clock in the evening and went out at the same day, they have never stay overnight with the villagers in this village. They came one or two time a month, verytime they came they recruited the rice and the cooked food from the villagers. They told the villager that they are the patriots who are ready to fight a gainst the enemy who are the servants of the emperor of America, they would fight against every persons who penetrated in the village. They told the villager that there was one way to help them protect the country is to give us the support as we asked for. We could promise that these thing won't be lost, we would repay for it later when we have diffuite independence in our country. They said like this everytime they penetrated in the village.

Life in their old village at Ban Houa Kengly: In their old village they groew rice on their Hay. On their garden they grew cotton, banana tree, sugar dan, and the beans, there was no school in Ban Houa Kengly but all of their children went to school at Ban Tao Poun there was no hospital, they went to the hospital at Muong Saravane's hospital, or sometime they cured their illness by the Lao medic. There was no market, they went to the market in Saravane. There was a road passed this village. They used only our RLG's money.

Life in the new village at Ban Oudomsouk: They have built their own house, they were supported by our RLG for 4 month and now they were still supporting by RLG they have no land to grow the rice and ~~no~~ any plant ceazme they've just come their children hadn't attended school yet. They went to the hospital at Ban Oudomsouk they went to the market in Pakse area.

The biography of Nai Ban Houa Kengly: Mr. Hang Keui, aged 65 years old. He has never become a monk, had never been soldiers, he was set up as the assistance of Nai Ban in 1930 until 1962 and was set up as Nai Ban since.

ORA/Outhen NOKHAM/ps:12-31-70

TO: Fritz Benson

Dec 30, 1970

FROM: Outhen NOKHAM (Pakse)

SUBJECT: Refugees Report at Ban Oudomsouk, who moved from Ban Pangane, Tasseng Pangane, Muong Ta-Oay, Khoueng Saravane.

Ethnic Group: Ta-Oay

New refugees, we still supported, at Ban Pangane there were about 35 families and 140 persons here at Ban Oudomsouk there were only 14 families and 86 persons these refugees had moved out two time. First time in 4th of January 1947, this time they moved to Ban Keng Ly, but still called that time Ban Pangan, the second time they moved out on 10th of July 1970, this time they moved out in the night time by walking to Ban Phou Pha Souk, they had walked two days from their old village to reach Phou Pha Souk. And then they got in the airplane and flew to Pakse on 12th of July 1970.

Reason for moving the first time: That time, november 1945 the Japanese's soldiers penetrated in this village, that time this village were occupied by French, and that time the soldiers of French couldn't resist the Japanese, so the Japanese could occupied this area since.

Lives under Japanese: Every day 10 of the villagers in this village were recruited to work for the Japanese, if someone were sick and couldn't go to work when they recruited him, he would pay 1 Liane (that time they use French money 1 Lian the people called cost 20 cent) to pay for his work with this money the Japanese pay for the other who would work for him. Their work that time was, went to cut the bamboo to build the house for the soldier, building the road, repairing the destroyed bridge, repairing the government's houses, they villagers were paid 1 Liane and a can of rice per day by the Japanese, they would pay them right away after they finished working. They began to work at 7:30 in the morning and stop working at 5:30 in the afternoon the men who would be recruited to work for them must aged 18 years old to 50 years old, for the men who aged 40 years old to 50 years old had a different work. These man worked as the post man, they only go to send the letters that time there wasn't any transportation for sending the letters, they have done like this for six months, and the Japanese had returned to their own country, after 1 month of moving out of the Japanese the north Vietnamese replace. This time in June 1946 the north Vietnamese told them (villagers) that "we have the independence from the French already, so from now on don't believe in Franch, don't help them to do anything, if we find out that someone still believed and helped French that persons would be killed righawy". During the montj of June and Septembers, the NVA had killed Nai Tasseng of Tasseng Pangane named Nai Kadam, killed Nai Ban of Ban Sane Cheuane named Nai Yai, and killed the teacher named Nai Poat. The NVA killed them by the same reason that these persons workekd for French. During these time they (NVA) didn't recruite anything from the villagers, but ~~by~~ they were very serious in saying with the villagers, in the month of Septembers the NVA arrested the assistance of Tasseng Pangane name Phia Seusk and Mr. ~~Beuk~~ Beuk (who now are the Nai Tasseng of Pangan) who had ever been the officer with French. These two persons were taken to the prisons at Ban Kasaene in



north Vietnamese. They spent three months in the prison and then on 27 of December 1946, they decided to escape from the prison, they walked through the forest for three days to reach their old houses, they lived in secret in their own house. And then 7 days after they stayed in secret in their own house, that day was 4 January 1947. The French soldiers included by our RIG came to fight this area and took all of the villagers in Ban Pangan down to Ban Keng Ly in the same day. Here at Ban Keng Ly they were not supported by the RIG/SW, but the French pay them 6000 kip per one family for their destroyed property. So they have stay here at Ban Keng Ly since January 1947 until July 1970, in this village, with the 1/2 money they had from French they bought Hay and Na from the real villagers here at Ban Keng Ly and consumed the harvest from their own Hay and Na since.

Reason for moving the second time at Ban Keng Ly: Here at Ban Keng Ly they lived with our RIG's soldier and the in June 1970 the PL fought this area, and our soldiers couldn't resist them, so the PL could occupy this area since, that time they called all of the villagers go to the meeting at Ban Song Kok. Here at the meeting they began their Propaganda they said: "now we could rid our enemy off from Saravane that mean now we have the real independence, but we have to rid them off from many province and then all of Laos. So how much we want d to 1/2 rid them off that mean how much we wanted your helping the young men must be the soldiers, the women and the old must help each other to grow more rice and raise more cattle, we would allow 1/2 you to work on your farm and Hay freely. We won't set up the Tasseng and Ban yet, because we still don't believe you, we would set up after you all make us believe in you. From now on you are under our control, so you all must help us, if you saw the enemy please report to us right away. Please believe us, and don't be afraid of us, please think that we are all your close friend who are ready to help you all time". During these day the PL didn't recruited rice and food from the villager but they recruited 500 Kip from every families. There was no assassination in this village, there was no bombing, these villager didn't want to stay with the PL so they escaped from them in July 1970 they moved out in the night time by walking to Ban Phou Phasouk, they spent two days in walking to Ban Phou Phasouk, when they arrived, they got in the airplane and flew to Pakse, they first stayed at Km 4 they stayed here 1 month and were supported once by our RIG once, they had to move to Ban Oudomsouk in August 1970 because here at Km 4 there hadn't enough land for them, so they moved to Oudomsouk.

Life in their old village; at Ban Keng Ly: These refugees told me that their relation are "Khom" who are formerly persons who settled in this land before the Lao people come to this area. They had their own language, but there had no letter. They worship in their parent' Phi. There was no school here at Ban Keng Ly, but their children went to school at Ban Tao Pounne, there was no hospital, they went to the hospital at Saravane. There was no market. In this villages they had grown rice on the farm and Hay. There was no transportation, they used our RIG's money.

Life in the new village at Ban Oudomsouk: Here at Ban Oudomsouk, they have already built their own houses, they didn't grow any thing yet, they were still supported by our RIG their children hadn't attended school yet.

The Biography of Nai Tasseng Pangan: Mr. Sene Bruak, age 50 years old, he had never become a monk, had never been soldier, he worked with the French in 1938 until 45, and was set up as the assistance of Tasseng in 1948 until 1966 and was set up as Nai Tasseng in 1966 until now.

ORA/Outhen NOKHAM/ps:12-30-70

TO: Fritz Benosn

Feb 8, 1971

FROM: Outhen NOKHAM (Pakse)

SUBJECT: Refugees Report at Km 23 who moved from Ban Pa Som, Tasseng Pa Som, Muong Ta-Oay, Khoueng Saravane.

Ethnic Group: Ta-Oay

Originally, in their old village there were about 30 families and 158 persons, they've all moved out to Pakse, but they have stayed at Km 23 only 26 families and 126 persons. The rest 4 families and 32 persons went through Houei Nam Phark. They moved out July 1970 they moved out on foot to Phou Phasouk which located 40 Km far from their old village, they got in the airplane there and flew to Pakse that day.

Reason for moving: These refugees didn't like to stay with the PL, so they flee from them after staying with them for 10 days. The big reason to cause these refugees flee from them is when they (PL) finished making the list of the number of of the villagers they told Nai Ban Mr. Phat that they needed 4 Kalong (gasoline container) of milled rice from every families. Before the day they promised to come to take the rice all of these villagers had moved out because that day there were not any PL in this village. The header of these refugees who moved out this time is Mr. Phat Nai Ban of Ban Pa Som. There wasn't any bombing by the airplane and either the assassination of the villagers.

The first day of coming in this village of PL: First of all they told Nai Ban Mr. Phat call his villagers to come to the meeting at Nai Ban's house (B. Pa Som) at 5 O'clock. When all of the villagers come to the meeting the PL told the villagers that they could already occupied this area and Saravane, and told the villagers not to be afraid of them and escaped from them, here is their propaganda for these villagers of the first day of penetrated in. "from now on we have released you from the enemy and from now on you all are under our control". The first thing we needed you to do is to change, your old mind in believing in the enemy and turn your interest to us who would take care of you, and staying with us all your rest. We would help you in increasing our Hay and garden's product, with your product we wouldn't ask for them freely, we would buy every thing from you if we needed it. These times we didn't have any money with us because we have a..... refulgation that we would have our salary when the war in our country finished, so during these time when we buy something from you we will write a bill for it instead of the money. And the last thing that we wanted you to do is to increase your product, we needed you all increased more and more in the future year. Please happily live in your old village. "And then PL check up the number and recorded the names of the parents and the wives of the RLG's soldiers, by this reason they told the villagers that they would sent these men who their name appeared in their book to this village when all of these men were arrested by them and ~~the~~ when they buy something from the villagers they always give them the bill instead of

the money. And later PL promised with these villagers that they needed 4 Kalong of milled rice from every families, because of this time is rainy season and all of the villager just began to grow the rice and with the rice they harvested last year was almost finished if they gave it 4 Kalong to PL they won't have anything to consum until the next harvest season come, they have no way to choose /and the Nai Ban Mr. Phat decided to move his villagers out from his old village, and a few day later when all of the PL went out he commanded all of his villagers moved out and all of his villagers beleived in him, so they all moved out right away. They walked to Phou Pha Souk which located 40 Km far a way, they spent 2 nights in sleeping at the way, and none of these villagers were killed by PL at the way they moved out. In their old village PL didn't establish any association yet because they've just come in. At the first day of penetrated in this village there were about 60-70 of PL in this village, but they stayed in the wood near by this village they left only two or ~~three~~ three soldier in the village.

Life in their old village, Ban Pa Som: In this village the villagers only grew the rice on their Hay, they didn't have any farm in this village. All of the villagers worship in Phi. On their garden they grew banana tree, sugar can, chilli, and variety vegetable. In this village there was a school with 3 classrooms P I., P II., P III., there wasn't any hospital nor market. When these villagers were sick or was in needed of buying or selling something they went to Saravane. There wasn;t any means of transportation in this village, these villagers went to work or visitting each other on foot. The money that they used in this village are our RIG's.

Life in the new villlage when they become refugees: When they arrived ~~KP~~ Pakse they have a right to dhoose their new location themselves, that time 26 families and 125 persons prefer to stayed at Km 23, but the rest 4 families and 32 persons, choose Houei Nam Pak as their new location. And here at Km 23 they helped each other work on building houses, and now they've all their own houses, but they've just had land to grow plants on, and they expected to clear the land in the next few weeks. They planned to grow rice, pineapple, banana tree, tobacco, chilli and necessary vegetable. All of their children hadn't attended school yet. And these refugees were still supported by our RIG.

These were told me by Mr. Phat aged 50 years old, he was set up as Nai Ban in 1960 until now. He is Nai Ban of Ban Pa Som.

TO: Fritz Benson

Feb 9, 1971

FROM: Outhen NOKHAM (Pakse)

SUBJECT: Refugees Report at Km 17 Ban Thalanh (XB-0477) Tasseng Houei Hae, Mung, M. Pakse, Khoueng Sedone. They moved from Ban Tao Pouné (XC-5437) Tasseng Kadap, Mung Ta-Oay, Khoung Saravane.

Ethnic Group: Ta-Oy

Originally, there were about 50 families and 340 people in their old village Ban Tao Pouné. They've all moved out from their old village, but not moving to the same village, they moved to different area. Some moved to Ban Phine, (XB-0578) Km 15½ (XB-0175) Houei Nam Pak (XB-0459). Here at Km 17 there were only 12 families and 69 people, they moved out from their old villages in June 18-70.

Reason for moving: In June 18-70 there was a terrible fighting in Saravane, and this area was mostly taken by the PL and NVA. because of the fighting These villagers had moved out that time. There was both fighting and bombing in Saravane but not inside ban Tao Pouné, by this fighting none of the villager were killed. They move-d out by walking to Ban Nong Boua (XC-6534) 10 Km from Ban Tao Pouné. Here at Ban Nong & Boua they get in the airplane and flew to Pakse. These refugees had never been with PL because this area located near by the soldiers's camp, and this area was full of our soldiers, so none of PL could penetrate into this village. In this village there were two ethnic groups Lao and Ta-Oay. Most of Lao grow rice on their farm, but Ta-Oay they have never grown rice on the farm, they have grown rice only on their Hay. All of the refugees here at Km 17 they are all Ta-Oay. In Ban Tao Pouné all of the villagers have grown tobacco, chilli, egg-plants, banana trees, sugar can, and variety vegetables, about the animal they have cattle, pigs, pouktries, but all of these things they couldn't take out with because it impossible to more them out in the serious time like that. These refugees say that they deplored nothing that time other than their own lives.

These refugees believed in their parents' Phi. They harelly ever go to see the doctor went they were sick they've always cured heir illness by magic. There was a premary school in this village and some of their children had attended school. There was a market in Saravane. These villagers went to the market there. There were many kinds of transportation in this village because this village located near by Saravane. The money they used are our RIG's money.

Life in the new village when they became refugees: When they arrived Pakse airport they were taken to Km 4 (reception house) they have stayed here for 15 days during this time they were supported by our RIG. After 15 days they moved to through Ban Thalanh (km 17) here they built up their old house under the help of the RIG/Sw and the villagers of this village (Ban Thalanh). And they 12 families and 69 persons have been staying here since. And now they were still supported by our RIG. Here at their new village they didn't have land to grow the rice on yet. They have grown nothing here even the vegetable. They said that they have no land and no tool to grow the rice and necessary vegetable.



There was a school with three classrooms, but there was only two teachers. P I, P II, P III. In this school there were 80 students attended. 30 of students were from Ban Tao Poun children, there wasntt any hospital, but there was a medic staying in Nai Ban's house with all kind of medicine, and is ready to cure these refugees when they were sick. These refugees went to the market in Pakse when they wanted to buy things. These refugees told me that they wanted to have a hospital located in their own villages here (km 17).

These were told me by Mr. Salot aged 52 years old he had never been soldier, he had never attended school, but he could read and write Lao. He was set up as Nai Tasseng in 1960 and remaining this position until now.

ORA/~~PK~~ Outhen NOKHAM/ps:2-9-71

TO: Fritz Benson

Feb 9, 1971

FROM: Outhen NOKHAM (Pakse)

SUBJECT: Refugees Report at Km 9 (WB-9671), who moved from Ban Tayune (XC-4904) Tasseng Thateng, Muong Thateng, Khoueng Saravane.

Ethnic Group: Laven

This village (B. Tayune) located 2 km far from Ban Thateng. Originally, the population of this village is 42 families and about 205 persons. They moved out from their old village in January 1968. That time all of these villagers had moved out, but here at Km 9 there were only 31 families and 133 persons. The rest of them moved to the other area.

Reason for moving: That time, January 1968 there was fighting in Ban Tayune, it was a terrible fighting, there was bombing by the airplane too, and 4 villagers were killed by the airplane's bombing their names are, Mr. Theua, Mr. Sida, Mr. Suane, Mr. Mo, this man Mr. Mo that time was the old Nai Ban of Ban Tayune. Because there was fighting and bombing by the airplane these villagers decided to move out on that day. They moved out on foot to Ban Houei Deng (XC-4802) 3 Km far from Ban Tayune. And here at Ban Houei Deng, at the day they arrived the airplane came to bomb this area again and this time 18 persons were killed and 11 persons were wounded. This reason cause them to moved through Ban Houei Xay (XB-4494) 9 Km far from Ban Houei Deng by walking. Here at Ban Houei Xay they've stayed in for 8 months. And during these eight months they were not supported anything by our RIG. They built up their own cabin, and looking for food themselves someone went to work as labor with the coffee's gardeners to get some money to buy rice or the necessary food. And then ~~later~~ later in the fourth month, May 1968 they all could have their own Hay here, on their own Hay they have grown the rice on that time, but at the season of harvesting rice, September 1968, four months later they have to moved out again because there was fighting in this area, this time none of the villager were killed. All of them moved to Paksong and then were sent to Pakse and stayed at Km 9 the later day. These villagers have never been with PL before because this area located near by Ban Thoteng and there were a lot of our soldier there, so none of PL could bother these villagers.

Life in their old village Ban Tayune: These refugees are haven tribe, but they are all buddhism all of their customs were the same as Lao people. In thier old village their livelihood is growing the rice on their Hay. These villagers grow too the coffee, banana tree, sugar can chilli, and variety vegetables. These refugees told me that the grownd in this area is good for every plnats. In this village there was a buddhism temple, a school with 2 class room P I., P II., There wasn't any hospital in this village, but there was in Ban Thateng, there wasn't any market when then these villagers wanted to buy or sell someting they went to the market at Ban Thateng. There was a road passed this village through Thateng and Saravane, so there was all kinds of the transportation, the money they used is our RIG's money.

Life in the new village at Km 9 when they become refugees: Here at Km 9 all of these villagers were supported by our RLG for one year. They've their own Hay here, but it wasn't very good because it was bothered by the grosshoppers and all of these villagers haven't grown anything beside the rice. There was a school here with 3 class rooms P I., P II., P III. And 10 of their children had attended. There wasn't any hospital, when these villagers were sick they went to the hospital in Pakse. And they have to go to the market in Pakse area when they want to buy or sell something. These refugees told me that they have to move to the other area which located 300 m. far from their old location because the land's owner needed this land to built up the saw mill. So all of these refugees have to move, but they didn't move yet, because now they've just burned down the trees to clear their /new land.

These were told me by Mr. Tao aged 42 years old. He is now the Nai Ban of Ban Tayune. He was set up as Nai Ban in 1965.

ORA/Outhen NOKAHM/ps:2-9-71

To : Frank Benson PR & RD / VIENTIANE

From : Kham one Keopraseuth RDD/Pakse

Subject: Present refugees in Khong Sedone surveyed on August, 13, 1970

On 8/13/1970 I went to Khong Sedone with the agents of the Social Welfare and Khoueng Office, and the CRA men. Intentionally, I was trying to see and interview the Chao Muong of Muong Kreum and Souttabali who are elected by the Chao Khoueng Saravane to work in Khong Sedone, specifically in welcoming the new refugees that are from Saravane and arriving in Khong Sedone. Unfortunately, I did not see any of these people because one of the Chao Muong came to Pakse in order to get supplies and report the informations to the Chao Khoueng in Pakse. For the other one. I was not able to see him because he also came to Pakse in order to take his sick child to the hospital. The secretary at the Khoueng Office showed us the two refugee locations. One was at the prison where there was one civilian family of five people. But these people are not prisoner. Another locations was in the military training camp, which now is not used, there were six families in the house. All these people are from Ban Phonetane, Tasseng Saravane Muong Saravane. The reason that they were put in such those location because there was not temporary house nor any provided location so that they could be put in one location. Infacts, all the structures of the temporary houses are already set up but no teach. All refugees that are supported in Khong Sedone now are only from Ban Phonetane, and have arrived in Khong Sedone on foot between 6/26/1970 and 8/8/70 There 54 families or 366 people. besides those who are living in the prison and the training camp, they all live with relatives in town and in the farm houses, that we could not get to. This is because we did not know where they live, either the secretary did not know.

A Journey: These people came along from Saravane through Muong Souttabali and then to Ban Laou (WC-9522) which is a very important for the refugees that escape from Saravane. Its importance is that as the refugees arrive in this village as most of them do, they have more security because this area is under-control of the RIG army. Also they are able to catch a taxi to Khong Sedone. The fare for taxi is 200 kips.

Problems: Two boys and an old woman of the above five families that are living in the house of the training camp are being very ill. This is because too many mosquitoes, and not enough mosquito net. Each mosquito net is delivered to one family. So when there are ten or twelve people in one family, how can they sleep in one mosquito net. There is no medical treatment at all. Besides this people have nothing to do. They can not apply for a job in town because there is not any job for them. They can not work on the farm with the other farmers because they are too late as they arrive in Khong Sedone, all the farmers have finished transplating already. Therefore, now people just sit and consume food and rice that is supported by the government. However, there is available water from dug well, bamboo shot, and fish from Sedone river.

Khamone Keopraseuth:kb:8/14/1970